

Austin Bible Church Through the Bible

A day by day study guide as taught by
Pastor Robert L. Bolender at Austin Bible Church.
365 messages given in 2022 covering
Gen. 1:1 to Rev. 22:21

**THROUGH
THE BIBLE
2022**

Forward

Twenty years ago the Lord Jesus Christ led Austin Bible Church through an amazing Through the Bible journey. That original One Year Through the Bible (OYTTB) was 5x/week and concluded with lesson number 250. The mp3 audio recordings from that era are pretty rough and a few went unrecorded. We've had physical paper notebooks (500+ pages) and an adequate pdf edition but there was no Logos Bible Software edition and the old MS Word docs were in terrible shape.

Fast forward to the covid era and Austin Bible Church was forced to learn new skillsets. Our mp3 audio recordings were greatly improved and we started to produce mp4 video recordings. We started a YouTube channel and began livestreaming our church services. The idea started to grow, and quickly became inescapable. We could do another Through the Bible year. We could produce better mp3 audio files. This time would be on video. We could generate a better series notebook, a better pdf, and with uncorrupted docx files we could finally have a Logos Bible Software edition.

Through the Bible 2022 (TTB2022) would remain a chronological daily reading plan, but would follow an improved daily reading plan from the schedule we followed in OYTTB. We greatly appreciate the structure provided by Ron Rhodes, *A Chronological Tour through the Bible*. Eugene, OR: Harvest House Publishers, 2018. It proved to be an excellent framework for this series.

Thanksgiving

Throughout 2021 this idea grew and spread and became an absolute conviction. So many people shared the vision and jumped on board. It was clear that the TTB 2022 edition would be far more ambitious than the original series. Our experience from twenty years ago led us to view 250 classes as inadequate for covering 365 daily readings. Could we possibly teach 365 classes? Could we assemble 7x/week? Is that what the Lord Jesus Christ was leading us to do? Fixing our eyes on Jesus, it was time to run with endurance the race He set before us.

My fellow elder at Austin Bible Church, Warren Doud is the founder and Director of Grace Notes (gracenotes.online). He kept the pace every week this year, expecting seven docx files every Friday. Grace Notes adapted this series into four 13-week courses. Warren wrote a quiz for each week and produced very useful weekly pdf documents for Grace Notes students and others as well.

Christine Weeks created a marvelous website (ttb2022.com) for us. She and Al McEvoy very faithfully posted the study notes week by week keeping the seven daily pages current with the printed material and the linked videos. Christine also created social media interfaces via Facebook, Instagram, and email reminders for the daily studies.

The ABC recording desk has been the technological nerve center for recording, streaming, editing, and preserving 365 audio and video files. I can't thank them enough. Dillon Blake, Adam Carnagey, Kevin Perkins, and Jacob Williams were all critical in engineering the system that made it all happen. Additionally, Maria Blake, Maury DeLuca, Moises Godinez, and Lee Montgomery (plus Adam & Kevin) faithfully worked the recording desk class by class from TTB #001 through TTB #365. Thumbs up to them all!

2022 was also an intensive year for our Hospitality & Fellowship committee. Deaconess Lillian Stirling provided coordination and leadership to so many helpers and volunteers. We have been well fed with spiritual food and also with the earthly food in a dozen potluck dinners and another dozen anonymously catered meals. Our Father sees in secret and we thank Him for His amazing grace.

As was the case in the OYTTB, so it is with TTB2022, Logos Bible Software was instrumental for making this endeavor logistically possible. Studying an average 23 Bible chapters and preparing seven weekly messages is a daunting task. Twenty years ago I was using Logos Series X. Most of this year was done with Logos 9 but upgraded to Logos 10 in October (flawless upgrade!). Logos Bible Software was not only useful on my study machine at home but proved to be very useful on my Surface Pro 7 in the pulpit. All 365 messages were presented as Personal Books alongside Bibles, Factbook panels, floating Atlas windows, etc. Visual filters, highlights, notes, and various other Logos utilities were also quite useful in teaching Gen. 1:1-Rev. 22:21 in one year.

Faithlife Equip (faithlife.com) was another added blessing for this year's endeavor. Every member of Austin Bible Church had their own installation of Logos Bible Software. We had the Faithlife church group for so many blessings. Our local members and remotely connecting members all over the world were connected in so many ways. Bible reading plans, prayer lists, calendars, committee and group communication, weekly church bulletins & monthly church newsletters all provided via Faithlife Equip. We are deeply disappointed to know this blessing is being phased out by Faithlife, but remain thankful for the timeframe in which it was provided.

Finally, and most fervently, I am thankful for the greatest earthly blessing in my life. Sharon Bolender is truly a Proverbs 31 woman of excellence. The world's biggest optimist uniquely suited to encourage the world's biggest pessimist. There might be a bigger pessimist out there somewhere, but I doubt it.

Dedication

To my grandson Danny, three months old and not a believer yet. Praying for God's grace to prepare you every day for positive volition at the point of God-consciousness and every moment thereafter to the point of Gospel-hearing. Praying for your salvation by grace alone through faith alone in Jesus Christ alone. Praying for your discipleship and growth in the grace and knowledge of Jesus Christ. Praying for your generation to be steadfast immovable, always abounding in the work of the Lord. Dark days are ahead. I commend you to God and to the word of His grace.

A Chronological Tour Through the Bible

Entries from Day 001 to Day 365 taken from Rhodes, Ron. *A Chronological Tour through the Bible*. Eugene, OR: Harvest House, 2018. Nine Era headings introduce portions of the Bible in a helpful progression. January 1, February 2, March 25, April 14, June 13, September 1, September 15, October 1, November 17 have readings from Rhodes' book but no Bible passages to read for those days.

January

01 Day 001	Era 1: Beginnings. The undated past to 1800BC
02 Day 002	Gen. 1-3
03 Day 003	Gen. 4-6; 1 Chr. 1:1-4
04 Day 004	Gen. 7-10; 1 Chr. 1:5-23
05 Day 005	Gen. 11-14; 1 Chr. 1:24-27
06 Day 006	Gen. 15-17
07 Day 007	Gen. 18:1-21:7
08 Day 008	Gen. 21:8-24:67
09 Day 009	Gen. 25:1-26; 1 Chr. 1:28-34
10 Day 010	Gen. 25:27-28:5
11 Day 011	Gen. 28:6-30:24
12 Day 012	Gen. 30:25-31:55
13 Day 013	Gen. 32:1-35:27
14 Day 014	Gen. 36; 1 Chr. 1:35-2:2
15 Day 015	Gen. 37-39; 1 Chr. 2:3-6,8
16 Day 016	Gen. 40; 35:28-29; 41.
17 Day 017	Gen. 42:1-45:15
18 Day 018	Gen. 45:16-47:27
19 Day 019	Gen. 47:28-50:26
20 Day 020	Job 1-4
21 Day 021	Job 5-7
22 Day 022	Job 8-11
23 Day 023	Job 12-14
24 Day 024	Job 15-18
25 Day 025	Job 19-21
26 Day 026	Job 22-25
27 Day 027	Job 26-29
28 Day 028	Job 30-31
29 Day 029	Job 32-34
30 Day 030	Job 35-37
31 Day 031	Job 38:1-40:5

February

01 Day 032	Job 40:6-42:17
02 Day 033	Era 2: The Birth of Israel. 1800-1406BC
03 Day 034	Ex. 1:1-4:17; 1 Chr. 6:1-3
04 Day 035	Ex. 4:18-7:13
05 Day 036	Ex. 7:14-9:35
06 Day 037	Ex. 10-12
07 Day 038	Ex. 13-15
08 Day 039	Ex. 16-19
09 Day 040	Ex. 20:1-22:15
10 Day 041	Ex. 22:16-24:18
11 Day 042	Ex. 25-28
12 Day 043	Ex. 29-31
13 Day 044	Ex. 32-34
14 Day 045	Ex. 35-36
15 Day 046	Ex. 37:1-39:31
16 Day 047	Ex. 39:32-40:38; Num. 9:15-23
17 Day 048	Num. 7
18 Day 049	Num. 8:1-9:23; Lev. 1-3
19 Day 050	Lev. 4-6
20 Day 051	Lev. 7-8
21 Day 052	Lev. 9-11

22 Day 053	Lev. 12:1-14:32
23 Day 054	Lev. 14:33-16:34
24 Day 055	Lev. 17-19
25 Day 056	Lev. 20-22
26 Day 057	Lev. 23:1-25:23
27 Day 058	Lev. 25:24-26:46
28 Day 059	Lev. 27; Num. 1

March

01 Day 060	Num. 2-3
02 Day 061	Num. 4-5
03 Day 062	Num. 6,10
04 Day 063	Num. 11-13
05 Day 064	Num. 14-15
06 Day 065	Num. 16-18
07 Day 066	Num. 19-21
08 Day 067	Num. 22-24
09 Day 068	Num. 25-26
10 Day 069	Num. 27-29
11 Day 070	Num. 30-31
12 Day 071	Num. 32-33
13 Day 072	Num. 34-36
14 Day 073	Deut. 1:1-3:20
15 Day 074	Deut. 3:21-5:33
16 Day 075	Deut. 6-9
17 Day 076	Deut. 10-12
18 Day 077	Deut. 13:1-16:17
19 Day 078	Deut. 16:18-21:9
20 Day 079	Deut. 21:10-25:19
21 Day 080	Deut. 26:1-29:1
22 Day 081	Deut. 29:2-31:29
23 Day 082	Deut. 31:30-32:52; Psa. 90
24 Day 083	Deut. 33-34
25 Day 084	Era 3: Possessing the Promised Land. 1406-1050BC
26 Day 085	Josh. 1-6
27 Day 086	Josh. 7-9; 1 Chr. 2:7
28 Day 087	Josh. 10:1-12:6
29 Day 088	Josh. 12:7-15:19
30 Day 089	Josh. 15:20-17:18
31 Day 090	Josh. 18:1-19:48

April

01 Day 091	Josh. 19:49-21:45; 1 Chr. 6:54-81
02 Day 092	Josh. 22-24
03 Day 093	Jdg. 1:1-3:30
04 Day 094	Jdg. 3:31-6:40
05 Day 095	Jdg. 7:1-9:21
06 Day 096	Jdg. 9:22-11:28
07 Day 097	Jdg. 11:29-15:20
08 Day 098	Jdg. 16-18
09 Day 099	Jdg. 19-21
10 Day 100	Ruth 1:1-4:12
11 Day 101	1 Sam. 1:1-8; Ruth 4:13-22; 1 Chr. 2:9-55; 4:1-23
12 Day 102	1 Sam. 1:9-4:11

13 Day 103 1 Sam. 4:12-7:17
 14 Day 104 **Era 4: The United Monarchy.** 1050-930BC
 15 Day 105 1 Sam. 8-12
 16 Day 106 1 Sam. 13-14; 1 Chr. 9:35-39
 17 Day 107 1 Sam. 15:1-17:31
 18 Day 108 1 Sam. 17:32-19:24; Psa. 59
 19 Day 109 1 Sam. 20-21; Psa. 34
 20 Day 110 1 Sam. 22:1-23:12; 1 Chr. 12:8-18; Psa. 52; 57; 142
 21 Day 111 1 Sam. 23:13-25:44; Psa. 54
 22 Day 112 1 Sam. 26-29; 1 Chr. 12:1-7,19; Psa. 56
 23 Day 113 1 Sam. 30-31; 1 Chr. 9:40-44; 10:1-14; 12:20-22; 2 Sam. 1; 4:4
 24 Day 114 2 Sam. 2:1-3:5; 23:8-39; 1 Chr. 3:1-4; 11:10-47
 25 Day 115 2 Sam. 3:6-4:12
 26 Day 116 2 Sam. 5:1-13,17-25; 6:1-11; 1 Chr. 3:4; 11:1-9; 12:23-14:2,8-17
 27 Day 117 2 Sam. 6:12-23; 1 Chr. 15-16
 28 Day 118 2 Sam. 7:1-8:14; 1 Chr. 17:1-18:13; Psa. 60
 29 Day 119 2 Sam. 8:15-10:19; 1 Chr. 6:16-53; 18:14-19:19
 30 Day 120 1 Chr. 3:5-9; 14:3-7; 20:1; 2 Sam. 5:14-16; 11:1-12:25; Psa. 51

May

01 Day 121 2 Sam. 12:26-14:33; 1 Chr. 20:2-3
 02 Day 122 2 Sam. 15:1-17:14
 03 Day 123 2 Sam. 17:15-19:30; Psa. 3; 63
 04 Day 124 2 Sam. 19:31-21:22; 1 Chr. 20:4-8; Psa. 7
 05 Day 125 2 Sam. 22; Psa. 18
 06 Day 126 2 Sam. 24; 1 Chr. 21:1-22:19
 07 Day 127 1 Chr. 23-25
 08 Day 128 1 Chr. 26-28
 09 Day 129 1 Chr. 29; 1 Kgs. 1
 10 Day 130 1 Kgs. 2:1-12; 2 Sam. 23:1-7; 1 Chr. 29:26-30; Psa. 4-6; 8-9; 11
 11 Day 131 Psa. 12-17; 19-21
 12 Day 132 Psa. 22-26
 13 Day 133 Psa. 27-32
 14 Day 134 Psa. 35-38
 15 Day 135 Psa. 39-41; 55; 58
 16 Day 136 Psa. 61-62; 64-67
 17 Day 137 Psa. 68-70; 86; 101
 18 Day 138 Psa. 103; 108-110; 122; 124
 19 Day 139 Psa. 131; 133; 138-141; 143
 20 Day 140 Psa. 144-145; 88-89
 21 Day 141 Psa. 50; 73-74
 22 Day 142 Psa. 75-78
 23 Day 143 Psa. 79-82
 24 Day 144 1 Chr. 29:23-25; 2 Chr. 1; 1 Kgs. 2:13-3:15; Ps. 83
 25 Day 145 1 Kgs. 3:16-28; 5-6; 2 Chr. 2:1-3:14
 26 Day 146 1 Kgs. 7; 2 Chr. 3:15-4:22
 27 Day 147 1 Kgs. 8; 2 Chr. 5-6
 28 Day 148 1 Kgs. 9:1-14; 2 Chr. 7
 29 Day 149 2 Chr. 1:14-17; 8; 9:1-28; 1 Kgs. 9:15-10:29
 30 Day 150 1 Kgs. 4; Psa. 72; 127
 31 Day 151 Prov. 1-4

June

01 Day 152 Proverbs 5-7
 02 Day 153 Proverbs 8-10
 03 Day 154 Prov. 11-13
 04 Day 155 Prov. 14-16

05 Day 156 Prov. 17-19
 06 Day 157 Prov. 20:1-22:16
 07 Day 158 Prov. 22:17-24:34
 08 Day 159 Song. 1-8
 09 Day 160 1 Kgs. 11; 2 Chr. 9:29-31; Ecc. 1:1-11
 10 Day 161 Ecc. 1:12-6:12
 11 Day 162 Ecc. 7:1-11:6
 12 Day 163 Ecc. 11:7-12:14
 13 Day 164 **Era 5: The Kingdom Divided.** 930-586BC
 14 Day 165 1 Kgs. 12:1-15:15; 2 Chr. 10:1-15:19
 15 Day 166 1 Kgs. 15:16-17:7; 2 Chr. 16-17
 16 Day 167 1 Kgs. 17:8-20:22
 17 Day 168 1 Kgs. 20:23-22:9; 2 Chr. 18:1-8
 18 Day 169 1 Kgs. 22:10-40,51-53; 2 Chr. 18:9-20:30
 19 Day 170 2 Kgs. 1; 3; 8:16-22; 1 Kgs. 22:41-50; 2 Chr. 20:31-37; 21:1-7
 20 Day 171 2 Kgs. 2; 4
 21 Day 172 2 Kgs. 5-8
 22 Day 173 2 Kgs. 9:1-10:31; 2 Chr. 21:8-22:9
 23 Day 174 2 Kgs. 10:32-12:21; 2 Chr. 22:10-24:22
 24 Day 175 2 Kgs. 13:1-11,14-25; 2 Chr. 24:23-27; Joel 1-3
 25 Day 176 Jonah 1-4; 2 Kgs. 13:12-13; 14:1-27; 15:1-5; 2 Chr. 25:1-26:21
 26 Day 177 Amos 1-6
 27 Day 178 Amos 7-9; 2 Kgs. 14:28-29; 15:6-29; 2 Chr. 26:22-23; Isa. 6:1-13
 28 Day 179 2 Kgs. 15:32-16:9; 2 Chr. 27:1-28:15; Mic. 1:1-16; Isa. 7
 29 Day 180 Isa. 8-11
 30 Day 181 Hos. 1-2; Isa. 12:1-6; 17:1-14; 2 Chr. 28:16-25; 29:1-2; 2 Kgs. 15:30-31; 16:10-18; 17:1-4; 18:1-8

July

01 Day 182 Hos. 2:14-8:14
 02 Day 183 Hos. 9-14
 03 Day 184 Isa. 1:1-20; 28; 2 Kgs. 17:5-41; 18:9-12
 04 Day 185 Isa. 1:21-31; 2-5
 05 Day 186 Isa. 13-16; 2 Kgs. 16:19-20; 2 Chr. 28:26-27
 06 Day 187 2 Chr. 29:3-31:21
 07 Day 188 Prov. 25-29
 08 Day 189 Prov. 30-31
 09 Day 190 Psa. 42-46
 10 Day 191 Psa. 47-49; 84-85; 87
 11 Day 192 Psa. 1-2; 10; 33; 71; 91
 12 Day 193 Psa. 92-97
 13 Day 194 Psa. 98-100; 102; 104
 14 Day 195 Psa. 105-106
 15 Day 196 Psa. 107; 111-114
 16 Day 197 Psa. 115-118
 17 Day 198 Psa. 119
 18 Day 199 Psa. 120-121; 123; 125-126
 19 Day 200 Psa. 128-130; 132; 134-135
 20 Day 201 Psa. 136; 146-150
 21 Day 202 Isa. 18-23
 22 Day 203 Isa. 24-27; 29
 23 Day 204 Isa. 30-33
 24 Day 205 Isa. 34-35; Mic. 2-5
 25 Day 206 Isa. 36; Mic. 6-7; 2 Chr. 32:1-8; 2 Kgs. 18:13-37
 26 Day 207 Isa. 37; 2 Kgs. 19; 2 Chr. 32:9-23
 27 Day 208 Isa. 38-39; 2 Kgs. 20:1-19; 2 Chr. 32:24-31
 28 Day 209 Isa. 40-44:5

29 Day 210 Isa. 44:6-48:11
30 Day 211 Isa. 48:12-52:12
31 Day 212 Isa. 52:13-57:21

August

01 Day 213 Isa. 58:1-63:14
02 Day 214 Isa. 63:15-66:24; 2 Kgs. 20:20-21; 2 Chr. 32:32-33
03 Day 215 Jer. 1:1-2:22; 2 Kgs. 21:1-22:2; 2 Chr. 33:1-34:7
04 Day 216 Jer. 2:23-5:19
05 Day 217 Jer. 5:20-6:30; 2 Kgs. 22:3-20; 2 Chr. 34:8-28
06 Day 218 Nah. 1-3; 2 Kgs. 23:1-28; 2 Chr. 34:29-35:19
07 Day 219 Hab. 1-3; Zeph. 1:1-2:7
08 Day 220 Jer. 47-48; Zeph. 2:8-3:20; 2 Chr. 35:20-27;
2 Kgs. 23:29-30
09 Day 221 Jer. 22:1-23; 25:1-14; 26; 2 Chr. 36:1-5;
2 Kgs. 23:31-24:4
10 Day 222 Jer. 25:15-38; 36; 45-46
11 Day 223 Jer. 19-20; Dan. 1
12 Day 224 Dan. 2-3; Jer. 7:1-8:3
13 Day 225 Jer. 8:4-11:23
14 Day 226 Jer. 12-15
15 Day 227 Jer. 16-18; 35
16 Day 228 Jer. 22:24-23:32; 49:1-33; 2 Kgs. 24:5-9;
2 Chr. 36:6-9
17 Day 229 Jer. 23:33-24:10; 29:1-31:14
18 Day 230 Jer. 31:15-40; 49:34-51:14
19 Day 231 Jer. 51:15-58; 37:1-10; 2 Kgs. 24:10-20;
2 Chr. 36:10-14; 1 Chr. 3:10-16
20 Day 232 Jer. 37:11-38:28; Ezek. 1:1-3:15
21 Day 233 Jer. 27-28; 51:59-64; Ezek. 3:16-4:17
22 Day 234 Ezek. 5-9
23 Day 235 Ezek. 10-13
24 Day 236 Ezek. 14-16
25 Day 237 Ezek. 17-19
26 Day 238 Ezek. 20:1-22:16
27 Day 239 Ezek. 22:17-24:14; 2 Kgs. 24:20-25:2; Jer. 52:1-5;
39:1
28 Day 240 Ezek. 24:15-25:17; 29:1-16; 30:20-31:18; Jer. 21;
34
29 Day 241 Ezek. 26:1-14; Jer. 32-33
30 Day 242 Ezek. 26:15-28:26; 2 Kgs. 25:3-7; Jer. 39:2-10;
52:6-11
31 Day 243 Jer. 39:11-40:6; 52:12-27; 2 Kgs. 25:8-21;
2 Chr. 36:15-21

September

01 Day 244 **Era 6: Living in Exile.** 586-538BC
02 Day 245 Lam. 1-4
03 Day 246 Lam. 5; Obad. 1; 2 Kgs. 25:22-26; Jer. 40:7-41:18
04 Day 247 Jer. 42-44; Ezek. 33:21-33
05 Day 248 Ezek. 32:17-33:20; Jer. 52:28-30; 1 Chr. 4:24-5:17;
Psa. 137
06 Day 249 1 Chr. 5:18-26; 6:3-15; 7:1-8:28
07 Day 250 Dan. 4; 1 Chr. 8:29-9:1
08 Day 251 Dan. 6; 9
09 Day 252 Ezek. 34-36
10 Day 253 Ezek. 37-39; 32:1-16
11 Day 254 Dan. 7-8; 5
12 Day 255 Ezek. 40:1-43:27
13 Day 256 Ezek. 44-46

14 Day 257 Ezek. 47-48; 29:17-30:19; 2 Kgs. 25:27-30;
Jer. 52:31-34

15 Day 258 **Era 7: The Return From Exile.** 538-6BC
16 Day 259 Ezra 1:1-4:5; 2 Chr. 36:22-23; 1 Chr. 3:17-24
17 Day 260 Dan. 10-12; Ezra 4:24-5:1; Hag. 1
18 Day 261 Zech. 1-5; Hag. 2; Ezra 5:2
19 Day 262 Zech. 6-8; Ezra 5:3-6:14
20 Day 263 Zech. 9-14
21 Day 264 Est. 1-4; Ezra 6:14-22; 4:6
22 Day 265 Est. 5-10
23 Day 266 Ezra 4:7-23; 7-8
24 Day 267 Neh. 1-2; Ezra 9-10
25 Day 268 Neh. 3:1-7:3
26 Day 269 Neh. 7:4-8:12
27 Day 270 Neh. 8:13-10:39
28 Day 271 Neh. 11-12; 1 Chr. 9:1-34
29 Day 272 Mal. 1:1-2:9; Neh. 12:27-13:31; 5:14-19
30 Day 273 Mal. 2:10-4:6

October

01 Day 274 **Era 8: The Coming of Jesus Christ.** 6BC-30AD
02 Day 275 Mt. 1; Lk. 1; 3:23-38; Jn. 1:1-5
03 Day 276 Mt. 2; Lk. 2
04 Day 277 Mt. 3; Mk. 1:1-11; Lk. 3:1-22; Jn. 1:6-34
05 Day 278 Mt. 4:1-22; Mk. 1:12-20; Lk. 4:1-15; 5:1-11;
Jn. 1:35-2:25
06 Day 279 Jn. 3
07 Day 280 Jn. 4
08 Day 281 Mt. 4:23-25; 8:1-4,14-17; 9:1-8; Mk. 1:21-2:12;
Lk. 4:31-44; 5:12-26
09 Day 282 Mt. 9:9-17; Mk. 2:13-22; Lk. 5:27-39; Jn. 5
10 Day 283 Mt. 5:1-16; 12:1-21; Mk. 2:23-3:19; Lk. 6:1-26
11 Day 284 Mt. 5:17-7:6; Lk. 6:27-42
12 Day 285 Mt. 7:7-29; 8:5-13; 11:1-19; Lk. 6:43-7:35
13 Day 286 Mt. 11:20-30; 12:22-45; Mk. 3:20-30; Lk. 7:36-8:3;
11:14-32
14 Day 287 Mt. 12:46-13:30; Mk. 3:31-4:29; Lk. 8:4-21
15 Day 288 Mt. 8:23-34; 13:31-52; Mk. 4:30-5:20; Lk. 8:22-39;
13:18-21
16 Day 289 Mt. 9:18-34; 13:53-58; Mk. 5:21-6:6; Lk. 4:16-30;
8:40-56
17 Day 290 Mt. 9:35-10:42; 14:3-12; Mk. 6:6-13,17-29;
Lk. 9:1-6
18 Day 291 Mt. 14:1-2,13-33; Mk. 6:14-16,30-52; Lk. 9:7-17;
Jn. 6:1-21
19 Day 292 Mt. 14:34-15:20; Mk. 6:53-7:23; Jn. 6:22-71
20 Day 293 Mt. 15:21-16:20; Mk. 7:24-8:30; Lk. 9:18-21
21 Day 294 Mt. 16:21-17:20; Mk. 8:31-9:29; Lk. 9:22-43
22 Day 295 Mt. 17:22-18:35; Mk. 9:30-50; Lk. 9:43-50;
Jn. 7:1-9
23 Day 296 Mt. 8:18-22; 19:1-2; Mk. 10:1; Lk. 9:51-62;
Jn. 7:10-8:20
24 Day 297 Lk. 10; Jn. 8:21-59
25 Day 298 Lk. 11:1-13,33-54; 12:1-48
26 Day 299 Lk. 12:49-13:17; Jn. 9:1-10:21
27 Day 300 Mt. 23:37-39; Lk. 13:22-15:10; Jn. 10:22-42
28 Day 301 Lk. 15:11-17:10
29 Day 302 Lk. 17:11-37; Jn. 11
30 Day 303 Mt. 19:3-30; Mk. 10:2-31; Lk. 18:1-30
31 Day 304 Mt. 20; Mk. 10:32-52; Lk. 18:31-19:10

November

01 Day 305 Mt. 21:1-11; 26:6-13; Mk. 11:1-11; 14:3-9;
Lk. 19:11-40; Jn. 12:1-19
02 Day 306 Mt. 21:12-27; Mk. 11:12-33; Lk. 19:41-20:8;
Jn. 12:20-50
03 Day 307 Mt. 21:28-22:22; Mk. 12:1-17; Lk. 20:9-26
04 Day 308 Mt. 22:23-23:36; Mk. 12:18-44; Lk. 20:27-21:3
05 Day 309 Mt. 24; Mk. 13; Lk. 21:5-38
06 Day 310 Mt. 25
07 Day 311 Mt. 26:1-5,14-25; Mk. 14:1-2,10-21; Lk. 22:1-13;
Jn. 13:1-30
08 Day 312 Mt. 26:26-35; Mk. 14:22-31; Lk. 22:14-34;
Jn. 13:31-14:31
09 Day 313 Jn. 15-17
10 Day 314 Mt. 26:36-56; Mk. 14:32-52; Lk. 22:35-53;
Jn. 18:1-14
11 Day 315 Mt. 26:57-75; Mk. 14:53-72; Lk. 22:54-71;
Jn. 18:15-27
12 Day 316 Mt. 27:1-26; Mk. 15:1-15; Lk. 23:1-25;
Jn. 18:28-19:16
13 Day 317 Mt. 27:27-44; Mk. 15:16-32; Lk. 23:26-43;
Jn. 19:17-30
14 Day 318 Mt. 27:45-66; Mk. 15:33-47; Lk. 23:44-56;
Jn. 19:31-42
15 Day 319 Mt. 28:1-15; Mk. 16:1-13; Lk. 24:1-35; Jn. 20:1-18
16 Day 320 Mt. 28:16-20; Mk. 16:14-20; Lk. 24:36-53;
Jn. 20:19-21:25
17 Day 321 **Era 9: The Early Church. 30-95AD**
18 Day 322 Acts 1-3
19 Day 323 Acts 4-7
20 Day 324 Acts 8-11
21 Day 325 Acts 12-15:35
22 Day 326 Jas. 1-5
23 Day 327 Gal. 1-3
24 Day 328 Gal. 4-6
25 Day 329 Acts 15:36-18:11
26 Day 330 1 Th. 1-5
27 Day 331 2 Th. 1-3
28 Day 332 Acts 18:12-19:22; 1 Cor. 1-4
29 Day 333 1 Cor. 5-7
30 Day 334 1 Cor. 8:1-11:1

December

01 Day 335 1 Cor. 11:2-16:24
02 Day 336 Acts 19:23-20:1; 2 Cor. 1:1-2:13
03 Day 337 2 Cor. 2:14-7:16
04 Day 338 2 Cor. 8-13
05 Day 339 Rom. 1:1-3:20
06 Day 340 Rom. 3:21-8:39
07 Day 341 Rom. 9-11
08 Day 342 Rom. 12-16
09 Day 343 Acts 20-24
10 Day 344 Acts 25-28
11 Day 345 Col. 1-4; Philem.
12 Day 346 Eph. 1-3
13 Day 347 Eph. 4-6
14 Day 348 Phil. 1-4
15 Day 349 1 Pet. 1-5
16 Day 350 Tit. 1-3
17 Day 351 1 Tim. 1-3
18 Day 352 1 Tim. 4-6

19 Day 353 2 Tim. 1-4
20 Day 354 2 Pet. 1-3; Jude
21 Day 355 Heb. 1:1-4:13
22 Day 356 Heb. 4:14-7:28
23 Day 357 Heb. 8:1-10:18
24 Day 358 Heb. 10:19-13:25
25 Day 359 1, 2, 3 John
26 Day 360 Rev. 1-4
27 Day 361 Rev. 5-8
28 Day 362 Rev. 9-12
29 Day 363 Rev. 13-17
30 Day 364 Rev. 18-20
31 Day 365 Rev. 21-22

Era 1: Beginnings. The undated past to 1800_{BC}

Day 001 - January 1

An introductory class to prepare for Day 002 through Day 032. Scriptures covered in this era include Genesis, Job, Selections from 1 Chronicles (1 Chr. 1:1-2:8).

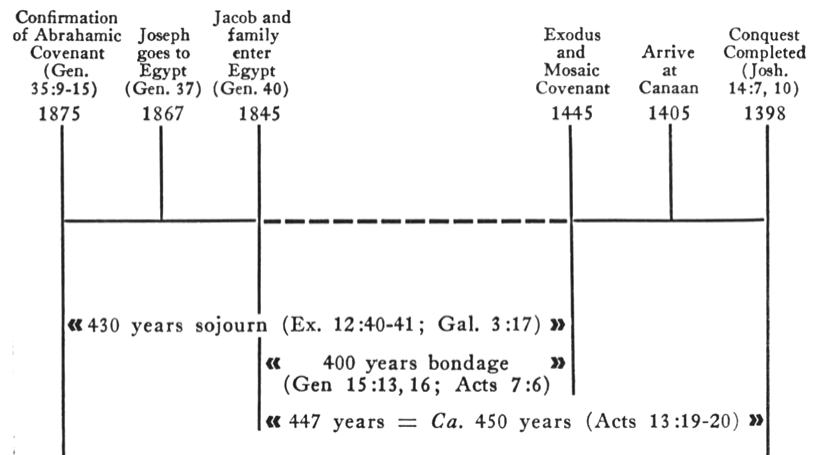
Notes on OT chronology

The Temple of Solomon was begun in 965_{BC} in the 480th year after the Exodus (1st Kgs. 6:1). 1445_{BC}.

The time period for Israel in Egypt is said to be 400 years (Gen. 15:13,16; Acts 7:6), 430 years (Ex. 12:40; Gal. 3:16,17), and “about 450 years (Acts 13:17-20). All three of these numbers are wonderfully synchronized by Harold Hoehner in BibSac Vol. 126, No. 504 (1969).

Jacob was 130 years old when he was presented to Pharaoh in 1845_{BC} (Gen. 47:9). That means Jacob was born in 1975_{BC}, Isaac was born in 2035_{BC}, and Abraham was born in 2135_{BC}. Joseph was 91 years

younger than Jacob, born in 1884_{BC}. Joseph’s death at the age of 110 closes the Book of Genesis in 1774_{BC}. Greek LXX figures are better than Hebrew MT figures for the Gen. 5, 11 toledoth. These figures indicate Abraham was born 1,132 years after the flood (3267_{BC} synchronized to 2256_{AM}), and pegging Adam’s creation (0_{AM}) to 5523_{BC}.



Day 002 - January 2

The Creation and The Fall

Gen. 1-3

Genesis Chapter One

1. In the beginning, God created the heavens and the earth (Gen. 1:1). The first statement of Scripture is a direct assertion of Divine Creation. No Bible-believing Christian with a literal hermeneutic can accept any form of evolution. Darwinism, and every other manifestation of Secular Humanism, will be rejected throughout this Bible survey in accordance with 2nd Cor. 10:5.
2. The creation of angelic beings is not dealt with in Genesis. Angels were on-hand to observe the creation of the Earth (Job 38:7), and it is therefore a natural conclusion to place their creation between the creation of the heavens (2nd heaven & 3rd heaven) and the creation of the earth. This conclusion places a logical/chronological gap within the text of Gen. 1:1.
3. The earth was formless and void (Gen. 1:2). It was not created this way (Isa. 45:18), but came about because of the angelic rebellion and war (Isa. 14:17; Jer. 4:23-26). It is therefore a natural conclusion to place a second logical/chronological gap between the text of Gen. 1:1 & Gen. 1:2.

Important note: “Gap theory” is largely derided in recent years. A careful and proper training in the logical/chronological synthesis of Genesis, Job, Psalms, Isaiah, Jeremiah, & Ezekiel with a particular focus on the fall of Satan and the angelic conflict supports not only the traditional gap but even a double-gap placed within Gen. 1:1 and between Gen. 1:1 & 1:2.

Colossians 1:16 presents both the visible & invisible dimensional realms of Jesus Christ’s creative work, but Genesis only presents the visible dimensional realm.

4. **בָּרָא** *bārā* ^{#1254}: *to create* is used in vv.1&21, and 3 times in v.27. This is creation *ex nihilo* (out of nothing).
5. **עָשָׂה** *‘āsāh* ^{#6213}: *to make, fashion* is used in vv.7,25,26,&31.
6. The work of God in Gen. 1:2ff. is the restoration of the Earth to habitable conditions, and the creation of man to occupy and have dominion within the physical realm.
7. Adam & Eve were literal people (Matt. 19:4), and the human race is descended from them (1st Cor. 15:22). This is a fundamental issue, and cannot be treated lightly. The Bible’s entire plan of redemption is grounded in the First and Second Adam (Rom. 5:12-21).

Genesis Chapter Two

1. Gen. 2 is not a contradictory account of creation, but a supplementary account. It goes back to the specific details of the creation of man.
2. The seventh day as a (sabbath) day of rest was established as a **principle** for the human race, long before the codification of the Sabbath day. The Law of the Sabbath, as incorporated into the Law of Moses does not apply to Church Age believers, but the principle of Sabbath rest certainly does, as it comes from the creation itself (Gen. 2:2,3).
3. Man's body is a physical part of this physical creation (Gen. 2:7a).
4. Man's soul and spirit is a spiritual part of God's spiritual creation (Gen. 2:7b).
 - a. The breath of "lives" is plural. God imparted physical life to the body, soul life to the soul, and spiritual life to the human spirit of Adam.
 - b. Eve was taken out of Adam and fashioned with physical, soul, & spiritual life. There is no mention of a second "breathing" by God into Eve.
 - c. There is also no Scripture which indicates a newborn baby receives God's direct "breathing" of the breath of lives.
 - d. Human babies receive bodies, souls, & (dead) human spirits from their parents. At salvation the spirit is made alive (Eph. 2:5; 1st Pet. 3:18).
5. The Lord planted a garden in Eden and assigned work responsibilities to the man (Gen. 2:8-15).
6. The Lord also established standards of righteous obedience, and tested the faith of man (Gen. 2:16,17).
 - a. The One Commandment was to not eat from the Tree of the Knowledge of Good & Evil.
 - b. The penalty for sin was spiritual death (Gen. 2:17b cp. Rom. 6:23).
7. The Lord made provision for man's help-mate, to assist man in carrying out his work-assignment (Gen. 2:20ff.).

Genesis Chapter Three

1. The Adversary, Satan, took the form of a serpent, and worked to deceive the woman, and bring about the volitional fall of man (Gen. 3:1-7; Rev. 12:9).
 - a. He cast doubt upon the content of God's revealed word (Gen. 3:1).
 - b. He observed Eve's lack of understanding of God's revealed word (Gen. 3:2,3).
 - c. He put forth a lie in contradiction of God's revealed word (Gen. 3:4,5).
2. Adam's personal sin (not Eve's) opened his eyes and her eyes. This profound truth is understood to be far more than a personal judgment by God upon the person of Adam. It is a positional judgment by God upon all of Adamic human-kind.
 - a. Spiritual death spread to all Adamic human-kind starting with Eve (Gen. 3:7; Rom. 5:12).
 - b. Established the positional sphere of sin, which the Lamb of God took away (Jn. 1:29) and paid the wages for (Rom. 3:9,23; 5:12,19,21; 6:16,21,23).
 - c. Adam's sin was not the cause of physical death. Losing access to the tree of life eventuated 930 years later in Adam's physical death (Gen. 3:22-24; 5:5).
3. Adam & Eve attempted to cover for their sin through human effort (fig leaves) (Gen. 3:7).
4. The Lord taught them that only through the shedding of blood, and the offering of a blood sacrifice could sin be covered (Gen. 3:21).
5. The first promise of a Redeemer is given in the promise within the curse (Gen. 3:15). The Seed of the Woman will crush the serpent's head.
6. The curse upon the earth is man's judgment for his volitional rebellion against the Lord (Gen. 3:17-19).
7. The Lord drove Adam & Eve out of the garden so that they might not achieve everlasting physical life apart from everlasting spiritual life (Gen. 3:22-24).

Day 003 - January 3

Wickedness Escalates—Noah Builds an Ark

Gen. 4–6; 1st Chr. 1:1–4

Genesis Chapter Four

1. The first human birth recognizes God's Sovereignty in the gift of grace to parents (Gen. 4:1).
 - a. Cain. קַיִן qayin #7014: *possession*. fr. קָנָה qānāh #7069: *to get, acquire, buy, possess*.
 - b. Abel. הֶבֶל hebel #1893: *breath*. Same as #1892: *vapor, breath, vanity*.
2. Abel's sacrifice was accepted by the Lord (Gen. 4:4), as an offering by faith (Heb. 11:4), according to the revealed Word of God (Rom. 10:17).
3. Cain's sacrifice was rejected by the Lord (Gen. 4:5), as an offering without faith (Heb. 11:6), under the influence of Satanic teaching (1st Jn. 3:12).
4. Even after the murder, the Lord provides Cain with the opportunity to repent and confess (Gen. 4:9).
5. Even in Divine judgement, the Lord shows mercy to Cain (Gen. 4:15).
6. Cain's civilization flourished apart from the presence of the Lord (Gen. 4:16–24).
7. God graciously provides a Godly son for the blessing of Adam & Eve (Gen. 4:25,26; Ps. 127:3; Prov. 23:24,25). Seth שֵׁת shēth #8352: *compensation*, fr. שָׂית shiyth #7896: *to put, set*.

Genesis Chapter Five + 1 Chr. 1:1–4

1. Genesis 5 tracks 2000+ years of Gentile history, from Adam to Noah's 3 sons.
2. Adam was made in the likeness of God, but Adam's sons were born in Adam's image (Gen. 5:3).
3. Summary of Generations giving preference to the Greek LXX over the Hebrew MT: AM = Anno Mundi

Adam	b. 0	d. 930AM
Seth	b. 230	d. 1142
Enosh	b. 435	d. 1340
Kenan	b. 625	d. 1535
Mahalalel	b. 795	d. 1690
Jared	b. 960	d. 1922
Enoch	b. 1122	d. 1487
Methuselah	b. 1287	d. 2256*
Lamech	b. 1474	d. 2221
Noah	b. 1656	d. 2606AM
4. Enoch becomes the Gentile type of Church–Age believer when he is “raptured” to heaven (Gen. 5:21–24).

Genesis Chapter Six

1. The sons of God are (fallen) angels (Job 1:6; 2:1; 38:7).
2. The daughters of men are human women.
3. Their offspring are Nephilim “fallen ones” (Gen. 6:4). These giants are committed enemies of the Lord, and servants of their fallen angelic parents (Num. 13:33).
4. The pollution of the entire human race was nearly achieved (Gen. 6:12). The adversary nearly corrupted the “seed of the woman” that God promised would bruise his head.
5. Noah became the object of God's grace (Gen. 6:8).
6. Noah's family was preserved through the flood as an expression of God's grace in delivering believers through their trials (2nd Pet. 2:5,9).
7. God instructed Noah to construct an Ark for the preservation of his family, and the animals of the world (Gen. 6:14–22).
 - a. The ark was 440' long, 73' wide, and 44' high. (The Mayflower was only 90' long).
 - b. The ark was a vessel of three decks with a capacity of 1,500,000 cubic feet, and a deck area of 95,700 square feet.
 - c. For a discussion on the thousands of animal species, and the ark's capacity to contain these animals, see Noah's Ark: A Feasibility Study by John Woodmorappe. Institute for Creation Research.

* The year of the flood, c.3267BC

8. The flood of the world was a universal flood, that destroyed the entire human race except for Noah, his three sons, and their four wives (Lk. 17:27; 2nd Pet. 2:5).
9. The preservation of the animal realm was achieved by taking a mating pair of each bird, animal, and creeping thing (Gen. 6:20-22).

Day 004 - January 4

Noah's Flood

Gen. 7-10; 1st Chr. 1:5-23

Genesis Chapter Seven

1. Noah's family was delivered as Noah was the *only* believer in his generation on the face of the earth (Gen. 7:1).
2. The preparation for man's animal sacrifices, and man's new carnivorous diet was achieved by taking seven mating pairs of each clean animal and bird (Gen. 7:2-5; 8:20-22; 9:3,4).
3. Noah & his family entered into the ark after 100 years of preparation (Gen. 7:6-9; 13-16).
4. After waiting within the ark for 7 days, the water came (Gen. 7:10-12). The day was the 17th day of the 2nd month, in the 600th year of Noah's life.
5. The flood was a world-wide flood, with the waters exceeding the highest mountains by 15 cubits (Gen. 7:19,20).
6. The waters came from above and below (Gen. 7:11), fell for 40 days (Gen. 7:12,17), and prevailed upon the earth an additional 150 days (Gen. 7:24).

Genesis Chapter Eight

1. After the destruction of all life on earth, God remembered Noah, and allowed the waters to drain (Gen. 8:1-3).
2. On the 17th day of the 7th month, the ark rested upon the mountains of Ararat (Gen. 8:4).
3. Water continued to drain until Noah and his family were able to leave the ark on the 27th day of the 2nd month, in the 601st year of Noah's life (Gen. 8:14-19).
4. Noah offered a sacrifice to the Lord, and the Lord promised to never again destroy the population of the world by means of flood (Gen. 8:21; 9:11).

Genesis Chapter Nine

1. Noah, his sons, and their wives are commanded to repopulate & fill the earth (Gen. 9:1,7).
2. A new fear of man is imputed into the animal kingdom, as man and animals are given carnivorous diets (Gen. 9:2-4).
3. The significance of man's blood is highlighted and capital punishment is mandated (Gen. 9:5,6).
4. God established a covenant with Noah, and fixed the rainbow as its sign (Gen. 9:8-17).
5. Noah's Drunkenness (Gen. 9:18-27).
 - a. An unknown period of time passes between Gen. 9:17&18. By the time of this incident, Ham is the father of Canaan (Gen. 9:18,22) his fourth son (Gen. 10:6).
 - b. Noah's father, Lamech, prophesied that Noah would provide rest for the human race's toil upon the earth (Gen. 5:29). Noah's "invention" of wine (Gen. 9:20) is the fulfillment of that prophecy (Jdg. 9:13; Ps. 104:15; Prov. 31:6; Ecc. 10:19), and the snare of drunkenness is immediately recognized (Gen. 9:21; Prov. 20:1; 23:29-35; Isa. 28:7&8; Eph. 5:18).
 - c. Ham "saw the nakedness of his father" (Gen. 9:22). This was a deed ("had done") of Ham's against Noah ("to him") (Gen. 9:24).
 - d. Semitic and Japhetic blessings are granted by Noah because of Shem & Japheth's reverence (Gen. 9:26&27). Hamitic blessings are forfeited
 - e. Canaan's curse is a prophetic oracle against the *people* of Canaan, as their sexual perversions are reflections of their "father" Ham (Lev. 18:24,27).
6. The blessing of YHWH as the God of Shem (Gen. 9:26), and the tents of Shem (Gen. 9:27), are indicative that the "seed of the woman" blessing is going to come from the line of Shem (Lk. 3:36).
7. The blessings of Japheth are temporal life blessings so long as Japheth is oriented to the tents of Shem.
8. Ham is blessed by God (Gen. 9:1), and is not cursed by Noah (Num. 22:12; 23:8).

Genesis Chapter Ten + 1 Chr. 1:5-23

1. The Japhetic peoples are the northern and western Eurasian languages, tribes & nations (Gen. 10:2-5).
2. The Hamitic peoples are the southern, African languages, tribes & nations (Gen. 10:6,7,13-20).
3. The Semitic peoples are the eastern, Asian languages, tribes & nations (Gen. 10:21-31).
4. The prominent King and Empire following the flood was the Hamitic Babylonian empire of Nimrod (Gen. 10:8-12).
5. Languages, tribes, and nations are God's divisions for the orderly function of the human race under the Divine Establishment institutions of Marriage, Family, & Nations (Gen. 10:5,20,31).
6. God will enforce His will for the division of the human race at the judgment of Babel (Gen. 11:7-9), during the days of Peleg (Gen. 10:25).

Day 005 - January 5

Abram Obeys God Gen. 11-14; 1st Chr. 1:24-27

Genesis Chapter Eleven + 1 Chr. 1:24-27

1. Nimrod's empire attempted to thwart the intentions of God, by establishing one world government and one world religion (Gen. 10:8-12; 11:1-4).
2. God ended that rebellion by confusing man's languages (Gen. 11:7,9), scattering man's populations (Gen. 11:8,9), and dividing men from one another (Gen. 10:25).
 - a. Confuse. בָּלַל *bālal* #1101.
 - b. Scatter. פּוּצַת *puwts* #6327.
 - c. Divide. פָּלַג *pālag* #6385.
3. The line of Shem is traced down to Abraham (Gen. 11:10-26) as God's faithfulness to preserve the "seed of the woman", "line of Christ" is manifest (Lk. 3:34).
4. The Generations of Adam (Gen. 5:1), The Generations of Noah (Gen. 6:9), The Generations of Shem, Ham, & Japheth (Gen. 10:1), and The Generations of Shem (Gen. 11:10), are succeeded by the Generations of Terah (Gen. 11:27).
5. The families of Abraham & Lot set the stage for the remainder of Genesis, and much of the Old Testament (Gen. 11:27-32).

Genesis Chapter Twelve

1. The Abrahamic Covenant is a vital study to the Bible student. It consists of *land, seed, & blessing* (Gen. 12:1-3).
 - a. The land promise is the land of Canaan, which Abraham sojourned in, and God promised.
 - b. The seed promise is the provision of many descendants to Abraham, and specifically the "seed of the woman" lineage through him.
 - c. The blessing promise is an eternal blessing to all the human race through Abraham's Seed, the Lord Jesus Christ.
2. The Abrahamic Covenant guarantees temporal life blessing and cursing upon the nations that bless and curse the Jewish people (Gen. 12:3).
 - a. The Abrahamic Covenant will be confirmed to Isaac (Gen. 26:3,4). Ishmael is not considered to be a part of God's "chosen people." Neither are the Arabian descendants of Keturah.
 - b. The Abrahamic Covenant will be reconfirmed to Jacob (Gen. 28:13,14). Esau is not considered to be a part of God's "chosen people."
 - c. Thus, God is the God of Abraham, Isaac, and Jacob (Ex. 2:24; 3:6), and only the Jews are God's "chosen people" as an earthly nation among other earthly nations.
3. The Abrahamic Covenant is **unconditional**. There are no stipulations, or requirements for Abraham to keep, and thus, there is no way for Abraham to violate the covenant.
4. Abraham was commanded to separate himself from his idolatrous family (Gen. 12:1; Josh. 24:2&3). His nephew, Lot, was a believer (2nd Pet. 2:7), and thus followed Abraham's spiritual leadership.
5. Abraham dwelt in the land of Canaan, among the Canaanites (Gen. 12:5-9), and worshipped the Lord Who was promising him the land.
6. Abraham departed from God's geographic will when he feared the famine, and fled to Egypt (Gen. 12:10-20).

- a. His fear motivated his lies (Gen. 12:12).
- b. His lies brought evil to Sarah (Gen. 12:14,15).
- c. His lies brought Divine discipline to Pharaoh (Gen. 12:17).
- d. None of Abraham's failures ever will, or ever can break the Abrahamic Covenant.

Genesis Chapter Thirteen

1. Abraham returns to God's geographic will for his life, and faces division within his own family (Gen. 13:1-7).
2. Abraham blesses Lot, and grants him the choice of lands within his Divine land grant (Gen. 13:8-13). Lot chooses the valley of Sodom, and becomes a leading figure in Sodom. Lot's descendants, the Ammonites & Moabites, will be objects of God's mercy & grace because of Abraham's grace gift to Lot (Jer. 48:47; 49:6).
3. The Abrahamic Covenant is again declared to Abraham, after his separation from Lot (Gen. 13:14-18).
 - a. In Gen. 14:16 the illustration of Abraham's descendants is given as dust of the earth.
 - b. In Gen. 15:5 the illustration of Abraham's descendants is given as stars in heaven.
 - c. Abraham will have both earthly descendants, and spiritual (heavenly) descendants.

Genesis Chapter Fourteen

1. Lot and his family are caught up in the midst of Hamitic/Semitic warfare (Gen. 14:1-12).
2. Abraham receives word of Lot's capture while he is living by the oaks of Mamre (Gen. 14:13).
 - a. Mamre, Eshcol, & Aner are Amorite brothers who submit to Abraham's spiritual stewardship under the Abrahamic Covenant.
 - b. These brothers forsake the Iniquity of the Amorite (Gen. 15:16), and are blessed for blessing Abraham (Gen. 14:24).
3. Abraham leads a military expedition against the 4 kings and their armies, and rescues Lot, and all the Sodomite captives (Gen. 14:14-16).
4. Two kings greet Abraham after his great feat (Gen. 14:17-24).
 - a. Melchizedek [King of Righteousness], King of (Jeru)Salem [King of Peace] greets Abraham, and they worship the Lord together with bread and wine (Gen. 14:18-20).
 - 1) Melchizedek is a King & Priest, and a type of Christ (Gen. 14:19; Ps. 110:4; Heb. 5:10; 6:20; 7:1-17).
 - 2) Abraham gives a grace-gift tithe to Melchizedek in support of Melchizedek's priestly ministry (Gen. 14:20).
 - 3) The **principle** of grace giving for believers is established long before the codification of the tithe. The Law of the Tithing, as incorporated into the Law of Moses does not apply to Church Age believers, but the principle of grace-giving certainly does (2nd Cor. 9:6-15).
 - b. Bera [Son of Evil], King of Sodom, greets Abraham and attempts to enrich him with the wages of Sodom (Gen. 14:2,17,21-24; Deut. 23:18).

Day 006 - January 6

God Reaffirms the Covenant Gen. 15-17

Genesis Chapter Fifteen

1. The third affirmation of the Abrahamic Covenant is given to Abraham as he starts to think through his lack of offspring (Gen. 15:1-5).
 - a. God promises a son from Abraham's own body (Gen. 15:4).
 - b. God illustrates the number of descendants by using the stars of heaven for an example (Gen. 15:5).
2. Gen. 15:6 is an outstanding illustration of salvation by grace through faith. Abraham believed the Lord, and God's Righteousness was imputed to Abraham's account.
 - a. God's judicial imputation of Righteousness (Positional Justification) is His action on man's behalf when man is saved from eternal condemnation in the lake of fire (Rom. 4:5,13,16,24).
 - b. Experiential Justification comes about when a believer makes application of God's Word to his life and bears fruit accordingly (Jas. 2:14-26).
3. The Abrahamic Covenant is ratified when God Himself passes between the animal sacrifices (Gen. 15:7-21).

- a. The Lord passes between the animals, but Abraham is sleeping and does not pass between them.
- b. The bondage of Israel in Egypt is prophetically revealed to Abraham, as is his own peaceful death (Gen. 15:13-16).

Genesis Chapter Sixteen

1. Sarah begins to doubt the Lord's promises to Abraham, and finds a human solution to their childless circumstances (Gen. 16:1&2).
 - a. An Egyptian maid. מַצְרַיִת שִׁפְחָה שִׁפְחָה shiphchāh #8198: *maid, maid-servant* (Acquired in Gen. 12:16).
 - b. Hagar. הַגָּר hāgār #1904: *flight*. deriv. uncertain.
 - c. The practice of “surrogate” mothering was acceptable in Nuzi law, and likely other cultures of the ancient world.
2. Abraham listened to the voice of his wife, and failed to seek the will of God (Gen. 16:2b).
3. Abraham married Hagar as a concubine/wife (Gen. 16:3). אִשָּׁה ishshāh #802: *wife, woman*. פְּלִגְשָׁתִּי pilegesh #6370: *concubine* (Gen. 25:6).
4. Hagar developed Mental Attitude Sin against Sarah after Hagar conceived (Gen. 16:4).
5. Sarah responded with Mental Attitude Sin, and Overt Sin against Hagar (Gen. 16:5,6).
6. Hagar flees from Sarah, and encounters the Lord (Gen. 16:7-14).
 - a. This is the first appearance of the Angel of the Lord (Gen. 16:7,9,10,11), and yet previous encounters with the Lord may have also been appearances of the Angel of the Lord (e.g. Gen. 12:1,7).
 - b. He addressed her as Hagar, Sarai's maid (not Hagar, Abram's wife) (Gen. 16:8).
 - c. The Lord instructs the runaway slave to return and submit to unjust authority (Gen. 16:9).
 - d. The Lord prophesies blessings upon Ishmael (Gen. 16:10-12).
7. Abraham fathered Ishmael at the age of 86. He will wait another 14 years before Isaac will be born.

Genesis Chapter Seventeen

1. Abraham receives the final confirmation of the Abrahamic Covenant at the age of 99 (Gen. 17:1).
 - a. God reveals Himself as אֱלֹהֵי שַׁדַּי El Shaddai.
 - b. God expects Abraham to walk before Him and be blameless.
2. God gives the name of Abraham to Abram, and renames Sarai as Sarah (Gen. 17:5,15).
 - a. Abram. אֲבִרָם #87: *exalted father*.
 - b. Abraham. אֲבִרְהָם #85: *father of a multitude*.
 - c. Sarai. שָׂרַי #8297: *princess*.
 - d. Sarah. שָׂרָה #8283: *noble woman*.
3. God establishes physical circumcision as the sign of the covenant between Him and Abraham (Gen. 17:9-14,23-27).
4. Abraham laughed at the promise of God and desired for Ishmael to be the Son of Promise (Gen. 17:17,18).
5. God answered Abraham's specific request with a “no” but his heart's desire with a “yes.” Ishmael will be blessed as a son of Abraham (Gen. 17:20,21).
6. Isaac “laughter” is a son of promise, named by God before his birth (Gen. 17:19,21). יִצְחָק #3327: *he laughs*.

Day 007 - January 7

God Judges Sodom and Gomorrah Gen. 18:1-21:7

Genesis Chapter Eighteen

1. The (Angel of the) Lord appeared to Abraham, along with two other angels in human form (Gen. 18:1,2,22; 19:1).
2. Though the three “men” appear to be travelling, Abraham convinces them to stay and enjoy his hospitality (Gen. 18:3-8; 2nd Cor. 8:4).
3. The Lord repeats his previous promise of a son in Sarah's hearing, and she laughs even as Abraham had done (Gen. 18:9-15).
4. Abraham was sexually dead, and yet he and Sarah had faith in the promise of God (Heb. 11:11,12; Rom. 4:19).

5. The Lord determined that He would not conceal His purpose from His steward (Gen. 18:16-19), although there are times when He must do so (Deut. 29:29; Acts 1:7).
6. The defiled land of Sodom and Gomorrah demanded investigation and annihilation (Gen. 18:20,21; cp. Gen. 4:10; Lev. 18:25; Num. 35:33; Rom. 8:19-22).
7. Abraham understands the Lord's intention, and undertakes an intercessory prayer ministry on behalf of his nephew, Lot (Gen. 18:22-33).
 - a. Abraham is incredulous that the Lord's Divine discipline would also impact the righteous alongside the wicked (Gen. 18:23,25; Mt. 5:45).
 - b. Abraham requests the Lord to spare Sodom for the sake of 50 believers, in a city of perhaps 30,000-50,000 inhabitants.
 - c. The Lord agrees to spare Sodom on account of 50 believers, which causes Abraham to fear that he had estimated too generously (Gen. 18:26-28).
 - d. Abraham continues to "auction" his prayer request a total of six times.
 - e. Abraham limits his own prayers to a "final answer" (Gen. 18:32).
 - f. The Lord answered Abraham's "final" prayer and departed (Gen. 18:32,33), and yet had regard for the desire of Abraham's heart when he answered the request Abraham never stated (Gen. 19:29).

Genesis Chapter Nineteen

1. Lot is seated in the gate of Sodom "acting like a judge" (Gen. 19:1,9).
2. Lot was oppressed, and his righteous soul was tormented day after day (2nd Pet. 2:7,8).
3. When the two angels arrived, Lot vehemently urged them to not stay in the city square (Gen. 19:2,3).
4. In the evening, the men of Sodom demanded that Lot surrender his two guests into their hands for homosexual activity (Gen. 19:5), and Lot counters their demand with an offer of his two virgin daughters (Gen. 19:6-9).
5. The angels rescue Lot, and deliver his family out of Sodom (Gen. 19:10-26).
 - a. Lot's married children are not rescued (v.14).
 - b. Lot's wife looks back, and joins in the Divine judgment (v.26; Lk. 17:32).
6. Lot established a residence in a mountain cave, and comes into even greater evil with his two daughters (Gen. 19:30-38).

Genesis Chapter Twenty

1. Abraham sojourned in the land of Gerar (Gen. 20:1). Abimelech, King of Gerar, was one of the earliest Philistines to inhabit the land of Canaan (Gen. 21:34; 26:1).
2. Abraham fails another test of fear for personal safety (Gen. 20:1,2,11; 12:12,13).
3. God appears to Abimelech and pronounces judgment upon him (Gen. 20:3-7).
 - a. Abimelech addresses God as Adonai.
 - b. Abimelech describes his nation as righteous.
 - c. Abimelech pleads his integrity and innocence.
 - d. God and Abimelech bear witness to Sarah's sexual purity.
4. Abraham is then required by God to pray for Abimelech, and the Philistine kingdom (Gen. 20:8-18).
 - a. Abimelech fears God (v.11).
 - b. Abimelech is mindful of sin in his life and in his kingdom (v.9).
 - c. Abimelech provides temporal-life blessings to God's prophet, Abraham (vv.7,14-16).
 - d. All of Abimelech's people are called to witness Sarah's purity (vv.8,16).
 - e. Abraham intercedes for Abimelech and the Lord opens the wombs of Abimelech's household (vv.17,18).

Genesis Chapter Twenty-One

1. The Lord faithfully provided for the birth of Isaac, even as He had promised (Gen. 21:1-8).

(Chapter Twenty-One continues tomorrow)

Day 008 - January 8

The Covenant Son is Born Gen. 21:8–24:67

Genesis Chapter Twenty-One

(Outline continues from yesterday)

2. Sarah's Mental Attitude Sin of jealousy prompted her continued hatred for Hagar & Ishmael (Gen. 21:9-11).
3. Abraham was grieved over Sarah's hatred, because he had developed a love for Ishmael (Gen. 21:11-14; 17:18).
4. The Lord provides for Hagar as a single-mother (Gen. 21:15-21).
5. Abraham will bestow gifts upon Ishmael after Sarah's death, and Ishmael will join with Isaac in burying Abraham at his death (Gen. 25:6,9).

Genesis Chapter Twenty-Two

1. God tested Abraham (Gen. 22:1). נִסָּה *nāsāh* #5254: *to test, try* (Ex. 16:4; Deut. 8:2; Jdg. 2:22; 2nd Chr. 32:31; Ps. 26:1-3).
2. The test was a test of Abraham's faith and fear of God (Gen. 22:12).
3. Abraham was instructed to take his "only begotten son," the son that he loved, and sacrifice him (Gen. 22:2).
 - a. This is the first use of "love" in Scripture.
 - b. The "only son" does not disavow Ishmael's existence, but affirms Isaac's prominence.
 - c. Abraham becomes a type (picture) of God the Father, Who sacrifices His only begotten son (Jn. 3:16), Whom He loves (Jn. 3:35).
4. Human sacrifice, and specifically child sacrifice was a feature of pagan, Satanic religions (Lev. 18:21; 20:2; Jer. 19:5; 32:35; 2nd Kgs. 3:27; 16:3; 17:17; 21:6; Ps. 106:37,38; Ezek. 16:21).
5. Mt. Moriah will later be the site for Solomon's temple (2nd Chr. 3:1).
6. "On the third day" after pronouncing death for Isaac, God provided for Isaac's life (Gen. 22:4), picturing an even greater resurrection life that will occur on the third day (Matt. 16:21; 1st Cor. 15:4).
7. Abraham confidently told his servants that both he and Isaac would worship and return (Gen. 22:5; Heb. 11:17-19).

Genesis Chapter Twenty-Three

1. Sarah's lifespan is the only recorded lifespan in Scripture given for a woman (Gen. 23:1). Her life was relatively short, as her father Terah lived 205 years (Gen. 11:32); her ½ brother & husband Abraham lived 175 years (Gen. 25:7); her son Isaac lived 180 years (Gen. 35:28); her grandson Jacob lived 147 years (Gen. 47:28); and her great-grandson Joseph lived 110 years (Gen. 50:22).
2. Sarah died in Kiriath-arba (Hebron) (Gen. 23:2).
3. Abraham considered himself as a stranger and sojourner within the land that God had promised him (Gen. 23:4).
4. Abraham will purchase the burial place for Sarah within the land that God had promised him (Gen. 23:4-20).
 - a. Some of the Hittite inhabitants of Canaan have an orientation to Elohim, and understand that Abraham is God's mighty prince (v.6).
 - b. The cave of Machpelah becomes the burial place for Abraham, Isaac, Rebekah, Jacob, & Leah (Gen. 49:31).
 - c. 400 shekels of silver is a vast sum of money in that day. A common laborer would only earn 1/30th of a shekel in a day, or 8-12 shekels each year (Code of Hammurabi, #273-277).
 - d. In the next generation, these Hittites will become grievous to Isaac & Rebekah (Gen. 26:34,35; 27:46; 28:8).

Genesis Chapter Twenty-Four

1. Abraham observes the snare that the pagan Canaanite women would be for his son, and so he arranges for Isaac's wife from his own kinsmen (Gen. 24:1-4).
2. Abraham also insists that Isaac must remain within the land of promise (Gen. 24:5-8).
3. Abraham's servant travelled to the city of Abraham's brother Nahor, and allows God to bring the right woman to him (Gen. 24:10-14).
 - a. He prays to the Father on the basis of God's חֶסֶד *chesed* #2617 *lovingkindness* (v.12).
 - b. He looks for a grace-oriented woman, and allows God to send the right one (v.14).

4. The servants' prayers are answered beyond what he could ask or think, when God directs Rebekah to the right place at the right time (Gen. 24:15-27; Eph. 3:20).
 - a. God provides a beautiful, pure woman.
 - b. This woman is grace-oriented, in her watering of the camels, and her offer of hospitality.
 - c. She is of Abraham's family, the granddaughter of Abraham's brother, Nahor.
5. Rebekah's brother, Laban, takes a prominent role in the marriage contract (Gen. 24:29-60).
 - a. Laban takes action based upon the display of wealth that Abraham's servant adorned Rebekah with (v.30).
 - b. Laban refers to Abraham's servant as the "blessed of YHWH" (v.31). He and his father seem to be respectful of YHWH, and yet not worshipful (vv.50-52).
 - c. Laban focuses on temporal-life details, but the servant goes immediately to the spiritual-life assignment at hand (vv.32,33).
 - d. Abraham and his servant each understood that this activity would involve both the Sovereignty of God, and the freewill of man (vv.7,8,40,41,49).
 - e. The servant understood that God sovereignly appoints one woman for one man (v.44).
 - f. With the marriage arranged, the servant bestowed Abraham's gifts upon Rebekah's family (v.53).
 - g. Rebekah's family attempts to delay her departure, but Rebekah is ready to fulfill the Lord's will for her life (vv.54-58).
6. The servant returns to Isaac with his new bride, and their marriage is blessed by the Lord (Gen. 24:59-67).

Day 009 - January 9

Isaac and Rebekah Give Birth

Gen. 25:1-26; 1 Chr. 1:28-34

Genesis Chapter Twenty-Five

1. Abraham truly became the father of a multitude of nations (Gen. 17:5).
 - a. By Hagar, he fathered Ishmael and the twelve princes of the Ishmaelites (Gen. 21:13,18; 25:12-18).
 - b. By Keturah, another concubine, he fathered six additional sons, which formed seven nations (Gen. 25:1-4).
 - c. Isaac's firstborn, Esau, will father the Edomite nation (Gen. 36:9-43).
 - d. Esau's twin, Jacob, will be renamed Israel (Gen. 32:28; 35:10), and father the twelve tribes of God's chosen people (Gen. 49:2-28).
2. Abraham understood the significance of Isaac's inheritance, and made a deliberate distinction between him, and his other brothers (Gen. 25:6).
3. Abraham died at the age of 175 (Gen. 25:8).
 - a. He was an old man and "satisfied." Dying grace allowed Abraham to finish his course with confidence.
 - b. He was "gathered to his people". Physical death means the soul is reunited with those who have gone before.
4. Isaac settled in Beer-lahai-roi, and enjoyed the blessings of the Lord (Gen. 25:11; 16:14; 24:62).
 - a. Isaac's temporal-life blessings did not include children for twenty years (Gen. 25:20,26).
 - b. Isaac & Rebekah must be tested in their generation, even as Abraham & Sarah were tested in theirs.
 - c. Isaac & Rebekah learned the benefit of marital prayers through their time of testing (Gen. 25:21,22; 1st Pet. 3:7).
 - d. God's answer to their prayers taught the clear gracious choice of the younger over the older (Gen. 25:23; Rom. 9:10-13).

(Chapter Twenty-Five continues tomorrow)

Day 010 - January 10

Jacob Obtains Esau's Firstborn Rights

Gen. 25:27-28:5

Genesis Chapter Twenty-Five

(Outline continues from yesterday)

5. The twin brothers, Esau & Jacob, were like night and day (Gen. 25:26-28).

- a. They were physically different, in hair and voice (v.26; cf. Gen. 27:22).
 - b. Esau was the outdoorsman (v.27a).
 - c. Jacob was the indoorsman (v.27b).
 - d. They were each especially loved by one of their parents for temporal-life reasons (v.28).
6. Esau sells his birthright to Jacob (Gen. 25:28-34).
- a. The hunter experienced failure in his temporal-life area of expertise (v.29).
 - b. The godless man thought only of his own bodily appetite (v.30,34; Heb. 12:16; Phil. 3:19).
 - c. Jacob sought to achieve by human effort what God promised to give by grace (vv.31,33).

Genesis Chapter Twenty-Six

1. Isaac remains obedient to the geographic will of God, and dwells where YHWH tells him to (Gen. 26:1-6).
2. The Lord confirms the Abrahamic Covenant to Isaac (Gen. 26:3,4), henceforth becoming known as the God of Abraham and the God of Isaac (Gen. 28:13; 32:9).
3. Isaac failed the personal-safety test, and lied about his wife, in the exact same manner that Abraham failed (Gen. 26:7-11; 20:1-18).
4. The Lord blessed Isaac with agricultural profits of miraculous proportions, prompting mental attitude sin on the part of the Philistines (Gen. 26:12-17).
5. Isaac was also blessed with abundant water resources, and repeatedly suffered loss in the course of his life (Gen. 26:18-22; Phil. 3:7,8; 1st Cor. 6:7), and yet the Lord was continually with him (Gen. 26:23-25).
6. Abimelech and Phicol realize that their only source for Divine blessing will come from their righteous dealings with Isaac (Gen. 26:26-33).
7. Godless Esau makes marital decisions apart from the will of his parents (Gen. 26:34,35).
 - a. He chooses a polygamous life, following the troubled example of his grandfather Abraham, and his uncle Ishmael.
 - b. He chooses Canaanite women, rejecting the example of his grandfather Abraham.

Genesis Chapter Twenty-Seven

1. Isaac grows old, and becomes physically and spiritually blind (Gen. 27:1-4).
 - a. He becomes preoccupied with a physical death that will not occur for another 43 years!
 - b. He allows his temporal-life love of Esau cloud his spiritual judgment in attempting to bless him over Jacob.
2. Rebekah devises a scheme to thwart Isaac's intentions (Gen. 27:5-17).
 - a. It is a scheme of deceit.
 - b. She fails to inquire of the Lord, or remind Isaac of the Lord's previously revealed Will.
 - c. She is willing to accept any curse, and pay any price for accomplishing her will in the matter (v.13).
 - d. Like Isaac, parental love blinds Rebekah to spiritual-life issues (see also Bathsheba to David regarding Solomon, 1st Kgs. 1:17).
3. Jacob must lie to his father repeatedly in his theft of Isaac's blessing (Gen. 27:18-30).
 - a. The initial lie (v.19).
 - b. The blasphemous explanatory lie (v.20).
 - c. The supplementary lie of contrived physical evidence (vv.22,23,27).
 - d. The repeated lie (v.24).
4. Isaac prophetically blesses Jacob with God's intended blessing, even though Isaac intended to bless Esau (Gen. 27:28,29).
5. When Esau returns from hunting, the treachery is revealed (Gen. 27:30-40).
 - a. Esau's great and bitter cry was not motivated by any spiritual repentance (v.34; Heb. 12:17).
 - b. Esau blames Jacob for doing him wrong, and fails to recognize the Sovereignty of God (v.36).
 - c. Esau fails to recognize that the blessing is not from Isaac, but from the Lord; and he also fails to recognize that there are not any additional blessings beyond what the Lord has blessed (v.38).
 - d. Isaac recognizes God's sovereignty, and repents of his evil (v.33).

- e. Isaac's prophetic announcement to Esau is in fact a prophetic curse in declaring what the future doom of Edom will be (vv.39,40).
- 6. Esau finds comfort in his murderous intentions (Gen. 27:41,42).
- 7. Once again, Rebekah develops a scheme of human effort to preserve Jacob, and implements that scheme through deceit (Gen. 27:43-46).

Genesis Chapter Twenty-Eight

- 1. Isaac charges Jacob to be mindful of his spiritual inheritance, as the heir of the Abrahamic Covenant (Gen. 28:1-5).
(Chapter Twenty-Eight outline continues tomorrow)

Day 011 - January 11

Jacob Had Many Children

Gen. 28:6-30:24

Genesis Chapter Twenty-Eight

(Chapter Twenty-Eight outline continues from yesterday)

- 2. Esau tries to use human viewpoint to solve his temporal-life problems (Gen. 28:6-9).
- 3. Jacob departs from God's geographic will, under deceptive conditions, with no recognition of God's presence, or work (Gen. 28:10-22).
 - a. God appears to Jacob, and confirms the Abrahamic Covenant to him (vv.12-15).
 - b. Henceforth, the Lord is called the God of Abraham, Isaac, & Jacob (Ex. 3:6,15,16).
 - c. Jacob confesses his spiritual ignorance to God's presence and work (Gen. 28:16,17).
 - d. Jacob names the place Bethel: house of God (Gen. 28:19).
 - 1) Bethel will become a place of worship (Jdg. 20:18; 1st Sam. 10:3).
 - 2) It will be one of Samuel's places of circuit ministry (1st Sam. 7:16).
 - 3) It will become a center for idolatry under Jeroboam (1st Kgs. 12:28,29).
 - e. Jacob's immaturity is likewise observed in the blasphemous vow he then takes (Gen. 28:20-22; 31:13).

Genesis Chapter Twenty-Nine

- 1. God will be with Jacob in his sojourn, because He is the faithful one to bring about His promises (Ps. 139:10; Heb. 6:13-18; 2nd Tim. 2:13).
- 2. Jacob arrives at the Haran well, but takes no time for prayer, as Abraham's servant had done (Gen. 29:1-8; 24:12-14).
- 3. Jacob has no understanding of the ways of the Arameans (Gen. 29:7,8). The limited water supply is carefully guarded, and only opened in the presence of everyone. Nobody trusts anybody here.
- 4. Jacob sees Rachel, and immediately "falls in love" (Gen. 29:9-11,18,20).
 - a. He disregards the local customs & laws, and personally waters Laban's flock (v.10).
 - b. He views Rachel as God's wonderful provision (v.11).
- 5. Jacob then encounters Laban—an even craftier wheeler-dealer than Jacob (Gen. 29:12-20).
 - a. Laban receives Jacob, and immediately notices differences between Jacob's arrival and the mission of Abraham's servant in obtaining Rebekah (vv.12-14).
 - 1) Jacob brings no gifts.
 - 2) Jacob is not a trusted servant negotiating on Isaac's behalf, but a willful son looking for his own wife.
 - b. Laban turns Jacob's stay from a family visit into an employment situation (vv.15-20).
 - c. Jacob bargained for his birthright, lied for his blessing, and will now work to "earn" his wife—human effort by means of human viewpoint in every instance.
- 6. Laban betrays his contract with Jacob, and tricks him into marrying the "wrong" daughter (Gen. 29:21-30).
 - a. Jacob is deceived in the darkness, and does not realize his error until his marriage to Leah is consummated (v.25). What a Divine judgment for Jacob's deception of Isaac!

- b. Laban admonishes Jacob for his ignorance of local customs, and his helplessness in the local conditions (v.26). Jacob is out of place in Laban's territory "our place" and Abraham's wisdom in not sending Isaac to Haran is vindicated.
 - c. Laban identifies Jacob's desperation, and renegotiates the marriage contract (vv.27-30).
 - d. Jacob fails to recognize God's overruling will, in giving him his "appointed wife" (Gen. 24:44), and insists that his will is better than God's will.
7. The Lord blessed Leah in her undeserved suffering, and rewarded the faithful believer with children (Gen. 29:31-35).
- a. Jacob committed great evil in his polygamous marriage, by loving one wife, and hating the other (v.31a). Note that his hatred for Leah didn't keep him from using her for his own sexual pleasures.
 - b. God exerted His Sovereignty in opening and closing the women's wombs (vv.31b,35b).
 - c. Upon delivering her first son, Leah gives the glory to YHWH, and names Reuben with a spiritual significance to his name. She knows that YHWH has "seen" her affliction, and she names her son "See, a Son" (v.32).
 - d. Leah likewise gives a spiritual name to her other three sons.
 - 1) YHWH has "heard" her prayers, so the baby is named Simeon: "heard" (v.33).
 - 2) She desires for her husband to be joined to her soul as well as her body, so she names her third son Levi: "joined to" (v.34).
 - 3) Leah's prayers begin to be answered as Jacob begins to love her, and she praises YHWH for her fourth son Judah: "praised" (v.35).

Genesis Chapter Thirty

1. Rachel's lack of children produced terrible mental attitude sin against Leah, to the point of her becoming suicidal (Gen. 30:1).
2. Jacob rebukes Rachel for her failure to recognize God's sovereignty (Gen. 30:2).
3. Rachel insists on her own "motherhood" in competition with Leah, and chooses to put her handmaiden to that task (Gen. 30:3,4,8).
 - a. Rachel's worldly viewpoint motivates her naming of Bilhah's children.
 - 1) She views her "victory" in motherhood as God's favorable judgment, and names Bilhah's firstborn Dan: "he judged" (v.6).
 - 2) She views her competition with Leah as a wrestling struggle, and names Bilhah's second son Naphtali: "wrestling" (v.8).
 - b. Human effort only produced half of what God graciously gave Leah.
4. Leah is now "outnumbered" two wives to one, and gives Jacob her maid Zilpah to even the score (Gen. 30:9-13).
 - a. Leah sees this fifth son as fortunate, and names Zilpah's firstborn Gad: "fortune" (v11).
 - b. Leah is caught up in human happiness, and names Zilpah's second son Asher: "happy" (v.13).
5. Reuben makes a mandrake discovery, and Leah finds that she now has bargaining power over Rachel (Gen. 30:14-16).
 - a. Rachel had "taken" Jacob's attention away from Leah (v.15), and Leah had been praying to the Lord to return her husband back to her (v.17a).
 - b. Rachel becomes so desperate in her lust for motherhood that she will attempt to use mandrakes to improve her fertility (v.14).
 - c. Leah purchases Jacob's bed services from Rachel in exchange for Reuben's mandrakes (vv.15,16).
6. Leah regrets her actions in giving Zilpah to Jacob, and repents of her mental attitude sin, as reflected in the names she gives her next three children (Gen. 30:18-21).
 - a. She realizes that she has reaped wages for her sin, and names her fifth son Issachar: "wages" (v.18).
 - b. She anticipates that her husband will honor her, and names her sixth son Zebulun: "honor" (v.20).
 - c. Leah's logic for the naming of Dinah is not given, but the feminine form of Dan means "judgment" and likely reflects Leah's spiritual recognition of the Divine judgment that Jacob's family will face.
7. God mercifully gives Rachel a son (Gen. 30:22-24).
 - a. Rachel celebrates that her reproach is gone (v.23).

- b. Rachel immediately expresses a desire for more children and names her firstborn son Joseph: “may He add” (v.24).
(Chapter Thirty continues tomorrow)

Day 012 - January 12

Jacob Becomes Wealthy, Flees Laban

Gen. 30:25–31:55

Genesis Chapter Thirty

(Chapter Thirty outline continues from yesterday)

8. Upon completion of his second marriage contract, Jacob declares his intention to depart, but Laban once again cuts a deal (Gen. 30:25–34).
 - a. Laban knows that he is reaping temporal-life blessings so long as Jacob stays with him (vv.27,30).
 - b. Laban continues to push the sale, and closes the deal with a third work contract (vv.31–34).
 - c. Jacob strikes a bargain that seems foolish, but he apparently does so under Divine inspiration.
9. Jacob undertakes six years of animal husbandry, manipulating the mating habits of Laban’s flock, and making a fortune for himself (Gen. 30:35–43).
 - a. Externally, Jacob utilized a mysterious colored rod method to control the color of the offspring.
 - b. The reality of the matter, though, was that Jacob was simply following God’s guidance on a daily basis, as the Lord communicated instructions to Jacob by means of his nightly dreams (Gen. 31:10–12).
 - c. Ten times in the course of the third contract, Laban changed the terms of the agreement (Gen. 31:7,8).
 - d. Jacob is finally learning how to leave his dealings in God’s hands, and how to walk by means of grace through faith (Gen. 31:9).

Genesis Chapter Thirty-One

1. Jacob observes a growing hostility on the part of Laban and his sons (Gen. 31:1,2).
2. The Lord informs Jacob that the time has come for his return to Canaan (Gen. 31:3,13). Note: God calls himself the God of Bethel, and holds Jacob to his foolish vow (Gen. 28:20–22).
3. Jacob summons his two main wives, and plans the escape (Gen. 31:4–16).
 - a. They make their plans in the field, away from Laban’s sons or servants.
 - b. Rachel and Leah agree that they can no longer remain with their father (vv.14–16).
4. Jacob arrived in Haran fleeing from one hostile brother, and he now departs Haran fleeing from many hostile brothers-in-law and a hostile father-in-law (Gen. 31:17–22).
 - a. He flees as fast as he can with four wives, twelve children, and great numbers of camels & livestock (vv.17,18).
 - b. Rachel, unbeknownst to Jacob, steals Laban’s teraphim (household idols) (v.19).
 - c. Jacob gets three days away from Laban before the escape is discovered (v.22).
5. Laban chases Jacob, and catches him on the seventh day (Gen. 31:23–55).
 - a. The night before catching Jacob, Laban is visited by God, and commanded to not “speak to Jacob either good or bad” (vv.24,29; Gen. 24:50).
 - b. Laban demanded an explanation from Jacob for his secret departure (vv.26–28).
 - c. Laban claims that he is only sparing Jacob because of God’s interference on Jacob’s behalf (v.29).
 - d. Laban also demands that Jacob explain himself for the theft of the teraphim (v.30). In the Mesopotamian culture, those teraphim could be used by Jacob in an inheritance dispute.
 - e. Jacob confesses his flight was motivated by fear, but denies that he took the teraphim (vv.31,32).
 - f. Laban ransacked Jacob’s encampment, but was out-Labanned by his daughter Rachel (vv.33–35).
 - g. After Laban’s unsuccessful search, Jacob can freely make accusations against Laban’s unfair treatment over the past 20 years (vv.36–42).
 - h. Laban concludes his side of the argument by claiming that everything of Jacob’s is really his (v.43).

- i. Laban & Jacob part ways by entering into their fourth contract—an obligation on Jacob’s part to take no more wives, and treat Laban’s daughters well, and a mutual contract to remain apart from one another (vv.44-55).

Day 013 - January 13

Jacob and Esau Reconcile

Gen. 32:1-35:27

Genesis Chapter Thirty-Two

1. Jacob encountered the angels of God on his way out of Canaan, and he now encounters them again on his way back into Canaan (Gen. 32:1; 28:12).
2. Jacob names the place Mahanaim: “two camps” in recognition of the angelic camp along-side his human camp (Gen. 32:2).
 - a. Mahanaim was briefly the capital of Ish-bosheth’s kingdom after Saul’s death (2nd Sam. 2:8,12,29).
 - b. David fled to Mahanaim during Absalom’s revolt (2nd Sam. 17:24,27).
3. Jacob sends emissaries ahead of his main caravan body, in an attempt to reestablish contact with Esau (Gen. 32:3-5).
4. Jacob’s servants report back that Esau is enroute with 400 men (Gen. 32:6).
5. Jacob divides his camp into two companies, in a human effort to preserve some of his possessions (Gen. 32:7,8).
6. Jacob then prays to the God of Abraham and Isaac, and confesses his sinful fear (Gen. 32:9-12).
7. Jacob sent an elaborate procession of emissaries and gifts ahead of him to meet Esau, and to attempt to buy his favor (Gen. 32:13-21).
8. Jacob finally sent his wives and children across the Jabbok, while he remained outside of Canaan for a night of prayer (Gen. 32:22-34).
 - a. He wrestled with God in his prayers (Hos. 12:3,4).
 - b. He wrestled with the Angel of the Lord in his body (v.24).
 - c. Jacob understood that letting go of the angel would mean a forfeiture of blessings (v.26).
 - d. The Lord blesses Jacob with the new name of Israel (v.28).
 - e. Jacob goes even further by requesting a greater intimacy with the Lord (v.29; cp. Jdg. 13:17,18).
 - f. Jacob named that place Peniel/Penuel in commemoration of seeing the Lord face to face (v.30).
 - g. Jacob will live with a physical disability, apparently for the rest of his life (vv.25,31,32 cf. 2nd Cor. 12:7-10).

Genesis Chapter Thirty-Three

1. Jacob encounters Esau with a fresh element of courage, standing in front of his wives and children (Gen. 33:1-3).
2. Esau greets Jacob in a tearful, joyful reunion (Gen. 33:4-7).
3. Esau inquires about the abundant gifts, and expresses no desire in keeping Jacob’s blessings, but Jacob insists on sharing the grace gifts of God’s lovingkindness (Gen. 33:8-11).
4. Esau & Jacob part ways, with Jacob promising to come to him in Seir (Gen. 33:12-16).
5. Jacob, however, settled his family first in Succoth (Gen. 33:17), then in Shechem (Gen. 33:18-20).
 - a. He and his family remained in Succoth for a number of years (8-11, probably 10).
 - b. Jacob built a house, but there is no mention of an altar being built in Succoth. Succoth is NOT in Canaan.
 - c. After a period of time, Jacob moves into Canaan, and settles at Shechem. Reuben is 21-24 years old. Simeon is 20-23 and Levi is 19-22 years old. Joseph is 14-17. Dinah is 13-16 years old.

Genesis Chapter Thirty-Four

1. Dinah became involved with the Canaanite women (Gen. 34:1).
2. Shechem (the person) prince of Shechem (the city) Shechem has sexual relations with Dinah against her will (Gen. 34:2). Shechem loved Dinah, and he spoke tenderly to her (Gen. 34:3). The Hebrew here does not speak necessarily in any kind of sequence. This was evidently a seduction, over time, but was consummated prior to marriage, and without Dinah’s consent.
3. Shechem’s soul was bonded to Dinah’s soul, and he requested his father to arrange for their marriage (Gen. 34:3,4). Dinah is likely kept in Shechem’s home the entire time (Gen. 34:26).

4. Jacob receives news of Dinah's rape, but fails to take leadership in dealing with the situation (Gen. 34:5).
5. Hamor makes a gracious plea to Jacob and his sons, and tells them to name their price for the bridal payment (Gen. 34:6-12).
6. Jacob fails again to take the leadership, and surrenders the negotiations to his sons (Gen. 34:13-17).
 - a. The sons answer with deceit (v.13).
 - b. They claim their obligations under the Abrahamic Covenant will not permit intermarriage with any uncircumcised gentiles (v.14), and stipulate that they will agree to the marriage if the Shechemites become circumcised like them (vv.15-17).
7. Hamor and Shechem agree to the terms, and convince the Shechemites to agree with the plan (Gen. 34:18-24).
8. The lie of Jacob's sons is followed by murder, as Simeon & Levi take advantage of the Shechemites' weakness and massacre the city (Gen. 34:25-29).
9. Jacob again fails in his spiritual responsibility and stewardship, when he does not judge his sons for their great evil (Gen. 9:6). Jacob is too preoccupied with his own insecurities that he tolerates his sons' wickedness (Gen. 34:30,31; cf. Deut. 21:18-21; 1st Sam. 3:13).

Genesis Chapter Thirty-Five

1. Jacob relocates his house from Shechem to Bethel in obedience to the revealed Will of God (Gen. 35:1-15).
 - a. Jacob makes it a priority to remove all forms of idolatry from his house (vv.2-4).
 - b. God graciously placed fear upon the Canaanites, and Jacob's family travelled in peace (vv.5,6).
 - c. During Jacob's stay at Bethel, he will bury Rebekah's nurse, Deborah (v.8). We are left to assume that Rebekah is dead by this time, and that Jacob never does see her again after he flees from Canaan (Gen. 28:10).
2. At Bethel, Jacob enjoys the greatest fellowship with the Lord that he has ever had (Gen. 35:9-15).
 - a. God reminded Jacob of his new name—Israel (v.10).
 - b. As El Shaddai, He reconfirms the Abrahamic Covenant to Jacob (vv.11,12). This time, Jacob is on his way *into* the promised land, and walking by faith.
 - c. Jacob sets up a pillar of stone, and offers a drink offering without any foolish vows (vv.13,14).
3. Jacob moves from Bethel to Ephrath (Bethlehem) (Gen. 35:16-21).
 - a. Along the way, Rachel will die giving birth to Ben-oni: "son of my sorrow" (v.18).
 - b. Jacob renames the baby Benjamin: "son of the right hand."
 - c. Jacob buries Rachel on the road to Ephrath (vv.19,20; 1st Sam. 10:2).
 - d. After Rachel's death, Reuben commits adultery with Rachel's maid (and Jacob's concubine) Bilhah (v.22).
4. Jacob is finally reunited with his father Isaac shortly before Isaac's death at the age of 180 (Gen. 35:27-29).

Day 014 - January 14

Esau's Descendants

Gen. 36; 1st Chr. 1:35-2:2

Genesis Chapter Thirty-Six

1. The entire chapter is given over to a description of Jacob's twin, Esau.
2. Esau is renamed Edom, and his descendants become the nation of the Edomites.
3. They are given land and an assortment of chiefs centuries before Israel will enjoy a kingdom in the land of promise (Gen. 36:31).
4. There are some name similarities in this chapter with the book of Job.
 - a. It is a mistake to place Job within an Edomite framework. It is better to identify Job with the Jobab of Joktan's line (Gen. 10:29), rather than the Jobab of Esau's line (Gen. 36:33,34).
 - b. Esau's son Eliphaz had a son named Teman (Gen. 36:11), but he should not be identified with Eliphaz the Temanite who came to comfort Job (Job 2:11).
 - c. Seir's grandson Uz is sometimes thought to be the founder of the land of Uz (Job 1:1), but the better Uz is the son of Aram, and grandson of Shem (Gen. 10:23).

Genesis Chapter Thirty-Seven

1. Following the death of Isaac, Jacob lived in the land of promise, as the heir to the promise (v.1).
2. Jacobs sons worked his flocks, near and far (vv. 2,12-17).
3. There was a distinction at this point in their family life between Leah and the two concubines (vv. 2,10).
4. Jacob considered Joseph his favorite son (v.3).
 - a. *As Israel*, he loved Joseph more than all his sons. This reflects Jacob's spiritual life priorities, and Joseph's participation in assistance to his father.
 - b. Joseph was the son of his old age. בְּנֵי־זְקֵנִים *ben-z^equniym*. Years later, Benjamin will be described in this way (Gen. 44:20), as Isaac was to Abraham (Gen. 21:2,7). Joseph was born when Jacob was 91 years old, so Jacob is now 108 years old at this point.
 - 1) He was the young man who loved to learn from his elderly father (Philem. 9; 2nd Jn. 1; 3rd Jn 1).
 - 2) He was the son with the greatest spiritual eagerness (vv. 5-7,9-10,14; 39:2,3,8-10).
 - c. Joseph was given the full-length robe (priestly garment). פַּס כְּתֹנֶת פַּסִּים *pas* ^{#6446}: n.m. *flat* (of the hand or foot), *palm, sole*; of the tunic reaching to the palms and soles. Used 5x5vv. (Gen. 37:3,23,32; 2nd Sam. 13:18,19).
5. Jacob received spiritual appraisals from his son, Joseph (v.2).
6. Joseph has two prophetic dreams about his family (Gen. 37:5-11).
 - a. Joseph's brothers react with hatred and jealousy (vv.8,11).
 - b. Jacob reacted to Joseph's dream with a rebuke, and yet kept it in mind as one who respected his son's dreams (vv.10,11).
7. Jacob, *as Israel*, sent Joseph on a family priesthood work-assignment (vv.12-14).
8. Jacob's brothers conspire to kill "the dreamer" (Gen. 37:18-30).
 - a. Reuben speaks up and convinces the brothers to throw Joseph into a pit instead (vv.21,22), intending to return and rescue the young man (vv.29,30).
 - b. Judah speaks up and convinces the brothers to sell Joseph into slavery, thus preserving Joseph's life (vv.25-28).
9. Jacob, the deceiver, is now deceived by his own sons (vv.31-35).

Genesis Chapter Thirty-Eight

1. Following the betrayal of Joseph, Judah separated himself from his brothers, and lived with Hirah the Adullamite (Gen. 38:1).
2. Judah married a Canaanite woman, Bath-shua, and while living in Chezib, fathered three sons: Er, Onan, & Shelah (Gen. 38:2-5).
3. Judah arranges for his son Er to marry Tamar, but Er died the sin unto death before fathering any children (Gen. 38:6,7).
4. Judah arranges for Onan to marry Tamar and father a child in Er's name (Gen. 38:8-10).
 - a. This practice is called Levirate Marriage, and was codified under Mosaic Law (Deut. 25:5-10).
 - b. This practice gave rise to the Sadducees' ludicrous question to the Lord (Matt. 22:23-28).
 - c. In Onan's case, he used Tamar for his own pleasure, but didn't allow her to become pregnant (v9). Thus, he also died the sin unto death (v.10).
5. Following the death of Onan, Judah was unwilling to give Tamar to his final son, Shelah (Gen. 38:11,14b).
6. Bath-shua dies and the widower Judah finds support with Hirah the Adullamite (Gen. 38:12,13).
7. Tamar disguises herself as a harlot, and has sex with her father-in-law, in order to become pregnant (Gen. 39:14-23).
 - a. Tamar obtained Judah's seal, cord, and staff as a pledge for the promised price of her harlotry (v.18).
 - b. When Judah sent Hirah to pay the harlot, Tamar was nowhere to be found (vv.20-22).
 - c. Judah intends to replace his missing items, and not allow his harlotry to become public knowledge (v.23).

8. Tamar's harlotry, and Judah's harlotry with her are exposed (Gen. 38:24-26).
 - a. Judah intends to burn Tamar as a harlot (v.24). This will later become the law in Israel for the daughter of any priest (Lev. 21:9).
 - b. Tamar confesses her harlotry to Judah, and then identifies him as the father of her child (children) (v.25).
 - c. Judah confessed his own guilt, and her "greater" righteousness. He spared Tamar's life, but kept her as a widow rather than a wife, from that time on (v.26).
9. Tamar gave birth to twin sons, Perez and Zerah (Gen. 38:27-30).
 - a. The scarlet thread was supposed to mark the firstborn son (v.28).
 - b. Perez: "breach" came out first, however (v.29). Judah is the Tribe from which the Christ will come (Gen. 49:10), and Perez is the line through which that occurs (Matt. 1:3).
 - c. Zerah: "rising, dawning" became the second son (v.30).
 - 1) Zerah may also mean "scarlet" if it comes from a Canaanite word rather than a Hebrew word.
 - 2) The Zerahites were one of the four clan divisions of Judah (Perez had two clan divisions) (Num. 26:20,21).
 - 3) Achan was a Zerahite (Josh. 7:1).

Genesis Chapter Thirty-Nine

1. Joseph is bought as a slave by Potiphar, Captain of Pharaoh's guard (Gen. 39:1).
2. The Lord was with Joseph (Gen. 39:2). Joseph was spiritually prosperous even while he was temporally enslaved.
3. Potiphar recognized the Divine blessing upon Joseph, and entrusted the young man with his entire house (Gen. 39:3-6a).
4. Potiphar's wife directly and repeatedly tempted Joseph to commit adultery (Gen. 39:6b-10).
 - a. Joseph resisted the temptation (v.10a).
 - b. Joseph avoided the woman (v.10b).
5. Potiphar's wife laid a trap for Joseph, and he was forced to flee without his garment (Gen. 39:11,12).
6. Potiphar's wife then accused Joseph of attempted-rape, and Potiphar had Joseph imprisoned for his crime (Gen. 39:13-20).
7. The Lord was with Joseph (Gen. 39:21a). Joseph was spiritually prosperous even while he was temporally imprisoned.
8. The chief jailer recognized the Divine blessing upon Joseph, and entrusted the young man with the entire jail operation (Gen. 39:21b-23).

Day 016 - January 16

God Exalts Joseph

Gen. 40; 35:28-29; 41

Genesis Chapter Forty

1. God the Father sovereignly arranged for Pharaoh's cupbearer and baker to be imprisoned with Joseph (Gen. 40:1-4).
2. God the Father sovereignly provided for Pharaoh's cupbearer and baker to have troubling dreams for Joseph to interpret (Gen. 40:5-19).
 - a. Joseph was sensitive to their troubled demeanor (vv.6,7).
 - b. Joseph uses the opportunity to give glory to God (v.8).
 - c. Joseph interprets the cupbearer's dream, and asks that the cupbearer remember him before Pharaoh when he is released (vv.9-15).
 - d. Joseph also interprets the baker's dream, but doesn't bother to ask for the baker's assistance ☹️ (vv.16-19).
3. Joseph's dream interpretations were accurate (Gen. 40:20-22).
4. The cupbearer failed to remember Joseph's ministry, and failed to make mention of him to Pharaoh for an additional two years (Gen. 40:23; 41:1,9-13).

Genesis Chapter Thirty-Five

(Outline continued from Day 013)

4. Jacob is finally reunited with his father Isaac shortly before Isaac's death at the age of 180 (Gen. 35:27-29).

Genesis Chapter Forty-One

1. God the Father sovereignly provided for Pharaoh to have two troubling dreams in the same night (Gen. 41:1-7).
2. Pharaoh's Satanically-empowered magicians and wise men were unable to interpret the dreams (Gen. 41:8).
3. God the Father sovereignly chose this precise time for Pharaoh's cupbearer to remember Joseph in prison (Gen. 41:9-13).
4. God the Father sovereignly chose Joseph as His Hebrew steward to communicate Bible doctrine to Gentile Pharaoh (Gen. 41:14-32).
 - a. Pharaoh highlights the human (Satanic) inability to understand the matter (v.15).
 - b. Joseph uses the opportunity to give glory to God (v.16).
 - c. The two dreams contain the same message (v.25), and the repetition is for certainty and urgency (v.32).
 - d. Egypt will be blessed with seven years of plenty, followed by seven years of famine (vv.25-31).
5. Joseph recommends a course of action for Pharaoh to follow (Gen. 41:33-37).
 - a. Wisdom from God is freely given, but must be volitionally acted upon through faith (Prov. 8:1-11).
 - b. God's wisdom must be compared and contrasted with the world's wisdom (1st Cor. 1:20; 3:19; Jas. 3:15,17).
 - c. There may be an advantage to an abundance of counselors (Prov. 11:14), but they must be Godly counselors, and not worldly counselors (2nd Sam. 17:1-14; 1st Kgs. 12:6-11).
6. Pharaoh recognized the Divine blessing upon Joseph, and entrusted him with the survival of his nation (Gen. 41:38-45).
 - a. Pharaoh recognizes that no human (Satanic) wisdom can compete with Joseph's wisdom (vv.33,38,39).
 - b. Pharaoh imparted virtually all his national authority to Joseph, placing him in the office of vizier (vv.40-44).
 - c. Pharaoh renamed Joseph Zaphenath-paneah: "God speaks, he lives" (v.45a).
 - d. Pharaoh arranged a powerful marriage alliance for Joseph (v.45b).
7. Joseph's faithfulness as a shepherd, family priest, house steward, and prison warden prepared him for even greater responsibility—ruling the Egyptian empire (Gen. 41:46-57).
 - a. Joseph worked with great diligence, and enjoyed career success (vv.46-49).
 - b. Joseph was also blessed in his family life, and never lost sight of God's faithfulness in his life (vv.50-52).
 - c. Joseph has the spiritual maturity to pass a prosperity test of world-wide proportions (vv.53-57).

Day 017 - January 17

Joseph Reconciles With His Brothers Gen. 42:1-45:15

Genesis Chapter Forty-Two

1. Jacob (not as Israel) is preoccupied with his physical death, and sends his ten oldest sons to obtain Gentile provision from outside the land of promise (Gen. 42:1,2).
 - a. He does not seek the Lord's will.
 - b. He won't risk sending Benjamin (v.4).
2. The ten brothers don't recognize Zaphenath-paneah as the young Joseph they sold over 20 years ago (Gen. 42:3-8).
3. Joseph recognizes the fulfillment of his childhood dreams (Gen. 42:9a; 37:5-11).
4. Joseph interrogates his brothers (through an interpreter, v.23), and inquires about Jacob and Benjamin (Gen. 42:9b-13).
5. Joseph proposes a test to prove that the brothers are not spies (Gen. 42:14-20). In reality, he is desirous to see young Benjamin (vv.15,16,20; Gen. 43:7).
 - a. He imprisons them all for three days to sweat it out, and think it over (vv.16,17).
 - b. He keeps one brother as a hostage, and releases the rest to prove their innocence (vv.18-20).
6. God the Father sovereignly designated the brothers' memories to recall their evil against Joseph (vv.21-23). This nearly brings about Joseph's emotional breakdown (v.24a).
7. Joseph keeps Simeon as his hostage, and sends the brothers back to Canaan (Gen. 42:24b-38).
 - a. Joseph provided for their food, and secretly refunded the entire sum of money (vv.25-28).
 - b. The brothers' reported to Jacob, and he responded with the human viewpoint of despair (vv.29-36).

- c. Reuben's offer is no comfort, and Jacob intensifies his depression (vv.37,38).

Genesis Chapter Forty-Three

1. Jacob's food supply is exhausted, and once again he must look to Egypt to provide (Gen. 43:1,2).
2. Judah offers comfort and encouragement to Jacob by emphasizing life rather than death, and reminding Jacob of his responsibility to the grandchildren & great-grandchildren (Gen. 43:3-10).
3. Jacob, as Israel, responds to the encouragement, and blesses the journey to Egypt (Gen. 43:11-15).
 - a. He designates a gift to Zaphenath-paneah (vv.11,12).
 - b. He allows Benjamin to go (v.13).
 - c. He commends them to the compassion of El Shaddai (v.14).
4. Joseph observes Benjamin with his brothers, and orders the brothers to his house for a noon meal (Gen. 43:16-25).
 - a. The brothers are fearful that Zaphenath-paneah's invitation has ulterior motives (v.18).
 - b. Joseph's house steward put their fears to rest (vv.19-25).
5. Joseph greets his brothers (Gen. 43:26-34).
 - a. He questions them concerning their father (vv.27,28).
 - b. Joseph's closer examination of Benjamin nearly brings about another emotional breakdown (vv.29-31).
 - c. They dine at separate (small) tables because of the Egyptians' racial prejudice (v.32).
 - d. The brothers are amazed when they realize that Joseph has seated them from Reuben to Benjamin in age-order (v.33).
 - e. The brothers were relaxed by Zaphenath-paneah's generosity, and Benjamin was especially blessed (v.34).

Genesis Chapter Forty-Four

1. Joseph sends his brothers back to Canaan (Gen. 44:1-3).
 - a. He again has each man's money returned (v.1).
 - b. He also has his silver cup planted in Benjamin's sack (v.2).
2. Joseph dispatches his house steward to arrest the brothers for stealing his silver cup (Gen. 44:3-13).
3. Back in the house of Zaphenath-paneah, Judah takes the leadership, and pleads for the life of his brother Benjamin (Gen. 44:14-34).
 - a. Judah expresses compassion for the sorrows of his father Jacob (vv.30,31).
 - b. Judah accepts the responsibility he had previously taken (v.32; Gen. 43:9,10).
 - c. Judah offers to bear the penalty as a substitute for Benjamin, sacrificing himself for the benefit of his father (vv.33,34).

Genesis Chapter Forty-Five

1. Judah's expression of sacrificial love was too much for Joseph, and he finally broke down in his emotions (Gen. 45:1-3).
 - a. He ordered all Egyptian servants out of their presence (v.1).
 - b. He weiled in his grief, and could not believe that his father was still alive (vv.2,3a).
 - c. The brothers had no answer for him, as they were caught up into and by his emotional outburst (v.3b).
2. Joseph pulls himself together, and draws his brothers near (Gen. 45:4-15).
 - a. Joseph urges them to not dwell upon past failures, but to rejoice in God's overruling will (vv.5-8).
 - b. Joseph recommends a course of action for his brothers to follow (vv.9-13).
 - c. With all the secrets and deceptions past, Joseph and his brothers are able to have a true reunion and fellowship (vv.14,15).

(Chapter Forty-Five continues tomorrow)

Day 018 - January 18

Jacob and Family Relocate to Egypt

Gen. 45:16-47:27

Genesis Chapter Forty-Five

(Outline continues from yesterday)

3. Pharaoh rejoices with Joseph's rejoicing, and eagerly provides for Joseph's family to relocate to Egypt (Gen. 45:16-23).
4. The brothers return to Canaan and share the good news with their father (Gen. 45:24-28).
 - a. The good news is sufficient to revive Jacob's soul (v.27).
 - b. The revival of soul reminds Jacob that he truly is Israel (v.28).

Genesis Chapter Forty-Six

1. Israel set out to sojourn in the land of Egypt, after determining that the move was according to the will of God (Gen. 46:1-7).
 - a. He offered sacrifices at Beersheba, a prominent place in Isaac's spiritual life (v.1; Gen. 26:32,33).
 - b. The assurance that the Lord offered matched the prophetic vision He had previously given to Abraham (vv.2-4; Gen. 15:12-16).
 - c. Jacob and the entire nation of Israel (67 men* including Jacob, v.26) migrated to Egypt (vv.5-7). * there were also an uncounted number of women beyond sister Serah (Gen. 46:17). Joseph, Manasseh & Ephraim make the number 70.
2. The Seventy who Descended (Gen. 46:8-27). [Ariel Commentary on Genesis](#) is excellent here.
 - a. At the time of the Exodus, Jacob is 130 years old (Gen. 47:9), and Joseph is 39 (Gen. 41:46, plus 9 years). Jacob's ten older sons, Reuben through Zebulun are therefore 40-46 years old, and Benjamin is 23-25 years old.
 - b. Moses records the Sons of Israel by their tribes and families as they enter into Egypt, and will do so again when they depart (Num. 26:5ff.).
 - c. 70 is a significant number in Biblical numerology.
 - 1) The nations of the earth are divided into 70 divisions (Gen. 10; Dt. 32:8).
 - 2) The families of Israel are divided into 70 divisions (Num. 26:5ff.). Consequently, Israel has a body of 70 elders (Ex. 24:1,9; Num. 11:16,24,25).
 - 3) The Lord will appoint 70 disciples to go forth and preach the gospel (Lk. 10:1-17).
 - d. Some scholars are skeptical that all 70 listed here are actually alive at this time, but the Scripture record is consistent (Dt. 10:22). How was 25 year old Benjamin the father of ten children?
3. Judah lead the tribes into Goshen, where Joseph was reunited with Israel (Gen. 46:28-34).
 - a. Judah exercises leadership once again, and will shortly be prophesied over concerning the rulership of the nation (Gen. 49:8-12).
 - b. Joseph recommends a course of action for his father and brothers to follow when they are presented before Pharaoh (vv.31-34). His advice: stress livestock, downplay sheep.

Genesis Chapter Forty-Seven

1. Joseph presents his brothers and father before Pharaoh (Gen. 47:1-10).
 - a. The brothers followed Joseph's advice poorly, stressing their flocks rather than their herds, and Pharaoh granted them the land of Goshen to settle in (vv.3,4).
 - b. Pharaoh provided beyond what they could ask or think, and offered them positions in his own house, to care for his own livestock (vv.5,6).
 - c. Jacob blessed Pharaoh upon his arrival, and at his departure (vv.7,10).
 - d. Jacob confesses that his sojourn has been 130 "few and unpleasant" years (Gen. 47:8,9).
2. Joseph settles his family in the land of Goshen/Ramses (Gen. 47:11,12).

The Septuagint identifies Goshen with Pithom, which is identified today with Tell er-Ratabeh in Wadi Thumeilat. The Bible also refers to the land of Goshen as the 'land of Rameses' (Gen. 47:11), which was the later name for Zoan (Tanis), to the north. Egyptian sources also mention the granting of grazing rights in the region of Pithom.*

* The archaeological encyclopedia of the Holy Lands / Avraham Negev.

3. Joseph purchased all the land of Egypt for Pharaoh's private ownership, and the Egyptian people's feudal working (Gen. 47:13-26).
 - a. As the famine was prolonged, the Egyptian people no longer had money to purchase grain (vv.14,15).
 - b. Livestock became the medium for exchange until Joseph possessed all the livestock of Egypt (vv.16,17).
 - c. Land became the medium for exchange until Joseph possessed all the land of Egypt (vv.18,19).

It is recognized that for some reason during the reign of Sesostris III (1878-1843 b.c.) the provincial nobles were shorn of their traditional rights and privileges and the provinces became administered by appointed officials (Williams C. Hayes, "The Middle Kingdom in Egypt," CAH, rev. ed., fasc. 3, pp. 44 f.).**

- d. Joseph humbly exercised all his stewardship in Pharaoh's name (vv.20-26).

(Chapter Forty-Seven continues tomorrow)

Day 019 - January 19

Blessings, Deaths, and Burials

Gen. 47:28-50:26

Genesis Chapter Forty-Seven

(Outline continues from yesterday)

4. Israel and the Sons of Israel prospered under Joseph's rule for the remaining 17 years of Israel's life (Gen. 47:27-31).
 - a. Whereas the Egyptians were moved from lands to cities, in their service to Pharaoh, Israel prospered in their own land of Goshen (vv.27,28).
 - b. Israel charged Joseph with burying him in the land of promise (vv.29-31).

Genesis Chapter Forty-Eight

1. Jacob's terminal illness worsens, and Joseph takes the opportunity to present Manasseh and Ephraim to their grandfather (Gen. 48:1,2,9-11).
2. Jacob reviews the Abrahamic Covenant for Joseph, and then adopts Manasseh and Ephraim as his own sons with equal standing to Reuben, Simeon, and the other Tribes of Israel (Gen. 48:3-6).
 - a. Thus, Joseph is blessed with double portion, the blessing normally reserved for the firstborn (Gen. 48:22; 1st Chr. 5:1,2).
 - b. All of Joseph's subsequent children are considered Ephraimites or Manassites, and do not have their own Tribe within Israel (Gen. 48:6).
3. Israel blessed the sons of Joseph, and exalted the younger over the older (Gen. 48:13-20).
4. Israel prophetically teaches that God would deliver his sons back to the land of Canaan, and he blesses Joseph with an extra portion of land (Gen. 48:21,22).
 - a. This is the only reference to a military conflict by Jacob against the Amorites. Possibly the reference is to Simeon and Levi's deeds at Shechem (Gen. 34).
 - b. The word for "portion" is a wordplay on the name of the town Shechem. שֵׁכֶם ^{#7926}: shoulder cp. ^{#7927}: Shechem.
 - c. Joseph will later be buried in Shechem, and this territory was bequeathed to Joseph's sons (Josh. 24:32; John 4:5,6).

Genesis Chapter Forty-Nine

1. Following the special blessing of Joseph, Israel delivers twelve prophetic blessings upon his twelve sons.
2. The twelve patriarchs are summoned and commanded to assemble themselves for prophetic messages of the end of days (Gen. 49:1).
3. Judah is the first of two focal points in these prophetic messages.
 - a. Judah is eternally promised the scepter, and the coming of Shiloh (the Messiah; Shiloh, like Solomon, from Shalom, meaning peace) (Gen. 49:10).

- b. Although Joseph will be granted the birthright aspect of “double portion,” Judah is the tribe that is granted the birthright aspect of “rulership” (1st Chr. 5:1,2).
 - c. Judah is promised the praise from his brothers, and victory over his enemies. Judah will be noted for their military achievements, both under David, and under the Lord Jesus Christ (Rev. 5:5).
4. Dan has a Satanic inference, with its comparison to a serpent (Gen. 49:17).
- a. Dan instituted an alternative priesthood (Judg. 18).
 - b. The Tribulational False Prophet (beast from the earth, Rev. 13:11) likely is a Jew from the tribe of Dan. Dan is omitted from the Divine protection of the sealed remnant of 144,000 (Rev. 7:4-8), but still has a millennial land grant (Ezek. 48:1,32).
5. Joseph is the second focus of the chapter (Gen. 49:22-26).
- a. Joseph’s future fruitfulness is seen by the booming populations of the tribes of Manasseh and Ephraim.
 - 1) In Num. 1, the total population of Ephraim and Manasseh (i.e., the tribe of Joseph) is 75,900,* compared to the 74,600* of the next largest tribe, Judah.
 - 2) In Numbers 26, their total population was 85,200* while Judah’s was 76,500.* Jacob prophesied that the tribes of Ephraim and Manasseh would “grow into a multitude in the midst of the earth” (Gen. 48:16).

* these numbers are all NASB numbers, and should all likely be much lower. A full explanation of this will be made in the Numbers portion of this series.
 - b. The promise of blessings is seen in both tribes of Ephraim and Manasseh.
 - 1) Manasseh had the largest territory of any tribe, and extended its boundaries on either side of the Jordan river.
 - 2) Ephraim became so prominent, that in many of the later prophets, the northern ten tribes of Israel are referred to as Ephraim (Hos. 11:3; 12:1; Jer. 31:9,20).
6. Benjamin
- a. Benjamin the wolf is prophetically noted for his vicious, warlike nature.
 - b. This prophecy is fulfilled in such examples as the Judge, Ehud (Judg. 3:12-30), King Saul (1st Sam. 9:21; 11:1-11; 14:47b), Prince Jonathan (1st Sam. 14), Esther & Mordecai (fighting for their people) (Est. 2:5), and Saul of Tarsus (Rom. 11:1; Phil. 3:5; Gal. 1:13; Acts 8:3; 9:1,2; 22:4; 26:9-10).
7. Israel’s last living action was to charge his sons with burying him in the Cave of Machpelah (Gen. 49:28-33).

Genesis Chapter Fifty

1. Joseph and his brothers faithfully fulfill their charge in burying Jacob in Machpelah (Gen. 50:1-14).
 - a. Jacob was mummified and mourned by the Egyptians for 70 days (v.3).
 - b. Jacob was transported to Machpelah with a significant Egyptian guard of honor (v. 9).
 - c. Canaanite observation of Egyptian activity is important here (v.11), but will be more important later (Ex. 15:14,15).
2. Joseph’s brothers grow fearful of Joseph’s revenge, and this becomes yet another opportunity for Joseph to teach a Bible class on the Will of God, and forgiveness (Gen. 50:15-21).
 - a. The brothers’ fear of murder motivates their lie to Joseph (vv.15-18).
 - b. Joseph teaches them the principles of vengeance (v.19), God’s overruling will (v.20), and God’s logistical grace supply (v.21).
3. At Joseph’s death, he charges the Sons of Israel to carry his bones out of Egypt when God delivers them back to their own land (Gen. 50:22-26).

Day 020 - January 20

The Suffering of Job

Job 1-4

Job Chapter One

1. This book is about a man (Job 1:1). **אִישׁ חַיִּל** 'iysh hāyāh.
 - a. In the land of Uz. **עֵיץ** 'uwts ^{#5780}: *wooded*.

Uz refers to 3 people (A son of Aram, & grandson of Seth, Gen. 10:23; A son of Nahor, & nephew of Abraham, Gen. 22:21; & an Edomite, Gen. 36:28), and 1 land (Job 1:1), probably named after the first Uz.

Note: See the comments at Gen. 36 for the similarity in names between the Edomites, and characters in the Book of Job. The time-frame for this book is Abraham's generation, or earlier, and does not fit within an Edomite era.

- b. Job was his name. **אֵיּוּב** 'iyyowb ^{#347}: *enemy, persecuted one*. **אֵיָב** 'āyab ^{#340}: *to be hostile to, be an enemy to*.
2. That man was blameless, upright, fearing God, and turning away from evil (Job 1:1b).
 - a. Job is the most spiritually mature believer on planet earth at this time (Job 1:8).
 - b. Job is one of the top three spiritually mature believers with a Gentile ministry in the entire Old Testament (Ezek. 14:14,20; cp. Jer. 15:1).
3. Job had tremendous temporal-life wealth (Job 1:2-4), and extraordinary spiritual-life wealth (Job 1:5).
4. This man is not only an object lesson for us today (Rom. 15:4; 1st Cor. 10:11; Jas. 5:11), but he is an object lesson in the angelic realm (Job 1:6-8; 2:1-3; Eph. 3:10; 1st Pet. 1:12).
5. The sons of God are angelic beings, who are required to report to the Lord on their observations in the human realm.
6. Though Satan no longer belongs with the faithful angels, he inserts himself among them, and comes before the Lord's seat of instruction.
 - a. Satan roams the earth (scouting) and walks around (influencing human affairs) (Job 1:7).
 - b. Satan considers the effectiveness of God-fearing believers (Job 1:8).
7. Believers have a Divine hedge of protection placed around them (Job 1:10), and can only be Satanically afflicted within strict limitations (Job 1:12).
8. God permits Satan to afflict believers, but only for God's purposes (Eph. 1:11), and only with the Lord Jesus Christ's prayer ministry (Lk. 22:31,32) as our Advocate (1st Jn. 2:1; Zech. 3:1).
9. The proper response to adversity is the same as the proper response to prosperity—worshiping the Sovereign God Who provides us with all good things (Job 1:20-22; 2:10; Jas. 1:17; Ps. 84:11).

Job Chapter Two

1. Victorious believers may find that the Satanic affliction is permitted to increase (Job 2:6).
2. Your help-mate (Gen. 2:18), fellow-heir (1st Pet. 3:7) may become a Satanic tool in the most extreme testing (Job 1:9; Gen. 3:1-6).
3. In times of testing, believers need encouragement from their fellow believers (Job 2:11,12; 30:25; Rom. 12:15).
4. Job has three friends, who come to offer him sympathy and comfort (Job 2:11).
 - a. Eliphaz the Temanite. **אֱלִיפַז** 'eliyphaz ^{#464}: my God is fine gold. **תֵּימָנִי** tēymāniy ^{#8489}: Temanite, southward.
 - b. Bildad the Shuhite. **בִּלְדָּד בְּשׁוּחִי** bildad ^{#1085}: confusing love? (meaning uncertain). **שׁוּחִי** shuwchiy ^{#7747}: wealthy.
 - c. Zophar the Naamathite. **צוֹפָר נַעֲמָתִי** tsowphar ^{#6691}: sparrow. **נַעֲמָתִי** na'amāthiy ^{#5284}: pleasant.
 - d. Job's friends seem to come from the extremities of the Arabian peninsula: Eliphaz the Temanite from NW Arabia, Bildad the Shuhite from NE Arabia, and Zophar the Naamathite from S Arabia.*

Job Chapter Three

1. After a week of silence, Job uttered a lament (Job 2:13; 3:1-26).
2. Job curses his day (life). Divine statements of Job's sinlessness are made in chapter one (v.22), and chapter two (v.10), but are not made in chapters three and following. The undeniable facts that God rebukes Job (Job 38-41), and that Job repents (Job 42:6), indicates that there is sin on Job's part sometime during chapters three through thirty-one.
3. Job did not curse God, as Satan had predicted (Job 1:11; 2:5). In this "death wish," Job regretted his birth (Job 3:1-10), wished he had been born dead (vv. 11-19), and longed to die (vv. 20-26).*
4. Job's wish to be dead places him in other good company: Moses (Num. 11:15), Elijah (1st Kgs. 19:4), Jeremiah (Jer. 20:14-18), & Jonah (Jon. 4:3,8).

* Anchor Bible Dictionary, David Noel Freedman, editor-in-chief.

* The Bible Knowledge Commentary : an exposition of the scriptures / by Dallas Seminary faculty ; editors, John F. Walvoord, Roy B. Zuck.

5. Job expresses an awareness of Satanic sorcery (3:8,9).
 - a. Leviathan is the twisting, fleeing serpent, dragon of the sea, that the Lord will ultimately slay (Job 26:12-14; Isa. 27:1). A full description of this dragon comes in chapter forty-one (Job 41:1ff).
 - b. Job has, perhaps, lived his life in opposition to these unreasoning animals (Jude 8-10,14; Job 29:17).
6. Job views himself as “hedged in” rather than “hedged about” (3:23 cp. 1:10).

Job Chapter Four

1. Eliphaz reminds Job of Job’s past achievements, and urges him to return to that life of integrity (Job 4:3-6).
2. Eliphaz judges Job based upon his personal observations (Job 4:8). The righteous are blessed in life, and the wicked are judged in life (Job 4:7-11).
3. Eliphaz tells Job that he has received a night vision communicating Job’s rebuke: you cannot justify yourself before God (Job 4:12-21).

Day 021 - January 21

The Misjudgment of Job’s Friends Job 5-7

Job Chapter Five

1. Eliphaz challenges Job to call upon any holy angels he’d care to, and ask them to provide wisdom (Job 5:1). Eliphaz believes that Job will receive no reply because he is carnal (Job 5:2-7).
2. Eliphaz urges Job to seek God (Job 5:8), accept His discipline (Job 5:17), and return to blessing (Job 5:24-26).
3. Eliphaz concludes by affirming that he, Zophar, & Bildad have already investigated everything, and are in agreement to their conclusion (Job 5:27).

Job Chapter Six

1. Job admits that his words (ch. 3) were rash (Job 6:3), but he spoke them in his anguish (Job 6:26).
2. Job really does want to die, as death would be an easier work-assignment than his present near-death suffering (Job 6:8-13).
3. Job takes pride in his continued adherence to God’s Word in spite of God’s affliction of him (Job 6:10).
4. Job insists that times like these call for kindness, and yet his friends/brothers have come in deceit (Job 6:14-23).
5. Job orders them to teach him accurate Doctrine from the Word of God, and stop wasting his time with human wisdom/philosophy (Job 6:24-30).

Job Chapter Seven

1. Job complains over his difficult life in this fallen world (Job 7:1-10). This paragraph contains the first of seven times Job refers to Sheol (Job 7:9; 14:13; 17:13,16; 21:13; 24:19; 26:6).
2. Job complains that he is not God’s enemy, but that God is treating him as such (Job 7:11-21).
 - a. In this paragraph, Job demonstrates a remarkable understanding of angelic conflict (v.12). Am I the sea, or the dragon? תַּנְיִן ^{#8577} tanniyn _{14x}: dragon, sea monster, serpent (Gen. 1:21; Ex. 7:9,10,12; Dt. 32:33; Job 7:12; Ps. 74:13; 91:13; 148:7; Isa. 27:1; 51:9; Jer. 51:34; Ezek. 29:3; 32:2).
 - b. Job identifies mankind as an inferior creation, yet magnified & tested (vv.17,18).
 - c. Job again declares his desire to die—God is being unfair, so I may as well die right now.

Day 022 - January 22

Job Debates His Friends Job 8-11

Job Chapter Eight

1. Bildad opens his arguments, agreeing with Eliphaz, and rebuking Job (Job 8:1,2).
2. Bildad asserted that God is always fair (Job 8:3), Job’s sons had obviously sinned (Job 8:4), and Job himself needed to return to a pure and upright life (Job 8:5-7).
3. Bildad judges Job based upon the wisdom of past generations (Job 8:8-10).
4. Bildad urges Job to return to a life with God, because a life without God is hopeless (Job 8:11-22).

Job Chapter Nine

1. Job agrees with Bildad's basic argument, but disputes that it applies to him (Job 9:1,2).
2. Job ponders how he can initial a legal dispute before God's judicial throne, since He is so far beyond the realm of humanity (Job 9:3-35).
3. Job's knowledge of angelic conflict is again revealed as he takes notice of the judged and condemned "helpers of Rahab" (Job 9:13,14).
4. Job insists in his innocence, and considers God to be an unjust judge, who rules by might alone, and has no concern for the righteous of the earth (Job 9:15-24).
5. Job also wonders why he bothers living righteously, since there appears to be no reward for it (Job 9:29-31).
6. Job laments that there is no umpire who can place him on a level footing with God, and allow them to contend on equal terms (Job 9:32-35).

Job Chapter Ten

1. Job concludes with a full venting of the bitterness of his soul (Job 10:1).
2. God is unfair! (Job 10:2-7).
3. I wish I was dead! (Job 10:8-22).

Job Chapter Eleven

1. Zophar opens his arguments, agreeing with Eliphaz & Bildad, and rebuking Job (Job 11:1-6).
2. Zophar insists that Job's desire to initial a legal dispute with God is hopeless (Job 11:7-12).
3. Zophar urges Job to confess, and repent, and return to a life of blessing (Job 11:13-20).

Day 023 - January 23

Job Continues Debating His Friends Job 12-14

Job Chapter Twelve

1. With all three friends in agreement, convinced of Job's guilt, Job presents an argument of one who finds himself alone in the world (Job 12:1-6).
2. Job asserts that he can preach wisdom as well as the three critics can, and delivers a tremendous sermon on God's Sovereignty from the standpoint of creation (Job 12:7-13:2).
 - a. This section opens and closes with denials of inferiority (Job 12:3; 13:2), and a hint of Job pulling rank based on his age (Job 12:12 cf. 15:10).
 - b. Job affirms God's absolute sovereignty (Job 12:9,10) then describes His seemingly arbitrary pattern for tearing down (Job 12:14-25), and failing to identify God's uplifting of the humble (Ps. 107:40-43).

Job Chapter Thirteen

1. Job restates that his legal case is not with them, but with the Almighty God (Job 13:3), and urges his three friends to stop representing God's interests in this dispute (Job 13:4-12).
2. Job is confident in his legal case before God, and knows that he will be vindicated at whatever time God chooses to hear the evidence (Job 13:13-28).
 - a. Job is willing to risk physical death in order to argue his case before God (v.15).
 - b. Job understands that he is qualified to approach God's presence through prayer, and intends to do so until God answers him (v.16).
 - c. Job is ready and eager to cross-examine any witnesses God may put forth (vv.22,23).

Job Chapter Fourteen

1. Job's summary of physical life (short and difficult) is an interesting commentary on fallen humanity's lost estate (vv.1-6).
2. Human resurrection is not like the natural realm (vv.7-12).
3. Accountability will come in the next life; Job is assured of that (vv.13-17).
4. The mountains may erode, but Job will see justice at some point (vv.18-22).

Day 024 - January 24

The Debate Becomes Heated

Job 15-18

Job Chapter Fifteen

1. Eliphaz makes a second attempt to correct Job, and declares that Job's carnality is corrupting his wisdom (Job 15:1-6).
2. Eliphaz attempts to humble Job, by putting his stature down in comparison with either the post-diluvian patriarchs, or more probably the Firstborn of all creation (Job 15:7-10 cf. Prov. 8:22ff.; Isa. 40:13,14).
3. Eliphaz insists that he is attempting to gently help Job to recover from his carnality (Job 15:11-16).
4. Eliphaz makes a second appeal to human observation (Job 15:17 cp. 4:8), and urges Job to depart from the company of the godless (Job 15:17-35, esp. v.34).

Job Chapter Sixteen

1. Job declares that his friends have been no help at all (Job 16:1-5).
2. Job realizes that continual complaints are getting him nowhere, but as he has no other options, he will continue (Job 16:6).
3. Job states that God has destroyed him thoroughly for no reason whatsoever (Job 16:7-17).
4. Job expects that God's wrath will kill him (Job 16:18-22).
 - a. When he dies, the earth will cry out for vengeance (v.18 cp. Gen. 4:10).
 - b. When he dies, he will finally have the opportunity to confront his witness and his advocate (v.19).
 - c. Still, Job's only thought is to legally contend with God (v.20), for which he has to wait until physical death (v.21).

Job Chapter Seventeen

1. Job shows eagerness to embrace his physical death (Job 17:1-2), and dismisses his friends as ignorant false informants (Job 17:3-5).
2. Job considers what his name will mean to those left behind (vv.6-9).
3. He invites his unwise counsellors to join him in death (vv.10,16).
4. He embraces Sheol like a place of refuge & family (vv.11-15).

Job Chapter Eighteen

1. Bildad makes a second attempt to correct Job, though he is insulted by Job's words, and insults Job right back (Job 18:1-4).
2. Bildad's attempt to correct Job is a lengthy description of how terrible the life and death of the unbeliever can be (Job 18:5-21).
 - a. The light in his tent is darkened (v.6a). The tent is the body (2nd Cor. 5:1), and the light within is the Divine evidence God has placed there (Rom. 1:19).
 - b. His lamp goes out above him (v.6b). The light of the gospel of the glory of Christ (2nd Cor. 4:4), which is there for all unbelievers walking in the world of God's grace.
 - c. He is torn from the security of his tent (v.14). The believer is delighted to be set free from the body of death (Rom. 7:24), but the unbeliever is addicted to his own fallen body (Heb. 2:14,15; Rom. 8:15).
 - d. This is the place of him who does not know God (v.21). Bildad suggests that perhaps Job has never been saved in the first place.

Day 025 - January 25

Job Seeks Mercy From His Friends

Job 19-21

Job Chapter Nineteen

1. Job affirms that he is the one that has been insulted—ten times through his friends' tormenting and crushing words (Job 19:1,2).
2. Job states that even if he is wrong, and sinful, his friends are not the ones to whom he's accountable. God is the one who judges, and God is the one who has unfairly mistreated Job (Job 19:4-6,28,29).
3. Job cries out: "instead of judging me, pity me!" and describes extensively how complete his personal destruction has been (Job 19:7-22).

- a. Job no longer receives answers to prayer (v.7).
 - b. Job no longer receives Divine guidance (v.8).
 - c. Job no longer has a reputation for integrity (v.9).
 - d. Job no longer has hope for his future (v.10).
 - e. Job is now God's enemy (vv.11,12).
 - f. Job is stripped of every positive human relationship (vv.13-19).
 - g. Job suffers physically on the verge of death (v.20).
4. Job laments that his suffering will not be preserved for history (Job 19:23,24).
 5. Job comforts himself in the foundation of his faith, and his positive anticipation of eternal life (Job 19:25-27). In the depths of our anguish, sometimes that's the only thing we have to cling to (Lam. 3:21-26; 1st Cor. 2:2).
 6. Job warns his friends that if they continue in their unjust condemnation of him, they will come into judgment themselves (Job 19:28,29; 42:7-9).

Job Chapter Twenty

1. Zophar makes a second and final attempt to correct Job, and jumps into the “insulting” fray (Job 20:1-3).
2. Zophar urges Job to learn from the history of the ancient world—the triumphing of the wicked is short, and the joy of the godless momentary (Job 20:4,5).
3. Zophar picks up on Bildad's supposition that maybe Job isn't even saved (Job 18:21), and describes the hopeless plight of the unbeliever (Job 20:6-29).
 - a. The unbeliever's “loftiness” ascends to the heavens, yet he will perish and decay like his dung (v.6).
 - 1) שִׁיאַ *siy*' #7863: loftiness of pride. Used only here in the OT. From נָסָא *nāsā*' #5375: to lift, bear up, carry, take (used over 600x).
 - 2) עָלָה *ālāh* #5927: to go up, ascend (used nearly 900x).
 - 3) אָבַד *ābad* #6: to perish, destroy (used nearly 200x).
 - b. This matches the fate of the Devil, who desired to ascend (Isa. 14:13), but will ultimately be thrust down (Isa. 14:15).
 - c. The unbeliever swallows the evil he loves (Job 20:12,13), but the Lord transforms it to poison (v.14), and when it hits his stomach, he vomits it up (v.15).
 - d. This metaphor represents the dissatisfaction that all unbelievers face when confounded by the passing pleasures of sin (Heb. 11:25).

Job Chapter Twenty-One

1. Job expresses his total frustration that his friends aren't even listening to his logic before they proceed with their mocking (Job 21:1-3).
2. Job refutes the principle of wisdom that the wicked “always” suffer, by pointing out that the fallen world has pleasures for fallen man (Job 21:7-16). Sometimes the wicked prospers, and sometimes they suffer (Job 21:23-26).
 - a. The wicked may actually enjoy temporal life prosperity right up to the day they die (v.13).
 - b. Their judgment may wait until eternity (vv.14,15,22).
3. Job urges his critics to not assume he's guilty by reason of his external circumstances (Job 21:27-34).

Day 026 - January 26

Job's Character Assaulted

Job 22-25

Job Chapter Twenty-Two

1. Eliphaz gives a third and final try to urge Job's repentance (Job 22:1-30). Bildad will also speak a third time, giving a short rebuke and not bothering with a repentance call (Job 25:1-6). Zophar doesn't even bother with a third speech.
2. Eliphaz launches a barrage of rhetorical questions to introduce his condemnation of Job (Job 22:2-5).
 - a. Can human strength and wisdom be useful? It is useless to both God and man (v.2).
 - b. Is there pleasure or profit to human righteousness and morality? Not to God (v.3).

- c. Is it the fear of the Lord that prompts Divine judgment? Clearly not! (v.4).
 - d. Aren't you the great and unceasing sinner? Obviously! (v.5).
3. Eliphaz recites a litany of accusations as proof of Job's guilt (Job 22:6-11).
 - a. He accuses Job of being an unfair creditor (v.6).
 - b. He accuses Job of a lack of compassion to the poor, and partiality to the rich and powerful (vv.7-9).
 - c. The conclusion: Job can have no hope (vv.10,11).
 4. Eliphaz admonishes Job concerning God's omnipresence, & omniscience, and the certainty of God's judgment (Job 22:12-14).
 5. Eliphaz reminds Job concerning the evil of the ancient world that God destroyed with the flood (Job 22:15-20).
 6. Eliphaz concludes with an appeal for Job's repentance and confession (Job 22:21-30).
 - a. "Submit" (NIV), "Yield" (NASB), "Acquaint" (KJV, NKJV), "Agree with God" (RSV, NRSV) (Job 22:21).
 - b. **הָסֵן נָא** *hasken-na'* [v.hifil.imper.] **סָכַן** *sākan* ^{#5532}: to be of use, service, profit, or benefit. [hifil]: to be used, exhibit use, show harmony with, be familiar with, know intimately. Two uses of *sākan* aren't much help here, with Balaam's ass, and David's bed-warmer (Num. 22:30_{x2}; 1st Kgs. 1:2,4).
 - c. Know intimately is a use of *sākan* that would be consistent with Ps. 139:3.
 - d. "Be of use to God" is a use of *sākan* that would be consistent with Job 22:2. See 2nd Tim. 2:21-23 for the application of usefulness in the Christian Way of Life.
 - e. The core of the confession message (v.23).
 - 1) A mental-attitude return to Shaddai. **שׁוּבוּ** *shuwb* ^{#7725}: to turn back, return.
 - 2) A removal of all unrighteousness. God is pleased to accomplish this on our behalf as we confess our sins (1st Jn. 1:9).

Job Chapter Twenty-Three

1. Job announces another day for complaint and rebellion (Job 23:2a), and denies that prayer has any value (Job 23:2b).
2. Job laments his inability to enter evidence before God's judicial seat (Job 23:3-17).
 - a. He knows that he cannot match God's power (v.6a), but he is confident that he can match God's wisdom and judgment (v.6b,7).
 - b. Although Job can't observe God (vv.8,9), God observes him and his post mortem lifework evaluation will shine brightly (v.10), having spent his life abiding in the Word of God (vv.11,12).
 - e. Job is awed and humbled by God's majesty (vv.13-16), but won't yet close his mouth (v.17 cf. 40:4,5; 42:1-6).

Job Chapter Twenty-Four

1. Job demands an explanation for why God is so slow to judge the wicked (Job 24:1). The Days of Shaddai seems to be the anticipated times of judgement stored up against wickedness (Jude 14-15).
2. The wicked pursue their own evil (Job 24:2-4a) leaving their victimized society in a terrible state (Job 24:4b-12).
3. A culture of darkness operates exclusively in the night hours (Job 24:13-17).
4. Such sinners may have a brief security in their day, but depart with no one's regret (Job 24:18-25 cf. 2nd Chr. 21:20).

Job Chapter Twenty-Five

1. Bildad follows Eliphaz with a third and final rebuke for Job (Job 25:1-6).
2. Bildad's message is short and simple: God is God and you're a maggot.
3. Bildad reasserts his conclusion that Job isn't even saved, and needs God's gracious provision to be made righteous & clean.
 - a. **צַדִּיק** *tsādaq* ^{#6663}: *be just, righteous*.
 - b. **זָכָה** *zākāh* ^{#2135}: *be clear, pure*.
 This was the also a feature of Eliphaz' second speech (Job 15:14-16).

Day 027 - January 27

Job Speaks Sarcastically

Job 26-29

Job Chapter Twenty-Six

1. When the three-party prosecution rests its case, and closes their arguments, Job begins his long (6 chapters) verbal defense (Job 26-31).
2. Job initiates his defense by rebuking the three prosecutors (comforters) (Job 26).
 - a. They have been no help whatsoever (Job 26:1-3).
 - b. They have been communicating Satanic information (Job 26:4).
 - c. God is the victor over Satanic rebellion, so quit using Satanic wisdom against me (Job 26:5-14).
 - 1) The shades in Sheol are quivering in fear under Abaddon their King (vv.5,6). These demons are in total fear over the Sovereignty and majesty of God (Jas. 2:19).
 - 2) Rephaim (רִפְאִיִּם *rephā'iyim* ^{#7496}) are Nephilim giants when they have their bodies (Num. 13:33 cp. Deut. 2:10,11; 3:11,13), and shades (demons) when they have no bodies (Job 26:5; Ps. 88:10,11; Isa. 14:9; Rev. 9:1-11).
 - 3) Job confesses that their knowledge of Rahab's defeat is sketchy at best (vv.12-14). Rahab has previously been mentioned (Job 9:13).

Job Chapter Twenty-Seven

1. Job takes a terrible vow, declaring God's unfair, untrue actions (Job 27:1-6).
 - a. Job vows according to the (eternal) life of God Almighty (v.2).
 - b. Job vows according to the (physical) life of his own existence (v.3).
 - c. Job accuses God of being unjust and untrue (vv.4,5).
2. Job addresses his prosecutors, giving them a terrible message of what they can expect as his enemy, or his opponent (Job 27:7-23).
 - a. The "enemy" is אֹיֵב *'oyēb* ^{#341} which is the same Hebrew root as the name of Job אִיּוֹב *'iyyowb* ^{#347}.
 - b. Job rebukes his accusers, and demands their attention to his Bible class (vv.11,12).
 - c. God frequently allows the wicked to become rich so as to provide for the righteous in grace (Job 27:16,17 cf. Prov. 13:22; 28:8; Ecc. 2:26).

Job Chapter Twenty-Eight

1. Job describes the work of man in mining the most precious substances that can be obtained by human effort (Job 28:1-11).
2. Job goes on to describe the wisdom of God that cannot be obtained by human effort (Job 28:12-28).
 - a. Wisdom & understanding are inseparable in God's plan (Job 12:12; 28:12,20,28; 38:36; 39:17; Ps. 49:3; 111:10; Prov. 1:2; 2:2; 3:13,19; 4:5,7; 5:1; 7:4; 8:1).
 - b. The value of God's wisdom is beyond the realm of human experience (Job 28:13-19).
 - c. God is the only source for this precious wisdom (Job 28:23), which stands opposed to the wisdom of the Satanic kosmos (Job 28:22; Jas. 3:15).

Job Chapter Twenty-Nine

1. Job misses the days when God watched over him, when he walked in the light, and was a friend of the Almighty (Job 29:1-6).
2. Job misses the social & political blessings he enjoyed in bygone days (Job 29:7-10).
3. Job misses the days when his judicial wisdom was universally praised (Job 29:11-13).
4. Job misses the days when he wore righteousness and justice as garments, and served the Lord in fighting wickedness (Job 29:14-17).
5. Job misses the days when he had long-term confidence in his future (Job 29:18-20).
6. Job misses the days when his wisdom and counsel were universally appreciated (Job 29:21-25).

Day 028 - January 28

Job—An Innocent Sufferer

Job 30-31

Job Chapter Thirty

1. Job grieves over his current social curses (Job 30:1-15).
2. Job grieves over his current enmity with God (Job 30:16-23).
3. Job grieves over his perceived terminal condition, and expectation of no improvement (Job 30:24-31).

Job Chapter Thirty-One

1. Job concludes his defense with a summary of his innocence (Job 31:1-34).
 - a. Job defends his sexual purity (vv.1-4).
 - b. Job defends his truthfulness (vv.5-8).
 - c. Job defends his marital fidelity (vv.9-12).
 - d. Job defends his stewardship in godliness towards his slaves (vv.13-15).
 - e. Job defends his generosity in grace and compassion to the poor (vv.16-23).
 - f. Job defends his stewardship in godliness concerning financial grace blessings (vv.24-28).
 - g. Job defends his grace orientation concerning his enemies (vv.29,30).
 - h. Job defends his hospitality (vv.31,32).
 - i. Job defends his public witness (vv.33,34).
2. Job “signs” his affidavit, and laments his inability to admit his statement into God’s court (vv.35-37).
3. Job concludes his remarks with a defense of his Adamic stewardship of the earth (vv.38-40).

Day 029 - January 29

Elihu Joins the Conversation

Job 32-34

Job Chapter Thirty-Two

1. Elihu is introduced, and rebukes the three prosecutors for not answering Job’s self-righteousness (Job 32). Elihu: **אֱלִיהוּ** *ēlihuw* ^{#453}: *He is my God*. Son of *God blesses* (Barachel). House of *contempt* (Buz). Family of *exalted* (Ram).
2. Elihu’s speeches are longer than twelve other OT books and seventeen of the twenty-seven NT books (Alden, Robert L. *Job*. Vol. 11. Nashville: Broadman & Holman Publishers, 1993. Print. The New American Commentary).
3. Elihu is angry against Job, and against the three accusers (Job 32:2,3).
 - a. Against Job for his self-justification (v.2).
 - b. Against the 3 accusers for their lack of answer to Job’s self-justification, and for their condemnation of Job (v.3).
4. Elihu withheld his own message to Job in deference to the wisdom of his elders, but since that wisdom was lacking he ventures to speak (Job 32:4-10).
5. Elihu assures his elders that his message is being given under a spirit’s compulsion (Job 32:11-22 cf. Ps. 39:1-3; Jer. 6:11; 20:9; Ezek. 3:14).

Job Chapter Thirty-Three

1. Elihu invites Job to argue his case before him, and not be afraid as if he was before Divine majesty (Job 33:1-7).
2. Elihu states that he has heard Job’s accusation of Divine unfairness (Job 33:8-11), and rejects Job’s accusation entirely (v.12).
3. Elihu rejects Job’s complaint in that God is not accountable to Job, or any other created being (Job 33:13).
4. Elihu explains that God uses external circumstances in life to teach man corrective and preventative lessons (Job 33:17).
5. Elihu encourages Job to make application of this rebuke, and return to walking in the light (Job 33:23-33).
 - a. He does not condemn Job for any sin prior to Job 3:1, nor does he assume that Job’s present afflictions are the consequence of any such sin.
 - b. He does rebuke Job for mental attitude sins, and sins of the tongue subsequent to Job 3:1, and urges Job to make the necessary adjustments.
 - c. Elihu is not condemning Job. His message is intended to bring about Job’s experiential justification (restoration to fellowship) (Job 33:32).

Job Chapter Thirty-Four

1. Elihu urges the four older men to use this opportunity for collective edification (Job 34:1-4; echoing 12:11 & Isa. 1:18).
2. Elihu reminds them all of Job's very words, and how God's nature renders Job's conclusions impossible (Job 34:5-15).
3. God is quite active in His supervision of men and nations (Job 34:16-28).
4. Verses 29-33 are difficult in the Hebrew and missing in the LXX. They are a fascinating discourse on the silence of God. Elihu suggests that rather than demanding an explanation (e.g. Job 7:20,21; 13:23) (which God is not obligated to provide) Job should be seeking the instruction that chastisement provides.
5. Elihu urges the four older men to agree with his conclusions (Job 34:34-37).
 - a. Job's words of self-justification are not consistent with the knowledge and wisdom of God's Word (Job 34:35).
 - b. Job's testing needs to continue to the end because he is currently not passing the test by rebelling against God (Job 34:36,37).

Day 030 - January 30

Elihu Continues His Monologue

Job 35-37

Job Chapter Thirty-Five

1. Elihu again quotes Job, and details the sinfulness of Job's fatalistic assessment (Job 35:2-5).
 2. Elihu reminds Job of God's absolute essence, and the futility of man's relative righteousness (Job 35:6-8).
 3. Elihu admonishes Job to quit demanding God's answer, because God will never answer any empty demand of pride (Job 35:9-14a).
 4. The answer is to "wait" until it pleases God to explain Himself—if ever (Job 35:14b-16).
- P= God is never obligated to give any explanation of His workings, but chooses to do so on occasions, when such instruction is edifying to His creatures (Isa. 45:9; Jer. 18:1-12; Rom. 9:19-24).

Job Chapter Thirty-Six

1. Elihu begins the conclusion to his discourse with an affirmation of perfect knowledge, certainly in the presence of God with the speaking of truth (Job 36:1-4 cf. 37:16; Ps. 34:18; 145:18).
2. Elihu goes beyond the three critics in their simplistic retribution theology (Job 36:5-7a) by stressing the eternal consequences for our temporal life (Job 36:7b-c).
3. God's affliction in your life is instructive and beneficial (Job 36:8-16).
4. God is teaching you a lesson, if you will learn from it, and quit accusing Him of being wrong (Job 36:17-23).
5. God is above and beyond our comprehension (Job 36:24-33; Isa. 55:9).

Job Chapter Thirty-Seven

1. Elihu is stressing lightning and thunder as the visible and audible testimonies for God's judgment (Job 36:24-33 & 37:1-13). God has promised to never again destroy the world with a flood but He remains the exalted and awesome God of the Flood.
2. God is great, and His works are to be greatly praised, especially when we don't understand them (Job 36:24-26; 37:1,2; Psalm 145).
3. Elihu's conclusion: we must listen, stand and consider (Job 37:14). We must humbly stand before God in fear, and not in pride (Job 37:14-24).

Important to note: Elihu is not rebuked by the Lord for his message and does not require Job's intercessory prayer (Job 42:7-9).

Day 031 - January 31

The Lord Challenged Job

Job 38:1-40:5

Job Chapter Thirty-Eight

1. Job does not get the chance to respond to any of Elihu's assertions (Job 32-37), as YHWH (the LORD) arrives in a whirlwind and addresses Job directly (Job 38-41).

2. The Lord answered Job out of the whirlwind (Job 38:1; 40:6). סַעֲרָה s^e‘ārāh ^{#5591}: *whirlwind, tempest, storm*. Used 25x22vv. (2nd Kgs. 2:1,11; Ezek. 1:4; Jon. 1:4,12).
3. The Lord’s messages is a message of rebuke (Job 38:2.3).
 - a. Who do you think you are? (v.2).
 - 1) The Lord declares that Job is darkening counsel, and that his words are not in accordance with true knowledge.
 - 2) Job had previously been a source for Godly counsel (Job 29:21).
 - 3) Job should have been extending Godly counsel to Eliphaz, Bildad, & Zophar, but has been too busy justifying himself to fulfill his spiritual-life work-assignment.
 - b. Gird up your loins and teach Me (v.3). If Job is really more righteous than God, then Job should be able to teach God!
4. The Lord rebukes Job through a series of unanswerable questions (Job 38:4-38).
 - a. Where were you when I laid the foundation of the earth? (v.4).
 - 1) Who set its measurements? Who stretched the line?. Seems to have been a partnership (Prov. 8:30,31).
 - 2) On what were the bases sunk? Who laid its cornerstone? (capstone?). Larkin identified this as a pyramid.
 - 3) Unless Job is an angel, he can’t possibly answer these questions (Job 38:7). Angelicity witnessed what God had prepared for humanity.
 - b. A birthing metaphor communicates the establishment of the earth’s hydrological laws (Job 38:9-11; Gen. 1:2,9; Ps. 104:9).
 - c. Job has never, not even once commanded the morning (Job 38:12-15; Gen. 1:3-5).
 - d. God’s questions don’t stop as He employs sarcasm to hit hard (Job 38:16-21).
 - e. Job doesn’t command meteorological events (Job 38:22-30).
 - f. Job doesn’t command astronomical events (Job 38:31-33).
 - g. Job doesn’t supervise the inner man and outer man (Job 38:34-38).
5. The Lord continues the rebuke with a survey of 10 animals (6 land animals, 4 birds), and highlighting His work in creation (Job 38:39-41; 39:1-30).

Job Chapter Thirty-Nine

1. Zoological illustrations highlight the contrast between Creator and creation, God and His vested stewards.
2. Lions & ravens (Job 38:39-41).
3. Goats & deer (Job 39:1-4).
4. Wild (swift) donkeys (Job 39:5-8).
5. Wild ox (Job 39:9-12).
6. Ostriches (Job 39:13-18).
7. Horses (Job 39:19-25).
8. Hawks & Eagles (Job 39:26-30).

Job Chapter Forty

1. The logic is such that if Job is really going to contend *with* God (Job 40:2), then Job must be qualified *to be* God. If Job is qualified to be God, then providing for these 10 animals ought to be quite simple!
2. The Lord calls Job, His contender/reprover, The Faultfinder (Job 40:2). יִסּוּר yissowr ^{#3250}: *faultfinder, reprover*. Used only here. יָסָר yāsar ^{#3256}: *to chasten, discipline, instruct, admonish* (Job 4:3). מוּסָר muwsar ^{#4148}: *instruction, correction, chastisement*. Used 55x55vv. (Job 5:17; 20:3; 33:16; 36:10; Prov. 1:2,3,7,8 & often in Prov.; Isa. 53:5).
3. Job confesses his insignificance, and agrees to close his mouth (Job 40:3-5).

(Chapter Forty continues tomorrow)

Day 032 – February 01

The Lord Continues to Challenge Job Job 40:6-42:17

Job Chapter Forty

(Outline continues from yesterday)

4. The Lord immediately delivers a second rebuke out of the storm (Job 40:6).
 - a. The Lord challenges Job to take up the power of God and *be* God (Job 40:8-13).
 - b. The Lord admits that if Job could do such a thing, then he could be his own salvation, and have no need for God (Job 40:14).
5. The Lord concludes His rebuke by painting two terrible portraits of beings He created that Job is helpless before—Behemoth (Job 40:15-24), and Leviathan (Job 41:1-34).
 - a. [KJV] behemoth (footnote: *an extinct animal of some kind*) & leviathan (footnote: *an extinct animal of some kind*).
 - b. [NASB] Behemoth (footnote: *Or the hippopotamus*) & Leviathan (footnote: *Or the crocodile*).
 - c. God uses natural animals to instruct Job in His first rebuke (Job 38:39-41; 39:1-30). His second rebuke utilizes two dreadful creatures that are not a part of the animal realm.
6. Behemoth.
 - a. בְּהֵמוֹת *b^ehēmowth* ^{#930}: *behemoth*, i.e. *hippopotamus* (Brown-Driver-Briggs); perhaps *an extinct dinosaur*, a *Diplodocus* or *Brachiosaurus*, exact meaning unknown (Strong's).
 - b. Plural form of בְּהֵמָה *b^ehēmāh* ^{#929}: *beast, cattle, animal*. Used 189x172vv. (Gen. 1:24,25,26; 2:20; 3:14).
 - c. Used beyond question only once (Job 40:15). Other possible uses (Isa. 30:6; Ps. 73:22).
 - d. Trying to identify Behemoth as a natural animal, such as the hippopotamus, or the elephant requires alterations to the plain text.
 - 1) Lurking in the river, and under the water (vv.21-23) could be a hippo, but not the powerful tail (v.17).
 - 2) Changing tail to trunk and making Behemoth an elephant solves the tail problem, but doesn't do well in putting the elephant in and under the water.
 - 3) Behemoth is impossible for any human to capture (v.24), and yet both hippopotami and elephants are subject to human capture.
 - 4) How can either the hippo, or the elephant, be considered the first of the ways of God? (v.19).
 - 5) Considering Behemoth to be a dinosaur solves four problems.
 - a) the water habitation
 - b) the mighty tail
 - c) the time-frame, first of the works of God, possibly considering dinosaurs to be the fauna of the angelic earth prior to Gen. 1:2.
 - d) the lack of other references in Scripture. Leviathan is developed elsewhere, as Satanic information is vital for present revelation, dinosaur information is not vital for present revelation, and therefore not a part of inspired Scripture.

Job Chapter Forty-One

1. Leviathan.
 - a. Leviathan, לִיְוָתָן *livyāthān* ^{#3882}_{6x}: *serpent, sea monster, Leviathan* (Job 3:8; 41:1; Ps. 74:14; 104:26; Isa. 27:1_{x2}). Parallel terms include:
 - 1) Sea monster/dragon, תַּנְיִן *tanniyn* ^{#8577}_{14x}: *serpent, dragon, sea monster* (Job 7:12; Ps. 74:13,14; Isa. 27:1; 51:9).
 - 2) Twisted/Fleeing Serpent, נָחָשׁ *nāchāsh* ^{#5175}_{31x}: *serpent* (Gen. 3:1,2,4,13,14; 49:17; Job 26:13; Isa. 27:1_{x2}).

Note: Leviathan, tanniyn, nāchāsh are all rendered in the LXX by the Greek word δράκων *drakōn* ^{#1404}, the term for Dragon used 13x in Revelation (Rev. 12:3-20:2).

- 3) Rahab, רַהַב *rahab* ^{#7293, #7294}: *sea monster, Rahab* (Job 9:13; 26:12; Ps. 89:10; Isa. 51:9).
- 4) Satan, שָׂטָן *sātān* ^{#7854}: *adversary* (1st Chr. 21:1; Job 1:6,7,8,9,12; 2:1,2,3,4,6,7; Zech. 3:1&2).

Note: The identification of Satan as the Dragon is proved conclusively by Rev. 12:9; & 20:2.

- b. The Lord challenges Job to consider how he would fare face-to-face with Leviathan (Job 41:1-8).
 - 1) Can you catch the Dragon like you would catch a fish? (vv.1,2,7).

- 2) Can you bargain with the Dragon, or form a covenant? (vv.3&4).
 - 3) Will the Dragon be your toy, or your trophy? (vv.5&6).
 - 4) You will only battle this dragon one time (v.8). There is a note of irony here, because Job is still unaware that he has been “battling” Leviathan/Satan since chapter one!
2. The Lord then soliloquizes in declaration of Leviathan’s might (Job 41:9-34).
 - a. The might of Leviathan is without parallel in the created universe (Job 41:9,10a,33). How then can anyone, including Leviathan challenge the Sovereignty of God? (Job 41:10b)
 - b. Far from “poetic hyperbole,” this passage describes the armor (vv.13,15), teeth (v.14), and fire-breathing (vv.18-21) of the dragon.
 - c. There is no other created being in the universe like the dragon (v.33).
 - d. This dragon is a king—over the sons of pride (fallen angels) (v.34).

Job Chapter Forty-Two

1. Job’s response is one of total repentance and confession (Job 42:1-6).
 - a. Job confesses Divine Sovereignty and Omnipotence (v.2a).
 - b. Job confesses the perfection of the counsel of God’s will, and the execution of the eternal purpose (v.2b; cf. Eph. 1:11; 3:11).
 - c. Job confesses that he is the ignorant counsel darkener (v.3 cp. 38:2).
 - d. Job confesses the proper teacher-student orientation between God and man (v.4).
 - e. Job confesses his incomplete understanding (v.5).
 - f. Job repents in his humility before the Lord (v.6).
2. The Lord then has words against Eliphaz, Bildad, & Zophar, but not Elihu (Job 42:7-9).
 - a. The wrathful message of the Lord’s should have also produced repentance on the part of Job’s three accusers (v.7).
 - b. Since the 3 accusers did not confess volitionally, the Lord will only restrain His wrath if Job confesses for them ritually (v.8).
 - c. Eliphaz, Bildad, & Zophar all submitted to the will of God, and allowed Job to mediate as a prophet/priest on their behalf (v.9).
3. Job’s intercessory prayer ministry on behalf of his three prosecutors is his final work-assignment in this book (Job 42:10).
4. Job then receives the human consolation and comfort that he was in need of in chapter 3 (Job 42:11).
5. The Lord rewarded Job with double-portion special blessings in time for Job’s enjoyment during the remainder of his time on earth (Job 42:12-17).
 - a. His financial net-worth was doubled.
 - b. His children were doubled with the addition of 7 more sons and 3 more daughters.
 - c. We can assume that his lifespan was doubled, with an additional 140 years beyond the events of this book.

Era 2: The Birth of Israel. 1800-1406_{BC}

Day 033 – February 2

An introductory class to prepare for Day 034 through Day 083. Scriptures covered in this era include Exodus, Leviticus, Numbers, Deuteronomy, Psalm 90, Selections from 1st Chronicles.

Notes on Egyptian History

The original (2002) *Through the Bible* notebook included the following list of Pharaohs. This notebook will keep the same list of names but have slight refinements to the BC dates.

- 1) Senusret II (1897–1878BC), is the Pharaoh of Joseph’s exaltation (1854BC).
 - 2) Senusret III (1878–1841BC), is the Pharaoh of Jacob’s presentation (1845BC).
 - 3) The Pharaoh of Israel’s subjugation need not have been the very next Pharaoh to arise, but most likely was, given the overall time–frame of Israel’s bondage. Possibly Amenemhet III (1842–1797BC).
 - 4) Amenhotep I (1521–1524BC) is the Pharaoh at Moses’ birth (1525BC).
 - 5) Tuthmosis III (1504–1450BC) is the Pharaoh of Moses’ exile (1485BC).
 - 6) Amenhotep II (1453–1419BC) is the Pharaoh of the Exodus (1445BC).
- } 12th Dynasty
(Middle Kingdom)

} 18th Dynasty
(New Kingdom)

The original (2002) *Through the Bible* notebook presented the Gulf of Aqaba Red Sea Crossing and Midianite Mount Sinai location. Pastor Bob has abandoned this view, and also regrets using graphics and diagrams from various websites connected to Ron Wyatt.

Pastor Bob’s trusted authors for archaeology and Egyptology:

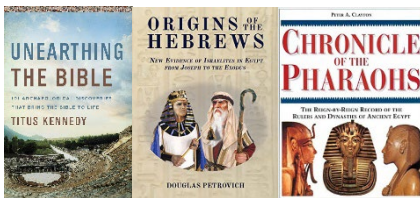
Titus Kennedy: *Unearthing the Bible, 101 Archaeological Discoveries that Bring the Bible to Life*. Harvest House Publishers, 2020.

Douglas Petrovich: *Origins of the Hebrews, New Evidence of Israelites in Egypt from Joseph to the Exodus*. New Creation, December 7, 2021.

Useful text from a strictly secular worldview: *Chronicle of the Pharaohs*. Peter A. Clayton, pub. Thames & Hudson, 1994.

Not a fan and do not recommend: Ron Wyatt, David Rohl, Tim Mahoney (*Patterns of Evidence*).

Egyptian history comes to us from Manetho who lived during the reign of Ptolemy I (323–282BC). Egyptian History a.k.a. Notes about Egypt is only preserved via extensive quotations. Josephus *Jewish Antiquities* AD90, *Against Apion* AD100. Sextus Julius Africanus, *Chronicle* AD225. Eusebius of Caesarea *Church History* AD313. George the Monk (George the Sinner) AD842.



Day 034 – February 03

Moses and the Burning Bush

Ex. 1:1–4:17; 1st Chr. 6:1–3

Exodus Chapter One

1. Exodus begins with a summary of how Israel came to live in Egypt (Ex. 1:1–5).

2. Exodus then mentions a totally normal yet one of the most life-changing events in the course of a nation's history—the passing of a generation (Ex. 1:6; cf. Jdg. 2:6-10).
3. The Sons of Israel were extremely blessed with temporal-life prosperity (Ex. 1:7). Note: there is no indication here of either spiritual-life prosperity, or adversity.
4. Although the precise timing is not clear, it is certain that Israel became idolatrous during their time in Egypt (Josh. 24:14; Ezek. 20:7,8; 23:3ff.).
5. A new Pharaoh arose who did not “know” (i.e. regard) Joseph (Ex. 1:8). **יָדָא** *yada'* ^{#3045}: *to know, regard*. The emphasis is not simply an acquaintance with, but a recognition of value, and hence a regard for (Ex. 33:12; Hos. 13:5; Am. 3:2; Nah. 1:7).
6. Determining the secular names of the four to six Pharaohs of the Biblical record from Genesis 40 through Exodus 14 is one of the most contested matters of Old Testament chronological studies.
 - a. Liberal scholars reject the Biblical dating, and attempt to make Biblical stories fit their secular archaeological dating.
 - b. Conservative scholars accept Biblical dating, and recognize the flaws (and fraud) of liberal, secular, archaeology.
 - c. The OT provides helpful time-frame passages (1st Kgs. 6:1; Jdg. 11:26).
 - d. The best date for the Exodus, utilizing Biblical dates, is 1445BC. Jacob's migration down to Egypt, then, becomes 1845BC, 400 years earlier (Gen. 15:13).
 - e. To give the Biblical Pharaohs then their secular names^{*}:
 - 1) Senusret II (1897–1878BC), is the Pharaoh of Joseph's exaltation (1854BC).
 - 2) Senusret III (1878–1841BC), is the Pharaoh of Jacob's presentation (1845BC).
 - 3) The Pharaoh of Israel's subjugation need not have been the very next Pharaoh to arise, but most likely was, given the overall time-frame of Israel's bondage. Possibly Amenemhet III (1842–1797BC).
 - 4) Amenhotep I (1521–1524BC) is the Pharaoh at Moses' birth (1525BC).
 - 5) Thutmosis III (1504–1450BC) is the Pharaoh of Moses' exile (1485BC).
 - 6) Amenhotep II (1453–1419BC) is the Pharaoh of the Exodus (1445BC).
7. The Subjugation of Israel is described in earthly terms (Ex. 1:9-14).
 - a. The Lord had previously made a prophetic announcement to Abraham concerning this exact subjugation (Gen. 15:13-16).
 - b. Egypt's fear of Israel is a worldly fear based upon earthly wisdom (Ex. 1:9,10; Jas. 3:15).
 - c. The names of the storage cities, Pithom and Raamses, have been used by liberal scholars to support the “late” exodus, with Ramesses II as the Pharaoh of the Exodus.
 - d. But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel (Ex. 1:12).
 - 1) This description also illustrates the history of the Church, which has actually thrived under persecution, and gone soft under prosperity.
 - 2) As Tertullian rightly said, “The blood of the martyrs was the seed of the church.”
8. Increased fear motivated Pharaoh to increased evil (Ex. 1:15-22).
 - a. Pharaoh attempted a secret policy of infanticide against all Hebrew males (vv. 15-21).
 - b. Two heroes among the Hebrew midwives include Shiphrah: “fair,” and Puah: “splendid.” These women were rewarded by the Lord, and honored by the Hebrew people (vv.20,21).
 - c. The Hebrew midwives feared God, and chose to disobey the unrighteous commands of secular authority (vv.17,21; cf. Acts 4:19; 5:29).
 - d. When the secret policy failed, Pharaoh transformed it into public policy (v.22).

* This list is rather speculative, in that the secular dates for the Egyptian reigns are themselves in some dispute. The list, though, is better than the 19th Dynasty, New Kingdom Pharaohs Seti I and Ramesses II, with all due respect to Charlton Heston's The Ten Commandments.

Exodus Chapter Two

1. Amram and Jochebed are the unnamed parents (Ex. 2:1; 6:20).
2. Jochebed gave birth to a son (Moses) during Pharaoh's public policy of murdering Hebrew males (Ex. 2:2).
 - a. Miriam is already born (Ex. 2:4).
 - b. Aaron is also already born (Ex. 7:7).
 - c. Moses was kept hidden for three months as an act of faith by Amram & Jochebed (Heb. 11:23).
3. When at the limit of human ability, Jochebed surrendered her son, Moses, into the Lord's care (Ex. 2:3).
4. Miriam stands by to see the deliverance of the Lord (Ex. 2:4 cf. 14:13).
5. The Lord rewarded Jochebed's faith, and blessed her with the return of her son (Ex. 2:5-10 & *not precisely, but in a sense*, Heb. 11:35).
 - a. Pharaoh's daughter saw the basket (v.5). This "daughter of Pharaoh" may even be the famous Hatshepsut.
 - b. She correctly recognizes him as a condemned Hebrew boy, and felt pity for him (v.6). **חָמַל** *chāmal* ^{#2550}: *to spare, pity, have compassion on* (Used 41x, incl. 1st Sam. 15:3,9,15; 2nd Sam. 12:4,6).
 - c. Miriam recognizes the pity of Pharaoh's daughter, and steps forward with a courageous suggestion (v.7).
 - d. God the Father arranges such an ironic turn of events, and allows for Jochebed to be the wetnurse for her own son (vv.8,9).
 - e. Once he was weaned, Jochebed returned her son to Pharaoh's daughter, and he became her son (v.10).
 - 1) She named him Moses: *drawn*, because she drew him out of the water.
 - 2) Moses was given the best Egyptian education, and prospered in the Egyptian culture (Acts 7:22).
6. As an adult, Moses understood that God had sovereignly placed him in power for Israel's deliverance—but failed to seek the Lord's will in the timing and manner of that deliverance (Ex. 2:11-15; Acts 7:23-29; Heb. 11:24-27).
 - a. Moses disavowed his privileges as the son of Pharaoh's daughter, and chose to identify with his brethren (Ex. 2:11; Acts 7:23; Heb. 11:24-26).
 - 1) This was an act of faith, considering temporal-life wealth and pleasure to be worthless (Phil. 3:7ff).
 - 2) Moses anticipated an eternal reward for his voluntary sacrifice (Matt. 19:27-30).
 - b. He viewed himself as Israel's defender and deliverer (Acts 7:25).
 - c. In his pride, Moses assumed that God would honor his "secret" murder of an Egyptian (Ex. 2:12).
 - d. His fellow Hebrews, however, were not impressed by their "savior" (Ex. 2:13,14a; Acts 7:26-28).
 - e. Moses was afraid that his sin had been exposed (Ex. 2:14b), but he was not afraid of Pharaoh's attempt to kill him (Ex. 2:15; Heb. 11:27).
7. Moses settled in the land of Midian (Ex. 2:15-25).
 - a. Midian was the fourth out of six sons of Abraham and Keturah (Gen. 25:2). His nation was organized into five leading cities, derived from his five sons (1st Chr. 1:33; Num. 31:8).
 - b. Midianites/Ishmaelites were the (slave) traders who took Joseph to Egypt (Gen. 37:25-28,36).
 - c. During the wilderness wanderings, Midianites will join with Moabites in hiring Balaam to curse Israel (Num. 22:4-7).
 - d. Midianite women (along with the Moabite women) will play the lead role in seducing Israel into worshiping Baal of Peor (Num. 25). Cozbi is the most infamous of these Midianite women.
 - e. Midian was the gentile nation that Gideon was selected to destroy in the deliverance of Israel (Jdg. 6-8).
8. Reuel was Priest of Midian (Ex. 2:16; 3:1).
 - a. Priest of Midian. **כֹּהֵן** *kohen* ^{#3548}: *priest* (pagan, YHWH, Levitical, Aaronic, Zadokite, or high-).
 - b. Reuel (Ex. 2:18). **רֵעוּאֵל** *rē'uw'ēl* ^{#7467}: *friend of God*, or even *shepherd of God*. **רֵעַ** *rē'* ^{#7453}: *friend, neighbor*. **רֹעֵה** *ro'ēh* ^{#7462}: *shepherd*.
 - c. Jethro (Ex. 3:1). **יִתְרוֹ** *yithrow* ^{#3503}: *His abundance*.
 - d. Although the Lord set apart Abraham, Isaac, & Jacob as His covenant nation among all other earthly nations, He did not abandon the gentiles. Like Melchizedek, priest of El-Elyon to the Jebusites of Salem (Gen. 14:18), Jethro is a priest of El to the Midianites.

9. Moses witnessed Reuel's seven daughters struggling in the face of opposition by other Midianite shepherds, and was moved to provide for, and protect them (Ex. 2:16,17).
 - a. The shepherds clearly have no fear of El, to be hassling the priest's seven daughters.
 - b. The shepherds (plural) have an earthly fear of one "Egyptian."
10. Reuel is amazed that the daughters returned so quickly, and is impressed by the graciousness exhibited by the "Egyptian" (Ex. 2:18-20).
11. Moses accepted a position within the house of Reuel, shepherded Reuel's flocks, and married Reuel's daughter (Ex. 2:21,22).
 - a. Zipporah. **צִפּוֹרָה** tsipporāh #6855: *bird*.
 - b. Gershom. **גֵּרְשׁוֹם** ger^eshōm #1647: *foreigner*.
 - c. Not mentioned here, but Eliezer is the second son born to Moses (Ex. 4:20; 18:3,4; Acts 7:29). **אֵלִיעֶזֶר** 'ely'ezer #461: *God is help*.
12. While God was preparing Moses in Midian, He was preparing Israel in Egypt (Ex. 2:23-25), and bringing His period of longsuffering towards the Amorite to a close (Gen. 15:16).
 - a. Egypt will have a change of Pharaohs (v.23a).
 - 1) Thutmosis III reigned from 1504-1450BC (with Queen Hatshepsut the real ruler, from 1498-1483BC).
 - 2) Amenhotep II reigned from 1453-1419BC. (3 years of co-regency with Thutmosis III).
 - b. Israel is being prepared:
 - 1) to come out of Egypt with many possessions (Gen. 15:14),
 - 2) as a mighty nation (Gen. 46:3),
 - 3) to destroy seven nations greater and mightier than them (Deut. 7:1),
 - 4) after the Lord's longsuffering towards the Amorite has reached its limit (Gen. 15:16).

Exodus Chapter Three

1. Moses was faithful as a son in the house of Jethro (Ex. 3:1), but will be called to be faithful as a servant of the Lord.
 - a. The "rear part" of the wilderness. This is sometimes understood to be in the land of Midian, but that is not a necessary reading. Ex. 18:27 and Num. 10:30 are much more conclusive in placing Horeb/Sinai/the mountain of God outside of Midian rather than within.
 - b. Horeb. The Mountain of God.

Perhaps an even more controversial debate than the investigations of the Pharaoh's, the location of Mt. Horeb is in considerable dispute. Mt. Horeb & Mt. Sinai are certainly two different names for one location. Horeb may refer to a range, and Sinai may refer to a specific peak. The traditional location is on the southern end of the Sinai peninsula. An alternate location would be to the east, in Midian. Present research points to Jebel Sin Bishr (northwest Sinai) as a top candidate. See below, on [the route of the Exodus](#), and the parting of the **יַם־סוּפֹה** yam-suwph (Red Sea).

2. The Angel of the Lord appeared to Moses in the form of a blazing fire (Ex. 3:2-9).
 - a. The fire appeared in the midst of a bush, and yet did not consume the bush (v.2).
 - b. Having caught Moses' attention through a work of Divine power, the Lord uttered His Divine call (vv.3,4).
 - c. The Lord warned Moses concerning the holiness of His presence (v.5).
 - d. The Lord identified Himself by His covenant relationship to Abraham, Isaac, & Jacob (v.6a; Gen. 28:11-22; 35:9-15).
 - e. Moses hid his face in fear and humility before the Lord (v.6b).
 - f. The Lord promised to deliver Israel from their bondage (vv.7-9).
3. The Lord instructs Moses to go to Egypt, and be His tool in Israel's deliverance (Ex. 3:10).
 - a. This quickly brings about Moses' sense of inadequacy (Ex. 3:11).
 - b. The Lord assures Moses with a promise and a sign that can only be manifest to Moses after the redemption of Israel is secured (Ex. 3:12).
4. Moses accepts the challenge, and desires to have an intimacy with the Lord even greater than the intimacy Jacob/Israel enjoyed (Ex. 3:13 cf. Gen. 32:29).

5. The Lord (יהוה YHWH #3068) revealed Himself to Moses as “I Am” (אֶהְיֶה ehyeh, from הָיָה hāyāh #1961), and gave the name of “I Am” to Israel as the significance to the memorial name YHWH (Ex. 3:14,15). The “I AM” principle is more fully developed by the Lord Jesus Christ in the Gospel of John.
6. The Lord then gave Moses instructions for gathering the elders of Israel, and petitioning Pharaoh for a wilderness sacrifice (Ex. 3:16-22).
 - a. The Lord stated that the elders of Israel would listen to Moses (v.18).
 - b. The Lord stated that Pharaoh would require “a strong hand” (compulsion) to let Israel go (vv.19,20).
 - c. The Lord prophesied that the Egyptian people will send Israel away with much plunder (vv.19-22).

Exodus Chapter Four

1. Moses has no faith to accept the Lord’s word (Ex. 4:1 cp. 3:18).
 - a. The Lord gave Moses three signs to perform in the presence of the elders of Israel, so that they will believe Moses’ words (Ex. 4:2-9). The serpent here is a נָחָשׁ nāchāsh #5175 (Gen. 3:1ff.; Job 26:13; Isa. 27:1).
 - b. Some will believe at the first sign, some will believe at the second sign, and the rest will believe at the third sign.
2. Moses has no confidence to accept the Lord’s work-assignment (Ex. 4:10-13).
 - a. The man of power in words and deeds (Acts 7:22) feels unqualified for the job.
 - b. The Lord encourages him that He is the Sovereign God, and He will guide Moses’ words (v.11,12).
 - c. Moses replies for the Lord to send whomever He wishes (anybody but him) (v.13).
3. Moses’ lack of faith brings the Lord to anger (Ex. 4:14-17).
 - a. The Lord appoints Aaron as Moses’ mouth (vv.14-16).
 - b. The Lord orders Moses to take his staff and go (v.17).

(Chapter Four continues tomorrow)

Day 035 – February 4

Moses Confronts Pharaoh

Ex. 4:18-7:13

Exodus Chapter Four

(Outline continues from yesterday)

4. Moses departs from Jethro’s house (Ex. 4:18-20).
 - a. His explanation to the priest of Midian is rather weak (v.18).
 - b. Jethro counsels Moses to Go in peace (v.18).
 - c. The Lord tells Moses that his enemies are now dead (v.19). The timing of this statement is interesting. It appears that Moses asked the Lord whether taking his family was a good decision.
 - d. Moses packs up Zipporah, Gershom, and Eliezer (v.20).
5. On the way to Egypt, the Lord revealed to Moses the ten-plague schedule that would be necessary to break Pharaoh’s hardened heart (Ex. 4:21-23).
6. Also on the way to Egypt, the Lord arrived to kill Moses (Ex. 4:24-26).
 - a. Moses had allowed Zipporah’s negative volition to prevent his son’s circumcision (v.25). Gershom? Eliezer?
 - b. Zipporah angrily circumcises the boy, and throws the foreskin at “his” feet (v.26). Moses’ feet? The Lord’s feet?
 - c. Zipporah does not appear again until Exodus 18:2, where it appears that at Exodus 4:26 Moses sent her back to Jethro.
7. The Lord sends Aaron to Moses, and they go to the elders of Israel with the Lord’s message (Ex. 4:27-31).
 - a. They meet at the Mountain of God (v.27). Mt. Horeb, see above.
 - b. Moses brings Aaron up-to-date on “their” work-assignment (v.28).
 - c. Together, they assemble the elders of Israel, and Aaron bears the fruit in Moses’ place (vv.29,30; cf. Rev. 3:11).
 - d. Israel believed the message, as the Lord had promised (v.31 cp. 3:18).

Exodus Chapter Five

1. Moses and Aaron delivered the Lord's message to Pharaoh (Ex. 5:1-5).
 - a. They speak on behalf of YHWH, the Elohiym of Israel (v.1a).
 - b. The purpose for the release of Israel is their worship of YHWH in the wilderness (v.1b).
 - c. Pharaoh states that he does not know YHWH, does not need to obey YHWH, and does not want to release Israel from service (v.2).
 - d. Moses & Aaron identify YHWH as the Elohiym of the Hebrews, and warn about the Divine judgment that comes upon disobedience (v.3).
 - e. Pharaoh rejects the threat, and orders Moses, Aaron, and all Israel back to work (vv.4,5).
2. Pharaoh viewed his slaves as growing restless, and intensified their work-load (Ex. 5:6-21).
 - a. Pharaoh issues orders the Egyptian taskmasters and Hebrew foremen (v.6).
 - b. The slaves are to obtain their own straw, and yet their quota of bricks is not to be reduced (vv.7,8a).
 - c. Pharaoh accuses the slaves of laziness (v.8b), and desires to discredit the words of Moses & Aaron in their mind (v.9).
 - d. The taskmasters and foremen implemented Pharaoh's order, and Israel complied (vv.10-12).
 - e. The foremen were beaten when they could not meet the taskmasters' quota (vv.13,14), and tried in vain to plead with Pharaoh (vv.15-19).
 - f. After leaving Pharaoh, the foremen blamed Moses and Aaron for their adversity (vv.20,21)—a pattern they would repeat throughout the Exodus and wilderness wanderings (Ex. 14:11,12; 15:24; 16:2,8)!
3. Moses returned the Lord in prayer and laments his work-assignment, and its failure (Ex. 5:22,23).

Exodus Chapter Six

1. The Lord answered Moses faithless prayer by highlighting how the deliverance would be accomplished by a strong hand (Ex. 6:1; 3:19).
2. The Lord extended comfort to Moses, and gave him a message for the comfort of Israel (Ex. 6:2-9).
 - a. The Lord highlighted the present intimacy that not even Abraham, Isaac, & Jacob enjoyed (vv.2,3; Ex. 3:13-15).
 - b. The Lord reminded Moses of the unconditional Abrahamic Covenant, which contained land blessings (vv.4,5; Gen. 12:7; 26:3,4; 28:13).
 - c. The Lord promised Israel to deliver them from bondage, and bring them into the land of Abraham's inheritance (vv.6-8). Verse 6 has the first of two uses of גָּאֹל ^{#1350}: *to redeem*, in the Book of Exodus. (The other is at 15:13).
 - d. Moses faithfully delivered the Lord's message to Israel, but they would not listen (v.9).
3. The Lord instructed Moses to make a second appeal to Pharaoh for Israel's release (Ex. 6:10-13,28-30).
 - a. Moses complains that he is not qualified to do the work, and that he is doomed to fail (vv.12,30).
 - b. The Lord gave Moses and Aaron "a charge" to face the hostility of Israel, to face the hostility of Pharaoh, and to bring Israel out of Egypt (v.13 cf. Ezek. 3:8,9; 2nd Tim. 4:1,2).
4. The tribes, clans, and families of Israel are identified (Ex. 6:14-27), as they were when they arrived in Egypt (Gen. 46:8-27).

Exodus Chapter Seven

1. The Lord establishes an amazing picture for Moses and Aaron to portray before Pharaoh (Ex. 7:1,2).
 - a. Moses will be "God" (to Pharaoh), and Aaron will be Moses' "prophet."
 - b. The shadow finds a repetition in the Lord Jesus Christ as God (in humility), and John the Baptist as His prophetic herald (Matt. 11:7-15; 17:12,13).
 - c. The shadow finds a Satanically imitated perversion in the two beasts of Rev. 13.
 - d. The shadow finds its final fulfillment in the Lord Jesus Christ as God (in glory), and Elijah as His prophetic herald (Matt. 11:7-15; 17:11).
2. Pharaoh's first volitional opportunity to release Israel (Ex. 5:2,4) results in the following involuntary hardening of the heart, and the mighty hand deliverance of Israel (Ex. 6:1; 7:3-5).
 - a. This will be a demonstration of Divine power for all Egypt to bear witness of (v.5).
 - b. This will be a demonstration of Divine power for all Israel to bear witness of (Ex. 14:30,31).

- c. This will be a demonstration of Divine power for all the surrounding nations to bear witness of (Ex. 15:14-16; Josh. 2:9,10).
- 3. Moses and Aaron approached Pharaoh for the second time, and faithfully began to accomplish the Lord's work (Ex. 7:6-13).
 - a. Pharaoh challenges Moses and Aaron to work a miracle (v.9; cf. 5:3).
 - b. Moses commands Aaron to throw down his (Aaron's) staff, and it becomes a dragon (vv.9,10). תַּנְיִן ^{#8577} tanniyn (Job 7:12; Ps. 74:13; Isa. 27:1; 51:9).
 - c. Pharaoh's Satanic advisors attempt to counteract the power of God (vv.11,12).
 - 1) Wise men. חַכָּמִים ^{#2450} chākām: *wise, wise man*. Demonic wisdom, of course (Jas. 3:15).
 - 2) Sorcerers. קַשְׁפִּים ^{#3784} kāshaph: *sorcerer*. The root probably means 'to cut' and refers to herbs cut for charms and spells.
 - 3) Magicians. חַרְטֹמִים ^{#2748} chartōm: *diviner, magician, astrologer*. From an Egyptian term, chief lector-priest.
 - 4) Secret arts. לַטְוִי ^{#3909} lāt: *secrecy, mystery, enchantment*. Whispers, incantations.
 - 5) Their works of Satanic power actually worked (v.12)!
 - d. Pharaoh's heart was hardened, in fulfillment of the Lord's perfect will (v.13; cp. 4:21).

(Chapter Seven continues tomorrow)

Day 036 – February 5

Plagues on Egypt – Part 1

Ex. 7:14-9:35

Exodus Chapter Seven

(Outline continues from yesterday)

- 4. The Lord demonstrated His sovereign power with plague #1: water to blood (Ex. 7:14-25).
 - a. Moses is stationed at the Nile with his nāchāsh staff, the staff of God (v.15; Ex. 4:3,17,20).
 - b. Aaron is stationed Moses' side with his (dragon) staff (vv.19,20 cp. vv.9-12).
 - c. A clear pattern is established, as each episode begins with the Lord's command to release Israel (v.16).
 - d. Moses gives Pharaoh advance specific notice of the plague (vv.15-18), before Aaron performs the miracle (vv.20,21).
 - e. The Egyptian magicians replicated the work of power (v.22).
 - f. Pharaoh's response was to isolate himself in his house while his people had to make do (vv.23-25).
 - g. Pharaoh's hardened heart leads to plague #2 (v.22).

Exodus Chapter Eight

- 1. The Lord demonstrated His sovereign power with plague #2: frogs (Ex. 8:1-15).
 - a. The command reissued (v.1).
 - b. The specific advanced notice (vv.2-4).
 - c. Aaron's fulfillment (vv.5,6).
 - d. Satanic imitation (v.7).
 - e. Pharaoh's response (v.8). Pharaoh promises to release Israel if Moses will entreat YHWH to remove the frogs.
 - 1) Moses asks how soon Pharaoh wants the frogs dealt with (v.9).
 - 2) Pharaoh wants them dead by tomorrow (v.10).
 - 3) The Lord graciously provides (vv.13,14).
 - f. Pharaoh's hardened heart leads to plagues #3&4 (v.15).
- 2. The Lord demonstrated His sovereign power with plagues #3&4: a two-part episode of gnats (KJV: lice), and swarms (Ex. 8:16-32).
 - a. The command is reissued after the gnats appear, but before the swarms (v.20).
 - b. There is no specific advanced notice of the gnats, but there is before the swarms (vv.21-23). Note also, for the first time, the prophetic announcement tells of a protection that is extended to Israel even as Egypt is afflicted (vv. 22,23).

- c. Aaron's fulfillment (vv.16,17; assumed in v.24).
- d. Satanic imitation falls short (vv.18,19).
- e. Pharaoh's response (vv.19,25-31).
 - 1) His response to the gnats was to harden his heart (v.19). This led to plague #4.
 - 2) His response to the swarms is to order Moses and Aaron to sacrifice within the land of Egypt (vv.25-27).
 - 3) He then gives permission to depart Egypt (v.28).
 - 4) The Lord removes the swarms, according to Moses' supplication (vv.29-31).
- f. Pharaoh's hardened heart leads to plague #5 (v.32).

Exodus Chapter Nine

1. The Lord demonstrated His sovereign power with plague #5: pestilence upon livestock (Ex. 9:1-7).
 - a. The command reissued (v.1).
 - b. The specific advanced notice, with reference to Israel's protection (vv.2-5).
 - c. The plague is fulfilled (no mention of Aaron) (vv.6,7). All the livestock (מִקְנֵה מִצְרָיִם ^{#4735}: domestic livestock, e.g. cows, sheep, goats) of Egypt, who were in the field, died (v.3,6). Those in barns, shelters, etc., survived (vv.19,20,21).
 - d. There is no Satanic imitation (v.7).
 - e. Pharaoh's response was a hardened heart (v.7).
 - f. Pharaoh's hardened heart leads to plagues #6&7.
2. The Lord demonstrated His sovereign power with plagues #6&7: a two-part episode of boils, and hail (Ex. 9:8-35).
 - a. The command is reissued after the boils appear, but before the hail (v.13).
 - b. There is no specific advanced notice of the boils, but there is before the hail (vv.14-21).
 - 1) For the first time, the prophetic announcement includes an admonishment concerning how hard these plagues might have been (vv.14-17). For example, He spared their animals that were under shelter (vv.3,6).
 - 2) For the first time, the prophetic announcement includes a warning that God-fearing Egyptians might respond to by faith (v.19-21). Sparing the sheltered livestock from the pestilence was an act of grace; sparing the sheltered livestock from hail will be an act of obedience by the God-fearing Egyptians.
 - c. Moses' fulfillment (vv.22-26). Once again, Israel is spared (v.26), along with some God-fearing Egyptians (v.20).
 - d. Satanic imitation falls short because the Satanic servants are down for the count (v.11).
 - e. Pharaoh's response (vv.12,27-34).
 - 1) Pharaoh's hardened heart after the boils led to plague #7 (v.12).
 - 2) Pharaoh's response to the hail was to declare the Lord's righteousness, and his own wickedness. Pharaoh promised to let Israel go, if Moses can entreat the Lord to end the hail (vv.27,28).
 - 3) Moses intercedes once again, the Lord ends the plague once again, and Pharaoh goes back on his promise once again (vv.29-34).
 - f. Pharaoh's hardened heart leads to plague #8 (v.35).

Day 037 – February 6

Plagues on Egypt – Part 2

Ex. 10-12

Exodus Chapter Ten

1. The Lord demonstrated His sovereign power with plague #8: locusts (Ex. 10:1-20).
 - a. The command reissued (vv.1-3).
 - b. The specific advanced notice (vv.4-6).
 - 1) Pharaoh's servants, for the first time, are willing to risk defying Pharaoh (v.7).
 - 2) Pharaoh, for the first time, makes an offer of Israel's release after the specific advanced notice, and before the fulfillment of the plague (vv.8-11).
 - 3) Pharaoh offers that the men can go worship, but the children must remain behind (v.10).

- c. Moses' fulfillment (vv.12-15).
 - d. Pharaoh's response was another promise of repentance, request for relief, and betrayal of his word (vv.16-20). Verse 19 is the first occurrence of the famous יַם־סוּף yam-suwph, Red Sea.
 - e. Pharaoh's hardened heart leads to plague #9.
2. The Lord demonstrated His sovereign power with plague #9: darkness (Ex. 10:21-29).
 - a. The command is not reissued.
 - b. There is no specific advanced notice given.
 - c. Moses' fulfillment (vv.21-23). Darkness affected the Egyptians, but not Israel (v.23).
 - d. Pharaoh's response was to allow Israel to depart, with their children, but not their livestock and possessions (vv.24-29).
 - 1) Moses declares that this is yet again an unacceptable compromise (vv.25,26).
 - 2) Pharaoh banishes Moses under penalty of death (vv.27,28).
 - 3) Moses asserts that he will not see Pharaoh's face again (v.29).
 - e. Pharaoh's hardness of heart leads to plague #10.

Exodus Chapter Eleven

1. Before Moses departs from Pharaoh's presence for the final time, the Lord gives an extensive specific advanced notice warning for plague #10 (Ex. 11:1-8).
 - a. The warning message includes an invitation for God-fearing Egyptians to provide grace financial blessings to Israel (vv.2,3).
 - b. The warning message describes the greatest affliction Egypt has ever endured, or will ever endure (vv.4-6). The plague will consist in the death of every first-born male from Pharaoh's first-born son, all the way down to the poorest Egyptian's first-born son. Every household in Egypt will be affected.
 - c. The warning message promises protection for Israel against the plague to hit Egypt (v.7).
 - d. Moses asserts that Pharaoh's own servants will beg for Israel's departure (v.8).
2. The Lord assures Moses for the final time, that all of these events have been according to His purpose, for His glory (Ex. 11:9,10).

Exodus Chapter Twelve

1. The Lord revealed the Passover and the Feast of Unleavened Bread to Moses and Aaron (Ex. 12:1-28).
 - a. The calendar of Israel is going to reflect this event from this day forward (v.2). The month is Abib (Ex. 13:4), later called Nisan (Neh. 2:1; Est. 3:7).
 - b. On the 10th of Abib/Nisan, every family household is to set apart a lamb for sacrifice (Ex. 12:3,4). This lamb must be an unblemished male (v.5).
 - c. On the 14th day of Abib/Nisan, all Israel is to slaughter the lamb (v.6).
 - d. Blood from the lamb must be spread upon the doorposts of the house where it is eaten (v.7).
 - e. The entire lamb must be eaten that night, in great haste, in readiness to depart (vv.8-11).
2. The Lord explains the need for blood on the doorposts, as the mark of faith, by Israel, in the promised deliverance by God (Ex. 12:12,13).
 - a. The redemption had previously been promised.
 - b. Faith appropriated the promise, to the application and benefit of the individual.
 - c. The Lord's observation of the sacrificial blood causes Him to "pass over" the individuals who responded to His promise with faith.
3. The picture of this redemption story is the most beautiful picture of the Lord Jesus Christ (1st Cor. 5:7).
 - a. He was crucified on Passover (Mt. 26:2; Jn. 13:1; 18:39).
 - b. He was the unblemished lamb (Jn. 1:29; 2nd Cor. 5:21; Heb. 4:16; 7:26,27).
 - c. He was slain for the benefit of others (Acts 20:28; 2nd Cor. 5:21; 1st Pet. 1:19).
 - d. God the Father's observation of God the Son's blood produced a Divine satisfaction for the pending judgment (1st Jn. 2:2; Rom. 3:25).

4. The 10th plague struck Egypt, and affected every household among the Egyptians, as the Lord had said it would (Ex. 12:29,30; 11:4-6).
5. Pharaoh “called for” Moses and Aaron at night, and “said” (through the messenger), “Rise up, get out . . . and go” (Ex. 12:31).
 - a. This was a total surrender of will, permitting the total departure of Israel—every man, woman, child, and animal (Ex. 12:32a).
 - b. This was a recognition that only through a right orientation to Israel would any gentile nation receive Divine blessing (Ex. 12:32b).
6. The Egyptian people assisted in the rapid departure of Israel (Ex. 12:33-36).
7. The Exodus Route—leg #1: from Rameses to Succoth (Ex. 12:37). Apparently, all in one day (Ex. 12:51).
 - a. The hosts (cf. Ex. 12:41) which departed was 600 `elep of foot-soldiers, besides non-combatants. See NAC Exodus [excursus](#). Should we understand this figure as six hundred thousand or six hundred platoons?
 - b. They were accompanied by an unknown number of non-Jews, called a “mixed multitude” (Ex. 12:38).
 - c. Rameses. רַעְמֶסֶס ra‘mecec ^{#7486}: Egypt. orig. *child of the sun*. A region in Goshen (Gen. 47:11). A storage city in Goshen built by Hebrew slaves (Ex. 1:11). Should not be confused with the Pharaohs named Ramses.
 - d. Succoth. סֻכּוֹת sukowth ^{#5523}: *booths*. The name of a stop by Jacob on his way back to Canaan from Haran (Gen. 33:17). The name of the first stop on the Exodus Route (Ex. 12:37; Num. 33:5).
8. The sojourn in Egypt was 430 years (Ex. 12:40,41). 400 years of bondage (Gen. 15:13), after thirty years of peace with the Egyptians.
9. The Lord instructs Israel that this very night, the Passover night, is to be remembered eternally as the night of Israel’s redemption & deliverance (Ex. 12:42-49).

Day 038 – February 7

The Exodus and Crossing of the Red Sea Ex. 13-15

Exodus Chapter Thirteen

1. On the day following the Passover, Moses begins to instruct Israel concerning the Feast of Unleavened Bread (Ex. 13:3-10; cf. 12:15-20).
2. The Lord also began to instruct Israel concerning new responsibilities that will be theirs when they enter into the promised land—such as the redemption of the first-born (Ex. 13:1,2,11-16).
 - a. The redemption of Israel was the Lord demanding His firstborn (Ex. 4:22).
 - b. The work of power that accomplished this cost Egypt the lives of their firstborn (Ex. 4:23; 11:5; 12:29).
 - c. The ultimate work of Redemption will be accomplished by the Firstborn of all Creation (Col. 1:15).
3. The Lord provided clear and obvious guidance for the Exodus Route—a cloud by day, and a pillar of fire by night (Ex. 13:17-22).
 - a. He sovereignly chose to have Israel avoid the northern road along the Mediterranean: the way of the land of the Philistines (v.17). They were not yet ready for that test.
 - b. He led them around by the way of the wilderness to the יַם־סוּף yam-suwph (v.18).
 - 1) סוּף suwph ^{#5487}: *to come to an end, cease*.
 - 2) סוּף suwph ^{#5488}: *reed, rushes*.
 - 3) τὴν ἐρυθρὰν θάλασσαν ten eruthran thalassan (LXX & Acts 7:36; Heb. 11:26).
 - 4) Yam-suwph may be rendered *sea of reeds*, or *farthest sea* (sea at the end/border). In the Egyptian context, that would be a preferred etymology.
 - 5) Eruthran thalassan, however must be rendered *red sea*, as eruthros is the Greek color “red.”
 - 6) Red Sea is not only the long-standing English name, but it is also the currently applied modern name to the body of water between Egypt and Saudi Arabia.
 - c. As Israel marched, they marched in a battle formation, וַחֲמִשִּׁים עָלוּ.
 - 1) They had no training, or experience in war, but they’re going to learn.

- 2) The first lesson: *the battle is the lord's* (Ex. 14:14; 1st Sam. 17:47).
- d. Israel carried the bones of Joseph as they promised to do (Ex. 13:19; Gen. 50:24,25).
- e. The Exodus Route—leg #2: from Succoth to Etham (Ex. 13:20).
 - 1) Etham. אֶתְמָן 'etham ^{#864}: Egyptian origin. Meaning uncertain.
 - 2) On the edge of the wilderness.
- f. The Lord protected and provided guidance for Israel by means of the cloud and pillar (Ex. 13:21,22).
 - 1) They travelled day & night on these initial stages.
 - 2) The cloud provided shade in the heat of the day, while the fire provided heat in the cold of the night.
 - 3) Both cloud and fire provided clear direction to follow.

Exodus Chapter Fourteen

1. The Exodus Route—leg #3: from Etham to the Red Sea. The Lord sovereignly directed the direction of travel, and the establishment of each encampment (Ex. 14:1,2).
 - a. Locations are all uncertain for Pi-hahiroth (place where sedge grows), Migdol (tower), and Baal-zephon (lord of the north) (v.2).
 - b. Wherever Pi-hahiroth was, it meant that Israel must “turn back” (שׁוּבָה shuwv ^{#7725}) from the direction of their travel between Succoth and Etham (Ex. 14:2).
2. The purpose for this change of direction, and deliberate encampment was to lure Pharaoh into another opportunity for the glory of God (Ex. 14:3,4).
 - a. The site for this encampment and the yam-suwph crossing is another matter of debate.
 - b. The “traditional” crossing has Israel passing through the Bitter Lakes, at the northern end of the Gulf of Suez, then proceeding southeast down the Sinai peninsula to the “traditional” Mt. Sinai at the southern tip.
 - c. An alternate, minority, and often ignored view of the yam-suwph crossing has Israel passing through the Gulf of Aqaba, then proceeding south down the Arabian peninsula to a Midianite Mt. Horeb/Mt. Sinai. (This view was presented in the 2002 ABC OYTTB notebook).
3. Pharaoh acts in accordance with the plan of God, and dispatches his chariot army to retrieve his “lost” slaves (Ex. 14:5-9).
4. The children of Israel panic because they are trapped with no human escape possible (Ex. 14:10-12).
 - a. The wilderness has shut them in (Ex. 14:3).
 - b. The Egyptian armies had Israel trapped against the sea (Ex. 14:9).
5. Moses gives Israel the answer every believer needs to hear (Ex. 14:13,14).
 - a. Do not fear (v.13a; Jn. 6:20; 16:33).
 - b. Stand by and see the salvation of the Lord which He will accomplish for you today (v.13b; Jn. 1:50,51; 5:20).
 - c. The Lord will fight for you while you keep silent (v.14; Isa. 30:15).
6. Moses is instructed by the Lord to “divide” the sea, so that Israel may go through the midst of the sea on dry land (Ex. 14:16). בָּקַע baqa' ^{#1234}: *to cleave, break open, break through* (Num. 16:31; Zech. 14:4).
7. The angel of God (pillar of cloud) positioned Himself between the Egyptian armies and the children of Israel, guarding their rear, while the sea was parted, and Israel passed through (Ex. 14:19-22). This is Exodus Route—leg #3: through the yam-suwph.
 - a. The path was “dry ground” (Ex. 14:16,21,22a).
 - b. The walls were water (Ex. 14:22b).
8. The Egyptian armies pursued Israel behind the pillar of fire, with hardened hearts, and confused minds (Ex. 14:17,18,23-25).
9. At the Lord's instruction, Moses brought the waters of the Red Sea “down” upon the armies of Egypt—a total destruction of the Egyptian forces (Ex. 14:26-29). Notice: the text does not specify Pharaoh's death.
10. The salvation of Israel was a work of Divine power, accomplishing what Israel could not do, and providing a redemption from bondage with no turning back.
11. Israel was instructed in the power and majesty of God. They saw what He told them they would see (Ex. 14:13,30,31).

Exodus Chapter Fifteen

1. Israel's response to the Lord's salvation was to praise the Lord in song (Ex. 15:1).
2. Redemption from bondage is described as a triumph of the Lord's (Ex. 15:2). So it is with the believer, who has been redeemed from the bondage of sin (2nd Cor. 2:14-16).
3. The might of God's power, in deliverance of man, cannot be compared to any angelic being (Ex. 15:11,12).
 - a. אֱלֹהִים ^{#410}: *God* (the one true God), *god* (false gods), *divine hero*, *angel*.
 - b. The deliverance of Israel was not just a political/social separation of an earthly nation from out of another earthly nation. It was a spiritual battle with the servants of God fighting against the Satanic servants of darkness (Ps. 78:42).
 - c. The armies of Pharaoh were plunged under the waves, but the armies of Satan were swallowed by the earth (Ex. 15:12; cf. 7:12; Num. 16:31-34; Lk. 8:31).
4. The destruction of Egypt has left the other gentile nations quivering in fear (Ex. 15:14-16). So it is, with the demonic allies of the defeated fallen-angelic armies (Col. 2:15; Jas. 2:19).
5. Miriam the prophetess led a women's ministry in praising the Lord (Ex. 15:20,21).
6. The Exodus Route—leg #4: from the Red Sea, three days through the wilderness of Shur, to Marah (Ex. 15:22-26; Num. 33:8).
 - a. The waters of Marah: *bitter* were indeed bitter—that's why the place was called bitter!
 - b. The people grumbled. לִוְנָן ^{#3885}: *to lodge, remain overnight* (Gen. 19:2; 24:23,25; Ex. 23:18; 34:25), *to grumble* (Ex. 15:24; 16:2,7,8; 17:3). מַלְוֹן ^{#4411}: *lodging place, inn* (Gen. 42:27; 43:21; Ex. 4:24).
 - c. Hence, this episode, and many to come, are ironic plays on words. Israel has come here to luwn (stay the night), and proceeds to luwn (grumble) about the bitter water.
 - d. Moses was given a miracle to perform: a tree was cast into the water, turning bitter water into sweet (Ex. 15:25a).
 - e. The Lord gave Israel the first of many statutes, and tested them regarding their willingness to obey His statutes (Ex. 15:25b,26; Deut. 28:58-61).
7. The Exodus Route—leg #5: Marah to Elim (Ex. 15:27; Num. 33:9). Locations between here and Kadesh-Barnea (Num. 13:1) are all uncertain. "Traditional" scholars try to find likely spots in the Sinai peninsula. Other likely spots have been found in the Arabian peninsula, east of the Gulf of Aqaba.

Day 039 – February 8

Divine Provisions

Ex. 16-19

Exodus Chapter Sixteen

1. Israel's next grumbling incident occurs in the Wilderness of Sin (Ex. 16:1). מִדְּבַר-סִינַי ^{#5512}: *thorn? clay? deriv. & meaning uncertain*. It has nothing to do with our English word, "sin," although Israel certainly did a lot of that!
2. Israel grumbled because of a lack of food.
 - a. Recognition of a legitimate need is an opportunity for God-fearing believers to go to the Father and pray for that provision.
 - b. Recognition of a legitimate need is not the time for God-fearing believers to regret the loss of their previously enjoyed Satanic-provision (Ex. 16:13).
 - c. Memories of how great things used to be may not be very accurate for carnal believers!
 - d. The Lord promised Israel that He was going to lead them safely into the land of Canaan. Consequently, He cannot allow them to starve to death in the wilderness.
3. The Lord described for Moses a new schedule, in which He would "rain" "bread" from heaven, and provide for Israel on a daily basis (Ex. 16:4,5).
 - a. Each day, each family should gather one day's worth of bread.
 - b. On the sixth day, each family should gather two days' worth of bread.
 - c. This schedule is another test for Israel.
4. Moses & Aaron explained the food-gathering procedures in advance (Ex. 16:6-12).

- a. They explained that there would be meat to gather each evening.
 - b. They explained that there would be bread to gather each morning.
 - c. They warned that daily quantities were to be gathered five days a week, and a double-portion was to be gathered only on the sixth day.
 - d. Israel observed the Lord's glory, in the cloud, giving Moses this instruction (Ex. 16:10-12). It wasn't Moses providing the bread; it was God the Father through the Lord Jesus Christ (Jn. 6:32,33).
5. The Lord provided, as He said He would (Ex. 16:13-36).
 - a. Quails arrived in the evening, flying into the camp (v.13a).
 - b. Dew appeared in the morning, around the camp (v.13b).
 - c. As the dew evaporated, Israel beheld a fine, flake-like thing, fine as frost (v.14).
 - d. These flakes could be either baked, or boiled (v.23).
 - e. They resembled white coriander seeds (v.31b). The small & spicy coriander seeds of Palestine & Egypt are gray-white in color.
 - f. They tasted like wafers with honey (v.31c).
 6. Nobody knew what it was, and so they asked, "What is it?" (v.15a).
 - a. Moses told them it was the bread that God had given them to eat (v.15b).
 - b. They called the bread Manna: *what is it?* (v.31a).
 7. Of course, there were the typical human-being knuckleheads.
 - a. Who tried saving some overnight (v.20).
 - b. Who didn't gather a double-portion on Friday, and went hungry on Saturday (v.27).
 8. The significance of the Sabbath is given by the Lord in very clear terms (Ex. 16:23-26,28-30).
 9. The Lord had Israel keep a memorial of the manna for future generations to observe (Ex. 16:32-24).
 10. Manna became the staple diet for Israel during their entire wilderness wandering (Ex. 16:35). The quail is not mentioned here, and the quail miracle did not repeat itself for over a year, until Israel set out from Sinai (Num. 11:4-9,18-20,31-34).

Exodus Chapter Seventeen

1. Israel's journey took them to Rephidim, where they were tested with a no-water situation (Ex. 17:1-7).
 - a. Rephidim ^{#7508}: *rests, resting places*.
 - b. Quarrelling against Moses = testing the Lord (Ex. 17:2; Deut. 6:16; Matt. 4:7; 1st Cor. 10:9).
 - c. Moses turned the test over to the Lord, and was used by the Lord to teach another lesson in grace provision (Ex. 17:4-6).
 - d. Rephidim is renamed Massa and Meribah (Ex. 17:7). **מַסָּה וּמְרִיבָה**.
 - 1) **מַסָּה** *massah* ^{#4532}: *temptation*.
 - 2) **מְרִיבָה** *m^eriybah* ^{#4809}: *contention*.
2. While they were camped at Rephidim, the Amalekites attacked them (Ex. 17:8-16).
 - a. Amalek was a grandson of Esau (Gen. 36:12), but a son of a concubine, and the Amalekites are not considered Edomites.
 - b. This is the first appearance of Joshua (Ex. 17:9). In times of crisis, God will lift up His chosen instruments.
 - c. The earthly battle ebbed and flowed depending upon the strength of Israel's spiritual leader (Ex. 17:10-13).
 - d. When Moses needed help, Aaron & Hur were there to support his hands.
 - e. Joshua reaped the victory, but the Lord did the work.
 - f. The Lord promises to utterly blot out the memory of Amalek, and charges Moses to commit this task to Joshua (Ex. 17:14-16).
 - g. Saul will spare Agag, king of the Amalekites (1st Sam. 15:9-33). David will crush them (1st Sam. 27:8,9; 2nd S. 8:11,12), and the final remnant is destroyed in the time of Hezekiah (1st Chr. 4:43).

Exodus Chapter Eighteen

1. Moses is reunited with Jethro, Zipporah, Gershom, & Eliezer (Ex. 18:1-7).
2. Jethro is blessed by Moses' report concerning YHWH's blessings upon Israel (Ex. 18:8-11).
3. Jethro conducts a Midianite worship service for the blessing of Moses, Aaron, & the elders of Israel (Ex. 18:12).
4. Jethro observed Moses doing too much by himself (Ex. 18:13-26).
5. Jethro departs from Moses (Ex. 18:27), but Zipporah, Gershom & Eliezer evidently remain (1st Chr. 23:15-17). Zipporah's brother, Hobab, apparently also remains with Israel (Num. 10:29-32; Jdg. 4:11).

Exodus Chapter Nineteen

1. Israel arrives at the foot of Mt. Sinai (Ex. 19:1,2).
2. Moses ascends the mountain to address the Lord Who promised him a return to this very spot (Ex. 19:3,4; cp. 3:12).
3. The Lord introduces a new covenant, a conditional covenant, which spells out a wonderful way of life if Israel obeys God's Word (Ex. 19:5,6).
 - a. The conditional nature of this covenant (the Mosaic Covenant) sets it quite apart from the unconditional Abrahamic Covenant.
 - b. The blessings upon Israel were such that they will be a kingdom of priests, and a holy nation (Ex. 19:6). This is not to be confused with the Church (1st Pet. 2:5,9).
 - c. This conditional covenant is not intended to be the final basis upon which God will deal with Israel.
 - 1) God intends to make a New Covenant with Israel (Jer. 31:31,32).
 - 2) God intends for this covenant to grow obsolete, and be ready to disappear (Heb. 8:13). The Law is not abolished, but fulfilled by Jesus Christ (Mt. 5:17).
 - 3) The intent of this covenant is to serve as a tutor until the mystery of the stewardship of grace can be unfolded (Gal. 3:19,23-26).
4. Moses presents the introductory covenant proposal to the elders of Israel, and all Israel agreed to the terms (Ex. 19:7,8).
5. The Mosaic Covenant is established with the nation of Israel fearfully limited to the foot of the mountain, and Moses their mediator approaching the holiness of God by himself (Ex. 19:9-25).
 - a. Twice Moses had to check on the safe distance for the people (vv.17,25).
 - b. A pre-Levitical priesthood is mentioned (Ex. 19:22,24), which is assumed to be a patriarchal priesthood, such as the priesthoods of Abel (Gen. 4:4), Noah (Gen. 8:20), & Job (Job 1:5).
 - c. The terrifying conditions of this day are contrasted with the comforting conditions of the Church Age believer (Heb. 12:18-24).

Day 040 – February 9

The Ten Commandments and the Law Ex. 20:1-22:15

Exodus Chapter Twenty

1. The Mosaic Covenant consists of a Law that Israel was expected to abide under as a constitution for their new nation.
 - a. The law contains moral, civil, and ceremonial components.
 - b. The principles of the moral law are restated in the New Testament for Church Age applications, not under Law, but under grace.
 - c. The pattern for civil government can be emulated by gentile nations for temporal-life blessing.
 - 1) The principle of nationalism for temporal-life blessings is a feature of the Dispensation of Gentiles: Age of Human Government. Nowhere in that portion of Scripture do we have a detailed statement of how God expects nations to conduct their business.
 - 2) National faithfulness to God's revealed Word results in national blessing (Deut. 28:1-14), and national rebellion against God's revealed Word results in national cursing (Deut. 28:15-68).
 - 3) Additionally, gentile nations are blessed or cursed in proportion to their foreign policy for or against Israel (Gen. 12:3; Num. 24:9).

2. The basis for the Law is the character of YHWH, and His rights as Israel's Redeemer (Ex. 20:2).
3. Commandment #1: You shall have no other gods before Me (Ex. 20:3).
 - a. Of course, there are no other gods (Isa. 44:6-8).
 - b. The fallen angels, however, view themselves as gods, and seduce human beings into their worship (Gal. 4:8; 1st Cor. 8:4-6; 10:20; 1st Chr. 16:25,26).
 - c. God is the only God, and in keeping with His name, Jealous, does not tolerate human worship of any other so called 'god' (Ex. 34:14).
4. Commandment #2: You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them (Ex. 20:4-6).
 - a. Idolatry is absolutely evil, because it mocks the nature of God, and His creation.
 - b. God is the One who made all things, and cannot be represented by any made thing (Deut. 4:15-19; Isa. 40:18-20).
 - c. The Creator is expected to be served by His creation, but idolatry turns that around—the idol-maker serves the idol!
 - d. A danger of idolatry, is that it becomes a heritage for God-haters (Ex. 20:5,6).
5. Commandment #3: You shall not take the name of the Lord your God in vain (Ex. 20:7).
 - a. This would involve false vows with God as a witness (Lev. 19:12).
 - b. This would also involve not giving the appropriate worship that His name is entitled to (1st Chr. 16:29; Ps. 29:2).
 - c. This would also involve bearing the name of Christ, but not living that life appropriately (1st Pet. 4:14-16).
6. Commandment #4: Remember the sabbath day, to keep it holy (Ex. 20:8-11).
 - a. The principle to Israel preceded the formal law (Ex. 16:23-30).
 - b. The principle to the human race preceded everything else (Gen. 2:2,3).
 - c. The principle of Sabbath rest is a daily principle for Church Age believers (Heb. 3:13; 4:7,9).
7. Commandment #5: Honor your father and your mother (Ex. 20:12).
 - a. This is the first commandment with a promise (Eph. 6:2).
 - b. The consequences for faithfully obeying this command are a prolonging of days (Ex. 20:12).
 - 1) Under normal circumstances, the number of our days is predetermined in the eternal counsel of God's will (Job 14:5; Ps. 139:16; Matt. 6:27).
 - 2) However, the Sin Unto Death shortens that span in the permissive will of God (1st Jn. 5:16).
 - 3) Hezekiah is a Biblical example for a potential Divine lifespan extension (2nd Kgs. 20:6; Isa. 38:5).
8. Commandment #6: You shall not murder (Ex. 20:13).
 - a. רָצַח *rātsach* ^{#7523}: *to murder*.
 - b. This command does not prohibit capital punishment, self-defense, or just war in the service of one's nation—all of which are sanctioned elsewhere in Scripture.
9. Commandment #7: You shall not commit adultery (Ex. 20:14).
 - a. נָאֵף *na'aph* ^{#5003}: *to commit adultery*.
 - b. This is a separate, more specific, prohibition than זָנָה *zānāh* ^{#2181}: *to commit fornication, play the harlot*.'
 - c. The Law will expand upon this Commandment thoroughly and graphically (i.e. Lev. 18).
10. Commandment #8: You shall not steal (Ex. 20:15).
 - a. Violators of this commandment are in defiance of the Sovereignty of God Who provides all good things.
 - b. Violators of this commandment are in defiance of the Sovereignty of God Who commanded mankind to work upon this earth.
11. Commandment #9: You shall not bear false witness (Ex. 20:16).
 - a. Violators of this Commandment are in opposition to the very nature of God's essence (Eph. 4:15,21,24,25).
 - b. Violators of this Commandment are in conformity to the very nature of God's adversary (Jn. 8:44; 1st Jn. 2:4).

12. Commandment #10: You shall not covet anything that belongs to your neighbor (Ex. 20:17). The mental attitude behind many of the above commandments is summarized here. Thus, coveting serves as a fitting conclusion, even summary of the above commandments.
13. The Lord Jesus Christ summarized the 10 Commandments into 2 Commandments (Matt. 22:34-40).
 - a. You shall love the Lord your God with all your heart, and with all your soul, and with all your mind (Mt. 22:37; Deut. 6:5). This covers Ten Commandments #1-4
 - b. You shall love your neighbor as yourself (Mt. 22:39; Lev. 19:18). This covers Ten Commandments #5-10.
 - c. The Apostle Paul summarizes the entire Law into b. above, since b. inherently includes a. as its foundation (Gal. 5:14).
14. The children of Israel were terrified at what they observed from a distance (Ex. 20:18-21).
15. The Lord repeats the prohibition against idolatry, and warns Israel to not become imitators of the Canaanite worship system (Ex. 20:22-26).

Exodus Chapter Twenty-One

1. Moses receives a body of Laws, called the Book of the Covenant (Ex. 24:3,4), which gives the basic framework for the entire body of Laws (Ex. 21:1-24:8).
2. These are the ordinances (Ex. 21:1). מִשְׁפָּט mishpat^{#4941}: judgment, justice, ordinance. The ordinances are the legislative standards by which executive powers governed, and judicial courts made decisions.
3. Which you are to set before them (Ex. 21:1). תְּשִׂיֵם לְפָנֵיהֶם. Set in their face! Instead of having eyes full of evil (2nd Pet. 2:14), fill their eyes with God's mishpatiyim.
 - a. Moses had previously set the charter before them (Ex. 19:7).
 - b. Moses will have to repeat the placing of the law before the face of each passing generation (Deut. 4:44).
4. The first ordinance dealt with the issue of slavery (Ex. 21:2-11).
 - a. The purchase of a Hebrew slave was limited to a six year period of service, with automatic freedom in the seventh year (Ex. 21:2).
 - b. Such circumstances may come about as a result of debt (Lev. 25:39-43).
 - c. The automatic freedom for Hebrew slaves did not apply to pagan slaves (Lev. 25:44-46).
 - d. The Hebrew slave had an option for volitional permanent slavery (Ex. 21:5,6).
 - e. Female slaves were given additional protection, against being misused because of their condition (Ex. 21:7-11).
5. The remainder of the chapter is concerned with personal injuries (Ex. 21:12-36).
 - a. Murder is punishable by death, with provision of refuge for involuntary manslaughter (Ex. 21:12-14).
 - b. Physical or verbal abuse of parents is punishable by death (Ex. 21:15,17).
 - c. Kidnapping is punishable by death (Ex. 21:16).
 - d. Assault with bodily injury is punishable by full payment of damages for loss (Ex. 21:18,19).
 - e. The ordinances of murder and assault have particular application to slaves (Ex. 21:20,21,26,27).
 - f. Pregnant women were given protection (Ex. 21:22).
 - g. Sentencing standards were established (Ex. 21:23-25).
 - h. Crimes of negligence are also dealt with (Ex. 21:26-36).

Exodus Chapter Twenty-Two

1. The first section of ordinances in chapter twenty-two center on property-rights, and violations of those rights due to theft or negligence (Ex. 22:1-15).
 - a. Restitution was the prescribed method of administering justice for the thief (Ex. 22:1,3b,4).
 - b. Killing a thief in the process of breaking into one's home is not punishable by death (Ex. 22:2), but tracking him down and killing him is murder (Ex. 22:3a).
 - c. Theft via animals is still theft (Ex. 22:5).
 - d. Arson is theft (Ex. 22:6).
 - e. Ordinances were also established for cases of borrowed & hired property being stolen, lost, or otherwise harmed (Ex. 22:7-15).

(Chapter Twenty-Two continues tomorrow)

Day 041 – February 10

Laws, Festivals, and a Covenant

Ex. 22:16-24:18

Exodus Chapter Twenty-Two

(Outline continues from yesterday)

2. The remainder of the chapter contains a variety of other social laws, designed to provide stability to a society (Ex. 22:16-31).
 - a. Premarital sex was punishable by marriage (Ex. 22:16).
 - 1) This marriage was subject to the father's consent (Ex. 22:17).
 - 2) The dowry was payable regardless (Ex. 22:17).
 - 3) There was no permitted divorce for such marriages (Deut. 22:29).
 - b. Sorcery was punishable by death (Ex. 22:18).
 - c. Bestiality was punishable by death (Ex. 22:19).
 - d. Worship of any false god was punishable by death (Ex. 22:20).
 - e. Mistreatment of strangers, widows, and orphans was prohibited, and subject to Divine discipline for punishment (Ex. 22:21-24; 23:9).
 - f. Personal loans were to be conducted on the basis of grace (Ex. 22:25-27).
 - 1) No loan was to have interest applied (v.25).
 - 2) Pledges could not result in personal injury (vv.26,27).
 - g. Verbal abuse of God, or His delegated authorities is prohibited (Ex. 22:28).
 - h. Procrastination with God's offerings is not tolerated (Ex. 22:29,30).
 - i. Personal holiness is to include every area of the believer's life—including his diet (Ex. 22:31).

Exodus Chapter Twenty-Three

1. The various laws for society are continued (Ex. 23:1-9).
 - a. False witness in court is prohibited (Ex. 23:1,7).
 - b. Mob justice is prohibited (Ex. 23:2).
 - c. Partiality for or against a poor man in court is prohibited (Ex. 23:3,6).
 - d. Lost property is to be returned uninjured (Ex. 23:4,5).
 - e. Bribery in court is prohibited (Ex. 23:8).
2. The principle of the Sabbath is amplified (Ex. 23:10-13).
 - a. The land is to be provided with a sabbath year for its rest (Ex. 23:10,11).
 - b. The weekly sabbath encompassed a man's animals, slaves, and guests (Ex. 23:12).
 - c. The weekly sabbath rest was for devotion to Yahweh, and not for any false god (Ex. 23:13).
3. Three annual feasts were described (Ex. 23:14-19).
 - a. The Feast of Unleavened Bread, in conjunction with the Passover previously revealed (Ex. 23:15; 12:14-20).
 - b. The Feast of the Harvest, for giving the first-fruits, was also called the Feast of Weeks (Ex. 23:16a; 34:22; Lev. 23:15-21).
 - c. The Feast of the Ingathering, at the conclusion to the agricultural season, was also called the Feast of Tabernacles, or Feast of Booths (Ex. 23:16b; Lev. 23:33-36).
 - d. These were times for God's people to appear before Him (Ex. 23:17).
4. The prohibition against cooking a young goat in its mother's milk is a warning against imitating the pagan practices of the Canaanites (Ex. 23:19b; 34:26; Deut. 14:21).
5. The remainder of the chapter dealt with Israel's pending military conquest of the promised land (Ex. 23:20-33).

- a. Their journey and conquest will be accomplished under angelic escort (vv.20-23).
- b. This angel will proceed under Divine warrant by Yahweh, and is entitled to total obedience (v.21).
- c. Once in the land, Israel was warned against worshipping the false gods of Canaan, for it is these forces of evil that the Lord is destroying (Ex. 23:24,25,32).
- d. True devotion to the Lord will result in physical health and agricultural prosperity.
- e. Israel's conquest will follow at the heels of Divine power (Ex. 23:27-31).
- f. The conquest is to be a complete and total territorial expulsion of the Canaanite people (Ex. 23:32,33).

Exodus Chapter Twenty-Four

1. The Lord invites Aaron, Nadab, Abihu, and seventy elders of Israel to approach closer than the people can get, but not as close as Moses can get (Ex. 24:1,2).
2. Moses descended, and related the Book of the Covenant to the nation of Israel, and supervised a national offering to the Lord (Ex. 24:3-8).
3. The invited party dined with the Lord Jesus Christ in a pre-incarnation Christophany (Ex. 24:9-11).
4. Moses is then instructed to return to the mountain top, and receive the remainder of the Law (Ex. 24:12-14).
 - a. Joshua is permitted to go with Moses, as his personal assistant (v.13).
 - b. Aaron and Hur were delegated to supervise Israel in Moses' absence (v.14).
5. Moses entered within the cloud of God's glory for forty days and forty nights (Ex. 24:15-18).
 - a. The Israelites stood at a distance in fear (Ex. 24:17).
 - b. To the Church, the consuming fire is the reminder that we owe Him reverence and awe, as we look to the Kingdom which cannot be shaken (Heb. 12:28,29).

Day 042 – February 11

Tabernacle Instructions

Ex. 25-28

Exodus Chapter Twenty-Five

1. Chapter Twenty-Five begins a long section in which the Lord reveals to Moses the pattern for Old Testament worship—the blueprints for the Tabernacle.
2. The section begins with a call for an offering (Ex. 25:1-7).
 - a. The offering is to be collected on the basis of grace. No specific amount is set for the gift (Ex. 25:2).
 - b. Only those believers with the spiritual capacity to give on the basis of grace will do so (Ex. 25:2).
 - c. The contributions were to be of a variety of precious items (Ex. 25:3-7).
 - 1) gold, silver, & bronze
 - 2) blue, purple, and scarlet material
 - 3) fine linen & goat-hair linen
 - 4) rams skins & porpoise skins
 - 5) acacia wood
 - 6) oil
 - 7) spices
 - 8) onyx stones & setting stones
 - d. The contributions are designed for the construction of a tabernacle, and the outfitting of the Levitical priesthood (Ex. 25:7,8).
 - e. The Tabernacle is to be constructed according to heavenly blueprints that Moses is given on the mountain (Ex. 25:9).
 - f. Sanctuary (Ex. 25:8). מִקְדָּשׁ miqdāsh ^{#4720}: sacred place, sanctuary, holy place.
 - 1) From קָדַשׁ qādāsh ^{#6942}: to consecrate, sanctify, be holy.
 - 2) For the purpose of dwelling among Israel. שָׁכַן shakan ^{#7931}: to dwell, reside.

- g. Tabernacle (v.9). מִשְׁכָּן mishkan #4908: tabernacle, dwelling place. Even as the Lord was pleased to tabernacle among Israel, the Lord Jesus Christ will also be pleased to tabernacle among Israel (Jn. 1:14).
3. The tabernacle's construction is spelled out step by step, item by item (Ex. 25:10; 27:21).
 - a. The first item to be constructed—the ark of the covenant (Ex. 25:10–22).
 - 1) The ark is a picture of Christ as acacia wood overlaid with gold (Ex. 25:11,12).
 - 2) Acacia wood was a hard, incorruptible, indestructible wood native to the Sinai desert. It portrays Christ's sinless humanity (2nd Cor. 5:21; Heb. 4:15).
 - 3) Overlaid with gold portrays Christ's deity (Jn. 1:1; 10:30–33).
 - 4) The ark was capped by the mercy seat, the place of propitiation, where the blood was sprinkled, and where God was pleased. Christ is our mercy seat, who gave His blood, for the satisfaction of God the Father (Rom. 3:25; Heb. 2:17; 1st Jn. 2:2; 4:10).
 - b. The second item to be constructed—the table of showbread (Ex. 25:23–30).
 - 1) Again, we see acacia wood overlaid with gold (Ex. 25:23,24).
 - 2) The showbread is a picture of Christ as the Bread of Heaven (Jn. 6).
 - 3) This bread was made from fine flour (sifted and ground) (Lev. 2:1), picturing the testing and temptations Christ faced (Mt. 4:1–11).
 - 4) This bread was baked into loaves, picturing the crucifixion of Christ (Matt. 27:33–54).
 - c. The third item to be constructed—the golden lampstand (Ex. 25:31–40).
 - 1) The lampstand was pure gold, indicating that the Jesus Christ's work as the Light of the Word is entirely from His deity (Jn. 8:12).
 - 2) The lampstand also pictures the work of Jesus Christ, as the Head of the Church, guiding and directing the local church lampstands (Rev. 1:12,20; 2:1).

Exodus Chapter Twenty-Six

1. The fourth item to be constructed—the curtains of linen (Ex. 26:1–6).
 - a. Christ is our veil, and only through Him can we approach the Father (Jn. 14:6; Heb. 10:20).
 - b. The torn veil is a picture of the torn body of Christ on the cross (Mt. 27:51).
2. The fifth item to be constructed—the curtains of goats' hair (Ex. 26:7–13).
 - a. The plain appearance of this curtain is a picture of the plain appearance of Jesus Christ (Isa. 53:2).
 - b. This plain wrapping picture also shows the humility of Christ, who laid aside His privileges to dwell in the body of man (Phil. 2:5–8).
3. The sixth item to be constructed—the coverings of rams skins and porpoise skins (Ex. 26:14).
4. The seventh item to be constructed—boards, bases, and bars: the framework walls of the tabernacle (Ex. 26:15–30).
5. The eighth item to be constructed—the inner & outer veils (Ex. 26:31–37).

Exodus Chapter Twenty-Seven

1. The ninth item to be constructed—the brazen altar (Ex. 27:1–8).
 - a. Wood, overlaid with bronze pictures humanity (wood) and judgment (bronze).
 - b. The altar was the place where the spotless lamb was slain on behalf of the sinner, picturing Christ as He gave His life for us (Isa. 53:7,8).
2. The tenth item to be constructed—the tabernacle court (Ex. 27:9–19).
3. Israel is admonished to have plenty of oil on hand for the continual provision of light in the tabernacle (Ex. 27:20,21).

Exodus Chapter Twenty-Eight

1. The next step in the establishment of the Mosaic Law pattern for worship, is to prepare the holy garments for the priesthood (Ex. 28:1,2).
2. The High-Priest's uniform is described (Ex. 28:3–5).
 - a. The ephod is described (Ex. 28:6–14).

- b. The breastplate (Ex. 28:15-29).
 - c. The Urim and Thummim (Ex. 28:30).
 - d. The robe of the ephod (Ex. 28:31-35).
 - e. The turban (Ex. 28:36-38).
3. The Priest's uniform is described (Ex. 28:39-43).

Day 043 – February 12

More Tabernacle Instructions

Ex. 29-31

Exodus Chapter Twenty-Nine

1. Intricate and extensive procedures are put in place for the consecration and ordination of Aaron and his sons to the priesthood (Ex. 29:1-37).
 - a. **קָדַשׁ** qādash ^{#6942}: consecrate, sanctify, set apart. The only chapter in the Bible where [qādash appears 10x](#). Hebrew equivalent of ἁγιάζω hagiázō ^{#37} (Jn. 17:17,19; Acts 20:32; 1st Cor. 1:2; 6:11; 2nd Tim. 2:21; Heb. 10:10,14,29; 1st Pet. 3:15).
 - b. **מָלֵא** mālē' ^{#4390}: to fill. "Fill the hand" is the idiom for ordaining. The only chapter in the Bible where this idiom appears 4x (Ex. 29:9,29,33,35).
2. The nature of Israel's daily offerings is described (Ex. 29:38-46).

Exodus Chapter Thirty

1. One final article of furniture for the Holy Place remains to be constructed—the altar of incense (Ex. 30:1-10).
 - a. This altar is the place of prayer, where a sweet smelling savor can rise up before the presence of God (Rev. 8:3,4).
 - b. Acacia wood overlaid with gold again pictures Christ, as the only Name by which we can approach the Father in prayer (Heb. 9:24; 1st Jn. 2:2; Heb. 12:24; 4:16).
 - c. Believers are to be altars of incense in our lives (2nd Cor. 2:14-16; Phil. 4:18).
2. A census and specific "tax" is stipulated for the silver donations for the tabernacle (Ex. 30:11-16). This will show the contrast between what a person "has to give" and what a grace-oriented believer "wants to give."
3. One final item remains to be constructed for the courtyard—the bronze laver (Ex. 30:17-21).
4. Instructions, and specific recipes are given for the Holy Anointing Oil, and the Holy Incense (Ex. 30:22-38).

Exodus Chapter Thirty-One

1. Temporary Spiritual Gifts will be given to particular craftsmen for the construction of the Tabernacle (Ex. 31:1-11).
2. The Sabbath is emphasized once again as the conclusion to the entire revelation given to Moses (Ex. 31:12-17).
3. The Lord ends His 40 day session with Moses, by presenting Moses with the two stone tablets of the testimony (Ex. 31:18).

Day 044 – February 13

Idolatry With a Golden Calf

Ex. 32-34

Exodus Chapter Thirty-Two

1. During Moses' 40 day sojourn on the mountain, the nation of Israel grew tired of waiting (Ex. 32:1).
 - a. They assume that Moses is dead, and are making light of his humanity.
 - b. They ask Aaron to make a god for them, to lead them into the promised land.
2. Aaron takes the leadership in this idolatrous rebellion (Ex. 32:2-6).
 - a. He instructs them in obtaining the necessary gold.
 - b. He fashions the gold into an idol.
 - c. He presents the idol for Israel's worship, builds an altar for the idol, and proclaims a feast to the idol.
 - d. He presides over Israel's evil activity. They rose up "to play." **צָחַק** tsāchaq ^{#6711}: to laugh, mock, play; cf. Isaac: laughter. Used in a sexual context (Gen. 26:8; 39:14,17; Ex. 32:6).
3. The Lord notifies Moses of what is going on at the bottom of the mountain (Ex. 32:7-14).

- a. He orders Moses to descend immediately and observe the evil of Israel (Ex. 32:7-9).
 - b. He also warns Moses against getting too close, because He intends to blast Israel, and build a nation out of Moses (Ex. 32:10).
 - c. Moses responds to the test, and becomes the intercessor for undeserving Israel (Ex. 32:11-13).
 - d. The Lord “changed His mind” (Ex. 32:14). נָחַם nācham #5162: to be sorry, console oneself, repent, regret, comfort, be comforted.
 - 1) This is obviously an anthropathism (figure of speech), using human terms to describe Divine activity. God does not change His mind (Num. 23:19; 1st Sam. 15:29).
 - 2) Other occurrences of God “changing His mind” include the flood (Gen. 6:6,7), the cycle of judges (Jdg. 2:18), making Saul King of Israel (1st Sam. 15:11,35), destroying Jerusalem over David’s sin (2nd Sam. 24:16; 1st Chr. 2:15).
 - 3) God’s activity in v.14 is a direct response to Moses’ prayer in v.12.
4. Moses obeyed the Lord’s command to descend immediately, and was filled with wrath by what he observed (Ex. 32:15-29).
 - a. Joshua misunderstood the sounds he was hearing from a distance, but Moses knew the reality (Ex. 32:17,18).
 - b. Moses’ anger burned (Ex. 32:18), and he administered immediate justice.
 - 1) He smashed the stone tablets, and destroyed the golden calf. He also made Israel drink the powder that the golden calf was ground into (Ex. 32:19,20).
 - 2) He challenged any faithful believers to step forward (Ex. 32:26).
 - 3) He ordered executions against the “out of control” (Ex. 32:27-29).
 - 4) This was God’s judicial sentence (Ex. 32:27).
 - c. Aaron could only offer lame excuses (Ex. 32:21-24).
 5. Moses confessed the sins of Israel before the Lord (Ex. 32:30-35).
 - a. Moses is willing to suffer spiritual death on behalf of Israel (Ex. 32:32).
 - b. The Lord answers that only the guilty shall bear the guilt (Ex. 32:33).
 - 1) The Book of Life will be more fully developed in Revelation (Rev. 3:5; 13:8; 17:8; 20:12,15; 21:27).
 - 2) Some doubt that Moses could have known about the Lamb’s Book of Life, but David obviously did (Ps. 69:28). So, too did Daniel (Dan. 12:1).
 - c. The Lord declared that Israel will have to face long-term Divine discipline for their rebellion with the golden calf (Ex. 32:34,35).

Exodus Chapter Thirty-Three

1. The Lord instructed Moses to take Israel on to Canaan (Ex. 33:1-6).
 - a. The Lord promised to send an angel before them (ahead of them), but that He would not be among them (Ex. 33:2,3).
 - b. This message accomplished its purpose—the mental attitude repentance and sorrow on the part of Israel (Ex. 33:4-6; 2nd Cor. 7:9,10).
2. The Lord’s message had another benefit—accelerating Moses’ prayer life (Ex. 33:7-17).
 - a. Moses routine was to communicate with the Lord face-to-face in the tent of meeting outside the camp (Ex. 33:7-11).
 - b. Moses is not satisfied with the Lord going ahead to prepare the way. He wants the Lord “with him” (Ex. 33:12,13).
 - c. The Lord answered Moses that He would be with him, and provide him faith-rest (Ex. 33:14).
 - d. Moses celebrates God’s answer to his prayer, and anticipates the unique position of Israel in contrast to the surrounding gentile nations (Ex. 33:15,16).
 - e. The Father is pleased to provide according to what Moses asked (Ex. 33:17), and indeed beyond all that we could ask or think (Eph. 3:20).
3. The final request Moses makes, is to behold the glory of God the Father (Ex. 33:18-23).
 - a. The Father is pleased to reveal Himself through His works, the proclamation of His name, and the manifestation of His grace (Ex. 33:19).
 - b. The Father cannot be personally viewed except through the personal view of the Lord Jesus Christ (Ex. 33:20; Jn. 1:18; 12:45; 14:9; Col. 1:15; Heb. 1:3).

- c. The Father permits Moses to observe a veiled “back-side” view of Himself (Ex. 33:21-23).

Exodus Chapter Thirty-Four

1. Moses is required to cut his own tablets out for the replacement of the ones he smashed (Ex. 34:1; 32:19).
2. Moses is required to ascend Sinai for another period of forty days and forty nights (Ex. 34:2-4,27,28).
 - a. The Lord pronounces His own majesty, which prompts Moses to plead on behalf of Israel once again (Ex. 34:5-9).
 - b. The Lord promised His works of power in the Conquest will be greater than His works of power in the Exodus (Ex. 34:10,11).
 - c. He warns Israel, in light of this, to guard themselves from the idolatry of the land they were conquering (Ex. 34:12-17).
 - d. His name is Jealous. **קנא** qannā' #7067: jealous (Ex. 34:14).
 - e. The Lord reviewed some of His previously revealed instructions (Ex. 34:18-26).
 - f. Although the Lord made Moses cut out the tablets himself, the Lord once again did the writing on the second set of tablets (Ex. 34:1,27,28; cf. 31:18; 32:15,16; Deut. 10:1,2,4).
3. Moses' custom of meeting the Lord face-to-face will continue, but now Moses will have to wear a veil in the presence of his fellow Israelites (Ex. 34:29-35; 2nd Cor. 3:7,8). Church Age believers today have the privilege of face-to-face, unveiled worship with the Lord Jesus Christ (2nd Cor. 3:18).

Day 045 – February 14

Tabernacle Construction

Ex. 35-36

Exodus Chapter Thirty-Five

1. Moses addresses Israel concerning the Tabernacle plans that had been given to him.
2. He warns them that this ambitious building project is going to be constructed in keeping with the Lord's instructions for Sabbath observance (Ex. 35:1-3).
3. He instructs them that this ambitious building project is going to be funded entirely by volitional, grace-giving (Ex. 35:4-29).
 - a. Financial grace-gifts were given (Ex. 35:5-9,20-24,27-29).
 - b. Gifts of time were given by those with skill (Ex. 35:10-19,25,26).
4. Special, temporary spiritual-gifts were bestowed for the building of the Tabernacle (Ex. 35:30-35).
 - a. Bezalel: in the shadow of God; from the tribe of Judah (Ex. 35:30).
 - b. Oholiab: father's tent; from the tribe of Dan (Ex. 35:34).
 - c. They were empowered to teach others (Ex. 35:34; 36:1,2).
 - d. Obviously, the spiritual gifts of Tabernacle-building will no longer be given once the Tabernacle is built.
 - e. The spiritual gifts of Church-building (Apostle, prophet, miracles, healing, tongues, 1st Cor. 12:28-31) have not been given since the Church was established (Eph. 2:20). These gifts were meant to be temporary, and pass away with the completion of the canon of Scripture (1st Cor. 13:9,10).

Exodus Chapter Thirty-Six

1. Volitional grace-giving, when accomplished by God-fearing believers, with their hearts stirred, is an amazing sight (Ex. 36:2-7). Grace will always be sufficient (Ex. 36:7; 2nd Cor. 12:9).
2. The elements of the Tabernacle are then constructed in accordance with the blueprints revealed to Moses (but not in the actual sequence as instructed) (Ex. 36:8-39:43).
 - a. The first and second items actually constructed (curtains of linen and goats' hair) (Ex. 36:8-18) were the fourth and fifth items verbally instructed (Ex. 26:1-13).
 - b. The third item constructed (coverings of rams skins and porpoise skins) (Ex. 36:19) was the sixth item as instructed (Ex. 26:14).
 - c. The boards, bases, and bars were item four as constructed (Ex. 36:20-34), item seven as instructed (Ex. 26:15-30).
 - d. The inner and outer veils were item five as constructed (Ex. 36:35-38), item eight as instructed (Ex. 26:31-37).

Day 046 – February 15

Tabernacle Items Constructed

Ex. 37:1–39:31

Exodus Chapter Thirty-Seven

1. The sixth item constructed (the Ark of the Covenant) (Ex. 37:1-9) was the first item as instructed (Ex. 25:10-22).
2. The seventh item constructed (the table of showbread) (Ex. 37:10-16) was the second item as instructed (Ex. 25:23-30).
3. The eighth item constructed (the golden lampstand) (Ex. 37:17-24) was the third item as instructed (Ex. 25:31-40).
4. The ninth item constructed (the altar of incense) (Ex. 37:25-28) was a separately instructed Holy Place item, the twelfth item overall as instructed (Ex. 30:1-10).
5. The tenth and eleventh items constructed/concocted (the holy anointing oil and sacred incense) (Ex. 37:29) were separately given recipes, the fourteenth and fifteenth items as instructed (Ex. 30:22-33,34-38).

Exodus Chapter Thirty-Eight

1. The twelfth item constructed (the brazen altar) (Ex. 38:1-7) was the ninth item as instructed (Ex. 27:1-8).
2. The thirteenth item constructed (the bronze laver) (Ex. 38:8) was a separately instructed courtyard item, the thirteenth item overall as instructed (Ex. 30:17-21).
3. The fourteenth item constructed (the tabernacle court) (Ex. 38:9-20) was the tenth item as instructed (Ex. 27:9-19).
4. The census “tax” of silver is tabulated, along with the volitional gifts of gold and bronze (Ex. 38:21-31; 30:11-16).
 - a. The gold and the bronze were not a part of the mandatory “tax” but a part of the volitional, grace-giving.
 - b. The silver, 100 talents, and 1,775 shekels = the ½ shekel requirement (Ex. 30:13,15) for the 603,550 males that were enumerated (Ex. 38:26; Num. 1:26). The 600,000 approximation (Ex. 12:37) was pretty close! (Remember, the ‘eleph numbers may not actually be thousands).

Exodus Chapter Thirty-Nine

1. The fifteenth and final preparations completed were the garments for Aaron and his sons (Ex. 39:1-31), the eleventh “item” as instructed (Ex. 28:1-43).
2. The Urim and Thummim are missing from this description (cp. Ex. 28:30).
3. The turban as instructed (Ex. 28:36-38) is called a holy crown as completed (Ex. 39:30).

(Chapter Thirty-Nine continues tomorrow)

Day 047 – February 16

The Tabernacle Completed

Ex. 39:32-40:38; Num. 9:15-23

Exodus Chapter Thirty-Nine

(Outline continues from yesterday)

4. The completed elements of the tabernacle were brought to Moses for his inspection, and his blessing of their labor (Ex. 39:32-43).
5. The pronouncement of blessing (72x in Genesis, 5x in Exodus 1-38) is not so common in Exodus. Moses’s blessing here (Ex. 39:43) should be studied in connection with Lev. 9:22,23 & Num. 6:23-27 where the scarcity of usage is remarkable. The narratives of Balaam 14x (Num. 22-24) and the Book of Deuteronomy 39x return to more frequent usages.

Exodus Chapter Forty + Num. 9:15-23

1. Moses instructs Israel to erect the tabernacle on new year’s day (Ex. 40:1-16).
 - a. The month of the Passover/Exodus was established as the first of the months for Israel.
 - b. Thus, an entire year has gone by since the parting of the Red Sea, and the Exodus of Israel out of Egypt.
2. Moses supervises the actual erection of the tabernacle (Ex. 40:17-33).
3. Once completed, the glory of Yahweh filled the tabernacle (Ex. 40:34-38).
 - a. The glory remains with Israel until they depart from Him in idolatry (1st Sam. 4:21,22).
 - b. The glory returns when the King of Peace (Solomon) builds the temple (1st Kgs. 8:10,11).

- c. The glory remains with Israel until they depart from Him in idolatry (Ezek. 10:18; 11:23).
 - d. The glory returns when the King of Peace (the Lord Jesus Christ) builds the Millennial temple (Ezek. 43:1-5).
 - e. This glory is the manifestation of God as unapproachable light (1st Tim. 6:16; Lev. 16:1,2).
4. The Book of Exodus closes with a summary statement descriptive of Israel's travel protocol: the Glorious Pillar System (Ex. 40:36-38 cf. Num. 9:15-23; Neh. 9:16-21).

Day 048 – February 17

Offerings of Dedication

Num. 7

Numbers Chapter Seven

1. The twelve princes of the twelve tribes of Israel brought freewill grace gift offerings to the Lord on the day that the tabernacle was completed (Num. 7:1-89 cf. Ex. 40:17).
2. The twelve princes are the same leaders that were designated by the Lord when the tribes were enumerated (Num. 7:2; 1:5-16).
 - a. From the Tribes of R,S,J,I,Z,E,M,B,D,A,G,N.
 - b. Elizur, Shelumiel, Nahshon, Nethanel, Eliab, Elishama, Gamaliel, Abidan, Ahiezer, Pagiel, Eliasaph, Ahira.
3. The twelve princes brought a collective gift of six carts and twelve oxen for the transportation of the tabernacle (Num. 7:3).
 - a. Two carts and four oxen were given to Gershon for his service (Num. 7:7).
 - b. Four carts and eight oxen were given to Merari for his service (Num. 7:8).
 - c. No carts were given to Kohath, as their service was to carry the holy items with the designated poles (Num. 7:9).
4. The twelve leaders offered their offerings to the Lord one per day, over a period of twelve days (Num. 7:10,11,12-83). The tribal princes each brought a חֲנֻכָּהּ *ch^anukkah* ^{#2598}: *dedication* (Num. 7:10,22,84,88; 2nd Chr. 7:9; Neh. 12:27; Ps. 30:title). The Jewish feast by this name commemorates Judas Maccabeus's rededication of the altar in the intertestamental period.
 - a. The order of the dedications was the same as the order of the camp: JIZ,RSG,EMB,DAN (Num. 2:3-31).
 - b. The twelve day labor did not violate the Sabbath, as this was exactly what the Sabbath was for—the worship of the Lord (Mt. 12:5; Lev. 12:3; Num. 28:9,10).
5. Moses was not a priest, but as Mediator (Ex. 20:19; Deut. 5:5; Gal. 3:19,20) he had the privilege of entering into the tabernacle and hearing the voice of God from above the mercy seat (Num. 7:89).

Day 049 – February 18

The Levites and Various Offerings

Num. 8:1-9:14; Lev. 1-3

Numbers Chapter Eight

1. Specific instructions for the lighting of the lampstand are spelled out (Num. 8:1-4).
2. Like Aaron & his sons, for a consecrated priesthood, the Levites are set apart for their consecrated work of service (Num. 8:5-22).
3. The career of a Levite is designated as beginning at age 25, and ending at age 50 (Num. 8:23-26).
 - a. At 25 they entered apprenticeship (Num. 8:24).
 - b. At 30 they entered full service (Num. 4:3).
 - c. At 50 they entered their retirement (Num. 4:3; 8:25).
 - d. In times of unusual circumstances, the beginning age was dropped to 20 (Ezra 3:8).

Numbers Chapter Nine

1. The tabernacle was erected on the first day of the first month of the second year of Israel's exodus (Ex. 40:1).
2. Aaron and his sons were consecrated over the next eight days (Ex. 40:12-15; Lev. 8).
3. For twelve days (overlapping the eight days of Aaron's consecration), the twelve princes of Israel brought their offerings (Num. 7).
4. On the fourteenth day of this month, it was time for Israel to observe their second Passover (Num. 9:1-14).

5. The death of Nadab and Abihu (Lev. 10) may have occurred during the final four days of princely gifts, or during the Passover and Feast of Unleavened Bread.

Leviticus Chapter One

1. The Levitical instructions of this book are Divinely revealed to Moses, and recorded for our instruction (Lev. 1:1).
2. The time-frame of this Book is not clear, and there are few clues within the text itself.
 - a. The consecration of Aaron & his sons (Lev. 8&9), would seem to correspond to the erection of the tabernacle (Ex. 40).
 - b. The death of Nadab & Abihu (Lev. 10), and the cursing of the name of the Lord (Lev. 24) are the only other narrative clues in the book.
 - c. The remainder is the written record of the verbal communication from the Lord to Moses.
 - d. The body of legislation recorded here was given to Moses on Sinai (Lev. 27:34), and likely recorded by Moses during the nearly year-long construction of the tabernacle (Ex. 40:2).
3. These instructions are designed to show the Father's will in appropriate worship (cf. Jn. 4:23&24).
4. These instructions develop an extensive ritual of external deeds with tremendous internal, spiritual significance.
 - a. Ritual must be grounded in reality.
 - b. Shadow ritual gives imperfect instruction until the shadow is unfolded (Heb. 8:5; 10:1).
 - c. Even though the ritual system of worship was external, Old Testament believers understood that the real issues were internal (Ps. 51:16,17; Isa. 1:11 15; Hos. 6:6; Matt. 9:13; 12:7).
5. Any offering brought must be brought from one's own possessions (herd or flock), not a wild animal that doesn't cost you anything (Lev. 1:2).
 - a. Brings an offering. קָרַב qārēb #7131: to come near, approach.
 - b. An offering. קֹרְבָן qorbān #7133: offering, oblation.
6. The first offering described is the burnt offering, with three financial levels available (Lev. 1:3-17).
 - a. Burnt offering. עֹלָה 'olah #5930: whole burnt offering; fr. עָלָה 'alah #5927: to up, ascend, climb.
 - b. Burnt offerings from the herd were for the wealthiest worshippers (Lev. 1:3-9).
 - c. Burnt offerings from the flock were for the middle class (Lev. 1:10-13).
 - d. Burnt offerings of birds were for the poorest worshippers (Lev. 1:14-17).
7. The basic procedure for the burnt offering was the same, regardless of the animal brought.
 - a. The sacrificial animal must be a male without defect (Lev. 1:3,10).
 - b. The offerer brought the offering to the doorway (outer gate of the tabernacle).
 - c. The offerer laid his hand on the head of the burnt offering, to identify with it as his substitute (Lev. 1:4).
 - d. The offerer slays the animal, becoming the cause for the death of the innocent substitute (Lev. 1:5,11). The offerer also skinned and cut up the animal (Lev. 1:6), and washed its entrails (Lev. 1:9a).
 - e. The offerer needed a mediator between him and God, and so the priesthood was designed to take the offering and present it before the Lord.
 - 1) The priests offered up the blood.
 - 2) The priests arranged the wood and the fire.
 - 3) The priests burned up the entire animal.
8. This offering was to make atonement for the worshipper (Lev. 1:4).
 - a. כָּפַר kāphar #3722: to cover, pacify, propitiate.
 - b. This offering placed the worshipper in a position of acceptance before God, as God was satisfied with the blood of the substitute.
 - c. This sacrificial atonement was beneficial until such time as the once and for all sacrifice will be made (Rom. 3:25).
9. This offering was a soothing aroma רִיח־נִיחֹשׁ־רֵיחַ rey^ach-niychow^ach to the Lord (Lev. 1:9).
 - a. רִיחַ rey^ach #7381: scent, fragrance, aroma.
 - b. נִיחֹשׁ־רֵיחַ niycho^ach #5207 & נִיחֹשׁ־רֵיחַ niychow^ach #5208: soothing, quieting, tranquilizing.

- c. The aroma ascends to God, and He is pleased/satisfied by it. He is pleased with the burnt offering, meal offering, and peace offering. The sin offering and the trespass offering are not soothing aromas to the Lord.
 - d. This soothing aroma is anticipatory of the Lord Jesus Christ's offering of Himself (Eph. 5:2).
10. Additional instructions for the burnt offering are given in Lev. 6:8-13.

Leviticus Chapter Two

1. The second offering described by the Lord is the grain offering (Lev. 2:1).
 - a. [KJV] Meat offering.
 - b. [NKJV, NIV, NASB, CSB] Grain offering.
 - c. מִנְחָה minchāh ^{#4503}: gift, tribute, offering.
 - 1) Used in a secular sense of bringing tribute, or a gift (Gen. 32:14ff.; 43:11ff.; 1st Sam. 10:27; 1st Kgs. 10:25).
 - 2) Used in a religious sense of bringing an offering to God (Gen. 4:3,4,5). In the Levitical code, always with reference to the grain-offering, and contrasted with the animal sacrifices (Lev. 2:1-16; 6:14-23).
2. The grain offering was a non-blood offering, designed for the worship of the creature, bringing tribute to His Sovereign God.
 - a. Grain & bread are the staples of daily life, and this sacrifice indicates that our daily lives belong to the Lord.
 - b. The support of the priesthood is another important element—communicating that those who minister in spiritual matters should be supported in material matters.
3. The general rules for the grain offering are indicated (Lev. 2:1-3).
 - a. The flour must be fine flour, representing the unblemished quality of the Lord's daily life.
 - b. Oil is poured on it, representing the manner with which the Lord conducted His daily life—filled with the Holy Spirit.
 - c. Frankincense indicates its sweet-smelling savor, as a believer lives his life before God the Father (2nd Cor. 2:14-16).
4. Specific instructions then follow for the grain offering that is baked in an oven (Lev. 2:4), made on a griddle (Lev. 2:5,6), or made in a lidded cooking pan (Lev. 2:7).
5. The memorial portion is burned on the altar, and given to the Lord, but the remainder becomes the priest's portion—holy food for a holy priesthood (Lev. 2:2,3,8-10).
6. Stipulations are also given regarding leaven, honey, and salt (Lev. 2:11-13).
 - a. Leaven, representing sin, is prohibited, except for the offering of the first-fruits (Lev. 2:12; 23:16,17).
 - b. Honey, representing natural (human) sweetness, is also prohibited.
 - c. Salt, speaking of preservation, and the believer's impact in society was to season every grain offering.
7. Special procedures are put in place for the early ripened grain, that may even precede first-fruits (Lev. 2:14-16). Believers eager to give to the Lord as soon as possible may bring such offerings even before reaping their actual first-fruits.
8. Additional instructions for the application of the grain offering is found in Lev. 6:14-23.

Leviticus Chapter Three

1. The third offering described by the Lord is the peace offering (Lev. 3:1). זֶבַח שְׁלָמִים zebach ^{#2077} shelāmiym pl. of שְׁלָם shelem ^{#8002}.
2. The peace offering may come from the herd (Lev. 3:1), or from the flock (Lev. 3:6) (no birds).
3. The peace offering may be male or female (Lev. 3:1,6), but continues to be an unblemished animal (Lev. 3:1,6).
4. Whereas the burnt offering communicated the doctrine of atonement, the peace offering communicates the peace, or reconciliation that we have in Christ (Rom. 5:10,11).
 - a. Identification with a slaughtered, innocent substitute is still required, as the only basis upon which we may have peace with God (Rom. 5:1).
 - b. This peace is exhibited in a fellowship dining event between priests, Levites, and common people.
5. This offering is an offering as food (Lev. 3:11,16).
 - a. The fat portions go to the Lord (Lev. 3:3,4,9,10,14,15,16).
 - b. The meat must be thoroughly cooked, as no blood was to be consumed (Lev. 3:17; Gen. 9:4).
6. Additional instructions for the application of the peace offering is found in Lev. 7:11-38.

Leviticus Chapter Four

1. The fourth offering described by the Lord is the sin offering (Lev. 4:1-5:13). **חַטָּאת** *chattā'th* ^{#2403}: sin, sin offering (Ex. 29:14,36; Lev. 4:3,8,14,20,21,24,25,29,32,33_{x2},34; 5:6,7,8,9_{x2},11_{x2},12; 6:17,24_{x2},30; 7:7,37).
2. The sin offering covered unintentional sins (Lev. 4:2). **שָׂגָג** *shāgag* ^{#7683}: to sin ignorantly, inadvertently (Lev. 5:18; Num. 15:28). **שְׂגֵיטָה** *sh'gāgāh* ^{#7684}: sin of error, inadvertence (Lev. 4:2,22,27; 5:15,18; Num. 15:24-29).
 - a. By the high priest (Lev. 4:3-12).
 - b. By the whole congregation of Israel (Lev. 4:13-21).
 - c. By leaders (Lev. 4:22-26).
 - d. By common people (Lev. 4:27-35).
3. The activity of bringing a sin offering deals with the experiential nature of atonement (Lev. 5:6,10,13; 6:30). (Whereas the burnt offering deals with the positional nature of atonement).
4. The sacrificial animal for the sin offering varied in value in accordance with the spiritual leadership and example of the sinner.
 - a. The high priest offered a bull (Lev. 4:3).
 - b. The congregation offered a bull (Lev. 4:14).
 - c. The leaders offered a male goat (Lev. 4:23).
 - d. The common people offered a female goat (Lev. 4:28), a female lamb (Lev. 4:32), two turtledoves or two pigeons (Lev. 5:7), or at the deepest poverty, 1/10th of an ephah of fine flower (Lev. 5:11).
 - e. The principle of stricter judgment is developed in the New Testament as well (Matt. 23:14; Jas. 3:1).
5. Additional instructions for the sin offering are found in Lev. 6:24-30.

Leviticus Chapter Five

1. The fifth offering described by the Lord is the guilt offering (Lev. 5:14 6:7).
 - a. [KJV, NKJV] trespass offering.
 - b. [NASB, NIV] guilt offering.
 - c. **אֲשָׁמָה** *'āshām* ^{#817}: guilt, offense, trespass, trespass offering, guilt offering (Lev. 5:6,7,15_{x2},16,18,19; 6:6,17; 7:1,2,5,7,37).
2. The guilt offering also covered unintentional sins (Lev. 5:15,18).
3. There is no prescribed offering for willful, defiant sin (Num. 15:30,31; cp. Heb. 10:26,29).
4. Like the sin offering, the activity of bringing a guilt offering deals with the experiential nature of atonement (Lev. 5:16,18; 6:7; 7:7).
5. Unlike the sin offering, the sacrificial animal for the guilt offering did not vary in value in accordance with the spiritual leadership and example of the sinner (Lev. 5:15,18).
6. Unlike the sin offering, the guilt offering involved a required restitution (Lev. 5:16).
7. Additional information on the application of the guilt offering is found in Lev. 7:1-10.

Leviticus Chapter Six

1. After giving the introduction to each of the five offerings, the Lord gives additional information on how the five offerings were to be administered (Lev. 6:8-7:38).
2. Additional instructions for the burnt offering (Lev. 6:8-13).
 - a. Specific instructions dealt with the disposal of the ashes from the altar (Lev. 6:10,11).
 - b. Instructions also emphasized that the fire on this altar was never to go out (Lev. 6:9,12,13).
3. Additional instructions for the grain offering (Lev. 6:14-23).
 - a. The priests were to eat the grain offerings brought by non-priests (Lev. 6:14-18).
 - b. The priests were to give the entire grain offerings to the Lord that were brought by other priests (Lev. 6:19-23).
4. Additional instructions for the sin offering (Lev. 6:24-30).

Day 051 – February 20

Ordination for the Priests

Lev. 7-8

Leviticus Chapter Seven

1. Additional instructions for the guilt offering (Lev. 7:1-10). These instructions are primarily for the officiating priests whereas the earlier descriptions were centered more on the person bringing the offering.
2. Additional instructions for the peace offering (Lev. 7:11-36). A significant concentration of “cut off from his people” is featured here (Lev. 7:20,21,25,27).
 - a. קָרַת *kārath* ^{#3772} this idiom (not simply the word) has already been seen once in Genesis (Gen. 17:14) and three places in Exodus (Ex. 12:15,19; 30:33,38; 31:14).
 - b. Leviticus is where this idiom really takes off (Lev. 7:20,21,25,27; 17:4,9,10,14; 18:29; 19:8; 20:3,5,6,17,18; 22:3; 23:29).
 - c. Jacob Milgrom has an excellent exposition of this idiom ([AYBC](#)). Milgrom, Jacob. *Leviticus 1–16: A New Translation with Introduction and Commentary*. Vol. 3. New Haven; London: Yale University Press, 2008. Print. Anchor Yale Bible.
3. The summary statement concludes this first portion of Leviticus (Lev. 7:37,38).

Leviticus Chapter Eight

1. The second portion of Leviticus deals with the Aaronic/Levitical Priesthood (Lev. 8-10).
 - a. The priesthood is consecrated (Lev. 8).
 - b. The priesthood begins their ministry (Lev. 9).
 - c. The priesthood is defiled (Lev. 10).
2. The consecration of Aaron and his sons occurred in the full view of the entire congregation of Israel (Lev. 8:2-4 cf. 1st Tim. 4:14,15; 6:12; 2nd Tim. 2:2).
3. Moses supervised the elaborate ordination ritual for Aaron and his four sons (Lev. 8:5-36 cf. Ex. 29).
 - a. Spiritual gifts and ministries are appointed by the Sovereignty of God (Heb. 5:4,5).
 - b. All that we are, and all that we have, are gifts of Divine grace (1st Cor. 15:10).
 - c. The narrative of this chapter helps us to see the differences between the Mediator (Moses) and the High Priest (Aaron). These are separate offices and conflating them is not possible in the Law, and problematic in Hebrews.

Day 052 – February 21

Priestly Work and Conduct

Lev. 9-11

Leviticus Chapter Nine

1. Aaron and his sons entered into their priesthood on the 8th day, and began their work of service immediately (Lev. 9:1).
2. They needed to offer sin offerings on their own behalf, before they were able to offer sin offerings on behalf of the people (Lev. 9:7,15).
3. This was an element of inferiority in this priesthood, as the priesthood of Jesus Christ is led by a sinless and perfect High Priest (Heb. 7:26-28).
4. Aaron's first sacrifice was not consumed by a natural fire, but the fire of God was used to make a very lasting impression (Lev. 9:24; 1st Kgs. 18:38,39; 2nd Chr. 7:1).

Leviticus Chapter Ten

1. For Nadab & Abihu, the very lasting impression was not very lasting (Lev. 10:1-7).
 - a. They offered “strange fire” before the Lord, in violation of what the Lord had commanded (v.1).
 - b. Perhaps they used common fire, instead of the coals from the brazen altar. Perhaps they used the wrong incense on the altar of incense.
 - c. Fire came out of the holy of holies and consumed Nadab and Abihu immediately (v.2).
 - d. The example is set immediately, at the onset of a new age, that the Lord holds His worship to the highest degree of seriousness (cp. Acts 5:1-11 at the beginning of the Church Age).
 - e. Judgment begins at the house of the Lord (1st Pet. 4:17).

- f. Nearness to God requires holiness—the more near, the more holy (v.3).
 - g. Levites were tasked to bury Nadab & Abihu, while Aaron, Eleazar, and Ithamar continued on in their spiritual service and responsibility (vv.4-7; cf. Matt. 8:22).
2. The Divine discipline upon Nadab & Abihu provides opportunity for instruction (Lev. 10:8-20).
 - a. Instruction against drunkenness while “on duty” (vv.8-11).
 - b. Instructions on eating the sacred food (vv.12-15).
 - c. Moses was displeased with Aaron’s lack of capacity to feast on what the Lord provided (vv.16-18).
 - d. Moses was pleased with Aaron’s capacity to voluntarily forsake such privileges in view of difficult circumstances (vv.19,20).

Leviticus Chapter Eleven

1. A holy nation was taught to eat in a holy manner (Lev. 11:1-47).
 - a. The OT dietary restrictions for the Jewish people is sometimes considered odd by modern readers. It ought not seem odd at all given that God’s first ever law given to humanity was a dietary restriction (Gen. 2:16,17).
 - b. The distinction between clean and unclean animals was known as early as the days of Noah (Gen. 7:2).
 1. This was true even though humanity’s diet was strictly plant-based (Gen. 1:29,30).
 2. Once animals were added to humanity’s diet, no animal prohibitions were ever given (Gen. 9:3).
 - c. The word unclean, in adjective or verb form, occurs over 100 times in Lev. 11-15. **טָמֵא** *tāmē*^{#2931}: adj. unclean, impure; ^{#2930}: v. to be unclean, become unclean.
2. Rule of thumb: if it has a split hoof, and chews the cud, it may be eaten (Lev. 11:2,3).
 - a. No camels, rock badgers (coney, rock hyrax, shaphan), or rabbits, though they chew the cud, they do not have a split hoof (Lev. 11:4,5,6).
 - b. No pigs, though they have a split hoof, they do not chew the cud (Lev. 11:7).
 - c. No pawed animals: cats, dogs, bears, etc. (Lev. 11:27).
 - d. Unclean animals could not be eaten, nor their dead bodies touched (Lev. 11:8,26-28).
3. Rule of thumb for seafood: fins and scales are good (Lev. 11:9-12). This would rule out shellfish, lobsters, crabs, oysters, eels, etc.
4. Rule of thumb for birds: no rule of thumb for good birds, twenty prohibited birds (Lev. 11:13-19). Not named here, but understood elsewhere to be clean: doves, pigeons, quail, and sparrows.
5. Rule of thumb for insects: jumping insects are good, including locusts, crickets, and grasshoppers (Lev. 11:20-23). All other flying or creeping insects are bad (Lev. 11:41-44).
6. Rule of thumb for other “vermin:” all bad, including mice, lizards, snakes, crocodiles (Lev. 11:29,30). These vermin also make clothing and cooking items unclean if they are found in them (Lev. 11:31-40).
7. Bottom line: a holy people under law has a holy diet under law (Lev. 11:44-47). A holy people under grace as a holy diet under grace (1st Tim. 4:3-5; Acts 11:5-18; Gal. 2:12).
8. The principle of holiness is that we have become partakers of the Divine nature (Lev. 11:45; 1st Pet. 1:16; 2nd Pet. 1:4; Heb. 12:10).

Day 053 – February 22

Ritual Laws

Lev. 12:1-14:32

Leviticus Chapter Twelve

1. Childbirth leaves a woman ceremonially unclean (Lev. 12:1-8).
 - a. For the birth of a son, the mother had a seven day period of menstrual uncleanness, followed by a 33 day period of ceremonial uncleanness (Lev. 12:1-4 cf. 15:19-30).
 - b. For the birth of a daughter, the mother had a fourteen day period of menstrual uncleanness, followed by a 66 day period of ceremonial uncleanness (Lev. 12:5).
2. Childbirth is the time for a woman to reflect.

- a. The new mother can reflect upon the entrance of sin into the world, and the woman's role in the fall of man (Gen. 3:16). The doubled time of separation for the birth of a daughter then, is a reflection of the woman's "double" subjection—the consequences of Eve's sin and the consequences of Adam's sin.
 - b. The new mother can reflect upon the entrance of a unique human being into the kosmos (Jn. 16:21). The joy of new life celebrates both her literal child as well as the Seed of the Woman promise to mankind (Lk. 1:42,48; 1st Tim. 2:15).
3. At the conclusion of the enforced separation, special offerings were required for the restoration of the woman to ceremonial cleanness (Lev. 12:6-8; Lk. 2:22-24).

Leviticus Chapter Thirteen

1. The Lord then revealed to Moses and Aaron extensive teachings on "leprosy" (Lev. 13:1-14:57).
2. צָרַעַת tsāra'ath #6883: leprosy. צָרַע tsāra' #6879: to be diseased of skin, leprosy.
 - a. In people, a malignant skin disease.
 - b. In clothing or buildings, a mildew or mold.
3. Tsāra'ath was rendered by the ancients:
 - a. [LXX, NT] λέπρα lepra #3014: leprosy. λεπρός lepros #3015: leprosy.
 - b. [Vulg., lat.] leprosa.
4. Biblical leprosy is now understood to be something different from modern leprosy, or Hansen's Disease.
 - a. Hebrew tsāra'ath and Greek lepra likely refer not only to actual leprosy, but also to such skin diseases as psoriasis, lupus, ringworm, and favus.
 - b. The terms continue to be rendered as "leper" or "leprosy" in many modern translations, for lack of any better term.
 - c. Alternative translations include "serious disease" (CSB), "infectious skin disease" (LEB), "diseased infection" (NET).
5. God's infliction of Divine discipline can take the form of bodily diseases upon pagan nations, such as Egypt (Ex. 15:25b,26).
6. Personal sin cannot be automatically assumed, however, as the root cause of all physical infirmities (Job 2:7; Jn. 9:2,3).
7. Just as a holy nation was to have a holy diet (Lev. 11), and holy mothers (Lev. 12), a holy nation is also to have holiness in their physical health (Lev. 13&14).
8. Skin diseases, and other marks of the physical curse upon the earth (such as in clothing or buildings) rendered the Jewish people ceremonially unclean before the Lord. See below for additional disabilities (Lev. 21:16-24).
9. The Levitical priesthood was tasked with ministering to the leper, not as physicians, but as the spiritual arbiters of clean vs. unclean (Lev. 13:2ff.). No cure was provided, only quarantine (Leprosy in the modern world has been curable since the mid-20th century).

Leviticus Chapter Fourteen

1. The course of action for the leper is to be separated from the fellowship of the congregation, and to be restored only upon the cleansing offerings (Lev. 14:1-32).
2. Lepers in the Bible included:
 - a. Moses (momentarily) (Ex. 4:6).
 - b. Miriam (Num. 12:10).
 - c. Naaman, the Syrian (2nd Kgs. 5:1) and many others in his day (Lk. 4:27).
 - d. Gehazi (2nd Kgs. 5:27).
 - e. Four unnamed lepers (2nd Kgs. 7:3).
 - f. King Uzziah (2nd Kgs. 15:5; 2nd Chr. 26:21).
 - g. An unnamed leper (Matt. 8:1-4; Mk. 1:40-44; Lk. 5:12-14).
 - h. Ten unnamed lepers (Lk. 17:11-19).
 - i. Simon (Matt. 26:6; Mk. 14:3).

(Chapter Fourteen continues tomorrow)

Leviticus Chapter Fourteen

(Outline continues from yesterday)

3. Just as bodies (Lev. 13:1-46) and clothing (Lev. 13:47-59) can exhibit tsāra'ath, so too can houses (Lev. 14:33-53).
4. Chapter fourteen closes with a summary paragraph for tsāra'ath (Lev. 14:54-57). Leprosy, mildew, mold all speak to the sinful corruption of this fallen world—visually evidenced manifestations of hygienically unclean conditions and therefore prohibitive to functioning within a ceremonially clean theocratic way of life.

Leviticus Chapter Fifteen

1. The concept of ceremonial uncleanness for skin diseases is carried into other bodily discharges (Lev. 15:1-33).
2. The first section centers on abnormal male discharges (e.g. venereal disease) (Lev. 15:2-15). A sin offering and a burnt offering were necessary (v.15).
3. The second section centers on the normal male discharge as a consequence of sexual activity (Lev. 15:16-18).
 - a. No sacrifice is necessary.
 - b. Even though the sexual activity may be the sanctified and holy relations between a husband and wife, the physical discharge left the man ceremonially unclean.
4. The third section centers on the normal female discharge of a woman's menstrual cycle (Lev. 15:19-24).
 - a. During the time of her impurity, she is ceremonially unclean.
 - b. At the conclusion of her time, no sacrifice is required.
5. The fourth section centers on abnormal female discharges (e.g. venereal disease) (Lev. 15:25-30). A sin offering and a burnt offering were necessary (v.30).

Leviticus Chapter Sixteen

1. The Day of Atonement is one of the most important features of the Mosaic Law (Lev. 16:1-34).
2. The instructions for this special day were revealed to Moses, and relayed to Aaron after the death of Nadab & Abihu, suggesting another cause for their death (Lev. 16:1).
3. Approaching the holiness of God under any circumstances besides the procedures spelled out here, results in immediate physical death (Lev. 16:2).
4. The Ritual
 - a. Aaron's activity is done by himself, as the remaining priests are dismissed from the tabernacle (Lev. 16:17).
 - b. Aaron is to enter into the holy place with a bull for a sin offering, and a ram for a burnt offering (Lev. 16:3).
 - c. Aaron is to bathe his body, and put on a simple set of linen attire (Lev. 16:4).
 - d. Aaron is to take from the congregation of Israel two male goats for a sin offering, and one ram for a burnt offering (Lev. 16:5).
 - e. Aaron is to provide for the bull for his own sin offering, to make atonement for himself and for his household (Lev. 16:6).
 - f. Aaron is to present both the male goats before the Lord (Lev. 16:7-10).
 - 1) Aaron is to cast lots for the two goats (v.8).
 - 2) One goat is selected for sacrifice (v.9).
 - 3) One goat is selected as the "scapegoat." The living sacrifice. The one who bears away the iniquity of the people (v.10).
 - g. Aaron is to slaughter the bull of the sin offering for himself, and for the atonement of his household (Lev. 16:11-14).
 - 1) The coals and incense on the altar of incense will obscure the glory of the Lord above the mercy seat (vv.12,13).
 - 2) The blood of the sin offering is sprinkled seven times on the mercy seat (v.14).
 - h. Aaron is to slaughter the goat of the sin offering, for the atonement of the people, and the tabernacle itself (Lev. 16:15-19).

- 1) This is Aaron's second trip into the Holy of Holies.
- 2) The blood of the sin offering is again sprinkled on the mercy seat (v.15).
- i. Aaron's next sacrifice is the living sacrifice (Lev. 16:20-22).
 - 1) He identifies with the goat, and confesses the sins of Israel over the scapegoat's head (v.21a).
 - 2) An unidentified Levite stands "ready" and leads the scapegoat into the wilderness (v.21b).
 - 3) The scapegoat carries away the sins of Israel, never to be seen again (v.22).
- j. Both the sacrificial goat and the scapegoat picture Christ, who did both jobs Himself—dying for our sins, and carrying them away.
- k. Aaron returns to the Holy Place, and bathes again, dresses in his normal High Priestly garments, and returns to the courtyard for the final offerings (vv.23-25).
 - 1) The fat of the sin offerings goes up to the Lord.
 - 2) The remainder of the sin offerings is taken outside the camp, and burned there.
- l. The assistant who led away the scapegoat returns, washes, and comes into the camp (Lev. 16:26).
- m. The assistant who burned the remainder of the sin offerings outside the camp returns, washes, and comes into the camp (Lev. 16:28).
5. The time for this unique day is clearly established (Lev. 16:29-34).
 - a. On the 10th day of the 7th month (Tishri).
 - b. It is the day of national atonement for Israel, holy to natives and aliens within Israel's borders (Lev. 16:29).
 - c. The statute is a permanent statute (Lev. 16:31,34).
 - d. The Lord Jesus Christ did not have a particular ministry concerning the Day of Atonement for Israel during His first advent incarnation. The fulfillment of this feast in the Person and work of Jesus Christ is awaiting the second advent. See below (Lev. 23) for a complete overview of Israel's festal calendar.

Day 055 – February 24

Laws on Living Right

Lev. 17-19

Leviticus Chapter Seventeen

1. Following the revelation of the day of atonement, additional warnings are given regarding the sacred nature of blood (Lev. 17:1-16).
2. All animal sacrifices must be brought to the tabernacle, so that the blood can be poured out and sprinkled, and the fat can be given to the Lord (Lev. 17:3-6). No other location inside the camp or outside the camp is acceptable for animal sacrifice.
3. This regulation was a preventative measure against idolatrous practices (Lev. 17:5).
4. The Lord declared that He was bringing their goat-demon worship to an end (Lev. 17:7; Josh. 24:14). שָׂעִיר sa'iyir #8163: satyr, demon (2nd Chr. 11:15; Isa. 13:21; 34:14).
5. The Lord also emphasized the importance of not eating the blood (Lev. 17:10-14; Gen. 9:4; Lev. 3:17; 7:26,27).

Leviticus Chapter Eighteen

1. God's laws for personal holiness include His stipulations concerning sexual activity (Lev. 18:1-30).
2. Just because other nations do something, doesn't make it right. Israel was to be obedient to the absolute standards of the righteousness of God (Lev. 18:1-5).
3. Adherence to God's laws for sexual morality results in continued life (Lev. 18:5), but defiance of God's laws for sexual morality defiles a land, and results in Divine judgment (Lev. 18:24-30).
4. The first section of sexual ordinances details boundaries for sexual activity (Lev. 18:6-21).
 - a. Extra-marital sexual activity was previously prohibited in the Decalogue (Ex. 20:14).
 - b. Non-marital sexual activity likewise was previously prohibited, and resulted in marriage (Ex. 22:16,17; Deut. 22:29).
 - c. The sexual boundaries of Lev. 18, then, are marital boundaries. The basic principle is: don't marry and have sex with family members (Lev. 18:6).
 - 1) Don't marry and have sex with your mother (Lev. 18:7).

- 2) Don't marry and have sex with your step-mother (Lev. 18:8).
- 3) Don't marry and have sex with your sister, step-sister, or ½ sister (Lev. 18:9,11).
- 4) Don't marry and have sex with your granddaughter (Lev. 18:10).
- 5) Don't marry and have sex with your aunt (Lev. 18:12,13,14).
- 6) Don't marry and have sex with your daughter-in-law or sister-in-law (Lev. 18:15,16).
- 7) Don't have polygamous marriage and have sex with mothers & their daughters or granddaughters (Lev. 18:17).
- 8) Don't have polygamous marriage and have sex with sisters (Lev. 18:18).
- 9) Don't have sex with your wife during her menstrual impurity (Lev. 18:19).
- 10) Don't ever have sex with your neighbor's wife, a reminder of the 7th Commandment (Lev. 18:20; Ex. 20:14).
- d. Child-sacrifice to Molech was the pagan method for discarding the consequences and continuing in sexual debauchery (Lev. 18:21; 20:2-5; Deut. 12:31; 18:10; 2nd Kgs. 3:27).
5. The follow up to the boundaries for marital sexual relations is a section on other gross sexual activities.
 - a. Homosexual activity is an abomination (Lev. 18:22). תוֹעֵבָה tow'ēbāh #8441: disgusting thing, abomination (Used 117x in the OT). Additional Bible passages condemn homosexual activity (Gen. 19, Lev. 20:13; Jdg. 19:22; Rom. 1:26,27; 1st Cor. 6:9).
 - b. Bestiality is a perversion (Lev. 18:23). תֵּבֵל tebel #8397: confusion, perversion (Used 2x2vv.). Additional Bible passages condemn bestiality (Ex. 22:19; Lev. 20:15,16; Deut. 27:21).
6. Beyond the personal defilements, homosexuality and bestiality generate national and territorial defilements (Lev. 18:24-30). Such national and territorial defilements over time result in land vomiting (vv.25,28 cf. Lev. 20:22).

Leviticus Chapter Nineteen

1. Chapter Nineteen is a broad chapter, taking the issue of holiness, and applying it to a variety of circumstances in the Old Testament believer's redeemed Way of Life.
2. Holiness begins at home, from the youngest of ages.
 - a. Therefore, the Lord preaches a sermon on three out of the ten commandments: #5, #4, & #2 (Lev. 19:1-4).
 - b. The phrase, "I am the Lord" or "I am the Lord your God" occurs repeatedly throughout the passage, as the basis for why these believers were expected to obey (Lev. 19:3,4,10,12,14,16,18,25,28,30,31,32,34,36,37).
 - c. One of the best times for family worship, and for the instruction of children, is during the feasting of the peace offerings (Lev. 19:5-8).
3. The Lord established a variety of commandments with respect to a well-functioning society (Lev. 19:9-16).
 - a. The Lord established a principle for the needy and the stranger to work for their food (vv.9,10).
 - b. The Lord established business principles for integrity in the community (vv.11,12).
 - c. The Lord established business principles for the fair payment of employees and contractors (v.13).
 - d. The Lord established regulations for the protection of those with disabilities (v.14).
 - e. The Lord established judicial principles for equal treatment in the courts (vv.15,16).
4. The Lord taught that the external commandments are dependent upon the internal heart attitude (Lev. 19:17,18).
5. The Lord then instructed them in the importance of maintaining a separation in what God has created separately (Lev. 19:19).
6. A somewhat awkward afterthought to the admonishments of internal heart attitude and inappropriate mixing of kinds details a hypothetical adultery loophole (Lev. 19:20-22).
7. The Lord instructed Israel in planting their new orchards, and the patience required in providing appropriate offerings to the Lord (Lev. 19:23-25).
8. The Lord warned Israel about the witchcraft and sorcery which they would encounter in the land of Canaan (Lev. 19:26-31).
9. The Lord admonished Israel to be respectful of the elderly (Lev. 19:32).
10. The Lord admonished Israel to be hospitable towards the strangers among them (Lev. 19:33-37).

Day 056 – February 25

Avoiding Sin—Rules for Priests

Lev. 20-22

Leviticus Chapter Twenty

- Chapter twenty focuses on some of the most evil practices that the Lord has already prohibited. In this chapter, however, specific penalties are proscribed.
 - Capital punishment is indicated as the human judicial function (i.e. v.2).
 - Cutting off from among his people is indicated as the Divine judicial function (i.e. v.3).
 - These two concepts should be viewed as two sides of the same coin: the sin unto death from God's perspective, and the death penalty from man's perspective.
- Active participation in Molech worship (child sacrifice), and passive toleration of Molech worship, are totally condemned, and designated as capital offences (Lev. 20:2-5).
- All occult practices are punishable by death (Lev. 20:6-8,27).
- Cursing of parents is punishable by death (Lev. 20:9).
- The sexual violations of chapter eighteen are punishable by death (Lev. 20:10-21).
- The passage concludes with the admonition that Israel was not to imitate the Canaanite practices when they take the Canaanite land (Lev. 20:22-26).

Leviticus Chapter Twenty-One

- The Lord gives particular instructions to the priesthood, which is held to an even higher standard of holiness (Lev. 21:1-22:16).
- Priests could not defile themselves to bury any dead person, except for immediate family members (Lev. 21:1-6). The High Priest could not defile himself, even for immediate family members (Lev. 21:10-12).
- Priests could not marry a non-virgin single woman, or a divorced woman (Lev. 21:7,8).
 - The single woman who was not a virgin was regarded as a harlot (Lev. 21:7,14).
 - The widow was apparently acceptable to a priest, but not the High Priest—his wife must be a virgin (Lev. 21:13-15).
 - The priest's family must likewise maintain personal holiness. If a priest's daughter had pre-marital sex (harlotry), the daughter was to be burned (Lev. 21:9; Gen. 38:24).
- The priesthood had precise physical qualifications and disqualifications (Lev. 21:16-24). Such physical requirements are not found anywhere in the Church Age priesthood in Christ (Heb. 7:16).

Leviticus Chapter Twenty-Two

- Chapter 22 continues the instructions for the priesthood to follow.
- The first section centers on the holy gifts (food) that were designated for the priests, and the importance that they not eat them in an unclean condition (Lev. 22:1-16; cp. 1st Sam. 21:4; 1st Cor. 11:27-32).
- The next section centers on the offerings, and the importance that they be without defect (Lev. 22:17-25).
- The last section addresses additional requirements about the minimum age for an animal to be sacrificed, and the prohibition against sacrificing an animal and its mother on the same day (Lev. 22:26-28).

Day 057 – February 26

Special Days and Years

Lev. 23:1-25:23

Leviticus Chapter Twenty-Three

- In chapter 23, the Lord established His appointed times for holy convocations (Lev. 23:1&2). Three of these holy feasts had previously been indicated as mandatory pilgrimages to the Lord (Ex. 23:14-17).
- The weekly sabbath day (Lev. 23:3).
 - This was taught when manna was provided (Ex. 16:22-30).
 - This was Commandment #4 in the Decalogue (Ex. 20:8-11).
 - This was restated when the tablets were being engraved (Ex. 31:13-17).

3. The Passover and the Feast of Unleavened Bread (Lev. 23:4-8).
 - a. This feast was established on the night Israel was redeemed out of Egypt (Ex. 12:14-20,24-27,42-49).
 - b. This was a required pilgrimage feast (Ex. 23:15).
 - c. The shadow of this feast was given substance (cf. Col. 2:17) when Christ, our Passover lamb, was sacrificed (1st Cor. 5:7).
4. The Feast of First Fruits (Lev. 23:9-14).
 - a. This was the principle that the Lord received His portion first, and He received the choicest portion (Ex. 23:19).
 - b. The shadow of this feast was given substance when Christ led forth a sample resurrection to present to God the Father (Matt. 27:52,53; 1st Cor. 15:20-23).
5. The Feast of Pentecost (Lev. 23:15-22).
 - a. This Feast was also called the Feast of the Harvest (first fruits of your labors) (Ex. 23:16), and the Feast of Weeks (first fruits of the wheat harvest) (Ex. 34:22; Num. 28:26; Deut. 16:10).
 - b. This was the second required pilgrimage feast (Ex. 23:16; Deut. 16:16).
 - c. The shadow of this feast was given substance when the Church was formed on the first Pentecost after the crucifixion (Acts 2:1).
 - 1) Shadows are not clearly understood until substance is embodied.
 - 2) Shadow typology does not violate the mystery doctrine of the Church.
 - 3) The substance of this shadow occurs contemporaneously with the revelation of the mystery doctrine of the Church.
6. The Feast of Trumpets (Lev. 23:23-25).
 - a. This is the first reference to the Feast of Trumpets in Scripture, and instructions for the required sacrifices will come later (Num. 29:1-6).
 - b. The 7th month is marked by an extraordinary Sabbath day, proclaimed by the blowing of trumpets. This is particularly significant, and separate from the silver trumpets noted below.
 - c. Silver trumpets will mark the beginning of each month, and the sacrifices of the holy convocations (Num. 1:1-10).
 - d. This day is the modern “Rosh Hashanah” or New Year’s Day, and has been celebrated as such since the Babylonian Exile (and possibly earlier). It marks the beginning of the civil & fiscal year, but is the 7th month of the religious calendar.
 - e. The substance of this shadow will be discussed below, together with the Day of Atonement, and the Feast of Booths.
7. The Day of Atonement (Lev. 23:26-32).
 - a. The extensive ritual of this day, the 10th of Tishri, has already been described (Lev. 16).
 - b. Instructions are given here, to show where this day fits within the festal calendar, and to issue another solemn warning concerning the Sabbath principle of this day.
 - c. The substance of this shadow will be discussed below, together with the Feast of Trumpets and the Feast of Booths.
8. The Feast of Tabernacles (Booths) (Lev. 23:33-44).
 - a. This feast had previously been revealed as the Feast of the Ingathering, and was the third and final required pilgrimage feast (Ex. 23:16; Deut. 16:16).
 - b. This final ingathering of crops in the fall was called “the end of the (agricultural) year” (Ex. 23:16).
 - c. Whereas Passover commemorated the deliverance from Egypt, Booths commemorated the wilderness wanderings, and the preparation for the promised land (Lev. 23:40-43).
 - d. The substance of this shadow will be discussed below, together with the Feast of Trumpets and the Day of Atonement.
9. The shadow-substance typology of the 7th Month feasts.
 - a. The 1st Month (Nisan) feasts (Passover, First-Fruits, and Pentecost) were all given substance through events related to the First Advent of Jesus Christ (crucifixion, resurrection, establishment of the church).
 - b. The 7th Month (Tishri) feasts (Trumpets, Day of Atonement, and Booths) will all be given substance through events related to the Second Advent of Jesus Christ.
 - 1) The Feast of Trumpets will be given substance by the rapture of the Church (1st Cor. 15:52; 1st Thess. 4:16).

- 2) Day of Atonement will be given substance by the national restoration of Israel and the establishment of the New Covenant (Rom. 11:26,27; Isa. 59:20,21; Jer. 31:33,34; Ezek. 20:33-44).
- 3) The Feast of Booths will be given substance in the Millennial Kingdom dominion of the Lord Jesus Christ over the gentile kingdoms of the earth (Zech. 14:16-19). This is why He wouldn't go to Jerusalem with great fanfare, as His brothers urged Him to do (John 7:2-8).

Leviticus Chapter Twenty-Four

1. The Lord follows His explanations of great and important days with the reminder that each and every day has individual responsibilities (Lev. 24:1-9).
 - a. The priests were responsible for the daily trimming of the lamp (vv.1-4).
 - b. The priests were responsible for the weekly provision of bread (vv.5-9).
2. At this time, Moses' study was interrupted with report of a blasphemer in the camp (Lev. 24:10-23).
 - a. Shelomith: peaceful, a single mother in the tribe of Dan has an uncontrollable son (Lev. 24:10,11).
 - b. The son blasphemed the Lord and cursed His holy name. Hashem (the Name) is another euphemism along with Adonai for pious Jews refusing to utter the name of YHWH.
 - c. The Jews placed him under guard until Moses could rule on the matter (Lev. 24:12).
 - d. The Lord sentenced the man to death (Lev. 24:13,14), and Israel executed the sentence (Lev. 24:23).
 - e. The incident becomes an opportunity for Bible class (Lev. 24:15-22).

Leviticus Chapter Twenty-Five

1. The Lord resumes His instruction regarding special days to describe special years (Lev. 25:1-55).
2. The Sabbath Year (Lev. 25:1-7).
 - a. The land was to be worked for six years, but the seventh year was to give the land a Sabbath (Lev. 25:3,4; Ex. 23:10,11).
 - b. Any food grown on its own was free for anyone to partake of (Lev. 25:5-7).
 - c. In this year, all debts were cancelled (Deut. 15:1-11), and all Hebrew slaves were freed (Ex. 21:2-6; Deut. 15:12-18).
 - d. This year was a special time for special instruction (Deut. 31:10-13).
3. The Year of Jubilee (Lev. 25:8-22).
 - a. Every 50 years was a year of Jubilee, making for two consecutive Sabbath years (year #49 & year #50) (Lev. 25:11,12).
 - b. Jubilee. יובל ^{#3104}: ram, ram's horn, trumpet, jubilee year.
 - c. This year was a year of liberty (Lev. 25:10). דְּרוֹר ^{#1865}: freedom, liberty. All Hebrew slaves were to be set free in the year of Jubilee.
 - 1) In the next generation, there will be a question by the daughters of Zelophehad, in how to apply this principle (Num. 27:1-11; 36:1-12).
 - 2) There is only one recorded incident of this actually happening in Israel (Jer. 34:8).
 - 3) Shortly after this happened, the Jews changed their mind, and took back their slaves (Jer. 34:11).
 - 4) Jeremiah's consequent message (Jer. 34:15-17).
 - 5) Isaiah uses דְּרוֹר ^{#1865} one time (Isa. 61:1), in a beautiful prophesy fulfilled by Christ (John 8:32).
 - d. The year of Jubilee marked a return to God the Father's designated inheritance for each tribe and each family (Lev. 25:10b,13-17).
 - e. God the Father graciously provided for them ahead of time, in anticipation of three years provision (Lev. 25:18-22).

(Chapter Twenty-Five continues tomorrow)

Day 058 – February 27

Blessings and Punishments

Lev. 25:24-26:46

Leviticus Chapter Twenty-Five

(Outline continues from yesterday)

4. The Law of Redemption

- a. Property may be redeemed (Lev. 25:23-34), and people may be redeemed (Lev. 25:35-55).
- b. God promised to give the land of Canaan to Abraham, and to his descendants (Gen. 13:14,15), but the division of the land under Joshua was not the fulfillment of that covenant promise (Lev. 25:23a).
- c. Israel was to consider themselves as aliens and sojourners, even as Abraham, Isaac, & Jacob did (Lev. 25:23b; Heb. 11:13-16).
- d. If a Hebrew was forced to sell part of his inheritance, then it was the will of God for that land to be redeemed by a kinsman, or by himself (Lev. 25:25-27).
- e. If redemption was not possible through human methods, redemption would be provided by God in the year of Jubilee (Lev. 25:28).
- f. Walled cities did not enjoy the redemption rights of unwalled villages and open fields (Lev. 25:29-31).
- g. The Levitical cities, however, did have redemption rights (Lev. 25:32-34).
- h. God reminded Israel that no interest was to be charged to any fellow Hebrew that needed a loan (Lev. 25:35-38; Ex. 22:25-27; Deut. 23:19,20).
- i. People, like the land, were to be redeemed, if a kinsman was able to do so. When human ability cannot provide the redemption, God Himself provides for the redemption in the year of Jubilee (Lev. 25:39-55).
- j. The Book of Ruth is entirely centered on this beautiful doctrine.

Leviticus Chapter Twenty-Six

1. Chapter 19 dealt with daily personal life, and began with three Commandments (Lev. 19:3,4). Chapter 26 deals with daily national life, and begins with two Commandments (Lev. 26:1,2).
2. The rule of thumb for blessings in daily national life: Commandments #2 & #4. Keep clear of idolatry, and keep the Sabbath devotion to the Lord.
3. Israel was chosen as God's holy nation in the midst of all gentile nations.
 - a. Lev. 26 presents principles for national blessing and national cursing.
 - b. The promises to Israel apply only to Israel, in accordance with their covenant relationship to the Lord.
 - c. The principles, though, can be applied by any gentile nation for Divine national blessing, or Divine national cursing.
4. Divine national blessings are contingent upon national obedience to the revealed Word of God (Lev. 26:3-13).
 - a. For the covenant theocratic nation of Israel there are statutes and commandments to be carried out (v.3).
 - b. For gentile nations functioning under analogous principles there are no statutes or commandments but three specific Divine expectations:
 - 1) Seeking Him, living in accountability to Him (Acts 17:26-31).
 - 2) Keeping land allotment undefiled by minimizing innocent bloodshed and fornication (Lev. 18:24-30; Num. 35:33,34; Ps. 106:38).
 - 3) Blessing Jewish people (Gen. 12:3).
5. Divine national discipline for the covenant theocratic nation of Israel is administered through increasingly intensive cycles of national declination (Lev. 26:14-33).
 - a. Declination #1: Dread, disease, deficits, defeat (Lev. 26:16,17).
 - 1) Opportunity for repentance (Lev. 26:18a).
 - 2) 7 fold repetition of Declination #1 (Lev. 26:18b).
 - b. Declination #2: Drought & depression (Lev. 26:19,20).
 - 1) Opportunity for repentance (Lev. 26:21a).
 - 2) 7 fold repetition of Declination #2 (Lev. 26:21b).
 - c. Declination #3: Delinquency (juvenile, crime waves & gang activity) (Lev. 26:22).
 - 1) Opportunity for repentance (Lev. 26:23).
 - 2) 7 fold repetition of Declination #3 (Lev. 26:24).
 - d. Declination #4: Defeat (on domestic soil), disease (epidemics), destitution (Lev. 26:25,26).
 - 1) Opportunity for repentance (Lev. 26:27).

- 2) 7 fold repetition of Declination #4 (Lev. 26:28).
- e. Declination #5: Destruction & dispersion (Lev. 26:29-33).
- 6. Israel enjoys an unconditional covenant relationship with the Lord, and has a promise of national restoration following national destruction & dispersion (Lev. 26:34-46).
- 7. No gentile nation enjoys such an unconditional covenant relationship with the Lord, and no gentile nation has a promise of national restoration following national destruction & dispersion. Even so, God is merciful and does grant a time for repentance as He measures the completion of a gentile nation's iniquity (Gen. 15:16).

Day 059 – February 28

The First Census

Lev. 27; Num. 1

Leviticus Chapter Twenty-Seven

1. The Book of Leviticus concludes with a passage concerning vows and service over and above all the legal requirements of chapters 1-26.
2. A difficult vow.
 - a. נָדַר nādar #5087: to vow, make a vow; נֶדֶר nēder #5088: vow, votive offering (Gen. 28:20; 31:13; Lev. 7:16; 22:18,21,23; 23:38; 27:2; Num. 6:2,5; Deut. 23:21-23).
 - b. Difficult. פָּלֵא pālā' #6381: beyond one's power, difficult (Lev. 27:2; Num. 6:2). When used of God, it refers to an activity that is marvelous, or wonderful. Such God-things are of course beyond human ability, and are thus difficult, or practically impossible.
3. Believers may become overwhelmingly appreciative for the Lord's service, and may desire to sacrifice and serve Him with a greater capacity that typically observed (Lk. 7:40-50).
4. Such vows are not to be taken lightly, and the believer is better off not making any such vows at all (Deut. 23:21-23).
5. Such vows for the Lord's service may be of people (Lev. 27:3-8), animals (Lev. 27:9-13), houses (Lev. 27:14,15), or fields (Lev. 27:16-25).
6. Certain people & things could not be devoted to the Lord's service (Lev. 27:26-29).
 - a. Items under the ban, or condemned men to be cut off (Lev. 27:28b,29).
 - b. Items that belong to the Lord in the first place (Lev. 27:28a).
7. The tithe is something that belongs to the Lord in the first place (Lev. 27:30-33).
 - a. 1/10th of the increase was given to the Lord.
 - b. An agricultural economy includes crops (Lev. 27:30), and livestock (Lev. 27:32).
 - c. Abraham (Gen. 14:20) and Jacob (Gen. 28:22) understood the principle of the tithe, but the Mosaic Law requirements will be developed later (Num. 18:21-32; Deut. 12:6-19; 14:22-29).

Numbers Chapter One

1. The Lord commanded Moses to enroll the muster of the nation of Israel, structuring the nation's fighting capacity.
 - a. The muster was taken by (tribes, clans) families, and households (Num. 1:2).
 - b. The muster specifically enumerated the fighting men from 20 years of age and upward (Num. 1:3).
2. Moses and Aaron were to conduct this muster with a committee of 12 Tribal leaders (Num. 1:4-19). These men were listed in Day 048 when they brought offerings as per Num. 7.
3. The muster figures are widely divergent based upon the usages of 'eleph and mē'owth. Biblical considerations must focus on the text itself and not on speculation.
 - a. The number of firstborn males (Num. 3:43). The ratio of adult males to first-born males, roughly 27 to 1. In other words an average family consisted of 27 sons, and presumably an equal number of daughters. The average mother must then have had more than 50 children!
 - b. Other texts acknowledge too few Israelites to occupy the land all at once (Ex. 23:29,30; Dt. 7:1,6,7,22).
 - c. Other texts showing much smaller fighting forces (Josh. 7:5; Jdg. 18:16 cf. Num. 1:38,39).
 - d. No concerns for God's capacity to feed millions of people or any other such logistical concerns.

- e. Curious mathematical observations. The “hundreds” figures are all in the 200, 300, 400, 500, 600, 700 ranges and never in the 000, 100, 800, or 900 ranges. Perhaps the “hundreds” aren’t numbers either but rather “battle units” or “companies” referred to as “hundreds” (a descriptive rather than strictly numeric term).
- f. Taking ‘eleph and mē’āh numerically results in humongous numbers. Taking them descriptively (chiefs/battle units) results in a more reasonable understanding of Israel’s wartime Table of Organization.*
4. The reconstructed TO&E {and unrevised traditional numbers} (Num. 1:20-46).
Each ‘eleph (chief) is a captain of a thousand or hundred (Num. 31:48) (or even fifty or ten Dt. 1:15) depending on how the tribes structured their mē’owth (companies). There are 2-3 chiefs for every company, with companies likely grouped into battalions.
- Reuben (v.21) 45 ‘eluphiym (chiefs) & 15 mē’owth (battle units) i.e. 2 battalions with 8+7 companies {46,500}
 - Simeon (v.23) 57 ‘eluphiym (chiefs) & 23 mē’owth (battle units) i.e. 3 battalions with 8+8+7 companies {59,300}
 - Gad (v.25) 44 ‘eluphiym (chiefs) & 16.5 mē’owth (battle units) i.e. 2 battalions with 8+8.5 companies {45,650}
 - Judah (v.27) 72 ‘eluphiym (chiefs) & 26 mē’owth (battle units) i.e. 3 battalions with 9+9+8 companies {74,600}
 - Issachar (v.29) 52 ‘eluphiym (chiefs) & 24 mē’owth (battle units) i.e. 3 battalions with 8+8+8 companies {54,400}
 - Zebulun (v.31) 55 ‘eluphiym (chiefs) & 24 mē’owth (battle units) i.e. 3 battalions with 8+8+8 companies {57,400}
 - Joseph
 - Ephraim (v.33) 39 ‘eluphiym (chiefs) & 15 mē’owth (battle units) i.e. 2 battalions with 8+7 companies {40,500}
 - Manasseh (v.35) 31 ‘eluphiym (chiefs) & 12 mē’owth (battle units) i.e. 2 battalions with 6+6 companies {32,200}
 - Benjamin (v.37) 34 ‘eluphiym (chiefs) & 14 mē’owth (battle units) i.e. 2 battalions with 7+7 companies {35,400}
 - Dan (v.39) 60 ‘eluphiym (chiefs) & 27 mē’owth (battle units) i.e. 3 battalions with 9+9+9 companies {62,700}
 - Asher (v.41) 40 ‘eluphiym (chiefs) & 15 mē’owth (battle units) i.e. 2 battalions with 8+7 companies {41,500}
 - Naphtali (v.43) 51 ‘eluphiym (chiefs) & 24 mē’owth (battle units) i.e. 3 battalions with 8+8+8 companies {53,400}
5. The reconstructed Table of Organization {and unrevised traditional numbers}.
- Totals: 580 ‘eluphiym (chiefs) & 235.5 mē’owth (battle units) i.e. 30 battalions w/ $(\frac{6}{7})/8(\frac{9}{8})$ companies {603,550}
 - Tribal Ranges: 31-72 **⌘** (chiefs) & 12-27 **⌘** (battle units) i.e. 1-3 battalions w/ $(\frac{6}{7})/8(\frac{9}{8})$ companies {32,200-74,600}
 - Largest: Judah 72/26 **⌘/⌘** {74,600}, Joseph* 70/27 **⌘/⌘** {72,700}, Dan 60/27 **⌘/⌘** {62,700}.
 - Smallest: Asher 40/15 **⌘/⌘** {41,500}, Ephraim 39/15 **⌘/⌘** {40,500}, Benjamin 34/14 **⌘/⌘** {35,400}, Manasseh 31/12 **⌘/⌘** {32,200}.
6. The Levites were exempted from the muster, as they were set apart for the ministry of the tabernacle (Num. 1:47-54).

Day 060 – March 1

Camp Organization and the Consecration of the Levites

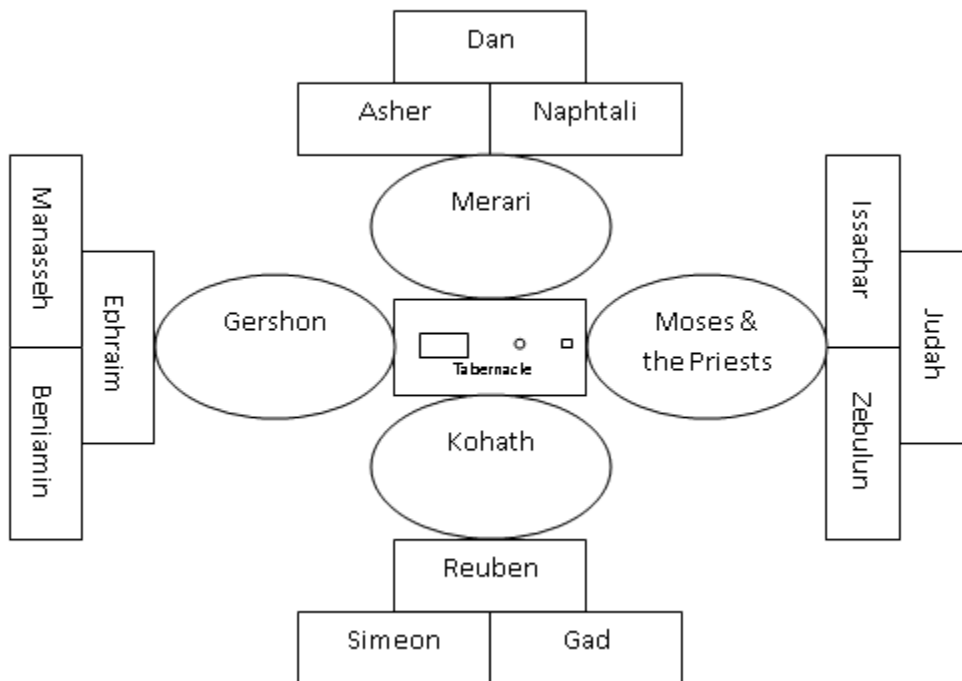
Num. 2-3

Numbers Chapter Two

- Chapter two takes the tribes of Israel, and establishes their camp position in relation to the tabernacle (Num. 2:1,2).
- These tribes are positioned on the four sides of the tabernacle (Num. 2:2-31).
- These tribes are also positioned in the order of march, when the camp set forth (Num. 2:9,16,24,31; 10:11-28).
- The east side of the tabernacle was the camp of Judah, supported by the camps of Issachar & Zebulun (Num. 2:3-9). Judah Brigade marched first with 179 officers, 74 companies, 9 battalions.
- The south side of the tabernacle was the camp of Reuben, supported by the camps of Simeon & Gad (Num. 2:10-16). Reuben Brigade marched second with 146 officers, 54.5 companies, 7 battalions.
- The tabernacle and Levites set out “in the midst of the camps” (Num. 2:17). This will be elaborated on later (Num. 10). Levi Battalion marched in the midst of the Brigades.

* Adapted from Clark, R.E.D. “The Large Numbers of the Old Testament.” *Journal of the Transactions of The Victoria Institute* 87 (1955). Wenham, J. W. “Large Numbers in the Old Testament.” *Tyndale Bulletin* 18 (1967). Kennedy, Titus. *The Population of the Israelites in the Exodus and Wandering* (unpublished paper, forthcoming book) (2016).

7. The west side of the tabernacle was the camp of Ephraim, supported by the camps of Manasseh & Benjamin (Num. 2:18-24). Ephraim Brigade marched third with 104 officers, 41 companies, 6 battalions.
8. The north side of the tabernacle was the camp of Dan, supported by Asher & Naphtali (Num. 2:25-31). Dan Brigade marched last with 151 officers, 66 companies, 8 battalions.



Numbers Chapter Three

1. Chapter three highlights the tribe of Levi, and the organization of the Levitical clans.
2. The Aaronic priesthood will be comprised of two (instead of four) divisions: Eleazar & Ithamar (Num. 3:4).
3. The tribe of Levi is set apart for the support services to the Aaronic priesthood (Num. 3:5-10).
4. The tribe of Levi is also taken by the Lord in lieu of the firstborn that were to be dedicated to His service (Num. 3:11-14,40-51; Ex. 13:2,12,13,15; 22:29; Lev 27:26).
5. The tribe of Levi is divided into the clans of Gershon, Kohath, and Merari (Num. 3:15-17).
 - a. The clan of Gershon was divided into the 2 families of Libni and Shimei (Num. 3:18).
 - 1) Their number, from a month old and upward, was 7,500 (Num. 3:22).
 - 2) The families of Libni and Shimei camped to the west of the tabernacle (Num. 3:23).
 - 3) Their duties included the tent, its covering, the screens, hangings, and cords (Num. 3:25,26).
 - b. The clan of Kohath was divided into the 4 families of Amram, Izhar, Hebron, and Uzziel (Num. 3:19).
 - 1) Their number was 8,600 (Num. 3:28).
 - 2) They camped on the south side of the tabernacle (Num. 3:29).
 - 3) Their duties included the ark, the table of showbread, the lampstand, the altars, and utensils (Num. 3:31).
 - c. The clan of Merari was divided into the 2 families of Mahli and Mushi (Num. 3:20).
 - 1) Their number was 6,200 (Num. 3:34).
 - 2) They camped on the north side of the tabernacle (Num. 3:35).
 - 3) Their duties included the frames of the tabernacle, its bars, pillars, sockets, pegs and cords (Num. 3:36,37).
 - d. The east side of the tabernacle was reserved for Moses, Aaron, and Aaron's sons (Num. 3:38).
6. The enumeration of Levi was extraordinarily small (compared to the humongous traditional numbers).
 - a. The other tribes were enumerated from 20 years of age and upward, and averaged 54,900, with Benjamin the smallest tribe at 35,400, and Manasseh the half-tribe at 32,200.
 - b. Levi was enumerated from 1 month of age and upward, and still only reached 22,000.
 - c. Such observations support the reconstruction of the military Table of Order as presented on Day 059.

7. The redemption of the 22,273 firstborn of Israel (Num. 3:43) either indicates a much smaller population than the humongous traditional number or some have speculated that it represents the firstborn children born since the Exodus.

Day 061 – March 2

Clan Duties and Maintaining Purity Num. 4-5

Numbers Chapter Four

1. Specific instructions for the Kohathite services are spelled out (Num. 4:1-20).
 - a. A service enrollment was conducted, from age 30 to 50, for spiritual service to the Lord (Num. 4:3).
 - b. Out of the 8,600 Kohathites from 1 month of age and up (Num. 3:28), 2,750 were of an age for Levitical service (Num. 4:36).
 - c. Elaborate procedures were in place for the Kohathites in carrying the holy objects without endangering their lives in the process (Num. 4:5-20).
 - d. Eleazar was specifically tasked with overseeing the Kohathite endeavors (Num. 4:16).
2. Specific instructions for the Gershonite services are spelled out (Num. 4:21-28).
 - a. Out of the 7,500 Gershonites from 1 month of age and up (Num. 3:22), 2,630 were of an age for Levitical service (Num. 4:40).
 - b. Ithamar was specifically tasked with overseeing the Gershonite endeavors (Num. 4:28).
3. Specific instructions for the Merarite services are spelled out (Num. 4:29-33).
 - a. Out of the 6,200 Merarites from 1 month of age and up (Num. 3:34), 3,200 were of an age for Levitical service (Num. 4:44).
 - b. Ithamar was specifically tasked with overseeing the Merarite endeavors (Num. 4:33).

Numbers Chapter Five

1. As Israel was preparing to set out from Sinai, they were required to enforce the separation between clean and unclean (Num. 5:1-4).
2. Israel was instructed in how to restore fellowship between men—the process of human restitution and human reconciliation (Num. 5:5-10).
3. Israel was instructed in the Law of Jealousy (Num. 5:11-31).
 - a. This ritual was a highly specialized mechanism for investigating a potential case of adultery.
 - b. The initiation of this ritual was a response to a spirit of jealousy coming upon a husband. רֹחַ קִנְיָאָה ruach-qin'ah.
 - 1) In the case of an innocent wife, the spirit of jealousy is obviously a deceiving spirit (1st Kgs. 22:22,23).
 - 2) In the case of a guilty wife, the spirit of jealousy is used by the Lord to bring the hidden shameful things to light (Ecc. 12:14; 1st Cor. 4:5).
 - c. The nature of the ritual was of God revealing His will through the mediation of His priesthood on behalf of man—not a pagan trial by ordeal.

Day 062 – March 3

Nazirite Vows Num. 6; 10

Numbers Chapter Six

1. Specific instructions for the Nazirite vow are spelled out (Num. 6:1-21).
 - a. This is a follow up to the previous teaching on “difficult vows” (Lev. 27).
 - b. The vow of a Nazirite. נָזִיר nāziyr ^{#5139}: consecrated one, devoted one.
 - c. To dedicate Himself to the Lord. נָזַר nāzar ^{#5144}: to dedicate, consecrate, separate.
2. Under normal circumstances, the Nazirite vow was for a finite period of time (Num. 6:4,5,6,8,13).
 - a. If the Nazirite was defiled during his time of separation, he was to go through the cleansing procedure, and restart his period of separation (Num. 6:9-12).

- b. Samson was a lifelong Nazirite from birth (Jdg. 13:2-5), as was John the Baptist (Lk. 1:15; 7:33).
 - c. The Lord Jesus Christ was a Nazarene (from the village of Nazareth) (Matt. 2:23), and not a Nazirite.
3. The Nazirite's dedication to the Lord entailed a voluntary abstention from otherwise normal human activity (Num. 6:3-7).
 - a. Abstinance from alcohol (Num. 6:3,4).
 - b. Abstinance from all hair cutting, beard trimming, etc. (Num. 6:5).
 - c. Total separation from all dead things (Num. 6:6,7).
 4. Upon completion of the Nazirite vow time period, special offerings are brought to the Lord (Num. 6:13-21).
 5. The Lord provided a ritual benediction for the Aaronic priesthood to bless the people with (Num. 6:22-27).
 - a. The Lord bless you and keep you.
 - b. The Lord make His face shine on you, and be gracious to you.
 - c. The Lord lift up His countenance on you, and give you peace.
 - d. No such formula for benediction is to be found in the New Testament for Church Age believers.

Numbers Chapter Ten

1. The Lord instructed Israel to manufacture two silver trumpets (Num. 10:1-10).
 - a. A single trumpet blast was a summons for the tribal elders to assemble (vv.4,7).
 - b. A double trumpet blast was an alarm for war, and order to break camp (v.3).
 - c. Successive blasts of the alarm signaled the individual stages of march (vv.5,6).
 - d. The trumpet blast was a responsibility of Aaron and his sons (v.8).
 - e. The trumpet blast was a call for the Lord of Hosts to fight on their behalf (v.9).
 - f. Single trumpet blasts were also mandated for:
 - 1) the appointed feasts (Lev. 23), including the new moon feasts.
 - 2) in conjunction with the burnt offerings and peace offerings of those feasts (Num. 10:9).
 - 3) The 7th month had an extraordinary degree of trumpet blasting—the Feast of Trumpets (Lev. 23:23-25).
2. After all the time of preparation, the nation of Israel set out from Sinai.
 - a. Their redemption out of Egypt was accomplished in great haste, with almost no preparation whatsoever—allowing God to do all the work.
 - b. The departure from Sinai was accomplished in great deliberateness, with extensive preparation—working as God's fellow workers.
3. Israel set forth on the 20th day of the 2nd month of the 2nd year of the Exodus (Num. 10:11ff.).
 - a. The cloud was lifted up (Num. 10:11).
 - 1) The Lord my Banner, נִסִּי יְהוָה נִסִּי YHWH Nissiy (Ex. 17:15), sets forth.
 - 2) The command is to “follow the colors.”
 - b. Judah Brigade (The East Martial Brigade) spearheaded the march (Num. 10:14-16).
 - 1) Judah had one command battalion and two support battalions.
 - 2) Three Issachar battalions & three Zebulun battalions were in support.
 - c. Gershon Company and Merari Company went forth (Num. 10:17).
 - d. Reuben Brigade (The South Martial Brigade) went forth (Num. 10:18-20).
 - 1) Reuben had one command battalion and one support battalion.
 - 2) Three Simeon battalions & two Gad battalions were in support.
 - e. Kohath Company went forth, bearing the holy objects (Num. 10:21).
 - f. Ephraim Brigade (The West Martial Brigade) went forth (Num. 10:22-24).
 - 1) Ephraim had one command battalion and one support battalion.
 - 2) Two Manasseh battalions & two Benjamin battalions were in support.
 - g. Dan Brigade (The North Martial Brigade) brought up the rear (Num. 10:25-27).

- 1) Dan had one command battalion and two support battalions.
- 2) Two Asher battalions & three Naphtali battalions were in support.
4. Moses invited his brother-in-law Hobab to accompany Israel, and to serve as a recon-platoon for their march (Num. 10:29-32; Jdg. 4:11).
5. Israel set forth on a three day march, following the Lord from Sinai (Num. 10:33-36).

Day 063 – March 4

Complaints—Scouting Canaan

Num. 11-13

Numbers Chapter Eleven

1. Between Sinai and Kadesh, Moses had to deal with three rebellions (Num. 11:1-12:16).
 - a. General complaint over the adversity of traveling through the wilderness (Num. 11:1-3).
 - b. Specific complaint over the manna diet (Num. 11:4-35).
 - c. Family complaint by Aaron and Miriam against Moses' marriage to a Cushite woman (Num. 12:1-16).
2. The general complaint of the people (Num. 11:1-3).
 - a. It was a complaint of adversity. רַע ^{#7451}: bad, evil, wickedness.
 - 1) God is good (Ex. 33:19; Num. 10:29,32).
 - 2) God's provision is good (Gen. 1:31; 2:9).
 - 3) Woe to those who call good evil and evil good (Isa. 5:20).
 - b. The Lord's judgment was immediate, and obvious, as it was with Nadab & Abihu (Num. 11:1a cf. Lev. 10:1-2).
3. The specific complaint of the manna diet (Num. 11:4-35).
 - a. This complaint was started by the rabble (Num. 11:4). רַב־צֶמֶר ^{#628}: rabble. By reduplication, from אָפַח ^{#622}: to gather, collect.
 - b. The mixed multitude that came up with Israel out of Egypt (Ex. 12:38) begins to be a thorn in the side of Israel.
 - c. They had greedy desires, and expressed their mental attitude sin through verbal sin, and an intention to commit overt sin (Num. 11:4).
 - d. This rebellion was launched through a dissatisfaction of the Lord's gracious provision (Num. 11:6).
 - e. Moses reminded his readers of how perfect the provision of manna actually was (Num. 11:7-9).
4. When the grumbling spread throughout the camp, Moses became angry in his prayers to the Lord (Num. 11:10-15).
5. The Lord patiently answered Moses' prayer, and provided him with some assistance (Num. 11:16-20).
 - a. Moses doubts the Lord's provision (Num. 11:21,22).
 - b. The Lord reminds Moses with Whom he is dealing (Num. 11:23).
6. 70 Elders are assembled, the leaders of the families within the 12 tribes of Israel (Num. 11:24,25).
 - a. They are given short-term prophetic ministry (Num. 11:25; 1st Sam. 10:6,10; 19:20-24).
 - b. Eldad and Medad are absent from the 70, at the tent of meeting, but receive the prophetic ministry anyway (Num. 11:26).
 - c. Joshua and the younger generation don't know how to handle it, but Moses rejoices over the longer manifestation of the Holy Spirit (Num. 11:27-30).
7. The Lord answered the desire of Israel with the imperfect, cursed provision (Num. 11:31-35).
 - a. He sent them more quail than they could gather. A circle, of perhaps 20 miles radius, 18" deep of quail was provided (Num. 11:31).
 - b. The people gathered ten homers as a minimum, and proceeded to gorge themselves (Num. 11:32).
 - 1) A homer was equal to 10 baths, or 10 ephahs.
 - 2) A homer equaled the normal load of grain for a donkey.
 - c. The Lord struck the gluttons with a plague (rotten meat) while it was still in their mouths (Num. 11:32-35; Ps. 78:26-31; Job 20:14).

8. The naming of the camps along the way is becoming quite predictable—Rebellion, Bitterness, Fire, Graves of the Greediness.

Numbers Chapter Twelve

1. Miriam and Aaron spoke out in rebellion against Moses (Num. 12:1).
 - a. They disapproved of his marriage to a Cushite woman (Num. 12:1; Gen. 10:6).
 - 1) A first wife before Zipporah? Josephus, Ant. II, x, 2.
 - 2) A second wife after the death of Zipporah?
 - 3) A second wife in addition to Zipporah? One of the mixed multitude, perhaps?
 - 4) The same woman as Zipporah?
 - b. They viewed their own standing before the Lord as equal to Moses' standing before the Lord (Num. 12:2).
 - c. Their view was incorrect, as their humility did not match the humility of Moses (Num. 12:3).
2. The Lord's call to Moses, Aaron, & Miriam was a sudden call, and an immediate summons to His presence in the tabernacle (Num. 12:4).
 - a. The Lord's rebuke to Aaron & Miriam was such that it revealed the intimacy to His face-to-face relationship with Moses (Num. 12:6-8).
 - b. The principle of lifting one's hand against the Lord's anointed is introduced here (Num. 12:8; 1st Sam. 24:6; 26:11).
3. The rebellion was by Miriam and Aaron (Num. 12:1), but the Lord's rebuke was against Aaron and Miriam (Num. 12:4,5).
4. The reproof was against Miriam (Num. 12:10), but the repentance was voiced by Aaron (Num. 12:11,12).
5. Moses interceded on Miriam's behalf, but the answer to the prayer came in the Lord's timing, according to the Lord's standard for judgment (Num. 12:13-16).
6. After a week's delay, the nation of Israel arrived at the wilderness of Paran (Num. 12:16), a location later known as Kadesh (Num. 13:26).

Numbers Chapter Thirteen

1. The Lord instructed Moses to dispatch 12 spies from the 12 tribes, and send them throughout the land of Canaan (Num. 13:1,2).
2. Moses dispatched the following "leaders." ראש ro'sh ^{#7218}: head, chief (Num. 1:4; 13:3).
 - a. The "heads" of Num. 1 are tribal heads.
 - b. These spying "heads" are heads of other divisions—either clan, family, or house.
 - c. Caleb the son of Jephunneh represented the tribe of Judah (Num. 13:6).
 - d. Hoshea (Joshua) the son of Nun represented the tribe of Ephraim (Num. 13:8,16).
 - 1) הוֹשֵׁעַ howshē^a ^{#1954}: salvation.
 - 2) יְהוֹשֻׁעַ יהוֹשֻׁעַ howshu^a ^{#3091}: YHWH is salvation.
3. Moses commissioned the 12 spies with the following responsibilities:
 - a. Assess the military strength of the inhabitants (Num. 13:18).
 - b. Evaluate the quality of the land, open field and cities for military operations (Num. 13:19).
 - c. Estimate the quality of the farmland, and obtain fruit samples (Num. 13:20).
4. The spies thoroughly investigated the land (Num. 13:21-24).
 - a. Their survey covered the land in its entirety (Num. 13:21), over a period of forty days (Num. 13:25).
 - b. The biggest impression any city made was the city of Hebron.
 - 1) Hebron, or Kiriath-Arba (Gen. 23:2; 35:27; Josh. 14:15), is one of the most ancient cities of the post-diluvian world.
 - 2) The oldest cities are the most fortified, as the most fortified cities endure the longest.
 - 3) Hebron was fortified, and inhabited by 3 Anakim giants (Num. 13:22,28,33).
 - (a) The Anakim are a division of those Nephilim (Num. 13:33) that were generated upon the earth after the flood (Gen. 6:4).

- (b) Like the Nephilim that were generated upon the earth before the flood, these giants are the offspring of fallen angels and human women (Gen. 6:1,2,4).
- c. The biggest impression any agricultural location made, was the Valley of Eshcol (Num. 13:23,24).
- 5. The spies return, and give a bad report (Num. 13:25-33).
 - a. The spies return to Kadesh: “holy” and fail to appreciate what the Holy God is providing for them (Num. 13:26).
 - b. The spies had good news and bad news (Num. 13:27-29).
 - 1) Good news: the land’s agricultural potential is amazing (Num. 13:27).
 - 2) Bad news: we will never enjoy the land’s bounty, because of the giants in the land (Num. 13:28,29).
 - c. Caleb speaks up with a positive message (Num. 13:30).
 - d. The faithless spies reject Caleb’s encouragement, and spread the negative volition human viewpoint among the people of Israel (Num. 13:31-33).

Day 064 – March 5

The People Rebel—Moses Intercedes Num. 14-15

Numbers Chapter Fourteen

1. The propaganda of the 10 faithless spies launches an organized rebellion on the part of Israel (Num. 14:1-4).
 - a. Human viewpoint sees no solution to the problem, and so it goes into an emotional reaction (Num. 14:1).
 - b. Human viewpoint wants to blame somebody, and find fault (Num. 14:2).
 - c. Human viewpoint assumes that God is out to get them (Num. 14:3).
 - d. Human viewpoint seeks leaders according to their own desires (Num. 14:4).
2. In the face of spiritual rebellion, Moses & Aaron gave their case to the Lord (Num. 14:5).
3. In the face of spiritual rebellion, Joshua & Caleb take a stand for God’s absolute standard of Righteousness (Num. 14:6-9).
 - a. Their stand was not accepted by the people, and they faced imminent physical death (Num. 14:10a).
 - b. The Lord will defend those believers who faithfully stand for His Righteousness (Num. 14:10b).
4. The Lord tests Moses for the second time with an opportunity to make a people and a name for himself (Num. 14:11-19).
 - a. The Lord promises to destroy Israel, and make a new nation from Moses (Num. 14:11,12 cf. Ex. 32:10).
 - b. Moses passes the test, as he did before (Ex. 32:11-14), and calls upon the Lord to be faithful to His unconditional covenant promises (Num. 14:13-19).
5. Since Moses confessed the sins of Israel (Num. 14:19), the Lord forgave them (Num. 14:20).
6. Although they are forgiven, the consequences of their rebellion will last throughout the remainder of their days (Num. 14:21-38).
 - a. The entire generation is banned from entrance into the promised land (Num. 14:28,29).
 - b. The children (which they used as an excuse for not going in) will be the ones who inherit the land (Num. 14:31).
 - c. Only Caleb & Joshua will be permitted to live long enough, and enter into the land of promise (Num. 14:30).
 - d. The 10 faithless spies died of a plague before the Lord (Num. 14:37; 1st Cor. 10:10).
7. After disobeying the Lord’s will to go into the land, Israel disobeys the Lord’s will to go away from the land (Num. 14:25,39-45).
 - a. The Lord instructed Israel to leave tomorrow for the wilderness of the Red Sea (Num. 14:25).
 - b. In the morning, Israel decided to go into the promised land after all (Num. 14:40).
 - c. Moses warned them that their actions were doomed to fail (Num. 14:41-43).
 - d. He was right (Num. 14:44,45).

Numbers Chapter Fifteen

1. The Lord begins His instruction for the subsequent generation—the Wilderness Generation (Num. 15:1,2,18).
2. The Lord presents Israel with “supplement offerings” to go with their other offerings (Num. 15:3-13).

- a. These grain and drink offerings are over and above the sacrificial instructions presented to their parents—the Exodus Generation.
- b. $\frac{1}{2}$ hin of wine = $\frac{1}{2}$ gallon.
3. The Lord also instructed Israel that the alien among them, who desired to worship with them, could do so, exactly as they did (Num. 15:14-16).
4. The Lord gives instructions to the new generation concerning:
 - a. First-fruits (Num. 15:17-21).
 - b. Unintentional national sin (Num. 15:22-26).
 - c. Unintentional personal sin (Num. 15:27-29).
 - d. Defiant sin (Num. 15:30,31).
5. During this time of instruction, a man was found breaking the Sabbath (Num. 15:32-36).
6. The Lord commanded Israel to wear tassels on the corners of their garments, for memorials of His law (Num. 15:37-41).

Day 065 – March 6

Priestly Rebellion

Num. 16-18

Numbers Chapter Sixteen

Thoughts and Notes on Chapter Sixteen

1. Chapter 16 deals with a Levitical and Reubenical rebellion against the authority of Moses & Aaron.
2. The conspirators:
 - a. Korah, a Levite in the division of Kohath. The ringleader of the entire rebellion (Jude 11).
 - b. Dathan & Abiram, sons of Eliab, son of Reuben. The ringleaders of Reubenical cooperation with Korah's Rebellion (Num. 26:9).
 - c. On, son of Peleth, son of Reuben. Not mentioned in subsequent references to this event.
 - d. An additional congress of 250 princes of Israel (Num. 16:2).
3. The rebellion is a rebellion against the Lord's delegated authority (Num. 16:3).
 - a. Korah's argument was that all of Levi should have spiritual authority, not just the house of Aaron.
 - b. Reuben's argument was that Reuben should have temporal authority.
 - c. The supporting congress was in favor of Korah's party platform, as it was much more appealing than dying in the wilderness under Divine discipline.
4. Moses establishes a test to demonstrate the Lord's Sovereign choice between Korah & Aaron (Num. 16:4-7,16-19).
5. Moses rebukes Korah for his attempt to usurp the Aaronic priesthood (Num. 16:8-11).
6. Dathan and Abiram defied their summons, and asserted independence from Moses' authority (Num. 16:12-15).
7. The Lord tells Moses and Aaron to stand back, but they intercede for the nation of Israel (Num. 16:20-22).
8. The Lord then warns Israel to get away from the dwellings of Korah, Dathan, & Abiram (Num. 16:23-34).
 - a. Warning was issued so that those who feared God could choose to break their association with evil.
 - b. Divine judgment came upon all who volitionally chose to identify with evil.
 - c. Interestingly, the sons of Korah chose to forsake their carnal father, and humble themselves before their Heavenly Father (Num. 26:11).
 - 1) The Sons of Korah will become a great body with tremendous fruit (Psa. 42,44-49,84,85,87,88).
 - 2) The prophet Samuel was of this Levitical division (1st Chr. 6:33).
 - 3) Heman the singer (Samuel's grandson) was in this Levitical division (1st Chr. 6:33-38; Psa. 88).
9. Israel responded with fear to the expression of Divine wrath (Num. 16:34).
10. The Lord also destroyed with fire the 250 princes who were bearing the incense (Num. 16:35).
11. Eleazar was instructed to manufacture plating for the altar, in full view of all Israel as a warning (Num. 16:36-40).
12. A follow up rebellion of grumbling occurred in protest of God's judgment for Korah's rebellion (Num. 16:41-50).

Numbers Chapter Seventeen

1. Following the back-to-back rebellions and judgments, the Lord performed a miracle to assert Aaron's preeminence as the Lord's High Priest.
2. Twelve rods were produced, each one labeled with the name of the leader for each tribe (Num. 17:2).
3. Aaron's name was inscribed upon the Levitical rod, as Aaron is given rulership over the entire tribe of Levi (Num. 17:3).
4. The Lord demonstrated His Sovereign, gracious choice of Aaron with the visible sprouting, budding, blossoming, and ripe almond bearing of Aaron's rod (Num. 17:4-11).
5. The people responded with tremendous fear, that the Lord's executioner was about to come upon them (Num. 17:12,13).

Numbers Chapter Eighteen

1. After the rebellions of chapters 16&17, the Lord admonishes Aaron to his responsibility for the priests and Levites under his charge (Num. 18:1-7).
2. The provisions and privileges of the Aaronic priesthood are reviewed (Num. 18:8-20).
3. The provisions and privileges of the Levites are reviewed (Num. 18:21-24).
4. Levi is admonished to tithe their tithe (Num. 18:25-32).

Day 066 – March 7

Moses and Aaron Offend God

Num. 19-21

Numbers Chapter Nineteen

1. This chapter details the cleaning procedure for the unclean person, due to the touching of a dead body. Timely! The recent plague has generated a significant need for such cleansing, in addition to the reality that the Kadesh-Barnea failure means the entire Exodus generation will die before their children can enter the land.
2. The special ritual, like the cleansing procedure and sacrifices for a leper, is precise and detailed, and absolutely required.
3. The recipe here described is for the manufacture of a special water for impurity. Notice how the living waters combine with the ashes of the blood for the cleansing ritual.

Numbers Chapter Twenty

1. This chapter begins with the death of Miriam (Num. 20:1), and ends with the death of Aaron (Num. 20:23-29).
2. Israel is faced with a second no-water situation (Num. 20:2-13; cf. Ex. 17:1-7).
 - a. Moses and Aaron appeal to the Lord for His forgiveness (Num. 20:6).
 - b. Moses is instructed to speak to the rock (Num. 20:8), and not to strike the rock, as he did once before (Ex. 17:6).
 - c. Moses in anger strikes the rock twice, and forfeits his entrance into the land of promise (Num. 20:9-13).
3. Israel attempted to pass through the region of Edom, but was treated as an enemy rather than a brother (Num. 20:14-22; Deut. 2:1-7).
4. Aaron died on Mt. Hor, and his office passed to Eleazar (Num. 20:23-28).

Numbers Chapter Twenty-One

1. Just as the Exodus generation faced their first battle against the Amalekites (Ex. 17:8-16), The Wilderness generation faces their first battle, where they learn to trust in the Lord (Num. 21:1-3).
 - a. The Canaanite, king of Arad (Num. 21:1). Not King Arad, the Canaanite (KJV).
 - b. Israel vowed to utterly destroy the Canaanites, if the Lord gives them the victory (Num. 21:2).
 - c. The place was named for a positive example (Num. 21:3).
 - 1) חָרָם *chāram* #2763: to destroy utterly, prohibit, ban.
 - 2) חֹרְמָה *chormāh* #2767: devotion, destruction.
2. Israel's detour around the land of Edom prompted additional grumbling (Num. 21:4-5).
 - a. The Lord's judgment upon Israel for their grumbling was to send fiery serpents among them (Num. 21:6).
 - 1) Fiery serpents = הַשֵּׁרָפִים הַחֹשִׁים *hann^echashiym hass^eraphiym*.
 - a) נָחָשׁ *nāchāsh* #5175: serpent, snake (Gen. 3:1ff.; Ex. 4:3; 7:15; Num. 21:6,7,9_{x3}).

- b) שָׂרָפִים sārāph #8314: fiery, seraph (Num. 21:6,8; Isa. 6:2).
- 2) Sin unto death, on a national basis, as a result of the serpent bites (Num. 21:6,7).
- b. The Lord's provision of salvation (Num. 21:8,9; Jn. 3:14,15).
- 1) The Lord instructed Moses to manufacture a seraph, and set it on a standard (Num. 21:8).
- a) "Make for yourself a seraph."
- b) "Set it upon a standard." נֵס nēc #5251: pole, standard, ensign.
- c) Moses made a bronze serpent. נְחֹשֶׁת נְחָשׁ n'chash n'chōsheth.
- 2) The people who had been bitten were required to look to the cross for salvation (Num. 21:9; Jn. 3:14,15).
- c. In later years, this n'chash n'chōsheth was retained as an idol, named Nehushtan (2nd Kgs. 18:4). Nehushtan = nāchāsh (serpent) + tan (dragon), much as Leviathan = Levi (priest) + tan (dragon).
3. Israel makes its approach into Canaan from the east, rather than the south as before (Num. 21:10-20).
- a. Their journey around Edom, and through Moabite regions was marked by conflict, and recorded in the Book of the Wars of the Lord.
- b. Israel was instructed to not make war against Moab, as the Lord had chosen to bless the children of Lot (Deut. 2:8,9).
- c. Balak, King of Moab will soon join together with Midian, and attempt to curse Israel (Num. 22-24).
- d. This secular book is no longer in existence, but was known in ancient times. Other such works mentioned in Scripture:
- 1) The Book of Jashar (Josh. 10:13; 2nd Sam. 1:18).
 - 2) The Book of Samuel (1st Sam. 10:25).
 - 3) The Chronicles of King David (1st Chr. 27:24).
 - 4) The Acts of Solomon (1st Kgs. 11:41).
 - 5) Collective writings of Solomon concerning secular wisdom & knowledge (1st Kgs. 4:32,33).
 - 6) The Book of the Kings of Israel (1st Chr. 9:1).
 - 7) The Chronicles of Samuel the Seer (1st Chr. 29:29).
 - 8) The Chronicles of Nathan the Prophet (1st Chr. 29:29; 2nd Chr. 9:29).
 - 9) The Chronicles of Gad the Seer (1st Chr. 29:29).
 - 10) The Prophecy of Ahijah the Shilonite (2nd Chr. 9:29).
 - 11) The Visions of Iddo the Seer (2nd Chr. 9:29).
 - 12) The Annals of Jehu the son of Hanani (2nd Chr. 20:34).
 - 13) The Records of the Hozai (Seers) (2nd Chr. 33:19).
- e. The journey ends at Pisgah, where Israel is prepared to enter into the land of Canaan, and where Moses is going to die (Num. 21:20).
4. Israel enjoyed two more tremendous military victories over mighty Amorite kings east of the Jordan: Sihon, King of Heshbon, and Og, King of Bashan (Num. 21:21-35).
- a. Sihon. סִיחֹן cychown #5511: warrior.
- 1) Israel passed through Moab without confrontation, but Sihon's Amorite kingdom stood between them and the Jordan river.
 - 2) When Israel requested permission to pass through, Sihon gathered his army to attack (Num. 21:23).
 - 3) Israel reaped a total victory, from the Arnon to the Jabbok (Num. 21:24).
 - 4) Israel's conquest of Sihon's kingdom made a mockery of the proverb commemorating Sihon's conquest of Heshbon from the Moabites (Num. 21:25-30).
 - 5) This war will be reviewed by Moses in his Walk-Thru (Deut. 2:30-37).
- b. Og. עֹג 'owg #5747: long-necked.
- 1) The record of this war in Numbers is quite short.
 - 2) Israel occupied the Amorite cities, and established an infrastructure in that region (Num. 21:31,32).

- 3) When exploring their new northern border, Og, King of Bashan came out against them, and was destroyed (Num. 21:33-35).
 - 4) This war will be reviewed by Moses in his Walk-Thru, with much greater detail than is presented in Numbers (Deut. 3:1-7).
- c. The back-to-back victories over Sihon and Og inspire terror in the minds of the Canaanites, as the deliverance from Egypt did in the previous generation (Ex. 15:14-17; Deut. 2:25; Josh. 2:8-14).

Day 067 – March 8

Balaam's Messages and God's Providence Num. 22-24

Numbers Chapter Twenty-Two

1. Israel consolidated its position in the Transjordan, and readied to cross into Canaan (Num. 22:1).
2. Balak the King of Moab observed the object lessons of Sihon & Og, and experienced the Lord's intended dread (Num. 22:2,3).
3. Balak understood that conventional warfare could not defeat Israel, and devised a plan for the employment of supernatural forces (Num. 22:4-7).
 - a. He forms an alliance with the Midianites (Num. 22:4).
 - b. He hires a prophet who (evidently) specialized in blessings and cursings (Num. 22:6).
 - c. Balaam the son of Beor, at Pethor (Num. 22:5).
 - 1) Balaam. בִּלְעָם bil'ām #1109: not of the people (bal + 'ām), or, destruction of the people (bāla' + 'ām).
 - 2) Beor. בְּעוֹר b'owr #1160: burning.
 - 3) Pethor. פֶּתוֹר p'ethowr #6604: foreign orig. soothsayer.
 - 4) The Diviner (Josh. 13:22). קָעַם qācam #7080: to practice divination. See קְעַם qecem #7081 below.
 - d. A joint delegation of Moabite and Midianite elders travel to Pethor with appropriate fees for divination.
 - 1) קְעַם qecem #7081: divination, witchcraft.
 - 2) קְעַם qecem #7081 is parallel to נִחַשׁ nachash #5172: practice divination, observe signs, practice fortune telling (Num. 23:23; 2nd Kgs. 17:17).
 - 3) Perhaps the best description of קְעַם qecem #7081 is found in the activity Jeremiah addressed (Jer. 14:14).
 - e. The New Testament gives us God's viewpoint on Balaam.
 - 1) He loved the wages of unrighteousness (2nd Pet. 2:15).
 - 2) His activity was neither a “way” like Cain's, nor a “rebellion” like Korah's. Balaam's activity was an “error” (Jude 11).
 - a) This error is initiated when believers make decisions on the basis of monetary considerations. “for pay”
 - b) This error is a slippery slope that gathers momentum as it rolls downhill. “rushed headlong”
 - 3) The teaching of Balaam is a continued threat to Church Age saints in the local church (Rev. 2:14).
4. Balaam's discourse with God (Num. 22:8-14).
 - a. Balaam instructed the delegation to wait, while he inquires of YHWH (Num. 22:8).
 - b. Balaam is accustomed to conversation with God (Num. 22:9-12).
 - c. Balaam is obedient to the instructions of the Lord (Num. 22:13).
5. Balaam's discourse with the delegation, and their report to Balak (Num. 22:13,14).
 - a. Balaam told the delegation that YHWH refused to let him go (Num. 22:13).
 - b. The delegation told Balak that Balaam refused to come (Num. 22:14).
 - c. מָאֵן mā'an #3985,3986,3987: to refuse, be unwilling. Used almost always of human obstinacy—esp. Pharaoh. This is the only occurrence of the term with God as the subject.
6. Balak's second delegation is sent to Balaam with a blank check for Balaam's services (Num. 22:15-20).
 - a. Balak assures Balaam that money is no obstacle (Num. 22:15,17).

- b. Balak urges Balaam to let nothing be an obstacle (Num. 22:16).
 - c. Balaam declares (laments?) that he is powerless against the Sovereignty of God (Num. 22:18).
 - d. Balaam instructs the delegation to wait, as he inquires of the Lord one more time (Num. 22:19).
7. Balaam's second discourse with God (Num. 22:20-22).
- a. God instructs Balaam to go with the delegation (Num. 22:20,21).
 - b. God becomes angry that Balaam is doing so (Num. 22:22a).
 - c. Balaam failed the "stand in the breach" test that Moses passed (Ex. 32:9,10; Num. 14:11,12; Ps. 106:23; Ezek. 22:30).
 - 1) Abraham's "stand in the breach" test was to obey the command of the Lord that appeared to contradict His will (Gen. 22:1-12). Abraham acted on the basis of faith (Heb. 11:17-19).
 - 2) Moses' "stand in the breach" test was to defy the command of the Lord, through intercessory prayer, calling upon the Lord to be faithful to His own declared promises (Ex. 32:11-13; Num. 14:13-19).
 - 3) Balaam's "stand in the breach" test was a failure on his part.
 - a) Balaam failed to defy the command of the Lord, in the manner of Moses.
 - b) Balaam failed to obey the command of the Lord, in the manner of Abraham. Whereas Abraham was obedient as an expression of faith, Balaam was obedient as an expression of greed.
 - d. Balaam typifies the asking "with wrong motives" believer, who operates in accordance with his own lusts, and maintains a friendship with the kosmos world system (Jas. 4:3,4).
8. The Adversary goes forth to destroy Balaam (Num. 22:22b).
- a. The Angel of the Lord is the Lord Jesus Christ in a pre-incarnation Christophany.
 - 1) He freely accepts worship (Jdg. 6:12ff.).
 - 2) Elect angels never accept worship (Rev. 19:10; 22:9).
 - b. The Lord positions Himself as an adversary against Balaam. שָׂטָן *sātān* #7854: adversary, Satan.
 - c. The Lord permitted the donkey to have greater spiritual vision than the erring prophet (Num. 22:23,25,27).
 - d. Balaam is functioning according to greed (Lk. 12:15-21; Rom. 1:29; 2nd Pet. 2:1-3,14-16), and does not see the Lord in his path (Prov. 11:6).
 - e. The Lord permitted the donkey to have a greater spiritual message than the erring & mad prophet (Num. 22:28-30; 2nd Pet. 2:16).
 - f. The Lord opened Balaam's eyes to see the pending Sin Unto Death (Num. 22:31-33).
 - g. Balaam's immediate and total repentance resulted in the postponement of the Lord's judgment (Num. 22:34,35).
9. Balak's face-to-face meeting with Balaam (Num. 22:36-41).
- a. Balak meets Balaam at the border of his land (royal welcome) (Num. 22:36).
 - b. Balak reassures Balaam of the wealthy contract (Num. 22:37).
 - c. Balaam declares his presence, and his eagerness, but also his limitations to declare what only God gives to him (Num. 22:38).
 - d. Balak offered animal sacrifices (to Baal?) and gave Balaam the portions of honor (Num. 22:39,40).
 - e. From the high places of Baal, the first glimpse of God's chosen people occurs (Num. 22:41).

Numbers Chapter Twenty-Three

- 1. Balaam gives the leadership to Balak's religious ritual (Num. 23:1).
 - a. Seven altars, sacrificing seven bulls and seven rams (Num. 23:1,2).
 - b. Possibly an appropriate Gentile sacrifice, administered by Gentile prophets or priests (Num. 23:4; Job 42:8).
- 2. The Lord put a word in Balaam's mouth (Num. 23:4,5), and ministers through the Gentile prophet like He did through Moses (Ex. 4:12), Isaiah (Isa. 50:4), Jeremiah (Jer. 1:9), and Jesus Christ (Deut. 18:18; Jn. 17:8).
 - a. This message was the first of four prophetic blessings which the Lord gave to Balaam (Num. 23:7-10,18-24; 24:3-9,15-24).
 - b. These messages are prophetic poetry מִשְׁלַּל *māshāl* #4912: proverb, parable, poem (Num. 23:7,18; 24:3).
 - c. Message #1 reviews Balak's desire is to curse Israel, but the Lord's intention to bless Israel (Num. 23:7-10).

3. Balak orders Balaam to give it another try, from a different mountain, without such a clear view of Israel (Num. 23:11-17).
 - a. Another 7 altars, 7 bulls, & 7 rams (Num. 23:14).
 - b. The Lord again provides the word in Balaam's mouth (Num. 23:16).
 - c. Message #2 declares that God's redemption of Israel out of Egypt cannot be thwarted by omens and divination (Num. 23:18-24).
4. Balak gives Balaam one more attempt, from an even further mountain (Num. 23:25-30).

Numbers Chapter Twenty-Four

1. Balaam understood the will of God, and did not inquire of the Lord (Num. 24:1).
2. Balaam surrendered to the leading of the Holy Spirit, and uttered his third message (Num. 24:2).
 - a. This message is a מַשָּׁל *māshāl* ^{#4912}, and also a נְעֻמָּה *n'e'um* ^{#5002}: oracle, burden.
 - b. Balaam is described as one who is overcome with the glory of Divine revelation (Num. 24:3,4; cf. vv.15,16).
 - 1) The man whose eye (sing.) is opened—spiritual insight into the revealed plan of God.
 - a) Previously, Balaam's eyes (pl.) had been opened (Num. 22:31).
 - b) Other spiritually opened eyes include Adam & Eve (Gen. 3:5,7), Hagar (Gen. 21:19), Jacob (Gen. 31:10,12).
 - c) The spiritually opened eye (sing.) addresses Balaam's entire vision (Deut. 34:7).
 - 2) He who hears the words of God (שָׁמַע *'ēl* ^{#410}), who sees the vision of the Almighty (רָאָה *shadday* ^{#7706}).
 - 3) Falling down, yet having his eyes uncovered—receiving the spiritual revelation through ecstatic experience (Gen. 15:12-15; Acts 10:10; 22:17).
 - e. Message #3 highlights the blessings of Israel living securely in the land of promise (Num. 24:5-9).
3. Balak is furious with Balaam, and fires him (Num. 24:10-14).
4. Balaam then delivers Message #4 (Num. 24:15-24).
 - a. This message is also an oracle (burden) (Num. 24:15,16).
 - b. This message comes from the man whose eye is opened, who hears the words of God (שָׁמַע *'ēl* ^{#410}), and knows the knowledge of the Most High (עֵלְיוֹן *'elyown* ^{#5945}), and who sees the vision of the Almighty (רָאָה *shadday* ^{#7706}).
 - c. Message #4 is an awesome vision concerning the Second Advent of Jesus Christ (Num. 24:17-19), including the Tribulational warfare that precedes it (Num. 24:20-24).
5. Balaam returned to his own home (Num. 24:25).
 - a. Yet, he is back in Midian when Israel wages war against them (Num. 31:8).
 - b. He was the primary instructor in the Midianite & Moabite seduction of Israel (Rev. 2:14).
 - c. He did so “for pay” with a love of unrighteous wages greater than his fear of the Lord (2nd Pet. 2:15; Jude 11).

Day 068 – March 9

Moab Seduces Israel—The Second Census Num. 25-26

Numbers Chapter Twenty-Five

1. Even as the Lord was protecting Israel from Balaam's curses, Israel was beginning to play the harlot with the daughters of Moab (Num. 25:1-3).
 - a. Playing the harlot involves idolatry & worship of false gods (Num. 25:2).
 - b. Playing the harlot involves sinful sexual activity (Num. 25:6).
 - c. Both elements were mentioned in the Lord's address to Pergamum (Rev. 2:14).
 - d. The daughters of Moab, were another “mercenary” force that Balak brought in to use against Israel (Num. 25:1).
 - e. The primary seductresses were Midianite women (Num. 25:6,15; 31:15,16).
2. Although Balaam could not curse the nation of Israel, he could influence them to abandon the Lord (Rev. 2:14).
3. Moses and the leaders/judges of Israel are charged by the Lord with executing the Baal worshippers (Num. 25:3-5).
4. Even with the execution of so many Baal worshippers, plague was sweeping through the camp, and Israel was weeping. The plague continued as Zimri the Simeonite had the audacity to flaunt his defiance of the Lord (Num. 25:6-15).

- a. The man's name was Zimri, the son of Salu, a leader of a father's household among the Simeonites (Num. 25:14).
 - b. The woman was Cozbi, the daughter of Zur, a leader of a father's household among the Midianites (Num. 25:15).
 - c. Phineas takes immediate, zealous action for the Lord, and brings the plague to a stop (Num. 24:7-13).
5. The result of the Peor incident is a hostility against Midian (Num. 25:16-18; 31:1-3; Jdg. 6-8), and an object lesson for all future generations (Deut. 4:3; Josh. 22:17; Ps. 106:28-31; Hos. 9:10).

Numbers Chapter Twenty-Six

1. Nearly 40 years have passed since Kadesh, and a new military muster is required for those who will go forth to war (Num. 26:1,2).
 - a. Once again, 20 years of age and up, fit for military service.
 - b. Once again, Levi was not numbered with the other tribes (Num. 26:62).
2. This muster includes clan breakdowns for each tribe, reconstructed TO&E {and unrevised traditional numbers} (Num. 26:5-51). Red numbers indicate a decrease from chapter one. Note: the unrevised traditional numbers have significant text-critical problems.
 - a. Reuben (vv.5-11) 42 'eluphiym (chiefs) & 17.3 mē'owth (battle units) i.e. 2 battalions with 9+8.3 companies {43,730}
 - b. Simeon (vv.12-14) 50 'eluphiym (chiefs) & 22 mē'owth (battle units) i.e. 3 battalions with 8+7+7 companies {22,200*}
 - c. Gad (vv.15-18) 39 'eluphiym (chiefs) & 15 mē'owth (battle units) i.e. 2 battalions with 8+7 companies {40,500}
 - d. Judah (vv.19-22) 74 'eluphiym (chiefs) & 25 mē'owth (battle units) i.e. 3 battalions with 9+8+8 companies {76,500}
 - e. Issachar (vv.23-25) 52 'eluphiym (chiefs) & 23 mē'owth (battle units) i.e. 3 battalions with 8+8+7 companies {64,300*}
 - f. Zebulun (vv.26-27) 58 'eluphiym (chiefs) & 25 mē'owth (battle units) i.e. 3 battalions with 9+8+8 companies {57,400}
 - g. Joseph
 - 1) Manasseh (vv.28-34) 31 'eluphiym (chiefs) & 15 mē'owth (battle units) i.e. 2 battalions with 8+7 companies {32,500*}
 - 2) Ephraim (vv.35-37) 51 'eluphiym (chiefs) & 17 mē'owth (battle units) i.e. 2 battalions with 9+8 companies {52,700*}
 - h. Benjamin (vv.38-41) 34 'eluphiym (chiefs) & 15 mē'owth (battle units) i.e. 2 battalions with 8+7 companies {45,600}
 - i. Dan (vv.42,43) 62 'eluphiym (chiefs) & 24 mē'owth (battle units) i.e. 3 battalions with 8+8+8 companies {62,700}
 - j. Asher (vv.44-47) 42 'eluphiym (chiefs) & 14 mē'owth (battle units) i.e. 2 battalions with 7+7 companies {53,400*}
 - k. Naphtali (vv.48-50) 44 'eluphiym (chiefs) & 14 mē'owth (battle units) i.e. 2 battalions with 7+7 companies {45,400}
3. The reconstructed Table of Organization {and unrevised traditional numbers}.
 - a. Totals: 579 'eluphiym (chiefs) & 226.3 mē'owth (battle units) i.e. 29 battalions w/ 7/8₍₉₎ companies {601,630}
 - b. Tribal Ranges: 31-74 ⚡ (chiefs) & 14-25 ⚡ (battle units) i.e. 1-3 battalions w/ 7/8₍₉₎ companies {32,500-76,500}
 - c. Largest: Judah 74/25 ⚡/⚡ {76,500}, Zebulun 58/25 ⚡/⚡ {60,500}, Dan 62/24 ⚡/⚡ {64,400}, Issachar 52/23 ⚡/⚡ {64,300}.
 - d. Smallest: Asher 42/14 ⚡/⚡ {43,400}, Benjamin 34/15 ⚡/⚡ {45,600}, Naphtali 44/14 ⚡/⚡ {45,400}, Gad 39/15 ⚡/⚡ {40,500}, Manasseh 31/12 ⚡/⚡ {32,500}.
 - e. Changes are obvious and comparisons with chapter one are interesting, yet difficult to lock down with precision because of the manuscript variants that plague the MT & LXX of chapter 26.
4. The larger and smaller tribes will receive larger and smaller inheritances in the land (Num. 26:52-56).
5. The Levites are also enumerated, from 1 month of age and upward (Num. 26:57-62). The numbered Levites for service total 23,300 (cf. 22,000 Num. 3:39).
6. Three men are left of those who were 20 years of age and older at the first census (Num. 26:63-65): Caleb, Joshua, & Moses.

Day 069 – March 10

Joshua Appointed to Leadership

Num. 27-29

Numbers Chapter Twenty-Seven

1. The daughters of Zelophehad bring their inheritance question to Moses for righteous judgment (Num. 27:1-4).

2. Moses takes the case to the Lord, and receives the Lord's direction on the issue (Num. 27:5-11).
3. The Lord gives Moses instructions to put his affairs in order, and prepare to die (Num. 27:12-21).
 - a. Moses asks the Lord for a Godly man to shepherd Israel after he is gone (Num. 27:15-17).
 - b. The Lord instructs Moses to anoint Joshua as the successor (Num. 27:18-21).
 - c. Joshua, the descendant of Joseph, will lead Israel into the land of promise.
 - d. Joshua will not have the face-to-face privileges that Moses had (Num. 27:21).
4. Moses commissions Joshua, as the Lord commanded (Num. 27:22,23).

Numbers Chapter Twenty-Eight

1. The new generation is given reminders concerning the daily burnt offering (Num. 28:1-8; Lev. 1; Ex. 29:38-42).
2. The new generation is given reminders concerning the Sabbath (Num. 28:9,10; Ex. 20:8-11). This is the first reference to specific Sabbath sacrifices.
3. The new generation is given reminders concerning the new moon festivals (Num. 28:11-15; 10:10).
4. The new generation is given reminders concerning Passover (Num. 28:16-25; Ex. 12:3-11; Lev. 23:5-8).
5. The new generation is given reminders concerning the Feast of Weeks (Num. 28:26-31; Lev. 23:15-21).

Numbers Chapter Twenty-Nine

1. The new generation is given reminders concerning the Feast of Trumpets (Num. 29:1-6; Lev. 23:23-25).
2. The new generation is given reminders concerning the Day of Atonement (Num. 29:7-11; Lev. 16).
3. The new generation is given reminders concerning The Feast of Tabernacles (Num. 29:12-40; Lev. 23:34-36).

Day 070 – March 11

Conquest of the Midianites

Num. 30-31

Numbers Chapter Thirty

1. The new generation is given reminders concerning vows, and how seriously the Lord takes every vow (Num. 30:1,2).
2. A father has a veto over his daughter's vow (Num. 30:3-5).
3. A groom has a veto over his bride's pre-marital vow (Num. 30:6-8).
4. A widow and a divorced woman has no spiritual protection in the form of a veto (Num. 30:9).
5. A husband has a veto over his wife's vow (Num. 30:10-12).
6. The father's, groom's, or husband's veto must be expressly declared in order to annul the vow. Silence = confirmation of the vow (Num. 30:13-16).

Numbers Chapter Thirty-One

1. Moses' final work-assignment as the national leader of Israel is to take vengeance upon the Midianites (Num. 31:1,2) for the Baal-Peor incident (Num. 25).
2. The military expedition was a select force of 12,000 soldiers (Num. 31:3-6).
 - a. They were led by Phinehas the priest.
 - b. They had the holy vessels and trumpets among them.
 - c. The holy vessels were not a magical guarantee of military victory, as a subsequent Phinehas will learn (1st Sam. 4:3-11).
3. The war against Midian is a total victory for Israel.
 - a. Every male Midianite soldier is killed (Num. 31:7).
 - b. The five kings of Midian are slain (Num. 31:8a).
 - c. Balaam the Gentile Prophet is also killed (Num. 31:8b).
 - d. Women, children, cattle, flocks, and goods were plundered (Num. 31:9,11,12).
 - e. Civilian cities & military encampments were destroyed (Num. 31:10).
4. Moses' after-action debriefing was not a pleasant one (Num. 31:13-18).
5. Moses & Eleazar provided instructions for Israel's ritual cleansing from the defilements of war (Num. 31:19-24).

6. The Lord gave instructions for the division of booty (Num. 31:25-31).
 - a. The military forces receive 50% and the civilian congregation receives 50% (Num. 31:27).
 - b. The Lord's "booty tax" was .2% for the military forces who captured the booty (Num. 31:28,29).
 - c. The Lord's "booty tax" was 2% for the civilian congregation's share (Num. 31:30).
 - d. Thus, the Lord's total booty tax = 1.1%, of which the civilian congregation pays the 1% portion, and the military forces pay the .1% portion of the tax.
7. The total booty of the Israel/Midianite War is then detailed (Num. 31:32-47).
 - a. 675,000 sheep
 - 1) 337,500 to Israel minus the booty tax of 6,750 sheep (Num. 31:47).
 - 2) 337,500 to the military forces minus the booty tax of 675 sheep (Num. 31:37).
 - b. 72,000 cattle
 - 1) 36,000 to Israel minus the booty tax of 720 cattle (Num. 31:47).
 - 2) 36,000 to the military forces minus the booty tax of 72 cattle (Num. 31:38).
 - c. 61,000 donkeys
 - 1) 30,500 to Israel minus the booty tax of 610 donkeys (Num. 31:47).
 - 2) 30,500 to the military forces minus the booty tax of 61 donkeys (Num. 31:39).
 - d. 32,000 virgins
 - 1) 16,000 to Israel minus the booty tax of 320 virgins (Num. 31:47).
 - 2) 16,000 to the military forces minus the booty tax of 32 virgins (Num. 31:40).
8. The military also kept their "cash bonuses" without the 50% sharing agreement with Israel, and brought a freewill grace gift offering to the Lord (Num. 31:48-54).

Day 071 – March 12

Three Tribes Settle

Num. 32-33

Numbers Chapter Thirty-Two

1. The tribes of Reuben and Gad request a land-grant outside of the land of Canaan, east of the Jordan (Num. 32:1-5).
2. Moses rebukes them for their request, and warns them to learn from the example of their parents' failure (Num. 32:6-15).
3. The elders of Reuben & Gad assure Moses that they are not evading the Conquest of Canaan, but that they would like to return to the trans-Jordan after the Conquest is complete (Num. 32:16-19).
4. Moses agrees to their terms, and warns them against defrauding the Lord (Num. 32:20-32).
5. Reuben, Gad, and ½ Manasseh establish their territories and cities east of the Jordan (Num. 32:33-42).
 - a. Gad built eight cities (Num. 32:34-36).
 - b. Reuben built six cities (Num. 32:37,38).
 - c. Three clans of Manasseh established their possessions as well (Num. 32:39-42).

Numbers Chapter Thirty-Three

1. Most of chapter 33 is a travelogue of Israel's exodus and wilderness wanderings (Num. 33:1-49). This chapter is an excellent opportunity to demonstrate the Faithlife Study Bible either with linked panels or with the multiple resources display.
2. The conclusion to the chapter is the Lord's solemn warning to utterly destroy the Canaanites (Num. 33:50-56).

Day 072 – March 13

Dividing Up the Land

Num. 34-36

Numbers Chapter Thirty-Four

1. Chapter 34 is a geographical survey of the land, instructions from the Lord before the conquest and quite similar to the survey recorded in Joshua (Josh. 15:1-4).
2. The specific borders are established (Num. 34:3-15).

- a. The southern border (vv.3-5).
 - b. The western border (v.6).
 - c. The northern border (vv.7-9).
 - d. The eastern border (v.10-12).
 - e. These boundaries are only for the 9 ½ tribes and don't include the 2 ½ tribes who stated their preference earlier (Num. 32).
3. The Land Allotment Officers are designated (Num. 34:16-29).
 - a. Ten officers are designated, omitting Reuben and Gad.
 - b. Only Caleb (Judah) (v.19) remains of the Exodus generation. Joshua doesn't serve as the Ephraim LAO because he is supervising the entire nation through this process.

Numbers Chapter Thirty-Five

1. Levi will not have a land allotment, but they will have 48 cities throughout the other tribes' allotments (Num. 35:1-8).
2. Each Levitical city is also provided with appropriate pasture land for the city's support (Num. 35:2-5).
3. Six of the 48 Levitical cities are to be designated as Cities of Refuge, three on each side of the Jordan (Num. 35:6,9-34).
 - a. The City of Refuge is a grace provision for the manslayer's protection against the Blood Avenger (close relative) of the deceased (Num. 35:9-15).
 - b. The City of Refuge is not a license to murder, but a place of safety until a fair trial can be conducted (Num. 35:12).
 - c. If the manslayer is, in fact, a murderer, then the Blood Avenger will have the execution authority (Num. 35:16-21).
 - d. The manslayer who is acquitted of murder charges lives in exile within the City of Refuge until the death of the High Priest. At that time, the manslayer's freedom of movement is restored (Num. 35:25-28).
4. The passage concludes with general principles for handling homicide cases (Num. 35:29-34).
 - a. Two witnesses are the minimum required (Num. 35:30; Deut. 17:6; 19:15; Matt. 18:16; Jn. 7:51; 8:17,18).
 - b. Murder defiles a land (Num. 35:33), even as sexual perversion defiles a land (Lev. 18:24,25).

Numbers Chapter Thirty-Six

1. The conclusion to Numbers is a follow-up issue to the inheritance question of Num. 27:1-11.
2. Sometimes we don't think of all the details right away, but God has them all worked out.
3. The Book concludes with the statement of Divine origin (Num. 36:13).

Day 073 – March 14

Entering the Promised Land

Deut. 1:1-3:20

Deuteronomy Chapter One

1. Deuteronomy is outlined differently by different men. See Logos Factbook (Bible Book Guide > Content > Outline)
 - a. Bruce Wilkinson's Walk-Thru the Bible outlined Deuteronomy into 3 overall sermons: 1:1-4:43; 4:44-26:19; 27-34.
 - b. Ralph Braun's 1189 Bible Chapter Titles outlined Deuteronomy into 5 farewell messages: 1-3; 4-11; 12-27; 28-30; 31. Chapters 32&33 are counted separately as the 6th & 7th messages of the book.
 - c. Bob Bolender's outline of Deuteronomy is closer to Ralph Braun's. Bob's outline: 1-4; 5-11; 12-26; 27-28; 29-31 for the 5 farewell discourses (series of messages), plus a psalm (ch.32) and a deathbed blessing (ch.33).
2. The description of Deuteronomy is set out in the introduction to the Book (Dt. 1:1-4). Moses is reviewing their history, and the Law God gave them to live under.
3. Moses' 1st Farewell Discourse starts with the 11 day journey from Horeb to Kadesh-barnea, via Mt. Seir. This 11 day journey took forty years (Dt. 1:2,3). The Deuteronomic usages of Horeb rather than Sinai does not at all demand separate authorship.
4. Moses reviews the history of the Exodus generation's departure from Mt. Horeb (Mt. Sinai) (Dt. 1:6-8; Num. 10:11ff.).
5. Moses reviews the establishment of the 70 elders of Israel (Dt. 1:9-18; Ex. 18:19-26 cf. Num. 11:11-17).

6. Moses reviews the failure at Kadesh-barnea (Dt. 1:19-46; Num. 13,14), including his own personal failure (Dt. 1:37; Num. 20).

Deuteronomy Chapter Two

1. Moses' 1st Farewell Discourse continues with a review of Israel's journey past Edom (Dt. 2:1-8,12; Num. 20:14-22; 21:4). Note the Edomite land grant entailed a dispossession of Horites in Seir (Dt. 2:12,22 cf. Lev. 18:25,28; 20:22; Acts 17:26).
2. Moses reviews Israel's journey past Moab & Ammon (Dt. 2:9-23; Num. 21:10-20).
 - a. Moab & Ammon likewise have land grants (Dt. 21:9,19 cf. Gen. 13:8-11).
 - b. This text provides additional terminology related to the Nephilim/Rephaim giant studies that spans the OT eras from Noah to David (Gen. 6 to 2nd Sam. 21 || 1st Chr. 20).
 - 1) Emim (Dt. 2:10-11). Moabite name for Rephaim.
 - 2) Anakim (Dt. 2:10-11). Regarded as Rephaim.
 - 3) Zanzumim (Dt. 2:20-21) Ammonite name for Rephaim.
 - 4) Avvim (Dt. 2:23) evidently another Rephaim group dispossessed by the Caphtorim (Philistines) (Dt. 2:23).
3. Moses reviews Israel's warfare with Sihon, King of Heshbon (Dt. 2:24-37; Num. 21:21-32).

Deuteronomy Chapter Three

1. Moses' 1st Farewell Discourse continues with a review of Israel's warfare with Og, King of Bashan (Dt. 3:1-11; Num. 21:33-35). This is yet another Deuteronomy text that provides a glimpse of Rephaim remnants (Dt. 3:11).
2. Moses reviews the land grant to Reuben, Gad, and ½ Manasseh (Dt. 3:12-17; Num. 32:33-42), and the requirement that these tribes assist in the Conquest of Canaan (Dt. 3:18-20; Num. 32:20-24).

(Chapter Three continues tomorrow)

Day 074 – March 15

Moses Addresses the People

Deut. 3:21-5:33

Deuteronomy Chapter Three

(Outline continues from yesterday)

3. Moses reviews his charge to Joshua, and the call to be strong in the Lord (Dt. 3:21,22; Num. 27:22,23).
4. Moses confesses a request he made to the Lord, not previously revealed, that the Lord might allow him entrance into the land after all (Dt. 3:23-29). The Lord denies Moses' request (v.26), and the instructions He gives Moses (v.27) are finally obeyed at the time of his death (Dt. 34:1-5).

Deuteronomy Chapter Four

1. Moses' 1st Farewell Discourse closes with chapter four. Having reviewed the Exodus' and wilderness generation's past, Moses warns the present people of God to listen, so that they may live (Dt. 4:1).
 - a. Obedience to the Word of God is essential to reaping experiential blessings in time (Dt. 4:1).
 - b. We must guard against adding to God's Word, or taking away from God's Word (Dt. 4:2; 12:32; Rev. 22:18).
2. Moses warns them to learn from their past mistakes (Dt. 4:3,4).
3. Moses reminds them that he is simply the messenger, relaying God's laws to them (Dt. 4:5).
4. Moses reminds them that they are a peculiar people, different and separate from the nations around them (Dt. 4:6-8).
5. Moses reminds them that they are accountable to teach the Word of God to their children (Dt. 4:9-14).
6. Moses reminds them how serious the issue of idolatry is (Dt. 4:15-24).
7. Moses prophesies of Israel's future idolatry, exile, and restoration (Dt. 4:25-31).
8. Moses concludes his first discourse (all the series of messages from Dt. 1-4), reminding Israel of how unique they are in God the Father's grace eternal plan of the ages (Dt. 4:32-40).
9. Between discourse #1 & #2, Moses designates the three trans-Jordan Cities of Refuge (Dt. 4:41-49).

Deuteronomy Chapter Five

1. Moses' 2nd Farewell Discourse is a review of Mount Horeb (Sinai) and the Ten Commandments they received there (Dt. 5:1-21).
2. Moses reviews the fear of Israel, and their desire for a mediator between them and the holiness of God (Dt. 5:22-33).
 - a. Israel's national fear (terror) would have been better as a national fear (reverence) (Dt. 5:28).
 - b. While the Lord condescended to the Exodus generation's fear, He looked forward to the day when He would give all Israel a heart to fear Him and keep all His commandments (Dt. 5:29; Ezek. 36:22-31; Jer. 31:31-34).
 - c. Thus, the Lord's eternal purpose to make Israel a Kingdom of Priests (Ex. 19:6) is not thwarted, but simply delayed in a patient outworking of His glory.
 - d. A similar eternal purpose could be studied regarding the Lord's eternal purpose for sinless humanity to be fruitful and multiply (Gen. 1:28). That purpose is not thwarted, but simply delayed in a patient outworking of His glory—the thousand generations of the Fulness of Times (Eph. 1:10).

Day 075 – March 16

Love the Lord, Be Holy, Obey

Deut. 6-9

Deuteronomy Chapter Six

1. Chapters six through nine are all continuations of Moses' 2nd Farewell Discourse. Ch. 6 is a summary chapter of application.
2. Hear the Word and do the Word (Dt. 6:1,3; Jas. 1:22,23).
3. Instruct your children, that they may instruct their children (Dt. 6:2,7; 2nd Tim. 2:2).
4. The entire Law is summarized in a Great Confession and a Great Commandment (Dt. 6:4,5; Mt. 22:37,38).
5. The Word of God is to be our manner of thinking, reflected at all times and in all circumstances (Dt. 6:6,7).
6. We should keep constant reminders of God's Word with us (Dt. 6:8).
7. God's Word should be the basis for public life as well as private life (Dt. 6:9).
8. God's Word should not grow lukewarm in our service to the Lord (Dt. 6:10-15).
9. We should learn from previous failures to apply God's Word (Dt. 6:16-19).
10. We should teach our children to learn from the victories and failures of previous generations (Dt. 6:20-25).

Deuteronomy Chapter Seven

1. Chapter Seven continues Moses' 2nd Farewell Discourse consists of instructions for the conquest and occupation of the land of Canaan, by the nation of Israel according to the Sovereignty of God.
2. The Conquest is supposed to be total and complete (Dt. 7:1,2).
 - a. The Conquest will be a work of God in the application of Sovereignty.
 - 1) God will bring Israel into the land.
 - 2) God will clear away the nations before Israel.
 - 3) God will deliver those nations to Israel's hand.
 - b. The Conquest will be a response of Israel in the application of volition.
 - 1) Israel should utterly destroy the nations.
 - 2) Israel should refuse all covenants, favor, and intermarriage with those nations.
 - 3) Israel should remove and destroy every trace of the nations' idolatry.
 - c. The nature of the Conquest is the nature of holiness—a holy people in covenant relationship with the Holy God (Dt. 7:6).
3. The Seven Nations of the Conquest. Each nation was greater and stronger than Israel.
 - a. Hittites. Three groups of people lay claim to the term "Hittite."
 - 1) The Hamitic sons of Heth, 2nd son of Canaan (Gen. 10:15; 23:3-20; 26:34; 27:46; 28:8).
 - 2) The apparently Shemitic Hattians.
 - 3) The Japhetic (Indo-European) Hittites (2nd Sam. 11:3,6; 1st Kgs. 11:1; 2nd Kgs. 7:6; 2nd Chr. 1:17).

- b. Gergashites, 5th son of Canaan (Gen. 10:16).
 - c. Amorites, 4th son of Canaan (Gen. 10:16).
 - d. Canaanites, descendants of Sidon, 1st son of Canaan, bearing the name of Canaan as the first-born son (Gen. 10:15).
 - e. Perizzites, an apparently non-Canaanite ally of Canaan, and inhabitant within the land of Canaan. Possibly a Hurrian clan.
 - f. Hivites, 6th son of Canaan (Gen. 10:17). The Gibeonites were a Hivite clan (Josh. 9:3,7).
 - g. Jebusites, 3rd son of Canaan (Gen. 10:16). Jebus was conquered by David, and became the City of David—Jerusalem (1st Chr. 11:4,5).
4. The Lord's sovereign choices of grace are not dependent upon human worth or merit (Deut. 7:7,8).
 5. The Lord assures Israel that He will love and bless them exceedingly when they humble themselves, and obey His Word (Deut. 7:12-16), and this promise is to give them courage in the upcoming Conquest (Deut. 7:17-26).

Deuteronomy Chapter Eight

1. Moses reminds the wilderness generation that the Lord has been faithful to them for forty years (Deut. 8:1-5).
 - a. Even the difficult times were crafted by Him for Israel's testing and approval (Deut. 8:2).
 - b. He allowed for the hunger, that He might provide for His glory (Deut. 8:3a).
 - c. He used the physical hunger to teach that the spiritual hunger is more important (Deut. 8:3; Matt. 4:4).
 - d. He took care of their clothing and shoes (Deut. 8:4; 29:5; Neh. 9:21).
 - e. Their relationship to the Lord was one of a well-disciplined son (Deut. 8:5; Heb. 12:7-11).
2. The Lord will continue to bless Israel as they enter into the land of promise (Deut. 8:6-10).
 - a. Temporal bios-life blessings are contingent upon the nation's obedience to the conditional Mosaic Covenant.
 - b. They will enjoy abundant water resources.
 - c. They will enjoy abundant horticultural resources.
 - d. They will enjoy abundant mineral resources.
 - e. Eating should be followed by satisfaction (vv.10,12; 1st Tim. 4:4,5).
3. Moses warns Israel to not forget the Lord, and fail to offer the appropriate sacrifices (Deut. 8:11-20).
 - a. Prosperity testing is a test of pride.
 - b. Prosperity testing is a test of memory and perspective.
 - c. Prosperity testing is a test of attentiveness.

Deuteronomy Chapter Nine

1. Moses warns Israel that their victory in the Conquest will not be because of their own righteousness (Deut. 9:1-5).
 - a. This was also true with respect to their redemption (Deut. 7:7,8).
 - b. This will also be true with respect to their future restoration (Ezek. 36:22-32).
2. Moses illustrates His point by reminding Israel of their previous rebellions (Deut. 9:6-29).
 - a. This reminder is not to provoke guilt (Rom. 15:4; 1st Cor. 10:11).
 - b. This reminiscence is to provoke a greater diligence, obedience, and experience within the land (Phil. 3:13,14).
 - c. When God ultimately delivers Israel for the final time (at the Second Advent of Jesus Christ) He will supply a final reminder of their evil ways and this will prompt a one-time and final period of shameful self-loathing (Ezek. 36:31,32).

Day 076 – March 17

Obedience and Blessing

Deut. 10-12

Deuteronomy Chapter Ten

1. Moses' 2nd Farewell Discourse continues with additional testimony to Israel's failures (Deut. 10:1-11).
2. Moses then preaches to Israel a sermon of practical application (Deut. 10:12-22).
 - a. The Mosaic Way of Life is defined in terms readily analogous to the Christian Way of Life (Deut. 10:12-14).

- 1) The Fear of the Lord.
 - 2) Walking in His ways.
 - 3) Loving Him.
 - 4) Serving Him with total devotion.
 - 5) Recognizing and submitting to Absolute Divine Sovereignty.
- b. An admonishment is issued to not imitate the Exodus generation (Deut. 10:15).
 - c. The humble believer before the Lord is the believer with a circumcised heart (Deut. 10:16).
 - d. The believer with an orientation to the Justice of God will reflect that orientation through his own expression of justice (Deut. 10:17,18).
 - e. The believer with an orientation to the Love of God will reflect that orientation through his own expression of love (Deut. 10:19).
 - f. The believer with an orientation to the Omnipotence of God will reflect that orientation through his own expression of praise (Deut. 10:20-22).

Deuteronomy Chapter Eleven

1. Israel is commanded to function according to a doctrinal standpoint of love.
 - a. Love for God on the part of a believer produces a motivation for that believer to fulfill his work-assignment (charge) (Deut. 11:1a).
 - b. Love for God on the part of a believer produces a motivation for that believer to obey the whole counsel of God's Word (statutes, ordinances, & commandments) (Deut. 11:1b).
2. Moses' message of application stresses the accountability this generation faces, as they observed the Lord's mighty works.
 - a. In their youth, observing the Exodus (Deut. 11:2-4).
 - b. In their youth, observing their parents' failure (Deut. 11:5,6).
 - c. In their adulthood, observing their own failures and victories (Deut. 11:7).
3. The Lord describes the promised land with a contrast to the land of Egypt (Deut. 11:8-12).
4. The Lord promises temporal-life agricultural prosperity (Deut. 11:13-17), and military prosperity (Deut. 11:22-25) as a blessing/reward for Israel's humble obedience.
5. Moses stresses how vital it is to raise up children in the nurture and admonition of the Lord (Deut. 11:18-21).
6. Moses concluded his 2nd Farewell Discourse, laying out a "choose you this day" message of blessing or cursing (Deut. 11:26-32).
 - a. The entire issue is laid before Israel for them to respond to on a volitional basis.
 - b. The blessings and cursings are established and scheduled for recitation on Mt. Gerizim and Mt. Ebal (Deut. 11:29; 27:11-13; Josh. 8:33).

Deuteronomy Chapter Twelve

1. Chapter 12 begins Moses' 3rd Farewell Discourse to the nation of Israel, the longest section of Moses' farewell (Dt. 12-26), and highlights the central worship that ultimately Jerusalem will enjoy.
2. The first activity Israel must be concerned with is the total destruction of Canaanite idolatry (Deut. 12:1-4).
 - a. This is done because the Canaanite idolatry is abhorrent in the eyes of God.
 - b. This is done because any remnants of Canaanite idolatry will become stumbling blocks for Israel.
3. When Israel is established in the land, there will be one place where the Lord may be sought, as His dwelling (Deut. 12:5).
 - a. While Israel is traveling, of course the tabernacle (dwelling) is portable, and not limited to one place.
 - b. Once Israel is settled, the tabernacle (dwelling) will be settled, and replaced by the temple. This will be the one place where the Lord may be sought, where He establishes His name for His dwelling.
 - c. This passage must be compared and contrasted to other passages that allow for other sacrifices to be made.
 - 1) The altars of earth, built with uncut stones, were to be built in every place where His name was remembered (Ex. 20:24-26).

- 2) Many other altars and sacrifices were offered in the Old Testament besides the National Sacrifices at the Tabernacle/Temple.
 - a) The altar on Mt. Ebal (Dt. 27:1-8; Josh. 8:30-32).
 - b) Gideon's altar(s) (Jdg. 6:24,26ff.).
 - c) Manoah's altar (Jdg. 13:20).
 - d) Samuel's altar (1st Sam. 7:17).
4. The unique location of the Lord's dwelling, therefore, relates to His presence among His covenant nation, and the location for them to come before Him as a nation (Deut. 12:6-14).
5. Other modifications occur, once the traveling nation becomes the established nation (Deut. 12:15-28).
6. The chapter concludes, as it began, with the emphasis on not being ensnared by the Canaanite idolatry (Deut. 12:29-32).

Day 077 – March 18

More Instructions from Moses

Deut. 13:1-16:17

Deuteronomy Chapter Thirteen

1. The Lord establishes a test by which Israel might identify false prophets (Deut. 13:1-5).
 - a. The chapter begins with the warning to keep the whole counsel of the Word of God, without adding to it, or taking away from it (Deut. 13:1 in the Hebrew Bible is 12:32 in the English).
 - b. In addition to the Lord's prophetic servants, the adversary sends forth his own prophetic servants (Deut. 13:1).
 - c. These false prophets are permitted by God to accomplish the signs and wonders they accomplish, as a test of Israel's love and devotion to the Lord (Deut. 13:2,3).
 - d. The miracles of a true prophet show evidence of the Divine commission of the prophet, and support the message of the true prophet.
 - e. The miracles of a false prophet show evidence of the satanic commission of the false prophet, because they contradict the message of the Word of God.
2. The Lord established a policy by which Israel might deal with idolatrous invitations (Deut. 13:6-11).
 - a. These snares are to be rooted out when they are "secret enticements" before they become open public venues.
 - b. These snares are to be rooted out when they are individual invitations before they become group movements.
 - c. These snares should highlight the distinction between our spiritual family in Christ and our natural family.
 - d. The proper application of congregational discipline serves as a deterrent against future instances of such evil (Deut. 13:11).
3. The Lord established a procedure by which Israel might deal with cities that degenerate into apostasy (Deut. 13:12-18).
 - a. Apostasy spreads like gangrene (2nd Tim. 2:17).
 - 1) Apostasy in a family will spread to a clan.
 - 2) Apostasy in a clan will spread to a city.
 - 3) Apostasy in cities will spread to a tribe.
 - 4) Apostasy in tribes will spread to the nation.
 - b. The family should stop the problem within the family (Deut. 13:6-11).
 - c. Once the apostasy spreads to the clan and the city, then the Tribe must take action to stop the apostasy there.

Deuteronomy Chapter Fourteen

1. Moses reminds Israel of their unique relationship to the Lord (Deut. 14:1,2; Ex. 19:5,6; Lev. 20:26).
2. Moses reminds Israel of their dietary requirements (Deut. 14:3-21; Lev. 11:2-45).
3. Moses reminds Israel of the importance of the tithe (Deut. 14:22-27; 12:5-7).
 - a. This "festal tithe" is a second tithe from the previously revealed tithe (Lev. 27:30; Num. 18:21).
 - b. The Lord modifies some of the requirements to reflect the new circumstances of their life in the land (Deut. 14:24,25).
 - c. The emphasis is one of celebration (Deut. 14:26,27).

4. Every third year, this “festal tithing” went to the community to help support the widows, orphans, aliens, and Levites (Deut. 14:28,29). Some scholars view the charity tithing as a third tithing, while most view the charity tithing as being given in lieu of the festal tithing in every third year.

Deuteronomy Chapter Fifteen

1. Moses reminds Israel of the Sabbath year (Ex. 23:10,11; Lev. 25:1-7), and teaches that this year of release is also to be a year of debt forgiveness (Deut. 15:1-11).
2. Moses reminds Israel of the unique position their fellow Hebrews enjoy even if they are forced to become slaves for a short time (Deut. 15:12-18; Ex. 21:2-6; Lev. 25:39-43).
3. Moses reminds Israel of the importance to consecrate the firstborn of their flocks and herds (Deut. 15:19-23; Ex. 13:2,12).

Deuteronomy Chapter Sixteen

1. Moses reminds Israel of the Lord’s instructions regarding the Passover (Deut. 16:1-8; Ex. 12:3-11).
2. Moses reminds Israel of the Lord’s instructions regarding the Feast of Weeks (Deut. 16:9-12; Lev. 23:15-21; Num. 28:26-31).
3. Moses reminds Israel of the Lord’s instructions regarding the Feast of Tabernacles (Deut. 16:13-15; Lev. 23:34-43).
4. Moses reminds Israel of the Lord’s instructions regarding the three times each year that every male was required to appear before the Lord (Deut. 16:16,17; Ex. 23:14-17).

(Chapter Sixteen continues tomorrow)

Day 078 – March 19

Laws for Ruling the Nation

Deut. 16:18-21:9

Deuteronomy Chapter Sixteen

(Outline continues from yesterday)

5. Moses instructed Israel to establish local judges and officers to administer justice locally (Deut. 16:18-17:1).
 - a. These judges presided over temporal-life legal issues (Deut. 16:18-20).
 - b. These judges safeguarded spiritual-life idolatry issues (Deut. 16:21,22; 17:1).

Deuteronomy Chapter Seventeen

1. Additional judicial instructions and procedures are put in place (Deut. 17:2-13).
 - a. Reported violations of Commandment #1 must be thoroughly investigated.
 - b. Confirmed violations of Commandment #1 must be immediately condemned.
 - c. Any uncertainties in judicial proceedings were to be referred to an appropriate Levitical priest, or judge in office.
2. Prophetic instructions are also put in place for the time when Israel demands a king (Deut. 17:14-20).
 - a. God knew that the day would come when Israel would demand a king (Deut. 17:14; 1st Sam. 8:5,19,20).
 - b. God maintained His Sovereign prerogative to select any king that would sit on the throne of Israel (Deut. 17:15; 1st Sam. 9:16,17; 10:24).
 - c. The Lord prohibited the king to multiply horses, wives, and treasure (Deut. 17:16,17).
 - d. The Lord instructed the king to write his own copy of the Law for himself when he assumes office, and to pursue a Daily Scripture Reading program (Deut. 17:18-20).

Deuteronomy Chapter Eighteen

1. Moses reminds Israel of the sanctified place of the Levite in their society (Deut. 18:1-8; Ex. 29:9; Lev. 7:32-34; Num. 18:11,12,20).
2. Moses warns Israel to avoid imitating the Canaanite’s occult practices (Deut. 18:9-14; Lev. 19:26-31).
3. Moses gives a prophetic announcement of the coming Christ (Deut. 18:15-19).
 - a. A Prophet like Moses (Deut. 18:15,18; Matt. 13:57; 21:11,46; Lk. 24:19; Jn. 4:19; 9:17).
 - b. A Mediator between God and man (Deut. 18:16; 1st Tim. 2:5).

- c. This Prophet will speak only the words which God (the Father) gives Him (Deut. 18:18; Jn. 7:16,17; 8:28; 12:49,50; 14:10,24).
 - d. This Prophet will have The Message for which rejection carries eternal condemnation (Deut. 18:19; John 3:18,36; 5:24; Acts 3:23).
4. Moses also highlights the test for a true prophet (Deut. 18:20-22; 13:1-5).
- a. If the prophet has even one unfulfilled prophecy, he is a false prophet, and is to be stoned.
 - b. If the prophet's signs and wonders do come true, but his message is contrary to the Word of God, he is to be stoned.

Deuteronomy Chapter Nineteen

1. Moses reminds Israel of the law concerning the cities of refuge (Deut. 19:1-13; Num. 35:9-34).
2. Moses commands Israel to respect the boundary markers, as indicators of the Lord's inheritance (Deut. 19:14).
3. Moses reminds Israel of the law concerning the number of witnesses, and how to deal with false witnesses (Deut. 19:15-21; Num. 35:30; Deut. 17:6).

Deuteronomy Chapter Twenty

1. Moses instructs Israel in the Lord's expectations concerning military service and activity (Deut. 20:1-20).
2. Military Rule #1: Do not be afraid (Deut. 20:1). Before each battle, the priests were to offer spiritual encouragement for the temporal conflict (Deut. 20:2-4).
3. Military Rule #2: Exemptions from battle are only acceptable according to the Lord's standards (Deut. 20:5-8).
 - a. New home builders are exempt until their home is set in order (Deut. 20:5).
 - b. New vineyard planters are exempt until their vintage comes in (Deut. 20:6), three years later (Lev. 19:23-25).
 - c. Engaged men, and newlyweds are exempt until they have been married for one year (Deut. 20:6; 24:5).
 - d. Cowards are exempt until they can learn to obey Military Rule #1 (Deut. 20:8).
4. Military Rule #3: appoint a clear chain of command (Deut. 20:9).
5. Military Rule #4: an offer of peace should be made before each battle against all external nations (Deut. 20:10-15).
6. Military Rule #5: no peace offer is to be made against all the Canaanite nations within Israel's inheritance (Deut. 20:16-20).

Deuteronomy Chapter Twenty-One

1. Moses gives instructions for how city elders might deal with homicide investigations (Deut. 21:1-9).

(Chapter Twenty-One continues tomorrow)

Day 079 – March 20

Laws Regarding Human Relationships Deut. 21:10-25:19

Deuteronomy Chapter Twenty-One

(Outline continues from yesterday)

2. Moses gives instructions for how captive women were to be treated. They are provided for as grieving orphans (though not as widows) and then properly married (Deut. 21:10-14).
3. Moses gives instructions for polygamous marriages which exalts the divine principle of firstborn higher than any human considerations as to favoritism among the wives (Deut. 21:15-17).
4. Moses gives instructions for how to deal with rebellious, uncontrollable youth (Deut. 21:18-21 cf. Ex. 20:12 cf. Dt. 27:16; Ex. 21:17; Lev. 20:9).
5. Moses gives instructions for the most shameful, and accursed manner of capital punishment: the public display of an executed one (Deut. 21:22,23). The preview of the shame of Christ (Jn. 19:31-38) is developed by the Apostle Paul (Gal. 3:13).

Deuteronomy Chapter Twenty-Two

1. Moses launches into a series of instructions on many different topics throughout the remainder of his 3rd Farewell Discourse (chapters 22-26).
2. Moses begins with a series of instructions for the establishment of a stable society (Deut. 22:1-8).

- a. Helpful neighbors (brothers) contribute towards a stable society (Deut. 22:1-4).
 - b. Appropriate gender roles contribute towards a stable society (Deut. 22:5).
 - c. Appropriate animal stewardship contributes toward a stable society (Deut. 22:6,7).
 - d. Appropriate building safety codes contribute towards a stable society (Deut. 22:8).
3. What God has separated, let no man put together (Deut. 22:9-11). This is the antithesis of His action in marriage (Matt. 19:6).
 4. Moses reminds Israel about the memory tassels (Deut. 22:12; Num. 15:37-41).
 5. The final section of the chapter reviews the Lord's standards for sexual purity (Deut. 22:13-30).
 - a. The public shame for premarital sex (Deut. 22:13-21).
 - b. The scourge of adultery (Deut. 22:22-24; Ex. 20:14; Lev. 20:10).
 - c. The evil of rape (Deut. 22:25-29) and incest (Deut. 22:30; Lev. 18:8; 20:11).

Deuteronomy Chapter Twenty-Three

1. Moses provides instructions for admission to, or prohibition from the assembly of the Lord (Deut. 23:1-8).
 - a. Such banned people could not participate in the public feasts and worship of the nation of Israel.
 - b. Such banned people could not serve as kings, priests, judges, etc.
 - c. The illegitimate birth of Perez to Judah & Tamar (Gen. 38:29) disqualified any descendant to serve as king until the generation of David (Ruth 4:18-22).
 - d. The prohibition of Ammonites, Moabites, and Edomites is mitigated by the grace that allows a Moabitess to become a Hebrew (Ruth 1:16).
2. Moses provides instructions for ritual purity going into battle (Deut. 23:9-14).
3. Moses provides instructions for runaway slaves (Deut. 23:15,16). These were runaway gentile slaves who sought refuge in Israel. They were not to be returned to their pagan slave-owners, if they desired to remain among the covenant nation.
4. Moses provides warnings against cultic prostitution (Deut. 23:17,18; Lev. 19:29).
5. Moses reminds Israel about not charging interest to one another (Deut. 23:19,20; Ex. 22:25; Lev. 25:35-37).
6. Moses reminds Israel about the seriousness of vows (Deut. 23:21-23; Num. 30:1,2).
7. Moses provides instructions for neighborliness, and hospitality towards traveling strangers (Deut. 23:24,25).

Deuteronomy Chapter Twenty-Four

1. Moses provides information concerning divorce and remarriage (Deut. 24:1-4). The Lord Jesus Christ addressed this passage in His Sermon on the Mount (Matt. 5:31,32), and in debate with the Pharisees (Matt. 19; Mark 10:11; Luke 16:18).
2. Moses provides information concerning newlyweds and military service (Deut. 24:5 cf. 20:6).
3. Moses provides information concerning improper pledges (Deut. 24:6,10-13).
4. Kidnapping is added to the capital offenses of Israel's legal code (Deut. 24:7).
5. Moses reminds Israel of the seriousness of leprosy (Deut. 24:8,9; Lev. 13-14; Num. 12:10).
6. Moses reminds Israel of the Lord's fair-labor-standards provisions (Deut. 24:14,15; Lev. 19:13).
7. Moses provides information concerning guilt and accountability (Deut. 24:16).
8. Moses reminds Israel of the Lord's civil charity provisions (Deut. 24:17-22; Ex. 22:21-24; 23:9; Lev. 19:33,34).

Deuteronomy Chapter Twenty-Five

1. Moses provides instructions for corporal punishment as a judicial option in the courts (Deut. 25:1-3).
 - a. The Mosaic Law maximum of 40 lashes, led to the Rabbinic custom of 39 lashes (2nd Cor. 11:24).
 - b. The Code of Hammurabi (Law 202) permitted 60 lashes.
 - c. The Assyrians permitted between 40 and 50 lashes.
2. Moses provides instructions for fair treatment of work-animals (Deut. 25:4).
 - a. The temporal principle is a mark of wisdom (Prov. 12:10).
 - b. The spiritual principle is applied by Paul with reference to the support of the Pastor-Teacher by the local church (1st Cor. 9:9; 1st Tim. 5:18).

3. Moses provides instructions for Levirate marriage (Deut. 25:5-10).
 - a. This practice was behind Judah's instructions to Onan concerning Tamar after the death of Er (Gen. 38:8).
 - b. This practice was behind the Sadducees' ridiculous hypothetical (Matt. 22:25-28).
 - c. This practice was known in Assyria, according to Nuzi Tablet #441.
 - d. Hittite law also allowed the father-in-law to enter into levirate marriage.
 - e. The Book of Ruth is the Bible's greatest illustration of this practice.
4. Moses provides instructions for retribution for genital mutilation (Deut. 25:11,12).
5. Moses provides instructions for fair business practices (Deut. 25:13-16; Lev. 19:35-37).
6. Moses reminds Israel about the Lord's intention to destroy Amalek (Deut. 25:17-19; Ex. 17:14-16).

Day 080 – March 21

Obedience Versus Disobedience Deut. 26:1-29:1

Deuteronomy Chapter Twenty-Six

1. Moses reminds Israel about the importance of the first first-fruits offerings as the first order of business in testifying to His faithfulness in bringing them out of Egypt and into the promised land (Deut. 26:1-11).
2. Moses reminds Israel about the importance of the third-year tithe providing for civil charity (Deut. 26:12-15 cf. 14:28,29).
3. Moses closes this 3rd Farewell Discourse by reminding Israel about the importance of being a holy nation accountable to the Lord (Deut. 26:16-19).

Deuteronomy Chapter Twenty-Seven

1. Moses opens his 4th Farewell Discourse by assembling the elders of Israel, and charging Israel to obey the Lord in every command (Deut. 27:1-8).
 - a. Lime-coated stones are to be positioned on Mount Ebal with the Torah written distinctly (vv.2-4,8).
 - b. An altar of uncut stones is also to be placed on Mount Ebal (vv.5-7).
2. Moses provides instructions for the blessings and cursings to be pronounced on Mt. Gerazim and Mt. Ebal, with twelve specific curses declared and amen-ed (Deut. 27:9-26).
 - a. This day you have become a people (Dt. 27:9). Crossing the Jordan River was more momentous for Israel's history than crossing the Red Sea.
 - b. Moses charges the nation to assemble on Mount Gerizim and Mount Ebal for the antiphonal blessings and cursings (Dt. 27:11-13 cf. 11:29). In response to this charge, a Levitical team will pronounce a Dodecalogue of Curses for the twelve tribes to Amen (Dt. 27:14-26).

Deuteronomy Chapter Twenty-Eight

1. Moses continues the instructions for the blessings and cursings of Mt. Gerazim and Mt. Ebal, with specific promises for each category of Divine faithfulness (Deut. 28:1-48).
 - a. Diligent national obedience will bring about national preeminence (Deut. 28:1).
 - b. Blessings will come upon them, and overtake them (Deut. 28:2).
 - c. National blessings are contingent upon national observance and divine service (Deut. 28:3-14).
 - d. National curses are contingent upon national disobedience and idolatry (Deut. 28:15-48).
2. Moses prophesies concerning Israel's future destruction (Deut. 28:49-63) & dispersion (Deut. 28:64-69).

Day 081 – March 22

A Call to Commitment Deut. 29:2-31:29

Deuteronomy Chapter Twenty-Nine

1. Chapters 29-31 form Moses' 5th Farewell Discourse.
2. Moses begins this message with a "here we are now" perspective (Deut. 29:2-13).
 - a. You have observed the Exodus and the wilderness wanderings with human observation (Deut. 29:2,3,5,6).

- b. You have not yet received a heart to know, nor eyes to see, nor ears to hear (Deut. 29:4; Isa. 6:9,10; Ezek. 36:24-27; cp. Eph. 1:18,19a).
 - c. We've had to fight "impossible odds" even before entering into the promised land (Deut. 29:7,8).
 - d. Let's not blow it now, obey the Lord and identify with the blessings of His covenant (Deut. 29:9-13).
3. Moses reminds Israel that the Lord's covenant was not just with them, but with the Patriarchs, and elders who have preceded them, and the generations of Israel that have yet to come (Deut. 29:14,15).
 - a. In light of this perspective, Israel should be careful to learn from the idolatrous failures of their parents (Deut. 29:16,17).
 - b. In light of this perspective, future generations should be careful to avoid this idolatrous failure (Deut. 29:18-21).
 4. Moses taught that in generations to come, this precise idolatry is certain to happen (Deut. 29:22-28).
 - a. Judgment will be severe.
 - b. The example will be set for Gentile nations to learn by.
 5. The chapter concludes with a governing principle for every dispensation (Deut. 29:29).
 - a. Believers should not worry about the future unrevealed things.
 - b. Believers have enough accountability concerning the things already revealed.

Deuteronomy Chapter Thirty

1. The Lord's judgment and the dispersion of Israel are not the end of the story. God will regather Israel, and establish them in the land (Deut. 30:1-5).
 - a. This restoration of Israel will only happen when Israel returns to the Lord with all their heart and soul (Deut. 30:2) (as a consequence of the Great Tribulation of Israel) (Dan. 12:1; Isa. 10:20-23; Jer. 30).
 - b. The regathering will be a world-wide regathering (Deut. 30:3,4).
2. The Lord will also circumcise their heart, and provide the spiritual empowerment for them to fulfill their responsibilities in the land (Deut. 30:6; Jer. 31:31-34; 32:37-40).
3. The Lord will bless Israel in that day, because Israel will faithfully keep these laws (Deut. 30:7-10).
4. Even now, Israel may abide in the Word, and prove to be His disciples (Deut. 30:11-14 cf. Jn. 8:31; Rom. 8:4; 10:5-8).
5. Moses lays it out one more time, as an either/or message for Israel to volitionally take hold of (Deut. 30:15-20).

Deuteronomy Chapter Thirty-One

1. Moses concludes his 5th farewell message on his 120th birthday (Deut. 31:1,2).
2. Moses encourages Israel that their faith is in the Lord, and not in their human leader (Deut. 31:3-6; cf. 1st Cor. 2:5).
3. Moses charges Joshua to lead by example, and demonstrate the strength and courage Israel must possess (Deut. 31:7,8).
4. Moses concluded his written works.
 - a. Moses is the author of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Psalm 90, and possibly Job.
 - b. These written works, as inspired Scripture (2nd Tim. 3:16; 2nd Pet. 1:20,21), endure to this day in their current forms.
 - 1) Reconstructed autographs of the Hebrew, Aramaic and Koine Greek God-breathed Scriptures.
 - 2) Vernacular translations into any and all contemporary languages.
 - c. The Book of the Covenant (Ex. 24:7) no longer exists in that precise form, but most likely consisted of the collection of laws found in Ex. 20:22-23:33.
 - d. The Book of the Law of Moses (Deut. 31:9,24-26) no longer exists in that precise form, but most likely consisted of the legal portions of Exodus, Leviticus, Numbers, & Deuteronomy.
 - 1) Moses entrusted this Book to the Levitical priesthood (Deut. 31:24-29).
 - 2) This is the Book which was to be read from each Feast of Tabernacles (Deut. 31:10-13).
 - 3) This is the Book which Hilkiah found during the reign of Josiah (2nd Kgs. 22:8).
5. The Lord requires Joshua's ordination to be a public manner before the assembly of all Israel (Deut. 31:14,15,23).
6. The Lord provides a song for Moses to teach Israel, which will highlight His faithfulness despite Israel's faithlessness (Deut. 31:16-22; 32:1-43).

Day 082 – March 23

The Song of Moses

Deut. 31:30–32:52; Psalm 90

Deuteronomy Chapter Thirty-Two

1. This song calls heaven and earth to bear witness to the truth of God's Word (Deut. 32:1; cf. Dt. 4:26; 30:19; 31:28; Psa. 50:4; Isa. 1:2; Eph. 3:10; 1st Pet. 1:12).
 - a. The song is the Lord's song, communicating His Word for the blessing of Israel (Deut. 32:2; Isa. 55:10,11).
 - b. Man's response to God's revealed Word should be one of praise and worship (Deut. 32:3,4), and not the faithless response of a crooked and perverse generation (Deut. 32:5,6; Phil. 2:15).
 - c. The work of God in setting apart Israel was a Sovereign work of Divine grace (Deut. 32:7–14).
 - d. Jeshurun is the poetic name for Israel in prosperity.
 - 1) Jeshurun failed the prosperity test (Deut. 32:15–18).
 - 2) Jeshurun reaped the Divine consequences for their spiritual adultery (Deut. 32:19–27).
 - e. The Lord laments that Israel is not living up to everything that they could be living up to (Deut. 32:28–33; 5:29; Ps. 81:13; Isa. 48:18; Matt. 23:37; Lk. 13:34).
 - f. The Lord promises a time when Israel will enjoy His deliverance for all eternity (Deut. 32:34–43).
2. Moses urges Joshua & all Israel to pay attention to the Lord's teaching through this psalm, and to live it in their daily life (Deut. 32:44–47).
3. At the conclusion to that psalm, the Lord directed Moses to ascend Mt. Nebo (Pisgah, Deut. 34:1) for the last time (Deut. 32:48–52).

Psalm 90

1. Psalm 90 is the one psalm of Moses in the Book of Psalms (although some traditions also assign Psalm 91 to Moses).
2. Moses also authored a psalm (Deut. 32) and a song-like blessing at his death (Deut. 33).
3. This beautiful psalm highlights God's Eternal Life (Psa. 90:1,2).
4. This beautiful psalm highlights God's eternal purpose, and His unique timetable (Psa. 90:3–6).
5. This beautiful psalm highlights the short time that man has upon the earth, and the importance of staying faithful to the Lord (Psa. 90:7–12).
6. This beautiful psalm highlights a sinful people, repentant of their evil, and looking to the lovingkindness of the Lord (Psa. 90:13–17).

Day 083 – March 24

Moses Blesses the People and Dies

Deut. 33–34

Deuteronomy Chapter Thirty-Three

1. Moses' blessings upon the tribes of Israel (Deut. 33:1–25) is an interesting comparison study with Jacob's blessings upon the tribes of Israel (Gen. 49:1–27).
2. The introduction paints a picture of Sinai that is only hinted at elsewhere in Scripture (Deut. 33:2–5; Ex. 34:5–8; Ps. 68:15–18; Acts 7:38,53; Gal. 3:19).
3. Reuben's blessing was to survive (Deut. 33:6; cp. Gen. 49:3,4; Jdg. 5:15,16).
4. Judah's blessing was to go forth in military victory (Deut. 33:7; cp. Gen. 49:8–12).
5. Levi's blessing was to remain faithful in the Lord's service, regardless of the conflict they must endure (Deut. 33:8–11). This is quite a bit different than Jacob's prophetic word (Gen. 49:5–7).
6. Benjamin's blessing is to have a closeness to the Lord (Deut. 33:12). This is different from his ravenous wolf identity that Jacob prophesied (Gen. 49:27).
7. Joseph receives a lengthy blessing, and highlights his fruitfulness (Deut. 33:13–17; Gen. 49:22–26).
8. Zebulun & Issachar are linked together (Deut. 33:18,19; cp. Gen. 49:13,14,15; Jdg. 5:14,15).
9. The blessings on Gad are for enlarged territories as a response to Gad's faithfulness in battle (Deut. 33:20,21; Gen. 49:19).

10. Dan is a lion's whelp, springing away from a serpent (alternative to Bashan) (Deut. 33:22). In Jacob's prophecy, he was a serpent (Gen. 49:16-18).
11. Naphtali is promised favor (grace) (Deut. 33:23). In Jacob's prophecy, he was a doe (Gen. 49:21). A view of the coming grace of Jesus Christ may be at work here (Matt. 4:13-16; Isa. 9:1ff.).
12. Asher is promised abundant favor and blessings (Deut. 33:24,25; Gen. 49:20).
13. The conclusion to the song is a reminder that there is no people on earth like Israel, and there is no god on earth like the one true God Whom they serve (Deut. 33:26-29).

Deuteronomy Chapter Thirty-Four

1. Moses is given a panorama view of the promised land (Deut. 34:1-4).
2. Moses died, and was buried by the Lord (Deut. 34:5-8; Jude 9).
3. Joshua succeeds Moses (Deut. 34:9) and writes the epitaph to the Book of Deuteronomy, even the entire Law of Moses (Deut. 34:10-12).

Era 3: Possessing the Promised Land. 1406-1050_{BC}

Day 084 – March 25

An introductory class to prepare for Day 085 through Day 103. Scriptures covered in this era include Joshua, Judges, Ruth, 1st Samuel 1-7, Selections from 1st Chronicles.

Notes on the Temporal Markers in Joshua & Judges

1. The Book of Joshua gives us several temporal markers in the repeated usage of "to this day." See Josh. 4:9; 5:9; 6:25; 7:26_{x2}; 8:28,29; 9:27; 13:13; 14:14; 15:63; 16:10. These references are a great opportunity to demonstrate Logos searches, visual filters, and passage lists.
 - a. Canaanites living in Gezer (Josh. 16:10). Another limitation for the dating of this text's composition—sometime prior to Pharaoh destroying the Canaanites at Gezer and giving the town to Solomon as a dowry (1st Kgs. 3:1; 9:16).
 - b. Jebusites in Jerusalem to this day (Josh. 15:63; Jdg. 1:21). Demonstrates a limit for dating the composition of this text—sometime prior to David's conquering of Jerusalem (2nd Sam. 5:6-10).
 - c. Rahab's lifetime (Josh. 6:25). This is the greatest limitation for the dating of this text's composition—taking the face value of Rahab's lifetime and not simply identifying Rahab's descendants (e.g. Hos. 3:5).
2. The Book of Judges also gives us several temporal markers.
 - a. 7 "to this day" statements similar to the usages in Joshua (Jdg. 1:21,26; 6:24; 10:4; 15:19; 18:12; 19:30).
 - b. The frequent timeframes for the various servitudes (Jdg. 3:8,14; 4:3; 6:1; 10:8; 13:1) and the various Judges (Jdg. 3:11,30; 5:31; 8:28; 9:22; 10:2,3; 12:7,9,11,14; 15:20; 16:31).
 - c. 300 years since the occupation of Heshbon in the days of Jephthah (Jdg. 11:26).
3. The Book of Ruth is specifically dated to the Period of the Judges (Ruth 1:1).
4. Ron Rhodes' 3rd Era can perhaps be best summed up by the various statements of "no king" (Jdg. 17:6; 18:1; 19:1; 21:25).

Day 085 – March 26

Entering Canaan

Josh. 1-6

Joshua Chapter One

1. The Lord directs Joshua to be strong and courageous, and lead Israel to the victories the Lord has promised (Josh. 1:1-9).
 - a. The extent of the promised land is from the Mediterranean (Great Sea) to the Euphrates river (Josh. 1:4).
 - b. This was the land grant promised to Abraham (Gen. 15:18-21). Israel has never yet occupied this entire land grant, but will do so in the Millennial reign of Jesus Christ.
 - c. Three times Joshua is commanded to be strong and courageous, as the Lord will be with Joshua wherever he goes (Josh. 1:6,7,9).
2. Joshua accepts his command, and takes action with the officers under his command (Josh. 1:10-18).
 - a. He prepares Israel for immediate deployment (Josh. 1:10,11).
 - b. He warns Reuben, Gad, and ½ Manasseh to fulfill their oath to Moses (Josh. 1:12-18; Num. 32:20-22).

Joshua Chapter Two

1. Joshua (one of the two faithful spies in the previous generation) sends forth two faithful spies into the city of Jericho (Josh. 2:1a).
2. These two spies stayed the night in Rahab's brothel (Josh. 2:1b).
 - a. בֵּית־אִשָּׁה זֹנָה beyth-'ishshah zownāh. זֹנָה zānāh #2181: to commit fornication, be a harlot.
 - 1) Rahab was not a sacred prostitute. קְדֵשָׁה q^edēshāh #6948.
 - 2) She was a secular prostitute. πόρνη pornē #4204 (Jas. 2:25; Heb. 11:31).
 - b. The house's position on the city wall, may have motivated the spies' tactical decision to spend the night there (Josh. 2:15).
 - c. Rahab's divine destiny as a believer, and ancestress of the Lord Jesus Christ certainly dictated the Lord's Sovereign direction for the spies to spend the night there (Matt. 1:5).
3. Rahab hid the two spies on her roof as an expression of faith (Josh. 2:4,6,8-13; Heb. 11:31).
 - a. Rahab understood YHWH's intention to destroy the Canaanites (Josh. 2:9a).
 - b. Rahab understood that the Lord had removed the Canaanites' demonic empowerment (Josh. 2:11; Num. 14:9).
 - c. The Lord's example of Egypt in the previous generation, and Sihon & Og in this generation, accomplished what He intended—the demonic and human fear of the Lord's wrath (Josh. 2:10; Jas. 2:19).
 - d. Rahab places herself in the Lord's care according to His grace (Josh. 2:12,13).
4. The King of Jericho demanded Rahab turn over the spies, but her stratagem (lie), sent the king's guards looking elsewhere (Josh. 2:2-7).
 - a. Stratagem: an artifice or trick in war for deceiving and outwitting the enemy.
 - b. The Commandments must be placed in proper setting, and not related to God's laws for warfare and espionage.
 - 1) Taking human life in the prosecution of righteous warfare does not violate the 6th Commandment.
 - 2) Taking plunder in the aftermath of righteous warfare does not violate the 7th Commandment.
 - 3) Marrying the captive women in the aftermath of righteous warfare does not violate the 8th Commandment.
 - 4) Strategic lying in the course of warfare and espionage does not violate the 9th Commandment.
5. The spies coordinate the signal for Rahab's deliverance, and return to Joshua with their good report (Josh. 2:14-24).
 - a. God had promised to put fear in the heart of the people (Deut. 2:25; 11:25).
 - b. The spies testified to the Lord's faithfulness in this prophecy (Josh. 2:24).
 - c. The people can then have confidence in the Lord's other promises regarding the Conquest.

Joshua Chapter Three

1. Although Judah typically lead the march of Israel (Num. 2:9; 10:14), in this case, the Ark of the Covenant will lead the way (Josh. 3:1-6).
2. God will give Israel a visual testimony to Joshua's rightful succession of Moses (Josh. 3:7; 4:14).
3. The crossing of the Jordan reminds us of the crossing of the Red Sea (Josh. 3:8-17; 4:23,24; Ex. 14:21,22).

Joshua Chapter Four

1. The Lord directs Joshua to erect a memorial pillar to the Jordan crossing (Josh. 4:1-7,20-24).
2. Joshua follows the Lord's instructions, and also erects a pillar of his own in the midst of the Jordan river (Josh. 4:8,9).
3. The crossing of the Jordan river occurred on the 10th day of the first month (Josh. 4:19).
 - a. This is the day that the Passover lamb is to be set aside (Ex. 12:3).
 - b. Israel will observe this Passover here at Gilgal (Josh. 5:10).

Joshua Chapter Five

1. The demoniac Canaanites were powerless through fear because of the word they received of Israel's entrance into Canaan (Josh. 5:1).
2. Israel cannot proceed with the Conquest until they obey the Lord's instructions regarding circumcision (Josh. 5:2-8).
3. The Lord taught Joshua the significance of the name Gilgal (Josh. 5:9).

4. Israel observed the Passover for the 42nd time overall (Josh. 5:10).
5. The provision of manna ended at this time (Josh. 5:11,12).
6. The chapter closes with Joshua meeting the Lord Jesus Christ, as the Captain of the Host of the Lord (Josh. 5:13-15).

Joshua Chapter Six

1. Jericho prepared themselves for a siege by the nation of Israel (Josh. 6:1).
 - a. They had high walls (Josh. 2:15; 6:5,20).
 - b. They had valiant warriors (Josh. 6:2). גִּבּוֹרֵי הַחַיִל gibbowrey hechāyil (Josh. 1:14; 6:2; 8:3; 10:7; Jdg. 6:12; 11:1; Ruth 2:1; 1st Sam. 9:1; 16:18; 1st Kgs. 11:28; 2nd Kgs. 5:1; 15:20; 24:14; 1st Chr. 5:24; 7:2,5,7,9,11,40; 8:40; 9:13; 11:26). [\(Verse list\)](#)
2. Israel's conquest of Jericho was not a military victory, but a spiritual victory, achieved through their humble obedience to the instructions of the Lord (Josh. 6:2-21).
 - a. The priests and the Ark of the Covenant were in the center of the procession (Josh. 6:4,5,6,8,13,16).
 - b. The priests blew the trumpets, but the people remained silent until it was time for the shout (Josh. 6:10).
3. The priestly ritual involved repetitions of the number of completion—seven. Seven priests, blowing seven trumpets for seven days with seven laps on the seventh day.
4. The plunder of Jericho was governed by “the ban” (Josh. 6:17, NASB) “devoted” (LEB, NIV, YLT) “doomed to destruction” (NKJV) accursed (KJV) designated for destruction (NASB20) anathema (LXX, Vulg., D-R).
 - a. חֶרֶם cherem ^{#2764}: a thing devoted, dedicated, utterly destroyed.
 - b. חָרַם charam ^{#2763}: to ban, devote, completely destroy.
 - c. The first appearance of this concept was revealed at Hormah (Num. 21:2,3).
 - d. The necessity for this total destruction was for the preservation of Israel's purity (Deut. 7:2-6).
5. The Lord was entitled to the first-fruits of their labor, and Jericho represents the first-fruits of the Conquest (Josh. 6:19,24).
6. Rahab and her family were graciously spared by the Lord (Josh. 6:17,22-25).
7. Joshua utters a curse for any man who rebuilds Jericho (Josh. 6:26).
 - a. Moses, in the Law, established a prohibition against rebuilding an apostate Hebrew city (Deut. 13:16,17).
 - b. Hiel the Bethelite will experience Joshua's curse, by rebuilding what had been destroyed for the glory of the Lord (1st Kgs. 16:34).
 - c. The second city of the Conquest will be destroyed for good (Josh. 8:28).
8. The passage concludes with a reference to the fame of Joshua spreading throughout the land he would soon conquer (Josh. 6:27).

Day 086 – March 27

Obedience and Victory

Josh. 7-9; 1 Chr. 2:7

Joshua Chapter Seven

1. The great victory over Jericho was marred by the faithlessness of one man (Josh. 7:1).
 - a. “The sons” (plural) of Israel acted unfaithfully.
 - b. Achan (אָחָן 'ākān ^{#5912}: troubler) was personally responsible for his personally sinful actions (Deut. 24:16).
 - c. The family of Carmi had a familial responsibility to discover and expose the evil within their sphere of accountability.
 - d. The division of Zabdi had a divisional responsibility to discover and expose the evil within their sphere of accountability.
 - e. The clan of Zerah had a clannish responsibility to discover and expose the evil within their sphere of accountability.
 - f. The tribe of Judah had a tribal responsibility to discover and expose the evil within their sphere of accountability.
 - g. The nation of Israel had a national responsibility to discover and expose the evil within their sphere of accountability.
2. The Lord's anger is directed against the nation in response to the rebellion of the one man (Josh. 7:1b).
3. Joshua, unaware of Achan's sin, dispatched spies to Conquest City #2: Ai (Josh. 7:2).

- a. The spies viewed Ai as a relatively easy conquest (Josh. 7:3).
- b. Joshua accepts the spies' assessment, and dispatches a strike force of 3,000 men who faced immediate defeat (Josh. 7:4,5).
4. Joshua and the elders of Israel humbled themselves before the Lord, and lamented the shame and reproach they had brought upon Israel (Josh. 7:6-9).
5. The Lord lifts up Joshua, and teaches him that the defeat was a spiritual defeat rather than a military defeat (Josh. 7:10-12).
6. The Lord also teaches Joshua that the only solution for Israel is to investigate the sin and root it out (Josh. 7:13-15).
7. Joshua presided over the national grand-jury investigation. Lot by lot was selected, and the chain of evidence from Judah to Zerah to Zabdi to Carmi to Achan was established (Josh. 7:16-18).
8. Provided with the opportunity to confess, Achan confessed to what he had looted from Jericho (Josh. 7:19-21).
9. The evidence is then collected, and the entire family of Achan is then brought to trial for sentencing (Josh. 7:22-26).

Joshua Chapter Eight

1. The Conquest is now permitted to go forth (Josh. 8:1).
 - a. The first attempt was not ordained by the Lord.
 - b. The second attempt will be made by the entire army, and not a limited human force based upon a finite perspective of human ability.
2. Joshua oversees the destruction of Ai through stratagem and ambush (Josh. 8:2-23).
3. Unlike Jericho (first fruits), Israel will be blessed by the plunder of Ai (Josh. 8:24-29).
4. Joshua built an altar of uncut stones (Ex. 20:24,25) to the Lord (Josh. 8:30-35), in obedience to the instructions of the Lord (Deut. 27:2-8).

Joshua Chapter Nine

1. Israel's victories over Jericho & Ai prompted a united Canaanite alliance formed to fight against Israel (Josh. 9:1,2).
2. Israel's victories over Jericho & Ai also prompted a Gibeonite plan to deceive Israel (Josh. 9:3-15).
 - a. The Gibeonites were a clan of Hivites (Josh. 9:7).
 - b. Israel suspected the origin of the Gibeonites (Josh. 9:7).
 - c. Israel succumbed to the flattery of the Gibeonites (Josh. 9:8-13).
 - d. Israel failed to inquire of the Lord for His wisdom in the matter (Josh. 9:14).
3. Israel's covenant with Gibeon was against the will of God (Ex. 23:32; 34:12; Deut. 7:2), but as an oath, Israel could not violate it (Josh. 9:18-20; Deut. 23:21-23).
4. Joshua enslaved the Gibeonites to temporal-life service to the Levitical priesthood (Josh. 9:21-27).

Day 087 – March 28

Successful Conquests

Josh. 10:1-12:6

Joshua Chapter Ten

1. Chapter Ten is a summary of Joshua's southern campaign.
2. The capitulation of Gibeon had a tremendous impact among the Amorite kings of the Judean highlands (Josh. 10:1-5).
 - a. Adoni-zedek is quite the contrast to Melchizedek (Josh. 10:1,3; Gen. 14:18).
 - b. Jerusalem, Hebron, Jarmuth, Lachish, and Eglon choose to join forces and fight Israel in the field, rather than endure sieges individually.
 - c. The 5 Amorite kings choose to begin their military campaign with a punitive strike against Gibeon.
3. Having made a covenant with Gibeon, Joshua is obligated to protect Gibeon (Josh. 10:6-27).
 - a. An all-night forced-march positions his armies in place to attack the Amorites (Josh. 10:9).
 - b. Israel's assault was a "smashing" success, as the Lord did most of the work Himself through His own artillery (Josh. 10:11).
 - c. Joshua realized that additional daylight hours would be needed to complete the destruction of the routed Amorite armies.

- 1) So, he issued a military command.
- 2) The Lord executed Joshua's order with an immediate and omnipotent response.
- d. The sun stood still.
 - 1) This is perhaps the greatest miracle recorded in the Bible, as God brought the revolution and rotation of the earth to a halt.
 - 2) Scientific treatment of this miracle has been written on extensively. Pastor Bolender especially enjoys "The Long Day of Joshua, and Six other Catastrophes," by Donald W. Patten, © 1973 Pacific Meridian Publishing Company.
 - 3) Ancient History comparisons to Joshua's longest day in secular records are detailed in "Worlds in Collision," © 1950 Immanuel Velikovsky; The McMillan Company, New York.
- e. This miracle was recorded in the Bible, and in secular histories of the time (Josh. 10:13).
- f. The 5 Amorite kings were located, and imprisoned until the military action could be completed against their armies (Josh. 10:16-27).
- g. The armies of Israel pursued the fleeing Amorites, until the remnant of those forces found refuge in their cities (Josh. 10:19-21).
4. The remainder of the chapter details Joshua's southern campaign.
 - a. Makkedah (Josh. 10:28).
 - b. Libnah (Josh. 10:29,30).
 - c. Lachish & Gezer (Josh. 10:31-33).
 - d. Eglon (Josh. 10:34,35).
 - e. Hebron (Josh. 10:36,37; 11:21,22). Caleb distinguished himself in this battle (Josh. 14:6-15; 15:13,14).
 - f. Debir (Josh. 10:38,39). Caleb's nephew Othniel distinguished himself in this battle, and won the hand of Caleb's daughter (Josh. 15:15-17).
 - g. Other various locations in the Negev (Josh. 10:40-43).

Joshua Chapter Eleven

1. Chapter Eleven is a summary of Joshua's northern campaign.
2. Jabin, King of Hazor, assembled an alliance greater than Adoni-zedek's alliance (Josh. 11:1-5).
 - a. They numbered as the sand on the seashore, with infantry, cavalry, and armor divisions (Josh. 11:4).
 - b. Josephus estimated their combined strength as 300,000 infantry soldiers, 10,000 cavalry troops, and 20,000 chariots.
3. In obedience to the command of the Lord, Joshua refused fear, and advanced by faith (Josh. 11:6-9).
4. With the northern alliance defeated at Merom, the northern cities fell in due time (Josh. 11:10-18).
 - a. The cities were plundered (Josh. 11:11,14,15; Deut. 10:16-18).
 - b. Hazor was razed (Josh. 11:13).
5. The remainder of the chapter gives some summary statement information about the central, southern, and northern campaigns (Josh. 11:19-23).
 - a. Joshua learned from the Gibeon mistake, and never repeated it (Josh. 11:19).
 - b. Joshua focused especially on giant-extermination (Anakim) throughout the Canaanite conquest (Josh. 11:21,22).
 - c. The land's rest from war lasted from the conclusion of Joshua's active Conquest, to the beginning of the tribes' settlement efforts (Judges).

Joshua Chapter Twelve

1. Chapter Twelve is a historical review of Israel's military victories, across the Jordan, and within the land of Canaan (Josh. 12:1).
2. Sihon & Og, east of the Jordan (Josh. 12:2-6).

(Chapter Twelve continues tomorrow)

Joshua Chapter Twelve

(Outline continues from yesterday)

3. Thirty-one kings west of the Jordan (Josh. 12:7-24).

Joshua Chapter Thirteen

1. Chapter Thirteen begins the division of the land, into the inheritance of the tribes of Israel.
2. The Lord addressed Joshua in his old age, and charged him with passing the colors to the next generation (Josh. 13:1).
3. Unconquered land remained (Josh. 13:2-6).
4. The land was to be apportioned, so that each tribe could occupy their territory, and complete the Canaanite extermination.
 - a. Nine and one-half tribes west of the Jordan still needed their inheritance (Josh. 13:7).
 - b. Reuben, Gad, and ½ Manasseh already had their land-grant, east of the Jordan (Josh. 13:8-33).
 - 1) The Transjordan conquest was an incomplete conquest, but Reuben, Gad, and ½ Manasseh wanted the land anyway (Josh. 13:13).
 - 2) Joshua confirmed the instructions of Moses, and released Reuben, Gad, and ½ Manasseh from any further military obligations west of the Jordan.

Joshua Chapter Fourteen

1. The land division continues, with the land west of Jordan (Josh. 14:1-5).
 - a. Eleazar the priest has supreme spiritual authority.
 - b. Joshua has supreme temporal authority.
 - c. The heads of the households assist Eleazar and Joshua in the land allocation (Num. 34:17-29).
2. Caleb makes a land request, which is granted and blessed by Joshua (Josh. 14:6-15).

Biographical Note on Caleb:

There is some question as to the exact ancestry of Caleb. The genealogy in 1st Chr 2:18 mentions Caleb as the son of Hezron. On the other hand, Jephunneh the Kenezite is called Caleb's father in Num 32:12. The Kenezites, descendants of Kenaz, seem to be one of the Edomite tribes roaming the deserts of Sinai (Gen 36:15). It was into one of these tribes, the Kenites, that Moses had married (Jdg. 1:16; 4:11). The migration of Israel northward attracted some of these people, and they joined themselves in faith to the Lord and to His people. Caleb's family was attached to the tribe of Judah, and Caleb quickly gained a place of leadership. Although the chief of the tribe was Nahshon, son of Amminadab (Num 2:3), it was Caleb who represented the tribe as a spy and later as one of those who divided the land into tribal areas (Josh 21:12). It is said that Caleb was given his portion "among the children of Judah" (Josh 15:13), implying that he was not actually a member of that tribe. Centuries later, in the days of Saul and David the Calebites were still a distinct family in Judah and their part of the country seems to have been a separate enclave in the tribe (1st Sam 25:3; 30:14).
[Wycliffe Bible Encyclopedia]

Joshua Chapter Fifteen

1. The first lot for land division went to Judah (Josh. 15:1-63).
2. The tribal borders are established within the conquest borders previously stipulated (Josh. 15:1-12 cf. Num. 34:1-12).
3. The Request of Caleb is confirmed, and details are provided for Caleb's victories over the giants of Hebron (Josh. 15:13-20).
 - a. Arba, the fallen angel who procreated Anak (v.13).
 - b. Anak, the nephelim son of Arba (v.13).
 - c. Anak's clan chieftains: Sheshai, Ahiman, Talmai (v.14). Anakim are part of the Nephelim (Num. 13:33) + Anakim are regarded as Rephaim (Dt. 2:11).

(Chapter Fifteen continues tomorrow)

Day 089 – March 30

More Land Allotments

Josh. 15:20-17:18

Joshua Chapter Fifteen

(Outline continues from yesterday)

4. The cities are denoted.
 - a. 29 towns plus their villages in the Negeb (south) (Josh. 15:21-32).
 - 1) 36 towns are actually named in the passage.
 - 2) 7 of these are later given to Simeon (Josh. 19:1-7).
 - b. 42 towns plus villages in the Shephelah (Josh. 15:33-47).
 - c. 38 towns plus villages in the hill country (Josh. 15:48-60).
 - d. 6 towns plus villages in the wilderness of Judah (Josh. 15:61,62).
5. The Jebusites in Jerusalem remained as a snare (Josh. 15:63), although at one point the city was ravaged (Jdg. 1:8).
 - a. Jerusalem was on the border between Judah and Benjamin (Josh. 15:8), which tribe was also unsuccessful in driving out the Jebusites (Jdg. 1:21).
 - b. Jerusalem will finally be taken by David, and made into his capital (1st Chr. 11:4-9).
 - c. Other cities besides Jerusalem would also be a thorn (Jdg. 1:19).

Joshua Chapter Sixteen

1. The second lot for land distribution fell to the tribe of Joseph (Josh. 16:1-4).
 - a. Ephraim received their land-grant (Josh. 16:5-10).
 - b. Manasseh received their land-grant (Josh. 17:1-18).
2. Ephraim's territory was north of Judah's, between the Jordan and the Mediterranean.
3. Some of Ephraim's cities will fall within land boundaries designated for Manasseh (Josh. 16:9).
4. Ephraim fell short in driving out all the Canaanites in their portion of the land (Josh. 16:10).

Joshua Chapter Seventeen

1. ½ Manasseh receives their land-grant within the land of Canaan, and ½ Manasseh has their Gilead land-grant confirmed.
 - a. The clan of Machir received the land of Gilead & Bashan (Josh. 17:1).
 - b. Ten clans of Manasseh received their land within the land of Canaan (Josh. 17:5).
2. The daughters of Zelophehad were provided for, as Moses had promised them (Josh. 17:3,4; Num. 27:1-7).
3. The territory of Manasseh was north of Ephraim (Josh. 17:7-10).
 - a. Ephraim had some cities within Manasseh borders (Josh. 17:9).
 - b. Manasseh had cities within the borders of Issachar and Asher (Josh. 17:11).
4. Manasseh fell short in driving out all the Canaanites in their portion of the land (Josh. 17:12,13).
5. The two tribes of Joseph (Ephraim & Manasseh) filed a complaint with Joshua that their land grant was too small (Josh. 17:14).
 - a. Joshua suggested that they could clear some of the forests in their land grant and found additional cities (Josh. 17:15,18a).
 - b. Joshua also suggested that they should finish destroying the Canaanites, and take those cities (Josh. 17:18b).

Day 090 – March 31

More Land Allotments

Josh. 18:1-19:48

Joshua Chapter Eighteen

1. Following Joseph's land-grant, the tabernacle was established at Shiloh (Josh. 18:1). Not to be confused with Gen. 49:10.
2. Joshua expressed dismay that the remaining seven tribes had yet to muster their forces for their tribal campaigns (Josh. 18:2,3).

3. Joshua established a survey team of 21 surveyors to go through the remaining portions of Canaan, and survey the final seven allotments (Josh. 18:4-10).
4. Benjamin received their portion in between Judah and Ephraim (Josh. 18:11-28).

Joshua Chapter Nineteen

1. Simeon received their portion within the southern reaches of Judah's territory (Josh. 19:1-9).
2. Zebulun received their portion, north of Ephraim & Manasseh, in a region that will later be called lower Galilee (Josh. 19:10-16 cf. Isa. 9:1; Mt. 4:12-16).
3. Issachar received their portion, east of Zebulun, and south-southwest of the sea of Galilee (Josh. 19:17-23).
4. Asher received their portion, in the far northwest, on the Mediterranean coast, from Mt. Carmel to Sidon (Josh. 19:24-31).
5. Naphtali received their portion, in the northeast, in a region that will later be called upper Galilee (Josh. 19:32-39; Isa. 9:1,2).
6. Dan was the last tribe to receive their portion, west of Ephraim and Judah (Josh. 19:40-46).
 - a. Dan was unable to drive out the Canaanites in their territory, and relocated some of their clans to the far north (Jdg. 18:1,2).
 - b. The northern city of Leshem (Laish) was taken by Dan, and renamed "Dan" (Josh. 19:47; Jdg. 18:27-29).

(Chapter Nineteen continues tomorrow)

Day 091 – April 1

Special Land Uses

Josh. 19:49-21:45; 1st Chr. 6:54-81

Joshua Chapter Nineteen

(Outline continues from yesterday)

7. The final land grant was the personal request of Joshua within the hill country of Ephraim—Timnath-serah (Josh. 19:49-51). Just as the land apportionment began with Caleb (Josh. 14:6-15) it now concludes with Joshua.

Joshua Chapter Twenty

1. The Lord directed Joshua to establish the six cities of refuge that He had previously instructed them in (Josh. 20:1-6; Num. 35).
2. Israel set apart three cities within Canaan, and three cities across the Jordan (Josh. 20:7-9).

Joshua Chapter Twenty-One + 1st Chr. 6:54-81

1. The 48 Levitical cities are distributed in chapter 21.
2. Once the tribes received their inheritance, it was their privilege to give to the Levites cities and pasture lands for their support (Josh. 21:1-3).
3. The clans of Levi received their cities by lot.
 - a. The Aaronic priests, from the clan of Kohath, received 13 cities from Judah, Simeon, & Benjamin (Josh. 21:4,8-19).
 - b. The remainder of the clan of Kohath received 10 cities from Ephraim, Dan, and ½ Manasseh (west Manasseh) (Josh. 21:5,20-26).
 - c. The clan of Gershon received 13 cities from Issachar, Asher, Naphtali, and ½ Manasseh (east Manasseh) (Josh. 21:6,27-33).
 - d. The clan of Merari received 12 cities from Reuben, Gad & Zebulun (Josh. 21:7,34-40).
4. The scattering of Levi throughout the other 12 tribes provided for accurate Bible teaching in every community (Josh. 21:41,42; Deut. 33:10). Someone has estimated that no one in Israel lived more than 10 miles from 1 of the 48 Levite towns. Thus every Israelite had nearby a man well-versed in the Law of Moses who could give advice and counsel on the many problems of religious, family, and political life.
5. The summary statement for the Conquest is most interesting (Josh. 21:43-45).
 - a. Each tribe received their possession as a grace gift from the Lord.
 - b. Each tribe was blessed with military victories in the conquest of that land.

- c. Many tribes, however, failed to achieve every victory the Lord had for them.
- d. The shortcomings in Joshua and Judges are therefore Israel's shortcomings, and not the Lord's (Rom. 3:3; 2nd Tim. 2:13).

Day 092 – April 2

A Call to Faithfulness

Josh. 22-24

Joshua Chapter Twenty-Two

1. Following the national Conquest of the land of Canaan, Joshua dismissed Reuben, Gad, and ½ Manasseh to return to their land in the trans-Jordan (Josh. 22:1-9).
2. On the way back to their own land, Reuben, Gad, and ½ Manasseh built a large replica altar at the Jordan river (Josh. 22:10).
 - a. They did so as a memorial, to stand as a reminder of their part in Israel to future generations (Josh. 22:21-29).
 - b. The other 9½ tribes assumed it was an idolatrous altar (Josh. 22:11-20).
3. Phinehas, and the elders of Israel accept the explanation that Reuben, Gad, & ½ Manasseh offered (Josh. 22:30,31).
4. The satisfaction of Phinehas and the elders was sufficient for Israel to hold off on a planned civil war against Reuben and Gad (Josh. 22:32-34).

Joshua Chapter Twenty-Three

1. Joshua prepares to die in much the same manner that Moses prepared to die—by gathering Israel together and teaching them Bible Class.
2. He challenges them in the work that yet remains (Josh. 23:4,5).
3. He warns them to not associate with the Canaanites (Josh. 23:6-8). They are to cling to the Lord. דָּבַק ^{#1692}: to cling, cleave, join to (Gen. 2:24).
4. Past victories do not guarantee future victories. Each generation must make volitional decisions each day (Josh. 23:9-13).
5. Joshua warns them that every word of the Lord is faithfully fulfilled, and that will also include their judgment if they are faithless towards Him (Josh. 23:14-16).

Joshua Chapter Twenty-Four

1. Joshua gathers all Israel to Shechem, for a final Bible class in full view of Mt. Blessing and Mt. Cursing (Josh. 24:1; Josh. 8:33).
2. His introduction was a Walk-Through the Bible, from the call of Abraham to the Conquest of Canaan (Josh. 24:2-13).
 - a. You were idolaters in Ur of the Chaldees (Josh. 24:2).
 - b. I gave Abraham the promise of land, but no land. I gave him Isaac (Josh. 24:3).
 - c. I gave Isaac the promise of land, but no land. I gave him Jacob and Esau (Josh. 24:4a).
 - d. I gave Esau a land grant, but sent Jacob to Egypt (Josh. 24:4b), where you became idolaters again (Josh. 24:14).
 - e. I brought you out of Egypt, and gave you the land that was promised to Abraham, Isaac, and Jacob (Josh. 24:5-13).
3. Like Moses did, Joseph lays it out in an either/or message (Josh. 24:14,15).
4. The people promise to serve the Lord (Josh. 24:16-18).
5. Joshua warns them against forsaking the Lord because of His jealousy, and points out that they still were in possession of their Egyptian idols (Josh. 24:19-24).
6. Joshua recorded Israel's promise, and established a memorial stone to bear witness to their intentions (Josh. 24:25-28).
7. The Book closes with the death of Joshua, Eleazar, and that entire generation (Josh. 24:29-33).

Day 093 – April 3

Joshua Died—Judges Arose

Judg. 1:1-3:30

Judges Chapter One

1. Chapter one is a difficult chapter to use for placing the Book of Judges in context with the Book of Joshua.

- a. Jdg. 1:1&2 would appear to place the Book of Judges after Josh. 24:29,30.
- b. The death of Joshua is also recorded in Jdg. 2:6-10, and that passage appears to be the better introduction to the remainder of the Book of Judges.
2. The material from Jdg. 1:3-2:5 forms a general prologue to the Book of Judges, paralleling Josh. 24:31-33 & various other episodes from Joshua, describing the transition from National Conquest to Tribal Conquests.
3. Judah will be the leading Tribe in the era of Tribal Conquest following the death of Joshua (Jdg. 1:2,3).
 - a. During the National Conquest, under Joshua, Judah played a leading role, under Caleb (Jdg. 1:4-15).
 - 1) They destroyed a 10,000 man army at Bezek (Jdg. 1:4-7).
 - 2) They sacked Jerusalem (Jdg. 1:8), but neither they, nor Benjamin (Jdg. 1:21) were subsequently successful in destroying the Jebusite people (Josh. 15:63).
 - 3) They campaigned in the hill country, the Negev, and the western lowland (Jdg. 1:9; Josh. 10:40).
 - 4) They conquered Kiriath-Arba (Hebron), and designated that land for Caleb (Jdg. 1:10; Josh. 10:36,37; 15:13,14).
 - 5) They conquered Kiriath-Sepher (Debir), and designated Caleb's daughter Achsah for Othniel (Jdg. 1:11-15; Josh. 10:38,39; 15:15-19).
 - b. The Kenites were evidently a branch (clan?) of mixed Canaanite (Gen. 15:19) & Jethro-related Midianite (Num. 10:29 cf. Jdg. 1:16; 4:11) origins who associated with Israel for blessing (1st Sam. 15:6; 30:29) rather than associating with Moabites for cursing (Num. 25; 31).
 - c. During the Tribal Conquest, Judah leads by example and proposes joint combat operations with Simeon (Jdg. 1:17-20).
4. The other tribes were not nearly as successful as Judah in their Tribal Conquest (Jdg. 1:21-36).
 - a. Benjamin's greatest failure was not taking Jerusalem (Jdg. 1:21).
 - b. Joseph (Ephraim) took Bethel with a bargain (Jdg. 1:22-26). This appears to violate the command: Make no covenant and show them no favor (Dt. 7:2), yet the Lord was with them for this episode (v.22).
 - c. Manasseh had a five-fold failure (Jdg. 1:27-28; Josh. 17:12,13). Tolerating the alien presence with a "silver lining" benefit of cheap labor becomes all too common.
 - d. Ephraim didn't drive out the Gezers (Jdg. 1:29).
 - e. Zebulun didn't drive out the inhabitants of Kitron or Nahalol (Jdg. 1:30).
 - f. Asher had a spectacular seven-fold successless streak (Jdg. 1:31,32). Worse than Canaanites living among them, Asher lived among the Canaanites!
 - g. Naphtali couldn't beat two Beths (Jdg. 1:33).
 - h. Dan not only failed, but was actively defeated (Jdg. 1:34-36 cf. Josh. 19:40-48).

Judges Chapter Two

1. The consequence of Israel's repeated failures in their individual Tribal Conquests was a personal Bible class taught by the Angel of the Lord, rebuking them for their lack of obedience (Jdg. 2:1-5).
2. The hinge event marking Israel's apostasy is the death of Joshua, and the elders of the Conquest (Jdg. 2:6-10).
 - a. The Exodus Generation died in the wilderness, between 1445 & 1406BC.
 - b. The Wilderness Generation was under 20 years of age, or not yet born at the first muster (Num. 1:2). They were born after 1465BC, and their "elders" will be a maximum of 59 years old when they cross the Jordan.
 - c. Those too young to fight in the conquest (1406-1399BC) can be thought of as the Post-Conquest Generation. They were born after 1426BC. They become the first generation that forsakes the Lord (Jdg. 2:11-13), that requires the Lord's testing of their conquest ignorance (cf. Jdg. 3:1-4).
3. The pattern for the Book of Judges is then established (Jdg. 2:11-23).
 - a. Apostasy is followed by oppression (Jdg. 2:11-15). The first of 121 references to Baal and Ashtaroth.
 - b. Oppression is followed by the grace provision of a Judge/Deliverer (Jdg. 2:16,18).
 - c. The death of the Judge would bring about another cycle of apostasy (Jdg. 2:17,19).
 - d. The military work of the Judges is deliverance rather than conquest (Jdg. 2:20-23).

Judges Chapter Three

1. The remnant of the unconquered Philistines and Canaanites will be used by the Lord for His testing of Israel's faithfulness (Jdg. 3:1-4). Note how this generation has a harder test as a consequence of their parents' generation's shortcomings.
2. Israel quickly failed their test, and allowed their mingling with the Canaanites to lead them into idolatry (Jdg. 3:5-7; Ex. 34:15,16; Deut. 7:3,4; Josh. 23:12; Ps. 106:34-43).
3. Their first oppressor was Cushan-Rishathaim (Cushan of Double-wickedness), King of Aram between the rivers (upper Mesopotamia) (Jdg. 3:8).
 - a. Eight years of oppression was enough for Israel to cry out to the Lord (Jdg. 3:8,9a). "Crying out" is at least a partial repentance. How faithful and obedient did the nation become? "The land had rest" until they "again did evil" (v.12).
 - b. God lifted up the first of Israel's Judges—Othniel the son of Kenaz, Caleb's younger brother (Jdg. 3:9-11). Othniel is one of the few Spirit-filled OT saints (Jdg. 3:10).
 - c. The Judgeship of Othniel produced 40 years of rest during his lifetime (Jdg. 3:11). Perhaps 1367-1327BC. (Chronology of the Judges taken from Rusten, E. Michael & Sharon O, The Complete Book of When and Where, Tyndale House Publishers, 2005).
4. Israel's second oppressor was Eglon, king of Moab (Jdg. 3:12).
 - a. Eglon assembled a force of Moabite, Ammonite, and Amalekite troops.
 - b. Eglon invaded Canaan at the same Jericho location where Joshua invaded Canaan.
 - c. Jericho, while not rebuilt as a fortified city until the reign of Ahab (1st Kgs. 16:34), was an inhabited region allotted to Benjamin (Josh. 18:21; 2nd Sam. 10:5).
 - d. This time, 18 years of oppression were needed before Israel cried out for deliverance (Jdg. 3:14).
 - e. Judge #2 was a Benjamite—Ehud the son of Gera, a left-handed man.
 - 1) Ehud assassinated Eglon, and escaped to Ephraim (Jdg. 3:15-26).
 - 2) Ehud led a military force against the Moabite armies, and gave Israel an eighty year rest from oppression (Jdg. 3:27-30). Perhaps 1309-1229BC.
5. Judge #3 was Shamgar the son of Anath, who delivered Israel from the Philistines (Jdg. 3:31). Shamgar may not even have been Jewish (!) and apparently Judged as a contemporary of Ehud. Perhaps 1230BC.

Day 094 – April 4

The Role of Specific Judges

Jdg. 3:31-6:40

Judges Chapter Four

1. The third oppressor of Israel was Jabin, the Canaanite king of Hazor (Jdg. 4:2).
 - a. This Jabin is likely a descendant of the Jabin, King of Hazor, that led the northern Canaanite alliance against Joshua (Josh. 11:1-14).
 - b. His commanding general was Sisera, who commanded an invasion force of 900 iron chariots.
 - c. This time, it took 20 years of oppression before Israel cried out to the Lord for deliverance.
2. Judge #4 was the prophetess Deborah, the wife of Lappidoth.
 - a. Deborah. דְּבוֹרָה d^ebowrāh ^{#1682} (Gen. 35:8; 9x in Jdg. 4; 5) & ^{#1683}: bee (Deut. 1:44; Jdg. 14:8; Ps. 118:12; Isa. 7:18).
 - b. Woman אִשָּׁה 'ishshāh ^{#802}: wife, woman + Prophetess נְבִיאָה n^ebiy'āh ^{#5031}: fem. of prophet: *prophetess*.
 - 1) Miriam (Ex. 15:20), Huldah (2nd Kgs. 22:14), & Mrs. Isaiah (Isa. 8:3) were all prophetesses in the OT.
 - 2) Anna (Lk. 2:36), and the four daughters of Philip the evangelist (Acts 21:9) were prophetesses in the NT.
 - 3) Noadiah (Neh. 6:14) and Jezebel (Rev. 2:20) were false prophetesses.
 - c. Lappidoth: torches. Otherwise unknown.
 - d. Deborah's "office" was under a palm tree between Ramah and Bethel, where Israel would come to her for judgment (Jdg. 4:5; cf. Deut. 17:9; 19:17).
3. Barak the son of Abinoam from Kedesh-naphtali.
 - a. Barak. בָּרַק bārāq ^{#1301}: lightning, lightning flash.

- b. Some have been tempted to identify Barak with Lappidoth, but context and linguistic evidence doesn't support that idea very well.
 - c. Barak was a well-known military commander from the tribe of Naphtali, whom Deborah commissioned for the war against Sisera.
 - d. Barak is usually thought of as Judge #5. Although he is not called a Judge here, he is referred to elsewhere with the Judges (Heb. 11:32 & likely 1st Sam. 12:11).
4. Deborah commissions Barak according to the Word of the Lord (Jdg. 4:6,7).
 - a. Barak won't go without Deborah's accompaniment (Jdg. 4:8).
 - b. Deborah consents to go with him, but also prophesies that the glory will be given to a woman (Jdg. 4:9).
 5. Barak assembles an army of Zebulun & Naphtali for the battle against Sisera (Jdg. 4:10; 5:18).
 - a. They were joined by volunteers from Ephraim, Benjamin, Machir (a clan of Manasseh), and Issachar (Jdg. 5:14,15a).
 - b. They were ignored by Reuben, Gilead (Gad, and Manasseh clans), Dan, & Asher (Jdg. 5:15b-17).
 6. Sisera has an ally among the people of Israel—Heber the Kenite (Jdg. 4:11). "From out of nowhere, and for no immediately apparent reason, the narrator introduces a new character, Heber the Kenite." [Daniel Block, NAC: Judges, Ruth] See the TTB Day 093 notes on the Kenites.
 7. Sisera leads his armored divisions against Barak's infantry, but the victory was the Lord's (Jdg. 4:12-16).
 8. Sisera fled the battle on foot, and found a refuge in his ally's tent (Jdg. 4:17-22).
 - a. Jael (Mrs. Heber) invited Sisera in, and tended to his needs.
 - b. Jael then executed the enemy general, fulfilling Deborah's prophecy (Jdg. 4:9,21).
 9. The destruction of Sisera's army was followed by the overthrow of Jabin (Jdg. 4:23,24).

Judges Chapter Five

1. Chapter Five is a hymn, sung by Deborah & Barak, to give the glory to the Lord for His victory over Sisera.
2. The hymn of praise celebrates the volunteer army of leaders and people, who stepped forward to serve the Lord (Jdg. 5:2).
3. Just as the Wilderness Generation went forth from Sinai in the shadow of God's power, Deborah's generation went forth against Sisera in the shadow of God's power (Jdg. 5:3-5).
4. Deborah describes the terrible conditions of Israel, as a result of their own idolatry prior to Deborah's rise to office (Jdg. 5:6-8).
5. Deborah is thankful that faithful leaders and people who came forward to serve the Lord (Jdg. 5:9-11).
6. Deborah reviews the faithful tribes who participated in the battle, and the faithless tribes who did not (Jdg. 5:12-18).
7. Deborah describes the battle, in human, angelic, and Divine terms (Jdg. 5:19-22).
8. Meroz is cursed (Jdg. 5:23), but Jael is most blessed (Jdg. 5:24-27).
9. Sisera's mother is anxiously awaiting a return which will not happen (Jdg. 5:28-30).
10. The song is concluded, and mention is made of Israel's peace—forty years undisturbed (Jdg. 5:31). Perhaps 1209-1169BC.

Judges Chapter Six

1. The fourth oppressor was Midian (Jdg. 6:1-6).
 - a. They oppressed Israel for seven years.
 - b. They enlisted the assistance of the Amalekites.
2. The Lord dispatched a man, a prophet (אִישׁ נְבִיאַא 'iysh nābiy') to rebuke Israel for their disobedience (Jdg. 6:7-10). The only prophet in the book of Judges other than Deborah, and he is left unnamed in the text.
3. The Angel of the Lord appears to a young Manassite named Gideon (Jdg. 6:11-24).
 - a. Gideon is threshing wheat in a wine press, hiding from the Midianites (Jdg. 6:11).
 - b. Gideon is a mighty man of valor (Jdg. 6:12). גִּבּוֹר הַחַיִּל. See the TTB Day 85 notes on Josh. 6 for this description.
 - c. Gideon is grieved over the current oppression of Israel, and doesn't see any human solution to their problem (Jdg. 6:13).
4. The Lord commissions Gideon to deliver Israel, but Gideon remains skeptical (Jdg. 6:14-40).
 - a. Gideon wants to see a sign (Jdg. 6:17).

- b. The miraculous burnt offering humbles Gideon (Jdg. 6:19-24).
 - c. Gideon's first assignment is to destroy the Baal altar in his father's house, and build an altar to the Lord in its place (Jdg. 6:25-27).
 - d. The men of Ophrah demanded that Joash the Abiezrite surrender his son for what he did to the Baal altar, but Joash defended Gideon, and renamed him Jerubbaal (Jdg. 6:28-32).
 - e. The Midianite forces mustered in Jezreel, and Gideon assembled an army of Manasseh, Asher, Zebulun, and Naphtali to fight against them (Jdg. 6:33-35).
 - f. Gideon is one of the few OT saints to be filled with the Holy Spirit (Jdg. 6:34).
 - g. Gideon's faith wavers, and he asks the Lord twice to prove His presence (Jdg. 6:36-38,39-40).
5. The faithfulness and longsuffering of the Lord is demonstrated by His tolerance of Gideon's testing the Lord (Deut. 6:16).

Day 095 – April 5

Gideon's Victory over the Midianites Judg. 7:1-9:21

Judges Chapter Seven

1. Gideon's volunteer army of 32,000 soldiers was too large for God to receive all the glory (Jdg. 7:1-8).
 - a. Following the Lord's instructions, Gideon dismissed 22,000 cowards, and was left with 10,000 soldiers who were there by faith (Jdg. 7:3; Deut. 20:8).
 - b. Following the Lord's instructions, Gideon dismissed 9,700 soldiers who kneeled to drink, and kept the 300 soldiers, who lapped their water like a dog (Jdg. 7:5,6).
2. Gideon and his 300 water lappers were then ready to defeat Midian (Jdg. 7:7,8).
3. Gideon and his armor bearer scouted the Midianite camp, and received even more encouragement from the Lord (Jdg. 7:9-14).
4. Gideon's 300 men held a torch in one hand and a trumpet in the other (no swords), while the Lord put Midian to flight (Jdg. 7:15-22).
 - a. The Midianite, Amalekite, and other eastern nomads were thrown into a panic.
 - b. These "allies" turned against one another, and then turned to flee from Israel.
5. Gideon then reassembled his previous army of Naphtali, Asher, & Manasseh, and pursued the fleeing Midianites (Jdg. 7:23).
6. Ephraim was instrumental in cutting off the Midianite retreat at the Jordan, and capturing Oreb and Zeeb (Jdg. 7:24,25 cf. Ps. 83:11).

Judges Chapter Eight

1. The chapter begins with a complaint by Ephraim that they weren't allowed to join with Gideon at the initial battle (Jdg. 8:1-3).
2. The delay by Gideon, in answering Ephraim's complaint allowed for a remnant of Midian to flee across the Jordan.
 - a. The Midianite remnant was led by Zebah and Zalmunna (Jdg. 8:10).
 - b. They led 15,000 men out of a total of 120,000 that had been occupying Israel (Jdg. 8:10b).
3. Gideon pursues the 15,000 men with his 300 water lappers (Jdg. 8:4).
 - a. They request provisions from Succoth and Penuel (Jdg. 8:5,8a).
 - b. Succoth and Penuel prefer to reserve their assistance until such time as the victory is secured (Jdg. 8:6,8b).
 - c. Gideon pronounces a curse upon Succoth and Penuel for their lack of assistance (Jdg. 8:7,9).
 - d. Gideon's force pursues Zebah and Zalmunna, and obtains the victory without Succoth's and Penuel's participation (Jdg. 8:11,12).
4. Gideon fulfills his promise of discipline for Succoth and Penuel (Jdg. 8:13-17).
5. Gideon also attempts to instruct his sons in the responsibilities of Judgeship (Jdg. 8:18-21).
6. Following the victory over Midian, the men of Israel offered Gideon's house a dynastic kingdom (Jdg. 8:22-28).
 - a. Gideon refused the dynastic rule, but he did accept tribute from the sons of Israel.
 - b. Gideon's monument to himself (a golden ephod) became an idolatrous snare to him and the nation of Israel.

7. The peace of Gideon lasted 40 years, while Gideon and his sons administered justice. Perhaps 1162-1122BC.
 - a. Gideon had 70 sons by his many wives (Jdg. 8:30). He also had a concubine in Shechem who was the mother of Abimelech (Jdg. 8:31; 9:1-57).
 - b. Gideon is the first of the Judges to engage in widespread polygamy (Jdg. 8:30).
 - 1) Jair will have 30 sons on 30 donkeys, judging 30 cities in Gilead (Jdg. 10:4).
 - 2) Ibzan of Bethlehem will have 30 sons and 30 daughters (Jdg. 12:9).
 - 3) Abdon will have 40 sons and 30 grandsons (Jdg. 12:14).
8. The death of Gideon marked the return of Israel to Baal worship, as they pursued Baal-berith (Jdg. 8:33-35).
 - a. The sons of Gideon would have otherwise been an influence for the Lord.
 - b. Israel rejected Gideon's sons, as they turned to Baal-berith.

Judges Chapter Nine

1. Chapter nine details the activity of Abimelech, Gideon's son from Shechem.
2. While Israel was abandoning Gideon's 70 sons, their brother Abimelech was instituting a revolt at Shechem (Jdg. 9:2,3).
 - a. Shechem was allotted to Ephraim.
 - b. Shechem was given to Levi, and appointed as a City of Refuge (Josh. 20:7; 21:21).
 - c. There were still many of the original Canaanite inhabitants living in Shechem during this time (Jdg. 9:3,28).
3. Abimelech took 70 pieces of silver from the Baal-berith temple, hired a criminal gang, and murdered Gideon's sons in a ritual human sacrifice (Jdg. 9:4,5).
4. The men of Shechem & Beth-millo (the tower of Shechem, the fortress/temple/house of Baal) installed Abimelech as their king (Jdg. 9:6).
5. Jotham escaped the massacre of his brothers, and pronounced a parable for the inhabitants of Shechem (Jdg. 9:7-21).

(Chapter Nine continues tomorrow)

Day 096 – April 6

God Judges Sin

Jdg. 9:22-11:28

Judges Chapter Nine

(Outline continues from yesterday)

6. Abimelech's reign was not a happy one (Jdg. 9:22ff.).
 - a. Gaal, a native Canaanite, and descendant of Hamor & Shechem, initiates a revolt against Abimelech (Jdg. 9:26-29).
 - b. Zebul, Abimelech's lieutenant & ruler of the city of Shechem, used Gaal's revolt as a cover for his own revolt (Jdg. 9:30-33,41).
 - c. Abimelech defeated Gaal and his forces (Jdg. 9:34-40), Zebul and the city of Shechem (Jdg. 9:42-45), and the leaders of the tower of Shechem (Beth-millo, the fortress/temple/house of Baal) (Jdg. 9:46-49).
7. When Abimelech turned his conquering efforts towards Thebez, he conquered the city, but was struck down at the tower (Jdg. 9:50-55 cf. 2nd Sam. 11:21).
8. Through all of this fighting, the Lord maintained His Sovereign purpose, and accomplished His judgment upon Abimelech and Shechem (Jdg. 9:56,57).

Judges Chapter Ten

1. The 7th Judge was Tola ben Puah ben Dodo (Jdg. 10:1,2).
 - a. He was from the tribe of Issachar, but he ministered in Ephraim.
 - b. He judged Israel for 23 years. Perhaps 1119-1096BC.
2. The 8th Judge was Jair (Jdg. 10:3-5).
 - a. He was a Gileadite (eastern Manasseh, Num. 26:29-32).
 - b. He judged Israel for 22 years. After Tola? Simultaneously with Tola? Perhaps 1096-1074BC.

- c. He presided over a college of 30 sons, who judged 30 cities of Gilead. Havvoth-jair was already named (Num. 32:41; Dt. 3:14; Josh. 13:30).
3. The fifth and sixth oppressors of Israel were the Philistines and the Ammonites (Jdg. 10:7).
4. This time it took 18 years of oppression to cause Israel to cry out for deliverance (Jdg. 10:8-10).
5. The Lord rebuked Israel for their idolatry, and highlighted seven other oppressions, not previously recorded (Jdg. 10:11-14).
6. Israel responded to the Lord's rebuke by putting away their idols, and looking for a deliverer (Jdg. 10:15-18).

Judges Chapter Eleven

1. The 9th Judge was Jephthah, another Gileadite.
 - a. Like Gideon, Jephthah was a mighty man of valor.
 - b. He was the bastard son of a harlot, and driven out of Gilead by his brothers.
 - c. In the land of Tob, Jephthah became a leader of worthless fellows: רִיקִים אֲנָשִׁים רִיקִי reyq^{#7386}: empty, vain, idle, worthless (ethically).
2. Jephthah was not called by the Lord. He was called by the elders of Gilead, and called the Lord as his witness (Jdg. 11:4-11).
3. Jephthah sent word to the Ammonites, and sought unsuccessfully to resolve the war through accurate Bible teaching (Jdg. 11:12-28).

(Chapter Eleven continues tomorrow)

Day 097 – April 7

Jephthah and Samson

Jdg. 11:29-15:20

Judges Chapter Eleven

(Outline continues from yesterday)

4. God imbued His Spirit into Jephthah, and Jephthah went forth under the leading of God the Holy Spirit (Jdg. 11:29).
 - a. He joins Othniel, Gideon, and Samson as the only 4 Judges said to have received the Holy Spirit.
 - b. Jephthah vowed a dedication to the Lord in gratitude to the Lord for the upcoming victory (Jdg. 11:30,31).
 - 1) It shall be the Lord's [and/or]
 - 2) I will sacrifice it as a burnt offering.
 - c. The Lord provided Jephthah with a tremendous victory—20 cities of the Ammonites (Jdg. 11:32,33).
5. When Jephthah returned home, he sadly fulfilled his vow to the Lord (Jdg. 11:34-40).
 - a. Some scholars believe that Jephthah offered his daughter up as a burnt offering, violating Mosaic Law (Lev. 20:2-3).
 - b. Most scholars believe that Jephthah's daughter was given to the service of the tabernacle (Ex. 38:8; 1st Sam. 2:22; Lk. 2:37).

Judges Chapter Twelve

1. Ephraim complains to Jephthah that they weren't invited to the Ammonite war (Jdg. 12:1 cf. 8:1-3).
2. Jephthah replies that Ephraim had the chance to help, but chose not to (Jdg. 12:2,3).
3. Jephthah then initiated hostilities against Ephraim for their disdain (Jdg. 12:4-7). Our shibboleths are shameful, producing pronunciation prejudices, turning differences into destructive divisions.
4. The 10th Judge was Ibzan of Bethlehem (Jdg. 12:8-10). He was another polygamous judge, who engaged in tremendous inter-tribal marriage alliances for his thirty sons and thirty daughters. These endeavors took considerably longer than the seven years Ibzan spent judging Israel.
5. The 11th Judge was Elon, the Zebulunite (Jdg. 12:11,12). He followed Ibzan and judged Israel for ten years.
6. The 12th Judge was Abdon, the Pirathonite (Jdg. 12:13-15). He presided over two generations of 70 sons and grandsons.

Judges Chapter Thirteen

1. The seventh major oppressor of Israel was the Philistines, for a 40 year period of oppression (Jdg. 13:1).
2. The Lord's call of Samson as the 13th Judge occurred before his birth (Jdg. 13:2-23).
 - a. Manoah and his wife are charged by the Lord with raising a special son, under life-long Nazirite-vow conditions (Jdg. 13:5; Num. 6).
 - b. Manoah and his wife are faithful believers in a tribe of faithless unbelievers (Jdg. 13:2; 18:1-31).
3. Samson is born, and the Holy Spirit started to stir him to action from an early age (Jdg. 13:24,25).

Judges Chapter Fourteen

1. Samson "fell in love" with an attractive Philistine woman (Jdg. 14:1,2). He "saw her" and "she looked good" to him.
 - a. Manoah disapproved of the marriage to an uncircumcised Philistine (Jdg. 14:3; Dt. 7:3 cf. 1st Sam. 17:26,36).
 - b. The Lord had engineered the attraction so He could begin to deliver Israel from the Philistine oppression (Jdg. 14:4).
2. Samson's first act of might was to tear a lion in half bare-handed (Jdg. 14:5-9).
3. While Manoah was contracting for Samson's marriage, Samson was observing Philistine wedding customs (Jdg. 14:10,11).
 - a. He feasted and riddled with the Philistines (Jdg. 14:12-14).
 - b. His wife nagged him into revealing the answer to the riddle (Jdg. 14:15-18).
4. Samson paid his wager with the clothes of thirty Philistines, and the bride was married to the best man (Jdg. 14:19,20).

Judges Chapter Fifteen

1. Samson went down to Timnah, thinking that he was married (Jdg. 15:1,2).
2. He is angered at the loss of his wife, and takes vengeance upon the Philistines (Jdg. 15:3-5).
 - a. The Philistines responded to Samson's revenge with their own revenge—killing Samson's almost-wife and almost-father-in-law (Jdg. 15:6).
 - b. Samson responded to the Philistines revenge of his revenge with another revenge—a great slaughter (Jdg. 15:7,8).
3. The Philistines invade Judah as revenge for Samson's 2nd revenge of the Philistines' 1st revenge for Samson's 1st revenge (Jdg. 15:9-16). Notice how human vengeance never ends!
 - a. Judah agrees to deliver Samson to the Philistines in exchange for their departure from Judah.
 - b. Samson agrees to be delivered to the Philistines.
 - c. When given to the Philistines, Samson snapped the ropes, and killed 1000 Philistines with the jawbone of a donkey.
4. Samson served 20 years as a judge (Jdg. 15:17-20; 16:31), ostensibly to deliver Israel, but really just living a life of debauchery.

Day 098 – April 8

Samson Kills Many Philistines

Jdg. 16-18

Judges Chapter Sixteen

1. Despite the ending to chapter fifteen (Jdg. 15:20), Samson's profligacy wasn't done. He spent the evening with a Philistine prostitute (Jdg. 16:1-3).
 - a. The Philistines surrounded the place, and intended to kill Samson in the morning.
 - b. Samson thwarted their intentions with another demonstration of Divine might.
2. Samson "fell in love" with another Philistine woman—Delilah from the valley of Sorek.
 - a. Delilah. דִּלְיָלָה *d'liylāh* ^{#1807}: feeble.
 - b. Josephus calls her a harlot (Ant.V.8.11).
 - c. She obeys the Lords of the Philistines (Josh. 13:3; Jdg. 3:3) agreeing to "entice" Samson into giving up the secret of his strength (Jdg. 16:5).
3. Three times she entices Samson into revealing his secret. Each time he lies to her, and uses the snare to kill more Philistines (Jdg. 16:6-14).
4. Finally, Samson tells Delilah about his Nazirite vow, and the prohibition against shaving (Jdg. 16:15-17).

5. Samson is enslaved, and kept as entertainment for the Philistines (Jdg. 16:18-27).
6. Samson's final victory was his own suicidal vengeance (Jdg. 16:28-31).
7. Hebrews 11 provides a remarkable commentary on the Judges, listing Samson along with Gideon, Barak, and Samson as heroes of faith (Heb. 11:32).

Judges Chapter Seventeen

1. The final portion of Judges (chapters 17-21) forms an appendix to the book.
 - a. Various tragic stories reflect the lawless conditions of the period.
 - b. Israel was politically lawless.
 - c. Israel was Mosaicly lawless.
2. Chapter 17 begins with an introduction to Micah.
 - a. An Ephraimite during the late period of the Judges (Jdg. 17:1).
 - b. Other Micahs in the Old Testament:
 - 1) Head of a family of Reuben (1st Chr. 5:5).
 - 2) A son of Mephibosheth & grandson of Jonathan (1st Chr. 8:34,35).
 - 3) A Levite of the family of Asaph (1st Chr. 9:15). Perhaps the same as #2.
 - 4) A Kohathite (1st Chr. 23:20; 24:24,25).
 - 5) The father of Abdon, whom Josiah sent to inquire of the Lord when the book of the law was found (2nd Chr. 34:20).
 - 6) The Minor Prophet, of Moresheth-gath (Mic. 1:1; Jer. 26:18).
3. Micah confesses to his mother the theft of 1,100 pieces of silver (Jdg. 17:2).
 - a. Micah's mother had previously cursed the unknown thief.
 - b. Micah's mother now blesses Micah for his honesty.
 - c. Micah's mother dedicates the silver "to the Lord" and funds Micah's idolatry.
4. Micah's household idolatry is then described (Jdg. 17:4,5).
 - a. A graven & molten image.
 - b. A house shrine.
 - c. An ephod.
 - d. A teraphim.
 - e. A son to serve as family priest.
5. The summary statement of societal conditions is in agreement with other periods of time within the Book of Judges (Jdg. 17:6 cp. 18:1; 19:1; 21:25).
6. A second character is introduced (Jdg. 17:7).
 - a. A young man.
 - b. From Bethlehem in Judah, of the family of Judah (father's side? Or just drifting?).
 - c. A Levite, specifically Jonathan, the son of Gershom, the son of Moses (Jdg. 18:30).
7. This fly-by-night Levite is looking for a place to live and work, so Micah hires him as his household priest (Jdg. 17:8-13).

Judges Chapter Eighteen

1. The lawless period of Judges is furthermore described by the roaming bands of Danites (Jdg. 18:1,2).
 - a. Dan had been given an inheritance and allotment (Josh. 19:40-48). They were the last tribe to receive their inheritance, but they did receive one.
 - b. Dan had been unable/unwilling to conquer the land the Lord gave them (Jdg. 1:34; 3:3).
 - c. Dan decided to find their own land (Josh. 19:47; Jdg. 18:1,2,29).
2. The Danites recognized the fly-by-night Levite, and ask him to inquire of the Lord for the success of their mission (Jdg. 18:3-6).
3. The Danites observe the Sidonian citizens of Laish (Lemesh in Josh.), and view a people they can conquer (Jdg. 18:7-10).

4. The staging-area of Dan becomes known for this event (Jdg. 18:12), and helps date these chapters as coming before the judgeship of Samson (Jdg. 13:25), and likely during the last days of Joshua, or earliest days of the Judges (i.e. Josh. 19:40-48).
5. The armies of Dan offer a promotion to the fly-by-night Levite (Jdg. 18:13-26).
6. Dan establishes a rival religion, which will continue until the captivity (Jdg. 18:27-31).
 - a. This captivity is more likely the Philistine captivity rather than the Assyrian captivity (Jdg. 13-16; Ps. 78:61).
 - b. Dan's idolatry fit in well with Jeroboam's idolatry (1st Kgs. 12:29,30).

Day 099 – April 9

A Crime of Passion

Jdg. 19-21

Judges Chapter Nineteen

1. Chapter 19 introduces a new character—yet another Levite dwelling in Ephraim.
2. This Levite was willing to take back his unfaithful concubine (Jdg. 19:1-9).
3. This Levite was unwilling to spend the night in a Canaanite city (Jdg. 19:10-13).
4. The Levite was pleased to celebrate with a fellow Ephraimite (Jdg. 19:14-21).
5. The ugly scene which follows reminds the reader of Lot in the city of Sodom (Jdg. 19:22-30; Gen. 19:1-11).
6. The aftermath of this incident is far worse than the aftermath Lot's incident (incest).

Judges Chapter Twenty

1. The Levite's dismembered concubine incites all Israel to action (Jdg. 19:29,30).
2. Israel (minus Benjamin) assembles themselves, ready for action (Jdg. 20:1,2).
 - a. They are "as one man" in a lemming-like lockstep (Jdg. 20:1,8,11).
Ever read Charles Mackay? *Memoirs of Extraordinary Popular Delusions and the Madness of Crowds* (1852). How about Dr. Matthias Desmet? He calls this phenomenon "mass formation psychosis" (2020).
 - b. They are bound by foolish vows (Jdg. 21:1,5,7).
3. The Levite recites his testimony, and his audience is impassioned to punish Gibeah for their evil (Jdg. 20:3-11).
Note: the responsibility to deal with an apostate city belongs to the clan(s) and/or tribe to deal with (Dt. 13:12-18).
See the notes in TTB Day 077.
4. The Self-righteous Opponents of Benjamin demanded jurisdiction over the guilty Sons of Belial (Jdg. 20:12,13a).
5. When Benjamin refuses their demands, a civil war ensues (Jdg. 20:13b-17). Note: these combined tribal forces were supposed to be finishing the Tribal Conquest left unfinished in the days of Joshua.
6. The Self-righteous Opponents of Benjamin endured two humiliating defeats before their final, crushing victory (Jdg. 20:18-48). Interesting how the Lord through Phinehas kept goading them on (Jdg. 20:18,23,26,27,28,35).
 - a. The Benjamite military is destroyed, with only a remnant fleeing to Rimmon for a four month refuge (Jdg. 20:47).
 - b. The Self-righteous Opponents of Benjamin inflicted a near-total destruction of the Benjamite civilian population (Jdg. 20:48).

Judges Chapter Twenty-One

1. At the time that the Self-righteous Opponents of Benjamin vowed to defeat Benjamin martially, they also vowed to punish Benjamin maritally (Jdg. 21:1).
2. This oath also included a "great oath" to execute any clans who did not participate in the action against Benjamin (Jdg. 21:5).
3. Following the crushing defeat of Benjamin, the Self-righteous Opponents of Benjamin realized that their vow to deny Benjamite marriages will result in Benjamite extinction (Jdg. 21:2,3). At this point they are beginning to return to sanity but they fail to inquire of the Lord.
4. Israel was delighted to discover that the inhabitants of Jabesh-gilead were not party to the vow of Mizpah (Jdg. 21:4-10).
 - a. Jabesh-gilead then became the victim of "the great oath."
 - b. The Self-righteous Opponents of Benjamin put Jabesh-gilead to the sword, and captured 400 virgins for Benjamin's survival (Jdg. 21:11,12).

5. In the peace talks with the 600 Benjamite fugitives, the Self-righteous Opponents of Benjamin found themselves 200 virgins short (Jdg. 21:13-15).
6. The Self-righteous Opponents of Benjamin concocted a scheme by which 200 of their daughters could be kidnapped by Benjamin, thereby keeping their vow to not “give” Benjamin any of their daughters (Jdg. 21:16-24).
7. Judges concludes with the repeated statement of societal chaos via personal rightness (Jdg. 17:6; 21:25 cf. Prov. 12:15; 21:2).

Day 100 – April 10

Naomi, Ruth, and Boaz

Ruth 1:1-4:12

Ruth Chapter One

1. The Book of Ruth fits within the time-frame of the Judges (towards the end of that time-frame) (Ruth 1:1).
2. The Book of Ruth centers on the House of Elimelech, of the Clan of Ephrathah, Tribe of Judah (Ruth 1:2).
 - a. Elimelech **אֱלִימֶלֶךְ** *eliymelek* ^{#458}: my God is king. Used 6x, all in Ruth.
 - b. Of Bethlehem (house of bread) in Judah (cf. Gen. 35:16,19; 48:7; Jdg. 17:7,8,9; 19:1,2,18).
 - c. His wife was pleasant (Naomi), but their sons were sick (Mahlon) and pining (Chilion).
3. Famine in the land brought a series of bad decisions and an unhappy end to Elimelech.
 - a. A decision by Elimelech to sell his land, and an unwillingness to request a kinsman to redeem it (Ruth 4:3,4 cf. Lev. 25:25-28,47-54). Note: the principles of land inheritance and the role of the Kinsman-Redeemer are fundamental doctrines which must be understood in order to properly appreciate the Book of Ruth.
 - b. A decision by Elimelech to sojourn outside the land of promise, perhaps as an unwillingness to sell himself into servitude (Ex. 21:2-6; Lev. 25:39-43; Dt. 15:7-18).
 - c. Elimelech’s subsequent (sin unto) death, leaving a widow and two sons strangers in the land of Moab (Ruth 1:3).
4. Sick and Pining, in their generation, chose to remain in Moab, and marry Moabite women—Orpah (gazelle? neck?) and Ruth (friend, girlfriend) (Ruth 1:4).
5. God’s Divine discipline upon the family of Elimelech continues, in that both sons remained childless, and both sons died out of the (geographic) will of God (Ruth 1:5).
6. Naomi receives word that there is food once again in Canaan, and determines to return (Ruth 1:6-8).
 - a. Naomi urges the two Moabites to stay in Moab, and remarry there (Ruth 1:9).
 - b. Both daughters-in-law desire to remain with Naomi, and live among her people (Ruth 1:10).
 - c. Naomi is immediately dismissive of their idea and rejects any possibility to provide them with future sons she might birth as per ancient customs or Mosaic Law regarding Levirate marriages (Ruth 1:11-14; Deut. 25:5-10).
 - 1) Note: a careful reading of Mosaic Law on Levirate marriage, and a review of the Judah & Tamar story (Gen. 38) is essential for observing the similarities and differences present in the Book of Ruth.
 - 2) Levirate comes from the Latin: [levir](#) (husband’s brother, brother-in-law).
7. Ruth has a love for the Lord which prevents her from being discouraged by Naomi’s lack of faith (Ruth 1:14-18).
 - a. Orpah’s return to Moab was a geographical and spiritual return to idolatry (Ruth 1:15). This should have grieved a spiritually-minded Naomi, but clearly did not.
 - b. Ruth’s understanding of YHWH prevents her from imitating Orpah (Ruth 1:16-18).
8. Naomi’s continued mental attitude sin turns rejoicing into grieving (Ruth 1:19-22).

Ruth Chapter Two

1. Chapter two introduces Boaz, an “acquaintance” of Elimelech, who should have been much closer—and biologically speaking, he actually was.
 - a. Kinsman (Ruth 2:1): **מֹדַע** *modā’* ^{#4129}: acquaintance. **מֹדַעַת** *mōda’ath* ^{#4130}: kindred, kinship (Ruth 3:2).
 - 1) At the time of Naomi’s return, she is not thinking in terms of redemption, or any other spiritual activity. She is focused on survival.
 - 2) To her, Boaz is still an acquaintance, and not yet a kinsman-redeemer (Ruth 2:20). **גֹּאֵל** *gō’ēl* ^{#1350}: to act as kinsman, to redeem; (participle) redeemer, blood avenger, foster husband/father.

- b. A mighty man of valor.
 - 1) גִּבּוֹר חַיִּיל gibbowr chayil.
 - 2) The most common understanding is a man of tremendous military prowess, such as Gideon (Jdg. 6:12); Jephthah (Jdg. 11:1), Kish (1st Sam. 9:1), & David (1st Sam. 16:18).
 - 3) A secondary understanding would be a man of wealth (2nd Kgs. 15:20). These two concepts may also overlap—tremendous military valor producing the great wealth.
 - c. Boaz. בֹּעַז bō'az #1162: *fleetness? strength?* Meaning uncertain, both for this man and for the pillar in Solomon's temple (1st Kgs. 7:21; 2nd Chr. 3:17).
2. Ruth declares her intention to work as a gleaner in the fields, in search of a grace-oriented believer “in whose sight I may find favor” (Ruth 2:2).
 - a. Her random choice “she happened to come” or “her chance chanced upon” of a field was God's sovereign choice (Ruth 2:3; Prov. 16:33).
 - b. This particular field is a workplace positive to YHWH (Ruth 2:4). Boaz arrives on the work-site to spiritually encourage the reapers (Ruth 2:4a). Their response indicates that they have a spiritual capacity of their own to reflect that fellowship (Ruth 2:4b).
 3. Boaz knows his own (Jn. 10:14) and quickly spots the one who is not (Ruth 2:5).
 4. The servant's report to Boaz also reflects how the Lord has Sovereignly arranged all of these circumstances (Ruth 2:6,11). God allowed word of Ruth's faithfulness to come to Boaz' attention, and his servants' attention.
 5. Boaz invites Ruth to glean exclusively from his fields, and extends grace provisions beyond anything that gleaners were accustomed to receiving (Ruth 2:8-16,21-23).
 6. The grace provision for Ruth and Naomi was quite amazing—beyond what could be asked or thought (Ruth 2:17-19a). An ephah was ½ a bushel, about 30 pounds, and was enough food for many days.
 7. The display of grace, and the name of Boaz reminded Naomi of God's faithful provision of redemption (Ruth 2:19b,20).
 - a. Naomi admits knowledge of a number of near ones, and a number of redeemers (Ruth 2:20).
 - b. Naomi makes no mention of the redeemer who is closer to Elimelech than Boaz (Ruth 3:12; 4:1).
 - c. Is Naomi truly thinking about the gō'el redeemer in spiritual terms, or strictly in financial terms?

Ruth Chapter Three

1. Naomi initiates a plan of action for Ruth, as a quest for bios life security (Ruth 3:1).
 - a. מְנוּחָה mānow^{ach} #4494: rest (Ruth 3:1 cf. מְנוּחָה m^enuchāh 1:9).
 - b. יָטַב yātab #3190: to be good, well.
2. Naomi still refers to Boaz as their מִדְּרֵעַ mōdā' #4129: acquaintance, rather than their גֹּאֵל gō'el #1350: redeemer. (Perhaps because she knows the closer relative is actually the legal gō'el, or perhaps because she has given no thought at all to Elimelech's inheritance).
3. Naomi has had the entire barley harvest and wheat harvest to instruct Ruth properly in the doctrine of kinsman-redemption (Ruth 2:23). There is no indication that she did so, yet Ruth has some understanding of the term (Ruth 3:9).
4. Instead, she waits until the night of feasting, and drinking, and provides Ruth with methodological instructions minus the theological foundation (Ruth 3:3-6).
5. Kinsman-redemption is supposed to be a public matter (Deut. 25:5-10; Ruth 4), but Naomi is counseling an after-hours arrangement.
 - a. Remain hidden until he's asleep.
 - b. Sneak into his bed.
 - c. Do whatever he says.
6. Ruth agrees to Naomi's procedures, but does so with the theological understanding of kinsman-redemption (Ruth 3:5-9).
 - a. “Uncovering the feet” & “washing the feet” are Hebrew idioms for sexual relations (2nd Sam. 11:8; Prov. 19:2).
 - b. “Spreading a covering” is Hebrew idiom for sexual relations (Ezek. 16:8).
 - c. Not many commentators believe that Boaz & Ruth engaged in sexual activity on this night.
 - 1) That was undoubtedly Naomi's intent, but Ruth was unable to awaken Boaz.

- 2) When Boaz was awakened, Ruth's action was clearly a sexual invitation—in the context of his redemptive and leviratic obligations.
 - 3) There is no sexual immorality on Ruth's part in making the sexual offer, because she is making a kinsman-redeemer levirate-marriage request.
7. Boaz is delighted to be the gō'el (Ruth 3:10-18).
- a. He has the spiritual capacity to appreciate Ruth's lovingkindness. (חֶסֶד *cheded* #2617).
 - b. He praises her for seeking a gō'el (for spiritual reasons) rather than seeking younger men (for sexual reasons).
 - c. He praises her as “a woman of excellence.” אִשָּׁת חַיִּיל *'esheth chayil* (Ruth 3:11 cf. Prov. 12:4; 31:10) contrasted with the gibbowl *chayil* (Ruth 2:1).
 - d. He must defer his right to marry her, however, so he sends her home before the sun rises, and her reputation be destroyed (Ruth 3:12-18).

Ruth Chapter Four

1. Boaz publicly and legally arranged for Naomi & Ruth's redemption (Ruth 4:1-12).
 - a. The close relative is not named. Boaz refers to him as אֶלְמֹנִי אֶלְמֹנִי *p'loniy 'almōniy* (so-and-so). Pastor Bob usually calls him “Dummy.”
 - b. Boaz presents Dummy with the opportunity to redeem Elimelech's land (Ruth 4:3,4).
 - c. Dummy agrees to redeem Elimelech's land, until he finds out that the redemption price also includes the cost of raising up the name of his deceased kinsman by marrying Mahlon's widow and fathering an heir to Elimelech's land (Ruth 4:5,6).
 - d. With Dummy's waiver secured, Boaz claims the gō'el redemption rights and the Levirate marriage duty to keep Elimelech's name from being cut off (Ruth 4:9-12; Deut. 25:6).

(Chapter Four continues tomorrow)

Day 101 – April 11

Hannah Laments Childlessness

1st Sam. 1:1-8; Ruth 4:13-22; 1st Chr. 2:9-55; 4:1-23

1st Samuel Chapter One

1. The Book of Samuel begins with the birth of Samuel (1st Sam. 1:1-27).
2. Samuel's father was Elkanah.
 - a. אֵלְקָנָה *'elqānāh* #511: God has possessed (begotten).
 - b. Elkanah was a Levite, of the clan of Kohath, of the faithful descendants who stood back from Korah (1st Chr. 6:33-38).
 - c. Elkanah is an Ephraimite, because his Levitical city was located within the land-grant of Ephraim (Josh. 21:5).
3. Elkanah was polygamous.
 - a. Hannah. חַנָּה *channāh* #2584: grace.
 - b. Peninnah. פְּנִינָה *p'ninnāh* #6444: jewel.
 - c. Peninnah was the mother of multiple sons and multiple daughters, but Hannah had no children.
 - d. Hannah was a woman of prayer, but Peninnah was a woman of provocation.
 - e. Grace is always presented in the highest possible way, but every use of pearl/jewel (פְּנִינִים *p'niyiyim* #6443) draws comparisons to something better (Job 28:18; Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7).
4. Peninnah's provocation of Hannah produced a bitterness of soul that Elkanah was unable to minister to.
5. Elkanah possessed a love for Hannah (1st Sam. 1:5; Eph. 5:25), but not an understanding (1st Sam. 1:8; 1st Pet. 3:7).

(Chapter One continues tomorrow)

Ruth Chapter Four

(Outline continues from yesterday)

2. Boaz & Ruth are promptly blessed with a son (Ruth 4:13).

- a. The uttered blessings by the court witnesses to Boaz (Ruth 4:11-12) and the neighbor women to Naomi (Ruth 4:14,15) speak not just to the literal baby (Obed) on Naomi's lap, but prophetically to the Ephrathite, Head of the House of Bethlehem (Jesse) who comes through this particular lineage (Ruth 4:16,17; 1st Sam. 16:1; 17:12; 2nd Sam. 20:1; 23:1; 1st Kgs. 12:16; Isa. 11:1,10).
- b. That lineage is traced, as The Generations of Perez, from Perez through David (Ruth 4:18-22).
 - 1) This genealogy demonstrates the grace of God in action by exalting a Levirate-marriage foster-son.
 - 2) The author/authoress of this Book clearly identified the historical significance of King David, and the eternal Messianic significance of the Son of David.
- c. Why are the names of Elimelech & Mahlon not preserved? (Ruth 4:21; 1st Chr. 2:11,12; Matt. 1:5; Lk. 3:32). Two possible answers, either possible by virtue of Obed's dual lineage as son of Mahlon and son of Boaz.
 - 1) It's possible that despite Boaz and Ruth's good intentions, the names of Elimelech, Chilion and Mahlon actually were cut off as a divine judgment for their wickedness (Josh. 7:9; 1st Sam. 24:21; Ps. 109:13; Isa. 48:19; 56:5).
 - 2) It's also possible that their names were not cut off, but were only significant to the House of Bethlehem, Clan of Ephrathah (the court of his birth place, Ruth 4:10). Beyond that small context, they are obscure names not worth mentioning among the more significant clans of Judah (1st Sam. 17:28; Mic. 5:2), and certainly not appearing in the genealogies of Jesus Christ (Matt. 1; Lk. 3) being utterly irrelevant to the Seed of the Woman, Seed of Abraham, Seed of David promises.

1st Chronicles Chapter Two

Verses 1-8 were read but not outlined in TTB Day 014, Day 015, and Day 086.

1. Chapter 2 delineates the 12 Tribes of Israel, with a focus on the Tribe of Judah.
2. The 12 Tribes of Israel (1st Chr. 2:1,2; Gen. 46:8-27).
3. The Tribe of Judah (1st Chr. 2:3-55).
 - a. The early line from Judah to Hezron (1st Chr. 2:3-8).
 - b. The Davidic line, from Hezron to David (1st Chr. 2:9-17).
 - c. The descendants of Caleb, son of Hezron, form the core of the non-Davidic lines of Judah (1st Chr. 2:18-20,42-55). This is not the same Caleb as Caleb, son of Jephunneh, the faithful spy with Joshua (Num. 13:6).
4. The focus on the Tribe of Judah is a continuation of the Seed of the Woman unfolding revelation: through Shem, through Abraham, Isaac, & Jacob, and through Judah (Gen. 49:10).
 - a. The dominance in the Tribe of Judah belonged to the clan of Caleb (Chelubai) (1st Chr. 2:9,18,42), and followed the heroic exploits of Judah's commanding general of the Conquest—Caleb the son of Jephunneh.
 - b. The gracious selection of the LORD came through the clan of Ram, down through a Jericho harlot and a Moabite widow to the seventh (or eighth) son of an old man in an obscure village (1st Chr. 2:15).

1st Chronicles Chapter Four

1. The genealogies of Judah continue with additional notes concerning Hur (1st Chr. 4:1-4) and Asshur (1st Chr. 4:5-8).
2. Jabez "sorrow" appears here along with his "famous" prayer (1st Chr. 4:8-10).
3. The men of Recah, the Kenezites (including Caleb, son of Jephunneh), and the clan of Shelah are other clans of Judah that are described here (1st Chr. 4:11-23).

(Chapter Four continues on Day 248, September 5)

Day 102 – April 12

Hannah Gives Birth to a Son

1st Sam. 1:9-4:11

1st Samuel Chapter One

(Outline continues from yesterday)

6. Hannah made a vow to the Lord, promising that if the Lord blessed her with a son, she would dedicate that son to the Lord as a life-long Nazirite (1st Sam. 1:11; Num. 6:5).
7. Hannah is finally comforted when the High Priest joins in her petition to the Lord (1st Sam. 1:17,18).

8. With her soul comforted, Hannah was able to worship together with her husband, and return to normal family-life in Ramah (1st Sam. 1:19a).
9. God in His Sovereignty had closed Hannah's womb (1st Sam. 1:5), but now as a result of prayer, He opened her womb (1st Sam. 1:19b,20).
10. Hannah named the boy Samuel in recognition of God's faithfulness in hearing her prayer. שְׁמוּאֵל sh^emuw'el #8050: God has heard. שָׁמַע shāma' #8085: to hear, listen, obey.
11. Elkanah fulfilled his vow (1st Sam. 1:21), and when Samuel was weaned, Hannah fulfilled her vow (1st Sam. 1:22-28).
 - a. We don't know what Elkanah's vow was. Perhaps he had a similar vow to Hannah's, or perhaps his vow was concerning Peninnah's evil ways.
 - b. Elkanah understood that Hannah had to fulfill her vow, as she was led by the Lord to properly do so.
12. Samuel entered into the service of the Lord at Shiloh, as a Levitical assistant to Eli the High Priest (1st Sam. 1:28).
 - a. This occurred as soon as he was weaned, perhaps at three years of age.
 - b. The boy, at that age, had a spiritual capacity for worship (1st Sam. 1:28; Isa. 28:9; Ps. 131:2).

1st Samuel Chapter Two

1. Hannah composed a hymn of praise in response to the faithfulness of the Lord (1st Sam. 2:1-10).
 - a. The song gives us some clues as to the hostility of Peninnah.
 - 1) Enemies (plural) (1st Sam. 2:1) indicates that Peninnah and others (her children, perhaps) teamed up in their provocation of Hannah.
 - 2) The provocation was prideful boasting (1st Sam. 2:3).
 - 3) Peninnah had bios life abundance, but zoe life misery (1st Sam. 2:5).
 - b. The song is a remarkable expression of God's Sovereignty, Righteousness and Justice.
 - c. The song prophetically looks forward to the eternal judgment of the wicked, and the eternal exaltation of the Anointed King (1st Sam. 2:9,10).
2. The sons of Eli were progressing in their evil.
 - a. They perverted the Levitical sacrifices (1st Sam. 2:12-17).
 - b. They engaged in sexual misconduct (1st Sam. 2:22-25).
 - c. The Lord hardened their hearts, as He designated them for the Sin Unto Death (1st Sam. 2:25; cf. Josh. 11:20).
3. Samuel was progressing in righteousness.
 - a. He worshiped the Lord (1st Sam. 1:28), ministered to the Lord (1st Sam. 2:11,18; 3:1), and was called by the Lord (1st Sam. 3:4,6,8,10).
 - b. He grew before the Lord (1st Sam. 2:21), in stature and favor before the Lord and with men (1st Sam. 2:26).
4. Elkanah & Hannah visited their son each year when they came to the tabernacle annually (1st Sam. 2:18,19).
5. Eli's blessing upon Elkanah & Hannah moved the Lord to provide five additional children for them (1st Sam. 2:20,21).
6. An anonymous prophet delivered a message of judgment to Eli concerning his house (1st Sam. 2:27-36).
 - a. The message is a message of God's grace despised by man (1st Sam. 2:27-29).
 - b. The judgment upon the house of Eli is the removal of that Aaronic line (the line of Eli) from priestly service (1st Sam. 2:30-33).
 - c. God's previous promise to Phinehas, son of Eleazar, son of Aaron is not invalidated—only the branch of Eli is going to be disciplined (1st Sam. 2:30; Num. 25:10-13).
 - d. The short-term sign for this long-term prophecy will be the death of Eli's two sons on the same day (1st Sam. 2:34).
 - e. A promise is then given of a coming faithful priest (1st Sam. 2:35).
 - 1) The fulfillment of this promise will be realized through faithful Zadok, and the dismissal of Abiathar (1st Kgs. 2:27).
 - 2) A collateral promise will be realized in the Lord Jesus Christ as the Priest-King (Ps. 110:4; Heb. 5:6).

1st Samuel Chapter Three

1. The Lord called the boy Samuel to prophetic office, and confirmed his previous prophecy to Eli (1st Sam. 3:1-18).

2. Israel's apostasy was resulting in a spiritual famine within the land (1st Sam. 3:1b; Amos 8:11,12).
3. The Lord called Samuel three times with preliminary callings that the young man had no capacity to understand (1st Sam. 3:4,6,7,8).
4. The old man, Eli, recognized Samuel's call, and provided the young man with instruction for the recognition and acceptance of his calling (1st Sam. 3:8b,9).
5. Having received the old man's guidance, Samuel was then prepared for the Lord's plenary call to the ministry (1st Sam. 3:10).
6. Samuel's first prophetic message was not a pleasant message to deliver (1st Sam. 3:11-15).
7. Once again, it is old-man Eli, who encourages young-man Samuel in the faithful pursuit of the ministry (1st Sam. 3:16-18).
8. Samuel is then publicly recognized as a national prophet to Israel, and established in the Levitical/priesthood milieu of Shiloh (1st Sam. 3:19-21).
 - a. Samuel is a seer (1st Sam. 9:18,19; 1st Chr. 9:22; 26:28; 29:29), or prophet (1st Sam. 3:20; 19:20,24; 2nd Chr. 35:18).
 - b. Samuel is also a Judge (1st Sam. 7:6,15).
 - c. We can rightly consider him the last of the judges (Acts 13:20), and the first of the prophets (Acts 3:24).

1st Samuel Chapter Four

1. The placement of Samuel in ministry, and the provision of accurate Bible teaching, broke the pattern of Judges.
 - a. In Judges, Israel had to come to a terrible oppression before they would cry out to the Lord for a deliverer.
 - b. With Samuel, the Lord is providing their prophetic judge prior to the Philistine oppression of 1st Sam. 4.
2. When Israel was defeated by the Philistines, they assumed it was because they had failed to take the Ark of the Covenant with them into battle (1st Sam. 4:2-4).
3. The Philistines reaction to the Ark in the camp (1st Sam. 4:5-11).
 - a. They initially responded in fear, because of their memory of Egypt's humiliation.
 - b. They decided to die fighting, rather than submit to Hebrew slavery (imitation of the Amorites rather than imitation of the Gibeonites) (1st Sam. 4:9).
 - c. To their surprise, the Philistines were totally victorious (1st Sam. 4:10,11).

(Chapter Four continues tomorrow)

Day 103 – April 13

The Philistines Return the Ark 1st Sam. 4:12-7:17

1st Samuel Chapter Four

(Outline continues from yesterday)

4. The report of the battle confirms to Eli the prophecy of the Lord regarding Eli's house (1st Sam. 4:12-18; cp. 2:34).
5. Eli's Judgeship, like Samson's, ends in failure, with his death (1st Sam. 4:18; Jdg. 16:30,31).
6. The birth of Ichabod signifies the departure of the glory of the Lord, which will not return until Solomon dedicates the temple (1st Sam. 4:19-22; 1st Kgs. 8:10,11).

1st Samuel Chapter Five

1. The Lord will discipline His nation through the departure of His glory, but He will not allow for His name to be defiled (1st Sam. 5:1-12).
2. Placing the Ark of the Covenant in a pagan temple along-side pagan idols is an evil insult to the glory of the Lord (1st Sam. 5:2).
3. Placing the Lord Jesus Christ along-side pagan religious leaders, such as Mohammed, Buddha, Confucius, etc., is just as evil.
4. The idol of Dagon was forced to fall on its face, even as every knee will bend, and every tongue will confess that Jesus Christ is Lord (1st Sam. 5:3; Isa. 45:23).
5. On the second morning, the damage to Dagon was even worse (1st Sam. 5:4).
6. God struck the Philistines with plagues as a consequence to their possession of His mercy seat (1st Sam. 5:6-12).

1st Samuel Chapter Six

1. The Philistines consulted their pagan priests and occult diviners for help in ending the plagues on their land (1st Sam. 6:1,2).
2. Their advice was to return the Ark with a guilt-offering ransom as penance for their offense (1st Sam. 6:3ff).
Votive or thank offerings were commonly made by the heathen in prayer for, or gratitude after, deliverance from lingering or dangerous disorders, in the form of metallic (generally silver) models or images of the diseased parts of the body. This is common still in Roman Catholic countries, as well as in the temples of the Hindus and other modern heathen. [JFB]
3. Just in case they're wrong, the pagan priests and occult diviners recommend a course of action which might save them all the gold they didn't really want to lose (1st Sam. 6:7-9).
4. By God's Sovereign direction, the cows transported the Ark directly back to Israelite territory (1st Sam. 6:10-12).
5. The inhabitants of Beth-shemesh rejoiced and worshiped God because of the Ark's return (1st Sam. 6:13-16).
6. Some of the Beth-shemesh inhabitants, however, looked inside the Ark, and a great Divine judgment was inflicted upon them (1st Sam. 6:19,20).
7. Just like the Philistines, the Jews of Beth-shemesh decided the answer was to get the Ark out of their town (1st Sam. 6:21).

1st Samuel Chapter Seven

1. Abinidab became the host for the Ark in Kiriath-jearim, and his son Eleazar became the caretaker for it (1st Sam. 7:1,2).
2. Samuel preached a message of repentance, as a condition for the Lord's deliverance of Israel from the hand of the Philistines (1st Sam. 7:3,4).
3. Israel responds to Samuel's message, and partakes in a national confession at Mizpah (1st Sam. 7:5,6).
4. As the Philistines approached, Israel placed their confidence in the prayers of Samuel on their behalf (1st Sam. 7:7,8).
5. The Lord fought on behalf of Israel, and delivered them through the agency of Samuel (1st Sam. 7:9-11).
6. Following the battle, Samuel established a memorial at Ebenezer (stone of help), and reclaimed the Israelite cities the Philistines had conquered (1st Sam. 7:12-14).
7. A summary of Samuel's ministry is then given to close the chapter (1st Sam. 7:15-17).

Era 4: The United Monarchy 1050-930BC

Day 104 – April 14

An introductory class to prepare for Day 105 through Day 163. Scriptures covered in this era include 1st & 2nd Samuel, half of 1st Kings, selections from 1st & 2nd Chronicles, most of Psalms and Proverbs, as well as Ecclesiastes & Song of Solomon.

Recapping TTB YTD

Era 1 Creation of Adam to the death of Joseph Intro Day 001 + Days 002-032 5523-1774BC (3.75 millennia in 31 messages)

Era 2 The Life of Moses Intro Day 033 + Days 034-083 1526-1406BC (120+ years in 50 messages)

Era 3 Joshua, Judges, Ruth Intro Day 084 + Days 085-103 1406-1050BC (350+ years in 19 messages)

Era 4 Saul, David, Solomon Intro Day 104 + Days 105-163 1050-930BC (120+ years 59 messages)

Monarchy, Wisdom, Prophecy: a Messianic Milieu

In bringing Israel from Egypt through the Wilderness into the Promised Land, and in guiding their Conquest and Settlement, the question may be rightly asked "what advantage has the Jew? Or what is the benefit of circumcision?" (Rom. 3:1). God's answer to that question sets the stage for Era 4. "Great in every respect. First of all, that they were entrusted with the oracles of God." (Rom. 3:2).

Moses provided the Law/Torah/Pentateuch. Joshua & Judges (likely written by Joshua & Samuel) expanded the Hebrew Canon into a Heptateuch.

Era 4: The United Monarchy provided not just an expansion, but a tremendous theological revelational progression beyond the Heptateuch into a triad of Law, Prophets and Writings. The literary and musical production of this era profoundly impacted Israel in their stewardship, but will also reverberate into the Church when a Greek Canon combines with the Hebrew.

The Pentateuch supplies short Messianic glimpses (Gen. 3:15; 9:25-27; 12:1-3; 49:8-12; Num. 24:17-19; Deut. 17:14-20; 18:15-19).

David and Solomon go so far beyond Moses in revealing the Coming Messiah, and the Messianic Kingdom (Ps. 2; 8; 16; 22; 40; 45; 69; 72; 89; 109; 110; 118; 132; Prov. 8:22-31; 30:4).

Beyond their writings, the canonical narratives of their lives provide abundant Messianic material (1st Sam. 17; 2nd Sam. 7:1-29; 23:1-7).

Regarding David & Goliath, James Allman writes the following in *The Moody Handbook of Messianic Prophecy* (p.382).

So David proved the unlikely hero, hated by his brothers and turned over to death by the rejected king of Israel. But he went out to battle with his people's enemy and won a great victory, delivering them from slavery and oppression. This sounds remarkably like another story, one that would come centuries later: a story about another man from Bethlehem, an unlikely Hero (for He grew up in Nazareth); a Hero despised by His brothers; a Hero committed to death by a rejected ruler of Israel; a Hero who would fight His people's battle and free them from slavery and death; a Hero driven to act to defend and enhance the glory of God. This is the anticipated Messiah, the deliverer of Israel.

Day 105 – April 15

Saul is Anointed King

1st Sam. 8-12

1st Samuel Chapter Eight

1. Samuel had the second greatest ministry of any Jewish prophet (Jer. 15:1), but a terrible family life (1st Sam. 8:1-3).
2. The elders of Israel anticipated Samuel's death, and requested a king "like all the nations" (1st Sam. 8:4-9).
 - a. They rightly anticipated that Joel and Abijah would not judge them properly.
 - b. They wanted a man to look to, rather than the Lord to obey (1st Sam. 8:7).
 - c. Samuel is displeased by their request because he is like-minded with the Lord.
3. The Lord gave Samuel a prophetic word to warn Israel against making their spiritual mistake (1st Sam. 8:10-18).
4. The Law of Moses had previously provided information for this circumstance (Deut. 17:14-20).
5. The people agree to all the terms of a human king (1st Sam. 8:19,20).
6. Samuel conveys their consent to the Lord, and the Lord provided instructions for Samuel to appoint a king (1st Sam. 8:21,22).

1st Samuel Chapter Nine

1. Chapter nine begins with a description of a special Benjamite—Kish the son of Abiel.
 - a. Like Gideon, & Samson, Kish was a mighty man of valor (1st Sam. 9:1). גִּבּוֹר הַיָּל. See comments on Josh. 6 for this description.
 - b. He had a number of servants & donkeys (1st Sam. 9:3).
 - c. His family is described as the least of all the families of Benjamin (1st Sam. 9:21), but that may simply be modesty on Saul's part.
2. Saul, the son of Kish, is then introduced.
 - a. Choice. בָּחֹר בַּחֹר ^{#970}: young man (choice, in the prime of manhood, Deut. 32:25; Jdg. 14:10; Ruth 3:10; Ecc. 11:9; Isa. 62:5; Jer. 15:8).
 - b. Handsome. טוֹב towb ^{#2896}: good, pleasant, beautiful.
 - c. Tall. גָּבוֹהַּ gābo³h ^{#1364}: high, exalted, proud, tall (Gen. 7:19; Job 41:26; 1st Sam. 16:7).
3. God the Father Sovereignly utilized lost donkeys to bring about Saul's introduction to Samuel (1st Sam. 9:3-27).
 - a. Saul and the servant spent three days unsuccessfully looking for the lost donkeys (1st Sam. 9:3-5,20).
 - b. The servant suggests that they can inquire of the man of God (seer, prophet) (1st Sam. 9:6).
 - c. Saul is hesitant to do so, as he does not have an appropriate grace gift for the prophet (1st Sam. 9:7-10).
 - d. An interesting glimpse of Israel's worship, minus tabernacle, and minus Ark of the Covenant is then recorded (1st Sam. 9:11-14).
 - e. The Lord prepared Samuel to receive and anoint Saul (1st Sam. 9:15-21).
 - 1) Samuel was in the right place at the right time as He obeyed the Lord's instructions (1st Sam. 9:15-17).

- 2) Samuel prepared a feast with about 30 other guests (1st Sam. 9:19,22-24). Perhaps these other guests were the students of Samuel's prophetic school (1st Sam. 10:5,10).
- f. As Saul & his servant depart in the morning, Samuel pulls Saul off to the side for a private conversation (1st Sam. 9:25-27).

1st Samuel Chapter Ten

1. Samuel privately anoints Saul as the King of Israel (1st Sam. 10:1). This will be followed by public acclaim (1st Sam. 10:24).
2. Samuel then provides Saul with detailed prophetic instructions for the remainder of the week (1st Sam. 10:2-8).
 - a. Saul becomes one of the rare Old Testament believers who experiences the filling of the Holy Spirit (1st Sam. 10:6).
 - b. Saul becomes a "changed man" by virtue of the grace blessings the Father bestowed upon him (1st Sam. 10:6,9).
3. Saul is pleased to talk to his father about temporal life, but not spiritual life (1st Sam. 10:14-16).
4. Samuel calls another solemn assembly in Mizpah for the purpose of publicly proclaiming their new king (1st Sam. 10:17-27).
 - a. Lots were drawn for each tribe, family, and man (1st Sam. 10:20,21).
 - b. Meanwhile, Saul had time to hide himself! (1st Sam. 10:22).
 - c. When he was brought forward, many of the assembled people were impressed by Saul's physical appearance (1st Sam. 10:23,24).
 - d. Samuel recorded "The Ordinances of the Kingdom" (1st Sam. 8:10-18), and placed it before the Lord (1st Sam. 10:25a).
 - e. The assembly is then dismissed (1st Sam. 10:25b).
 - 1) The Lord laid it on some men's hearts to follow Saul (1st Sam. 10:26).
 - 2) Others despised Saul, and refused to offer any tribute offerings (1st Sam. 10:27).

1st Samuel Chapter Eleven

1. Saul's first test as king is to deal with an Ammonite invasion.
 - a. Nahash (נָחָשׁ nāchāsh ^{#5176}: serpent) immediately challenged the new Hebrew king.
 - b. Jabesh-gilead is willing to surrender, until the terms are spelled out (1st Sam. 11:1,2).
2. Jabesh-gilead sends messengers to King Saul, requesting his deliverance of them (1st Sam. 11:3-5).
3. Saul was filled with the Holy Spirit (mightily), and brought about a great victory over the Ammonites (1st Sam. 11:6-11).
4. Following the victory, some people wanted to execute the doubters from chapter 10 (1st Sam. 11:12,13).
5. Israel conducted a second installation ceremony for King Saul (1st Sam. 11:14,15).

1st Samuel Chapter Twelve

1. Samuel delivers a public message to Israel, transitioning the nation from the Era of Judges to the Era of Kings.
2. Samuel calls upon Israel to bear witness to his ministry of integrity (1st Sam. 12:1-5).
 - a. This is going to be a total contrast with the treatment Israel will receive from their kings (1st Sam. 8:10-18).
 - b. Samuel reminds Israel that the faithfulness of Moses, Aaron, and the Judges has been a reflection of the Lord's faithfulness towards Israel (1st Sam. 12:6-11).
3. Samuel admonishes Israel to understand that they are still accountable to live in obedience to the Law, even though they are now living in the Era of Kings (1st Sam. 12:12-15).
4. Samuel emphasizes his point with a demonstration of Divine power (1st Sam. 12:16-18).
5. The people of Israel understood that their request for a king was sinful (1st Sam. 12:19).
6. Samuel reiterated the need for Israel to humble themselves, and obey the Lord (1st Sam. 12:20-25).

Day 106 – April 16

Saul's Successes and Failures

1st Sam. 13-14; 1st Chr. 9:35-39

1st Samuel Chapter Thirteen

1. King Saul's second test of leadership was a series of wars against the Philistines.
 - a. King Saul divided the standing army of Israel into two divisions.

- 1) Saul commanded the 2,000 man division.
- 2) His firstborn son, Jonathan, commanded the 1,000 man division.
- b. Jonathan wins a victory over the Philistines at Geba, but Saul took the credit (1st Sam. 13:3,4).
2. The Philistines fielded an army 12x larger than the total Hebrew force, which caused Israel to hide themselves in fear (1st Sam. 13:5-7).
3. Saul was supposed to wait for seven days, for Samuel to appear at Gilgal (1st Sam. 10:8), but Saul grew impatient of waiting, and offered the sacrifices himself (1st Sam. 13:8,9).
 - a. The moment he finished the sacrifices, Samuel arrives on the scene (1st Sam. 13:10).
 - b. Saul made pitiful excuses for his disobedience (1st Sam. 13:11,12).
 - 1) The disobedience was in not waiting for Samuel as instructed.
 - 2) The disobedience was not the offering of sacrifices per se.
 - a) As an anointed King and Judge of Israel, Saul had sacrificial privileges.
 - b) In the next administration, David will be observed to offer sacrifices as the Anointed King of Israel (2nd Sam. 6:17,18; 24:25).
 - c. Samuel rebuked Saul for his disobedience (1st Sam. 13:13,14).
 - 1) In the permissive will of God, there was a potential for the house of Saul to have a perpetual leadership function within Israel.
 - 2) However, due to the disobedience of Saul, that particular permissive will potential will not be realized.
 - 3) God promises to select a King “after His own heart.”
 - d. Samuel departed from Saul, and Saul was left with a meager force of 600 men (1st Sam. 13:15).
4. The oppression of the Philistines continued, with King Saul helpless to do anything about it (1st Sam. 13:16-23).

1st Samuel Chapter Fourteen

1. Jonathan grew tired of his father’s hide-in-the-caves solution to the Philistine occupation of Israel.
2. Jonathan and his armor bearer left the Hebrew forces to scout out the Philistine positions (1st Sam. 14:1-10).
 - a. He understood that two men against 36,000 Philistines was just as good as 600 men against 36,000 Philistines, as far as the Lord was concerned (1st Sam. 14:6).
 - b. His walk of faith with the Lord was an example, and encouragement, for his armor bearer (1st Sam. 14:7).
 - c. Jonathan looks to the Lord to arrange for the circumstances, and leaves it in the Lord’s hands to reveal His will (1st Sam. 14:8-12).
 - d. Jonathan and his armor bearer killed about 20 Philistines in the initial encounter.
 - e. The Lord started the earth quaking, and the Philistines quaking in their heart.
3. Saul observed the panicking Philistines, and came to some assumptions.
 - a. Some of his forces were behind it. This assumption was confirmed as the accountability report confirmed the absence of Jonathan and his armor bearer.
 - b. The Ark of the Covenant would help them in battle against the Philistines. This assumption is not confirmed, as the Ark had previously been captured by the Philistines.
 - c. The priestly descendant of Eli would help Saul determine the will of God. This assumption is also not confirmed, as God has previously pronounced judgment upon the house of Eli.
4. In the pursuit of the Philistines, the previously scattered Israelites joined in the battle (1st Sam. 14:20-23).
5. Saul issues a stupid, selfish command: no eating until the day’s fighting is over (1st Sam. 14:24-26).
 - a. Joshua, in observing a fleeing foe, commanded the sun to stand still so the Lord could be glorified all the more (Josh. 10:12).
 - b. Saul, in observing a fleeing foe, commanded his soldiers to not eat so Saul could be glorified all the more.
 - c. Jonathan had not received the message concerning food deprivation, and so he ate freely while in the field (1st Sam. 14:27-30).
 - d. The people who failed to eat during the day were so starved, they ate the oxen and the calves raw (1st Sam. 14:31-34).

6. Saul builds an altar, and inquires of the Lord, but gets no answer (1st Sam. 14:35–37).
 - a. This will become characteristic of the rest of Saul’s life (1st Sam. 28:6).
 - b. Saul assumes that his lack of answer is because of somebody else’s failure (1st Sam. 14:38–40).
 - 1) The Lord uses the lot to identify Jonathan as the guilty party (in Saul’s eyes) (1st Sam. 14:41,42).
 - 2) Jonathan speaks the truth in love, and the Lord delivers him from his father’s hand (1st Sam. 14:43–46).
7. The chapter concludes with a summary description of Saul’s reign (1st Sam. 14:47–52).

1st Chronicles Chapter Nine

(Outline for chapter 9 is quite disjointed. Vv.1–34 are not presented until Day 271)

3. At the time of their Z-E-N Returnings to the land, Ezra (the Chronicler) begins to review their spiritual heritage & history—beginning with the genealogy of Saul (1st Chr. 9:35–44), and introducing the history of Saul (1st Chr. 10).
(Chapter Nine continues on Day 113)

Day 107 – April 17

The Partial Obedience of Saul

1st Sam. 15:1–17:31

1st Samuel Chapter Fifteen

1. Chapter 15 marks another failure of Saul’s, and Samuel’s final message to the reversionistic king.
2. Samuel commissions Saul for the Lord’s work–assignment against the Amalekites (1st Sam. 15:1–3; Ex. 17:8–16).
3. Saul defeated the Amalekites, but disobeyed the command of the Lord (1st Sam. 15:4–9).
4. Saul’s disobedience became a test of Samuel’s faith, in his personal intercessory prayer ministry before the Lord (1st Sam. 15:10,11).
5. When Saul sees Samuel, he boasts of his success in the Lord’s work (1st Sam. 15:12,13).
 - a. Samuel’s sarcastic response exposed Saul for the liar he was (1st Sam. 15:14).
 - b. Saul is then left making lame excuses for his disobedience (1st Sam. 15:15–23).
6. Samuel’s message reveals a seminal truth for all of Scripture—the real issue is not the external ritual, but the internal humble obedience (1st Sam. 15:22,23; cf. Hos. 6:6; Matt. 9:13; 12:7).
7. Saul confesses his sin, but continues to blame others for his downfall (1st Sam. 15:24–31).
8. Samuel utters another prophetic word concerning Saul’s replacement—a better man than Saul (1st Sam. 15:28).
9. Samuel personally administered the Lord’s Divine discipline upon Agag (1st Sam. 15:32,33).
10. This was the last time Samuel would ever “see” (visit) Saul until after his death (1st Sam. 15:35; cf. 1st Sam. 19:24; 28:15–19).

1st Samuel Chapter Sixteen

1. The Lord arranges for David’s private anointing (1st Sam. 16:1–13), much as He arranged for Saul’s private anointing (1st Sam. 10:1).
2. Samuel’s arrival at Bethlehem prompted a degree of fear (1st Sam. 16:4). חָרַד chārad ^{#2729}: to tremble, be terrified.
 - a. The elders of Bethlehem asked, “Do you come in peace?”
 - b. Our modern idiom of “hanging judge” pales in comparison to Samuel’s renown as the “dismembering judge” (1st Sam. 15:32,33; Hos. 6:5).
 - c. The Lord Jesus Christ prompted a similar response (Lk. 5:8; 8:37).
3. Samuel proclaims a sacrifice, and invites all of Bethlehem to participate (1st Sam. 16:5).
4. Samuel carefully observes the arrival of Jesse and his sons (1st Sam. 16:6–11).
 - a. Samuel is impressed by Eliab’s stature and appearance (1st Sam. 16:6,7).
 - b. The Lord admonishes Samuel to not be misled by the outer appearance (1st Sam. 16:7).
 - c. Six additional sons pass by Samuel, and one-by-one the Lord informs Samuel that His selection has not yet appeared (1st Sam. 16:8–10).
 - d. Samuel concludes that there must yet be a son remaining, and calls for his immediate appearance (1st Sam. 16:11).
5. The description of David (1st Sam. 16:11,12).

- a. The youngest (smallest) of eight according to this text, the seventh born according to 1st Chr. 2:15. Seven sons was a reference in Ruth (Ruth 4:15).
 - b. A shepherd, the perfect preparation for kingship (2nd Sam. 7:8; Ps. 78:70,71).
 - c. Ruddy (red), an attribute of a man's complexion, indicating vigorous health (Song. 5:10).
 - d. Beautiful eyes and handsome appearance, like Joseph and Moses (Gen. 39:6; Ex. 2:2). Disdained by Goliath (1st Sam. 17:42).
 - f. After God's own heart (1st Sam. 13:14; 16:7).
6. The Lord positively identified His anointed one, as He did for Saul (1st Sam. 9:17), and as He will do again for John the Baptist at the Jordan river (1st Sam. 16:12; Matt. 3:16,17; John 1:32,33).
 7. The result of this anointing is the indwelling of God the Holy Spirit (1st Sam. 16:13b).
 - a. This indwelling was powerful. חָלַח ^{#6743} tsalach: to rush, break forth. This expression was also used of Samson (Jdg. 14:6,19; 15:14), & Saul (1st Sam. 10:6,10; 11:6). An evil spirit will also come upon Saul mightily (1st Sam. 18:10).
 - b. This indwelling was life-long (cf. Ps. 51:11). This was very unusual for an OT saint.
 8. After the anointing, the Lord arranged for David to obtain some experience in the King's court (1st Sam. 16:14-23).
 - a. King Saul's indwelling of the Holy Spirit is revoked (1st Sam. 16:14).
 - b. In place of the Holy Spirit, an evil spirit is sent to terrorize King Saul (1st Sam. 16:14,15).
 - 1) There are innumerable demons, evil spirits, and fallen angels eager to function within God's permissive will, and anxious to afflict believers (1st Kgs. 22:19-23).
 - 2) Satan was eager to function within God's permissive will, and afflict Job (Job 1:11,12; 2:5-7).
 - 3) Paul's thorn in the flesh is also a Satanic messenger (2nd Cor. 12:7). ἄγγελος σατανᾶ angelos satana.
 - c. Saul's servants suggest that soothing music would ease the king's demonic terror (1st Sam. 16:15-17).
 - 1) They don't suggest Saul humble himself before Samuel.
 - 2) They suggest a pagan method for calming the mind.
 - d. The servant's description of David (1st Sam. 16:18).
 - 1) A skillful musician.
 - 2) A mighty man of valor (גִּבּוֹר חַיִּיל gibbowr chayil).
 - 3) A warrior.
 - 4) Prudent in speech.
 - 5) A handsome (well-formed) man.
 - 6) The Lord is with him.
 - e. David's youthful service to Saul was a time of blessing for both men (1st Sam. 16:21-23).

1st Samuel Chapter Seventeen

1. Chapter 17 is the famous David & Goliath chapter in the Bible.
2. The Philistine-Israel War is summarized, and Goliath is introduced (1st Sam. 17:1-11).
 - a. The United Philistine forces were gathered, as was the army of King Saul.
 - b. The Philistines put forth a champion to determine the outcome of the war (1st Sam. 17:4).
 - 1) אִישׁ-הַבְּנַיִם iysh-habbenayim. בַּיַּן bayin ^{#996}: an interval, space between.
 - 2) Goliath. גּוֹלְיָתַת golyāth ^{#1555}: splendour(?) conspicuous (?). גָּלָה gālāh ^{#1540}: to uncover, remove, reveal, carry to exile. The etymology of the name is uncertain, perhaps even an Anatolian Hittite origin.
 - 3) Gath was one of the five Philistine cities (with Ekron, Ashdod, Ashkelon, and Gaza), and by this time was considered the capital of the five cities (1st Sam. 6:17).
 - 4) Six cubits and a span (MT). 117" or 9'9" alternatively four cubits and a span (DSS:4QSamA, Codex Vaticanus, Jos.Ant. 6.171, LXX Lucian) 6'6"
 - 5) Heavy armor, 5,000 shekels of bronze. Over 126 pounds!
 - c. The challenge is issued daily for 40 days (1st Sam. 17:8-11,16).

- 1) The result of the single combat between the Philistine champion (Goliath), and any champion Israel cared to send forth would be the enslavement of the defeated side (1st Sam. 17:9).
- 2) This custom was known among the Greeks, and Homer's Iliad contains accounts of Paris and Menelaus, Hector and Ajax, Achilles and Hector. Apparently the Hittites of Asia Minor also practiced individual combat to a limited extent.
- d. Israel fails to take up the challenge for 40 days.
 - 1) King Saul does not take up the challenge, even though he has been anointed by the Lord to judge (deliver) Israel.
 - 2) Jonathan does not take up the challenge. He is mentioned in 1st Sam. 18:1 as being present, and was possibly under direct orders from his father to not go into battle.
 - 3) David's three oldest brothers were present, and also failed to step forward by faith (1st Sam. 17:13).
 - 4) David is not present, as his duties had placed him among his father's flocks (1st Sam. 17:15).
3. David finds out about the challenge, and cannot believe that nobody has gone forward to kill the uncircumcised Philistine (1st Sam. 17:12-30).
 - a. His work-assignment as King Saul's minstrel was a part-time job, with extended time off to care for Jesse's flock (1st Sam. 17:12,15).
 - 1) We don't have specific information regarding David's age, but it appears that he is too young for regular military service under King Saul.
 - 2) We can estimate an age of 10 for David's anointing by Samuel (1st Sam. 16:13).
 - 3) We can estimate an age of 11 for David's musical ministry in Saul's court (1st Sam. 16:21-23).
 - 4) We can estimate an age of 12 for David when he kills the lion and the bear (1st Sam. 17:34-36).
 - 5) We can estimate an age of 13 for David when he kills Goliath (1st Sam. 17:50,51).
 - 6) We can estimate an age of 14-16 for his marriage to Michael (1st Sam. 18:27).
 - b. Jesse sends David to his brothers with provisions for them and their commander (1st Sam. 17:17-19).
 - c. David overhears some Hebrew soldiers speaking of the reward Saul was offering for possible champions to fight the giant (1st Sam. 17:20-27).
 - d. David's brothers are angry at his presence, and accuse him of seeking glory from a wicked heart (1st Sam. 17:28-30).

(Chapter Seventeen continues tomorrow)

Day 108 – April 18

David Slays Goliath

1st Sam. 17:32-19:24; Psalm 59

1st Samuel Chapter Seventeen

(Outline continues from yesterday)

4. When it comes to Saul's attention that David is willing to kill the giant, he does not believe it is possible for David to win (1st Sam. 17:31-37).
 - a. David convinces King Saul that he is not unaccustomed to danger.
 - b. David recounts his experience without boasting about it—simply describing the facts.
 - c. In the eyes of Saul's servants, David is a mighty man of valor (1st Sam. 16:18), but in Saul's eyes, he's but a youth (1st Sam. 17:33).
5. David's confidence in the Lord convinces Saul that he is the one to fight the giant (1st Sam. 17:37b).
 - a. Saul provides David with his own armor and weapons (1st Sam. 17:38).
 - b. David felt uncomfortable with the untested (and ill-fitting) equipment, so he went forward with his shepherd's weaponry (1st Sam. 17:39,40).
 - c. Is it possible that David gathered five smooth stones (1st Sam. 17:40) because Goliath had four giant sons (2nd Sam. 21:15-22; 1st Chr. 20:4-8), and David intended to kill them all? Pastor Bob likes the idea.
6. Goliath's viewpoint of David from the standpoint of a pagan unbeliever matched Saul's viewpoint of David from the standpoint of a reversionistic believer (1st Sam. 17:41-44).

7. David approached the giant with the faith that the battle is the Lord's (1st Sam. 17:45-47).
 - a. Goliath's weapons were according to the flesh (1st Sam. 17:45a; 2nd Cor. 10:4).
 - b. David's weapons were divinely powerful for the destruction of fortresses (1st Sam. 17:45b; 2nd Cor. 10:4).
 - c. David's goal is to glorify the Lord God of Israel in the eyes of the unbelievers, and in the eyes of Israel (1st Sam. 17:46,47).
8. The Lord used David's shepherding weapons to achieve the victory (1st Sam. 17:48-50a), and the pagan's weapons to achieve his own execution (1st Sam. 17:50b,51).
9. The Philistines defy their obligation to become enslaved to Israel, and run in retreat (1st Sam. 17:52-54).
 - a. David kept Goliath's head, and weapons for souvenirs.
 - b. The weapons will end up in the tabernacle at Nob (1st Sam. 21:9).
10. Although Saul had greatly benefited from David's prior musical ministry, he never bothered to find out David's family, or the advantages he might find by an alliance with the house of Jesse (1st Sam. 17:55-58).

1st Samuel Chapter Eighteen

1. Saul & Jonathan reacted differently to David's victory over Goliath (1st Sam. 18:1,2).
 - a. Jonathan found a fellow believer with a matching soul-capacity love for the Lord (1st Sam. 18:1).
 - b. Saul found a mighty man of valor that he could attach to his staff (1st Sam. 18:2; cf. 14:52).
 - c. Jonathan gave gifts to David, and exalted David over his own claim as crown-prince (1st Sam. 18:3,4).
 - d. Saul used David, and sent him various places to win battles that Saul could not win (1st Sam. 18:5).
2. David's military success produced a jealousy on the part of King Saul (1st Sam. 18:6-9).
3. Saul's continued slide into reversionism was marked by the greater impact that his demonic affliction was permitted to have (1st Sam. 18:10,11).
 - a. As a believer, Saul cannot be possessed by demons (Lk. 11:21-26; 1st Cor. 6:19; 1st Jn. 4:4), but he can certainly be obsessed by them, as he submits to their influence (1st Tim. 4:1,2).
 - b. Saul went through a demonic cycle of anger, fear, & dread (anger + fear).
 - c. Even dispatching David to the frontier didn't help, as everywhere David served produced even more victories (1st Sam. 18:12-16).
4. Saul devises a plot "to snare" David into death at the hands of the Philistines (1st Sam. 18:17-30).
 - a. The bait for Saul's snare is his daughter's hand in marriage.
 - b. David declines Saul's offer of marriage with Merab, as not being worthy of such a marriage arrangement (1st Sam. 18:17-19).
 - c. Saul's other daughter, Michal, actually loves David, so Saul has another chance to "snare" his enemy (1st Sam. 18:20,21).
 - d. Saul also allays David's concerns by "only" asking for a dowry of 100 Philistine foreskins (1st Sam. 18:22-27).
 - e. Saul's efforts are fruitless, however, as David presents the king with a double-portion dowry for his daughter.
 - 1) David is blessed with career success.
 - 2) David is blessed with marital success.

1st Samuel Chapter Nineteen

1. Saul's demonic affliction has driven him to the point of murder (1st Sam. 19:1a).
2. Jonathan's spiritual fellowship with David had become a great delight (1st Sam. 19:1b). חָפְזָה ^{#2654}: to delight in, take pleasure in.
3. Jonathan warns David of the murder plot, and urges Saul to recognize the Lord's blessings upon him through David (1st Sam. 19:2-5).
4. Saul listens to the wisdom of Jonathan, and rescinds the execution warrant (1st Sam. 19:6,7).
5. The next Davidic victory drove Saul to murderous anger once again (1st Sam. 19:8-10).
6. Saul has David's house watched, in order to ambush him in the morning, but Michal warns David, and assists in his escape (1st Sam. 19:11-17 cf. Ps. 59 prescript).
 - a. Michal covers for David with a lie, and provides him with additional time to make his escape.

- b. She places a teraphim (household idol) in the bed, and tells the guards that he is sick (1st Sam. 19:13,14).
 - c. She tells another lie to her father to cover for her first lie (1st Sam. 19:15-17).
7. David flees to Ramah, and stays with the Prophet Samuel (1st Sam. 19:18-24).
 - a. Saul's repeated messengers will be unable to arrest David (1st Sam. 19:20,21).
 - b. Saul himself is unable to lay a hand on the Lord's anointed (1st Sam. 19:22-24).

Psalm Fifty-Nine

1. Psalm 59 is an Imprecatory Psalm, where David calls for God's vengeance against his enemies. The Imprecatory Psalms are: Ps. 35, 52, 55, 58, 59, 79, 109, & 137.
2. David opens his prayer (psalm) with an expectation of deliverance (Ps. 59:1,2).
 - a. Deliver me. נָצַל nātsal #5337: to snatch away, rescue, deliver (Ps. 22:20).
 - b. Set me high away. (NIV: protect me; NKJV: defend me). שָׂגַב sāgab #7682: to be high, to be set (securely) on high (Ps. 20:1; 69:29; 91:14; 107:41).
 - c. Save me. יָשַׁע yāsha' #3467: to deliver, save (Ps. 86:2).
3. David professes the innocence of his heart, and describes the wickedness of his enemies (Ps. 59:3-7).
4. David enjoys the Sovereignty of God, Who laughs at his enemies (Ps. 59:8; 2:4; 37:13).
5. David turns to the Lord for strength, and expects the Adversaries lies to be manifest for what they are (Ps. 59:9-15).
6. David understands that spiritual conflict is cause for rejoicing because He provides the victory, and He is entitled to the praise (Ps. 59:16,17).

Day 109 – April 19

David Flees For His Life

1st Sam. 20-21; Psalm 34

1st Samuel Chapter Twenty

1. David confronts Jonathan with Saul's latest murder plot, but Jonathan has no knowledge of Saul's current intentions (1st Sam. 20:1,2).
2. David advises Jonathan on a plan of action, so that Jonathan can discover Saul's true intentions (1st Sam. 20:3-8).
3. Jonathan agrees to David's plan, and initiates a procedure for surreptitious communication (1st Sam. 20:9-11,18-23).
4. Jonathan & David make a covenant with one another, that recognizes the Lord's will in anointing David to replace Saul (1st Sam. 20:12-17).
5. Jonathan puts David's plan into action, and finds out quite violently what Saul's intentions are (1st Sam. 20:24-34).
6. Jonathan uses his procedure for surreptitious communication, but then works against that plan by speaking directly with David (1st Sam. 20:35-42).

1st Samuel Chapter Twenty-One

1. David's flight takes him to Ahimelech the priest, at Nob (1st Sam. 21:1a).
 - a. Ahimilech was a priest of the line of Ithamar, and descended from Eli (1st Chr. 24:3; 1st Kgs. 2:26,27).
 - b. Nob was a town of priests, just north of Jerusalem in Benjamin (Isa. 10:32).
2. Ahimelech is frightened by the manner in which David was coming to him (1st Sam. 21:1b).
3. David invents a story (the old "secret mission" story) and asks the priest for assistance (1st Sam. 21:2-9).
4. Doeg the Edomite observes David's presence, and will be used by the Adversary to bring about a great evil (1st Sam. 21:7; 22:9,10,18,19; Ps. 52).
5. David flees to the land of the Philistines (1st Sam. 21:10-15).
 - a. He intends to offer himself to Achish for service, but the Philistine servants recognize him (1st Sam. 21:10,11).
 - b. David acted insanely for the purpose of escaping from the Philistines (1st Sam. 21:12-15). Pastor Bob's favorite rhetorical question in the entire Bible is featured here: do I lack madmen? Nice Wikipedia entry for Meshuga.

Psalm Thirty-Four

1. Psalm 34 is an acrostic psalm.

- a. There is no verse beginning with ג.
 - b. The surprise comes in Ps. 34:6 (Heb. v.7) with a verse that begins with ר: This poor man cried, and the Lord heard him, and saved him out of all his troubles.
 - c. Since the acrostic ends at v.21, instead of v.22, the final verse of the chapter makes the overall point—David’s gospel message to the down-trodden.
2. David has blessings and praise for the Lord Who delivered him from the Philistines (Ps. 34:1).
 3. David will boast in the Lord, and allow his failures to instruct others (Ps. 34:2,3).
 4. David’s Bible class was an encouragement to the down-trodden that had come to him for hope (Ps. 34:4-7; 1st Sam. 22:2).
 5. David’s Bible class was an exhortation to those down-trodden, to live for the Lord, and for His glory (Ps. 34:8-14).
 6. David’s Bible class was an exhibition of the Lord’s faithfulness towards believers, and the Lord’s righteous judgment against unbelievers (Ps. 34:15-22).

Several Logos resources are available to identify where the Psalms (and other OT passages) are quoted in the NT.

David Jones, Old Testament Quotations and Allusions in the New Testament ([Psalm 34](#)).

David Philipps, Old Testament Quotes in the New Testament ([1st Peter 3](#)).

Logos Interactive New Testament Use of the Old Testament ([Psalm 34](#)).

Logos Interactive [Bible Books Explorer](#).

Day 110 – April 20

David Hunted By Saul

1st Sam. 22:1-23:12; 1st Chr. 12:8-18; Ps. 52; 57; 142

1st Samuel Chapter Twenty-Two

1. David’s return to Israel was also a family reunion (1st Sam. 22:1).
2. David’s return to Israel was a subject of hope for many who were afflicted by Saul’s unrighteous reign (1st Sam. 22:2 cf. Jdg. 11:3; Prov. 28:12,28; 29:2; Amos 5:13).
3. David secured his family’s care, and then kept himself in the geographic will of God (1st Sam. 22:3-5). Family connections in Moab via Ruth?
4. Saul hears of David’s return to Israel, and accuses his entire staff of a conspiracy with his enemy (1st Sam. 22:6-8). Nobody cares! Nobody is sorry for me!
5. Doeg proves his carnal allegiance to Saul by exposing the role Ahimelech played in David’s escape (1st Sam. 22:9,10).
6. Saul summons the house of Ahimelech for trial (1st Sam. 22:11-16).
 - a. The charge is conspiracy and treason.
 - b. The guilt is presupposed.
 - c. Ahimelech knows nothing about a conspiracy, and testifies to the righteousness of David.
7. Saul orders the priests’ execution, and Doeg is willing to carry it out (1st Sam. 22:17-19).
8. Abiathar escapes the massacre, and arrives safely into David’s company (1st Sam. 22:20-23).

1st Samuel Chapter Twenty-Three

1. David is notified of a Philistine raid on the Judean city of Keilah (1st Sam. 23:1).
 - a. King Saul is doing nothing about the raid.
 - b. The people of Judah are looking for leadership.
 - c. David inquires of the Lord, and receives his instructions to deliver Keilah (1st Sam. 23:2).
2. David’s men, however, are not privy to the Lord’s instructions, and are in need of encouragement (1st Sam. 23:3), so David inquires a second time of the Lord for the benefit of his followers (1st Sam. 23:4).
3. The Lord provided for victory, as promised (1st Sam. 23:5).
4. At this time, Abiathar arrives from Nob, with the High Priest’s ephod in hand (1st Sam. 23:6). David now has a second witness to the Lord’s leading, while Saul is being deprived of Divine witnesses (see 1st Sam. 28:6).
5. Saul (with human observation) sees David in a trap (Keilah), and moves his armies to surround the city (1st Sam. 23:7,8).

6. David, by prophetic knowledge, knows what Saul intends, and verifies it through priestly revelation in a public manner (1st Sam. 23:9-12).

(Chapter Twenty-Three continues tomorrow)

1st Chronicles Chapter Twelve

(Outline anachronistically disjointed, with 1st Chr. 12:1-7,19 not presented until Day 112)

3. Men joined him in the wilderness strongholds (1st Chr. 12:8-18; 1st Sam. 22:2; 23:14). Considered to be in distress, in debt, and discontent, these men are actually great heroes.

(Chapter Twelve outline continues on Day 113 and Day 116)

Psalm Fifty-Two

1. Psalm 52 is David's rebuke of Doeg the Edomite in the human realm but also a rebuke of Satan in the angelic realm.
2. Numerous passages of Scripture span the human/angel spectrum (e.g. Isa. 14; Ezek. 28). This text features repeated allusions to Satanic motifs: boasting, evil, might, destruction, deceit (repeatedly), the eternal object lesson, the presence of godly ones.
3. Psalm 52 is a sad Psalm, because the evil man is uprooted (Ps. 52:5), when he could have been a tree firmly planted (Ps. 52:8,9; 1:3).

Psalm Fifty-Seven

1. This psalm is David's plea to God for grace upon grace (Ps. 57:1).
2. This psalm is David's praise to God for His faithful answers to prayer (Ps. 57:2,3).
3. David enjoys the Lord's glory even in the midst of angelic conflict (Ps. 57:4-6).
4. David concludes with an orchestra of praise (Ps. 57:7-11).

Psalm One Hundred Forty-Two

1. Believers may come to the point of an overwhelmed soul (Ps. 142:3,6).
2. The answer in these troubled times is a fervent, effective prayer life (Ps. 142:1,2,5).
3. God's motivation to deliver the believer is for the further glorification of His holy name (Ps. 142:7).

Day 111 – April 21

David Confronts Saul

1st Sam. 23:13-25:44; Ps. 54

1st Samuel Chapter Twenty-Three

(Outline continues from yesterday)

7. David & his men then flee to the wilderness, and rely upon the Lord to keep his movements hidden from Saul's daily search (1st Sam. 23:13,14).
8. Jonathan has no problem finding David, and together they enjoy their final spiritual fellowship in their physical life (1st Sam. 23:15-18).
9. The Ziphites sell out David's location to Saul (1st Sam. 23:19-24a).
10. The Lord utilizes circumstances in Saul's kingship to deliver David from Saul's hand (1st Sam. 23:24b-29).

1st Samuel Chapter Twenty-Four

1. Saul finishes with pursuing the Philistines, and returned his attention to hunting David (1st Sam. 24:1).
2. Saul needs to "cover his feet" and unknowingly picks the cave in which David & his men are hiding (1st Sam. 24:3).
3. David's men are convinced that God was arranging circumstances to fulfill prophecy (1st Sam. 24:4a).
 - a. Such a direct prophecy is not revealed in Scripture.
 - b. God's promise to David before Keilah was to deliver the Philistines into his hand (1st Sam. 23:4).
 - c. Jonathan had promised David that David would be the next king, but only stated that Saul's hand would not be successful against David. He made no mention of David's hand against Saul (1st Sam. 23:17).

4. David responds to the urging of his men, but not in a violent manner against Saul (1st Sam. 24:4b). Cutting off the edge of Saul's robe is interesting as a remembrance of Samuel's rebuke (1st Sam. 15:27,28).
5. Although David clipped off Saul's robe as proof of his innocence, David's conscience was burdened because of what he had done against Saul (1st Sam. 24:5).
6. David's conscience does not allow him to stretch out his hand against the Lord's anointed (1st Sam. 24:6,12; 26:9,11,16; 2nd Sam. 1:14,16; Rom. 14:5,22,23).
 - a. מָשִׁיחַ māshiy^ach #4899: anointed one, Messiah.
 - b. Χριστός christos #5547: anointed one, Christ, Messiah.
7. David followed Saul out of the cave, and gave himself up to the mercy of the Lord (1st Sam. 24:8-15).
8. Saul's response was of grief and sorrow for what he had done against David, and the unrighteousness of his activity (1st Sam. 24:16-21).
9. David agrees to Saul's vow, but chose to remain in En-Gedi rather than return to court at Gibeah (1st Sam. 24:22).

1st Samuel Chapter Twenty-Five

1. The death of Samuel is marked by national mourning, but David is excluded from such activity (1st Sam. 25:1).
2. Even as Samuel is leaving the scene, the Bible introduces us to another character—Nabal the fool (1st Sam. 25:2,3,25).
 - a. נָבָל nābāl #5036: foolish; #5037: Nabal.
 - b. Nabal is described as “very great” מְאֹד גָּדוֹל gādowl m'od.
 - c. This greatness is limited to temporal-life wealth.
3. David & his men enjoy a beneficial relationship with the shepherds of Nabal (1st Sam. 25:7,8,15,16,21).
4. David informs Nabal of an opportunity to express grace, and invites him to redeem that opportunity for Nabal's own benefit (1st Sam. 25:5-8).
5. Nabal rejects David's emissaries, and sends them away with tremendous scorn (1st Sam. 25:9-12).
6. David responds to the insult with carnal anger, and intends to take his own vengeance (1st Sam. 25:13,21,22).
7. Nabal's servants are not fools, however, and they take the matter to Abigail (1st Sam. 25:14-20).
8. Abigail's gentle answer turns away the wrath of David, and serves to keep him from a great evil (1st Sam. 25:23-31).
9. David gives praise to God for overruling his near evil, and praises Abigail for being the Lord's instrument of blessing (1st Sam. 25:32-35).
10. Nabal's enjoyment of the passing pleasures of this world comes to a sad conclusion (1st Sam. 25:36-38).
11. David marries Abigail, as a second wife to Ahinoam of Jezreel (1st Sam. 25:39-42,43).
12. The author of 1st Samuel informs us that King Saul has by this time annulled David's marriage to Michal, and married her to another man (1st Sam. 25:44).

Psalm Fifty-Four

1. Salvation is according to the integrity of God's own name (Ps. 54:1a).
2. Salvation is the outworking of God's own power (Ps. 54:1b).
3. A great memory verse—God is my helper (Ps. 54:4a). לִי עֲזָרָה אֱלֹהִים הִנֵּה אֶלֶּהֶם עֲזָרָה לִי hinneh 'elohiym 'ozēr liy. עֲזָרָה 'āzar #5826: to help, support (1st Sam. 7:12; Job 9:13; Ps. 22:11; 37:40; 107:12; 118:7; Isa. 44:2; 49:8; 50:7,9; 63:5; Dan. 10:13).

Day 112 – April 22

Saul Consults a Medium

1st Sam. 26-29; 1st Chr. 12:1-7,19; Ps. 56

1st Samuel Chapter Twenty-Six

1. The Ziphites betray David's location to King Saul yet again (1st Sam. 26:1; cf. 23:19ff.).
2. David's spies keep him informed of Saul's movements, and his forces are able to shadow Saul's forces (1st Sam. 26:2-5).
3. David sneaks into Saul's camp in order to obtain evidence of his own innocence.
 - a. He invites a companion to go with him, and Abishai steps forward (1st Sam. 26:6).
 - b. Abishai does not know David's intent, and volunteers to assassinate Saul (1st Sam. 26:7,8).

- c. David has to teach Bible class once again about not striking the Lord's anointed (1st Sam. 26:9-11; cf. 24:6,7).
 - d. David takes Saul's spear, and the jug of water by his head, and returns to his hideout (1st Sam. 26:12a).
 - e. The Lord had provided for this opportunity for David & Abishai through a Divine sleep upon Saul's soldiers (1st Sam. 26:12b).
4. David calls out a challenge to Abner, and highlights Abner's faithlessness to protect the king (1st Sam. 26:13-16).
 5. Saul then understands David's faithfulness in not taking his life (1st Sam. 26:17-24).
 6. David departs from Saul's presence, at peace with Saul (1st Sam. 26:25), but not returning to Saul's service as formerly (cf. 1st Sam. 19:7). Forgiveness does not equal return to former circumstances. Bygones may be bygones, but once they go by there may be no going back.

1st Samuel Chapter Twenty-Seven

1. A period of time comes in David's life when his life as a fugitive produces a carnal mental attitude (1st Sam. 27:1).
 - a. He mentally accepts his eventual death at the hands of Saul.
 - b. He views a number of possible temporal-life circumstances, and selects what he believes to be the "best."
2. David's second sojourn in the land of the Philistines comes as the Captain of an elite mercenary force (1st Sam. 27:2,3,5-7).
 - a. Achish, king of Gath, accepts David's mercenary service.
 - b. Achish appoints David as the Philistine Prince of Ziklag.
3. David has to lie to Achish in order to prove his loyalty to Achish (1st Sam. 27:8-12). He has to massacre all the witnesses to his activity, though, to cover his tracks.

1st Samuel Chapter Twenty-Eight

1. The Philistines unite their city-states once again for a combined war against Israel (1st Sam. 28:1a).
2. Achish makes it clear to David that he will be a participant in the war against his own people, and David eagerly consents (1st Sam. 28:1b,2).
3. Saul is so desperate for Divine guidance that he uses Satanic methods in an attempt to obtain it (1st Sam. 28:3-7).
4. The Lord actually allows for a communications channel to be opened with Samuel in Sheol, and Samuel delivers one final Bible class after his physical death (1st Sam. 28:8-19).
5. Saul responds to his Divine rebuke with fear & trembling, and then he enjoys the witch's hospitality (1st Sam. 28:20-25).

1st Samuel Chapter Twenty-Nine

1. The Lord steps in and overrules David's negative volition.
 - a. The other Philistine Lords are displeased with David's presence, and order Achish to dismiss David from the pending war (1st Sam. 29:3-5).
 - b. Achish defended David to the Philistine commanders, and lamented having to relieve David of duty (1st Sam. 29:3,6-10).
 - c. David protests his dismissal, and desires to serve Achish in battle.
2. The Lord's timing, however, is perfect for David, because it returns David to Ziklag in time to pursue the Amalekites (1st Sam. 30).

1st Chronicles Chapter Twelve

1. In Chapter 12, Ezra chronicles the blessings of God upon David, even before he became King over all Israel.
2. Men joined David at Ziklag during his Philistine exile (1st Chr. 12:1-7; 1st Sam. 27:1-7).
3. Men joined him in the wilderness strongholds (1st Chr. 12:8-18; 1st Sam. 22:2; 23:14). Considered to be in distress, in debt, and discontent, these men are actually great heroes.

(Chapter Twelve continues tomorrow)

Psalm Fifty-Six

1. David composes the Psalm as an expression of gratitude for the Lord's deliverance from the Philistines.
2. Regardless of human (demonic) activity against us, we can rejoice in the grace of God (Ps. 56:1).

3. Believers have the faith in God's deliverance, as a provision against fear (Ps. 56:3,4,11).
4. Believers have faith in God's limits—the extent to which we must suffer and cry (Ps. 56:8).
5. Believers must walk in the light of life, giving praise to God for each victory over darkness (Ps. 56:12,13).

Day 113 – April 23

The Philistines Defeat Saul

1st Sam. 30-31; 1st Chr. 9:40-44; 10:1-14; 12:20-22; 2nd Sam. 1; 4:4

1st Samuel Chapter Thirty

1. During David's absence, the Amalekites raided Ziklag, and took the Hebrew & Philistine wives and children captive (1st Sam. 30:1-5).
2. This was the Lord's Divine discipline in David's life, designed to bring David to repentance.
3. David and his men come through their emotional trauma in two opposite directions (1st Sam. 30:6).
 - a. The people's grief produced a bitter soul that was intent on murder.
 - b. David's grief produced great pressure that was strengthened in the Lord.
Principle #1: Personal loyalty will be overcome by personal interests (Matt. 16:23).
Principle #2: Divine loyalty is maintained by Divine interests (Matt. 26:39).
4. David goes to the Father in prayer for the first time in a long time (1st Sam. 30:7,8; cp. 1st Sam. 23:2,4,6,9-12).
 - a. He asks of the Lord.
 - b. The Lord answers him (Jas. 1:5).
5. The Lord's next instrument for David's instruction is an anonymous Egyptian (1st Sam. 30:11-15).
 - a. The Egyptian was a foreign lackey of the Amalekites, who was no longer of any benefit to his former masters.
 - b. David undoubtedly made the connection with himself, as a foreign lackey of the Philistines, and how they had summarily dismissed him.
6. The Lord provides a great victory for David, and in His grace, provides for the restoration of all the families of Ziklag (1st Sam. 30:16-20).
7. David's restoration to fellowship with God is marked by his spiritual capacity to instruct his men in God's revealed will for the distribution of booty (1st Sam. 30:21-31).

1st Samuel Chapter Thirty-One

1. By the grace of God, David is spared from observing, or even participating in, the death of Saul & Jonathan.
2. Saul's three oldest sons were slain on Mt. Gilboa (1st Sam. 31:1,2). Ish-bosheth is not present for this battle, and will shortly succeed his father on the throne of Israel (2nd Sam. 2:8-10).
3. Saul is wounded, and asks his armor bearer to put him to death (1st Sam. 31:3,4a).
4. When the armor bearer won't do it, Saul takes his own life, becoming one of only five recorded suicides in Scripture (1st Sam. 31:4b).
5. The Philistines enjoyed their plundering of Israel, and displayed Saul's headless body for their enjoyment (1st Sam. 31:5-10).
6. The men of Jabesh-gilead repaid their debt to Saul by rescuing his body, and burying him at Jabesh (1st Sam. 31:11-13; cf. 1st Sam. 11:1-13).

1st Chronicles Chapter Nine

(Outline continues from Day 106)

3. At the time of their Z-E-N* Returnings to the land, Ezra (the Chronicler) begins to review their spiritual heritage & history—beginning with the genealogy of Saul (1st Chr. 9:35-44), and introducing the history of Saul (1st Chr. 10).

1st Chronicles Chapter Ten

1. Ezra begins his review of the spiritual heritage of Israel by recording the death of Saul (1st Chr. 10:1-14; 1st Sam. 31:1-13).
2. For Ezra, the return from Babylon to Jerusalem was reminiscent of the transition from Saul to David.
3. Ezra's account of Saul's death features a detail not found in 1st Samuel: the hanging of Saul's head in the temple of Dagon (1st Chr. 10:10).

4. Ezra's account is more than a history—it is a spiritual commentary. The reign of Saul is ended and the dynasty of David begins as a Sovereign act of God as a consequence of Saul's disobedience (1st Chr. 10:13,14).

1st Chronicles Chapter Twelve

(Outline continues from yesterday)

4. Men joined him on his way to the battle of Mt. Gilboa (1st Chr. 12:19), and on his way back to Ziklag (1st Chr. 12:20–22; 1st Sam. 30).

(Chapter Twelve continues on Day 116)

2nd Samuel Chapter One (+ 2 Sam. 4:4)

1. Upon David's return to Ziklag, he receives a report on the Philistine-Israel war (2nd Sam. 1:1–16).
 - a. Since it is a three day journey from the battlefield to Ziklag (1st Sam. 30:1), David comes to know that the death of Saul & Jonathan occurred on the same day as the rescue of Abigail & Ahinoam.
 - b. It was an Egyptian refugee that gave David good news (1st Sam. 30:13ff.), but it is an Amalekite refugee that gives David the bad news about Saul & Jonathan (2nd Sam. 1:8).
 - c. The Amalekite lies about his role in Saul's death, in a worldly attempt to find favor in David's eyes (2nd Sam. 1:6–10).
 - d. David executes the Amalekite for his confessed role in Saul's death (2nd Sam. 1:14–16).
2. David composed a lament for Saul & Jonathan (2nd Sam. 1:17–27).
 - a. He intended the sons of Judah to learn the song (2nd Sam. 1:18a).
 - b. It was recorded in the Book of Jashar (2nd Sam. 1:18b; cf. Josh. 10:13).
 - c. He desired that this song not be made known to the Philistines (2nd Sam. 1:20).
 - d. He curses the location of their death (2nd Sam. 1:21).
 - e. He praises the life and union of Saul & Jonathan (2nd Sam. 1:22–24).
 - f. He laments Jonathan especially in his conclusion (2nd Sam. 1:25–27).

Day 114 – April 24

David Becomes King of Judah

2nd Sam. 2:1–3:5; 23:8–39; 1st Chr. 3:1–4; 11:10–47

2nd Samuel Chapter Two

1. David becomes the King of Judah (2nd Sam. 2:1–7).
2. Ish-Bosheth becomes the King of Israel (2nd Sam. 2:8–11).
3. The time-frame is established (2nd Sam. 2:10,11).
 - a. Ish-Bosheth reigned for two years.
 - b. David reigned in Judah for seven and one-half years.
 - c. The likely harmonization fixes 5½ years for Abner to reclaim Israel from the Philistines and install Ish-Bosheth as the king (cf. 1st Sam. 31:7).
4. Civil war erupted between Judah & Israel (2nd Sam. 2:12–17).
 - a. The opposing generals met at the pool of Gibeon, and initiated a contest for the rule of the twelve tribes (2nd Sam. 2:12–15).
 - 1) Joab is David's nephew (1st Chr. 2:15,16), and the General of David's armies (2nd Sam. 2:13,14).
 - a) Joab has only been referred to one prior time in Scripture (1st Sam. 26:6), in a passing reference as the brother of Abishai.
 - b) Joab will later solidify his position as General of the Armies through personal valor at Jerusalem (1st Chr. 11:4–9).
 - c) Joab will never be listed as one of David's mighty men (2nd Sam. 23:8–39; 1st Chr. 11:10–47).
 - 2) Abner is Ish-Bosheth's great-uncle, and the General of Saul's armies (1st Sam. 14:50,51).
 - b. The twelve on twelve gladiatorial combat resulted in all twenty-four participants being killed (2nd Sam. 2:16).

- c. General battle then erupted with David's men smashing Ish-Bosheth's men (2nd Sam. 2:17,30,31).
 - 1) David's forces lost twenty men.
 - 2) Ish-Bosheth lost 360 men.
5. After the battle, Asahel (the brother of Joab & Abishai) continued to pursue Abner, who unwillingly had to kill him for his own self-defense (2nd Sam. 2:18-32).

2nd Samuel Chapter Three + 1st Chronicles Chapter Three

1. David's house increases in his early reign through multiple marriages, and multiple children (2nd Sam. 3:1-5; 1st Chr. 3:1-4).
 - a. Amnon, "Faithful." אֲמֹנִי amnawn #550. אָמַן 'āman #539: to confirm, support. Son of Ahinoam the Jezreelitess. Amnon is featured primarily in 2nd Sam. 13.
 - b. Chileab, "Like his father." כִּלְיָב kil'āb #3609. In 1st Chr. 3:1, he is known as Daniel, "God is my judge." Son of Abigail the Carmelitess, widow of foolish Nabal (1st Sam. 25:3ff.). Chileab is not prominently featured in Scripture.
 - c. Absalom, "My father is peace." אֲבִישָׁלוֹם 'abiyshālōwm #53; אָב 'āb #1 + שָׁלוֹם shālōwm #7965: peace. Son of Maacah, daughter of Talmai, King of Geshur. Absalom is primarily featured in 2nd Sam. 13-19.
 - d. Adonijah, "My Lord is YHWH." אֲדֹנִיָּהוּ 'adōniyyāhu #138. אָדוֹן 'ādōwn #113: lord + יְהוָה YHWH #3068. Son of Haggith. Adonijah is primarily featured in 1st Kgs. 1&2.
 - e. Shephatiah, "YHWH has judged." שֵׁפְטָיָה sh'phatyāh #8203. שָׁפַט shāphat #8199: to judge, govern + יְהוָה YHWH #3068. Son of Abital. Shephatiah is not featured elsewhere.
 - f. Ithream, "Profit of the people." יִתְרָם yithr'ām #3507. יֶתֶר yether #3499: remainder, excess + עַם 'am #5971: people. Son of Eglah. Ithream is not featured elsewhere.

(2nd Samuel Chapter Three continues tomorrow. 1st Chronicles Chapter Three continues on Days 116, 120, 231, 259)

2nd Samuel Chapter Twenty-Three + 1st Chronicles Chapter Eleven

(2nd Samuel Outline continues from Day 130. 1st Chronicles Outline continues from Day 116)

2. David's mighty men are then described (2nd Sam. 23:8-39; cf. 1st Chr. 11:10-47).
 - a. גִּבּוֹר gibbowr #1368: strong, mighty.
 - b. The mighty man is not victorious because of his strength (Ps. 33:16), but because of his understanding and knowledge of the Lord (Jer. 9:23,24).
 - c. 37 men are listed (2nd Sam. 23:39), although the platoon of heroes is simply called "the thirty" (2nd Sam. 23:18).
 - 1) "The Three" (2nd Sam. 23:8-17).
 - 2) Greater than "The Thirty," but not quite equal to "The Three" (2nd Sam. 23:18-23).
 - 3) "The Thirty" (2nd Sam. 23:24-39).
3. The Chronicler details an additional 16 names after Uriah the Hittite, reflecting additional spiritual heroes which joined the elite unit after 1st & 2nd Samuel were written (1st Chr. 11:10-47).

Day 115 – April 25

An Alliance and a Murder

2nd Sam. 3:6-4:12

2nd Samuel Chapter Three

(Outline continues from yesterday)

2. The House of Saul, under Ish-Bosheth was getting weaker, as Abner increased his personal influence (2nd Sam. 3:1,6-11).
 - a. During the war between the House of David & House of Saul, Abner's position in the house of Saul greatly improved (2nd Sam. 3:6).
 - b. Abner claimed Saul's concubine for himself (2nd Sam. 3:7).
 - c. This could be seen as a claim for the throne (2nd Sam. 12:8; 16:21).
 - d. When Ish-Bosheth challenged Abner's right to Rizpah, Abner voiced his intention to give the Kingdom of Israel to David (2nd Sam. 3:8-11).
3. The divided kingdom is nearly united when Abner defects to David (2nd Sam. 3:12-21).

- a. David agrees to Abner's offer, conditional upon his return of Michal to David (2nd Sam. 3:12-16).
 - b. Abner engaged in political campaigning on behalf of David, with the elders of Israel, & the tribe of Benjamin, and then reported favorably back to David (2nd Sam. 3:17-19).
 - c. David gives a feast for Abner and his twenty men, and commissions him to finish the work of unification (2nd Sam. 3:20,21).
4. The sons of Zeruah murder Abner (2nd Sam. 3:22-39).
 5. David laments the news of Abner's death (2nd Sam. 3:28,29,31-39; cf. 1st Kgs. 2:5,6).

2nd Samuel Chapter Four

1. The death of Abner was a terrifying event for Ish-Bosheth, and the Kingdom of Israel (2nd Sam. 4:1).
2. Ish-Bosheth is assassinated by his (Beerothite/Gibeonite) military commanders (2nd Sam. 4:2,3,5,6), probably as revenge for Saul's abuse of the Gibeonites (2nd Sam. 21:1-6).
3. The two assassins go to David, anticipating a reward (2nd Sam. 4:8).
4. The two assassins receive the same reward the Amalekite received (2nd Sam. 4:9-12; cp. 1:14-16).

Day 116 – April 26

David Becomes King of All Israel

2nd Sam. 5:1-13,17-25; 6:1-11; 1st Chr. 3:4; 11:1-9; 12:23-14:2,8-17

2nd Samuel Chapter Five

1. All the tribes of Israel came to David and submitted to his rule (2nd Sam. 5:1-5).
2. David conquers Jerusalem (in Benjamite territory), and makes it his capital (2nd Sam. 5:6-10; 1st Chr. 11:4-9).
3. David enjoyed a peaceful relationship with Tyre (2nd Sam. 5:11,12).
4. David added wives, concubines, and many children in Jerusalem (2nd Sam. 5:13-16; 1st Chr. 3:5-9; 14:3-7).
5. David's united kingdom was tested by two Philistine invasions (2nd Sam. 5:17-25).
 - a. Invasion #1 was destroyed at Baal-perazim (2nd Sam. 5:20), and great financial blessings were reaped for Israel (2nd Sam. 5:21, cf. Job 27:16,17; Prov. 13:22; 28:8; Ecc. 2:26).
 - b. Invasion #2 was destroyed when the Lord went forth and drove the Philistines into David's trap to their rear (2nd Sam. 5:22-25, cf. 2nd Kgs. 7:6), providing a crushing victory over the united Philistine armies (2nd Sam. 5:25).
 - c. Total domination of the Philistine nation will come shortly (2nd Sam. 8:1), although they will revolt again near the end of David's lifetime (2nd Sam. 21:15-22).

(Three missing verses from Chapter Five will be covered on Day 120)

2nd Samuel Chapter Six

1. David desired to bring the Ark of the Covenant to his new capital of Jerusalem (2nd Sam. 6:1,2).
2. The Ark had been at Kiriath-Jearim since 1st Sam. 7:1,2 (perhaps 100 years).
3. David & his men utilize Philistine methodology for the transportation of the Ark (2nd Sam. 6:3,4; cf. 1st Sam. 6:7).
4. David & all Israel celebrated in the parade (2nd Sam. 6:5; 1st Chr. 13:8). פִּנְשׁוּ *sāchaq* ^{#7832}: to laugh, play, dance, mock. (Jdg. 16:25,27; 1st Sam. 18:7; 2nd Sam. 2:14; 6:5,21; 1st Chr. 13:8; 15:29; Ps. 2:4; 37:13; 52:6; 59:8; 104:26; Prov. 8:30,31; 26:19; 31:25; Ecc. 3:4; Zech. 8:5).
5. Uzzah is struck dead for touching the Ark (2nd Sam. 6:6,7; 1st Chr. 13:9,10). This is an issue of irreverence, or negligence.
6. David becomes angry, afraid, and adamant (2nd Sam. 6:8,9,10; 1st Chr. 13:11,12,13).

(Chapter Six continues tomorrow)

1st Chronicles Chapter Eleven

1. Chapter 11 begins with the united tribes of Israel coming to David and accepting his kingship (1st Chr. 11:1-3; 2nd Sam. 5:1-5).
2. The 7½ year reign of David in Hebron is overlooked, as it is not a part of the LORD's spiritual ministry to His united nation (2nd Sam. 2-4).

3. The capture of Jerusalem, and the establishment of the City of David as the capital of Israel is important to Ezra's spiritual commentary of Israel's history (1st Chr. 11:4-9; 2nd Sam. 5:6-10).
4. While 2nd Samuel omitted the account of Joab's valor, the Chronicler included it as an explanation for how such a godless man could hold such a trusted position in David's court.

1st Chronicles Chapter Twelve

(Outline continues from Day 112, 110, 113)

5. The greatest gathering of soldiers to David's side occurred at his coronation over all Israel (1st Chr. 12:23-40).
 - a. This is where Zadok is introduced, as a faithful priest and a mighty man of valor over 22 units of Levitical soldiers (v.28).
 - b. These men came to David with a perfect heart, and one mind (v.38), and feasted in Godly fellowship before the LORD (vv.39,40).

1st Chronicles Chapter Thirteen

1. Chapter 13 describes David's first attempt to bring the Ark into Jerusalem (1st Chr. 13:1-14; 2nd Sam. 6:1-11).
2. The Ark was not a priority for the unspiritual reign of King Saul (1st Chr. 13:3).
3. Israel chose to transport the Ark via a new cart (1st Chr. 13:7; cf. Num. 7:3-9). This was a Philistine method of transport, not the LORD's prescribed method.
4. Believers need to understand that the right thing done in the wrong way is wrong (1st Chr. 13:9,10).
 - a. In the area of God's worship, the wrong thing brings about immediate Divine Discipline.
 - b. Our worship is a direct responsibility of God the Father (Jn. 4:22).
5. David's failure becomes the opportunity for Obed-edom the Gittite to bear fruit for Divine blessing (1st Chr. 13:11-14).

1st Chronicles Chapter Fourteen

1. The LORD blessed David's kingdom, and motivated Hiram, king of Tyre, to bless David with material and craftsmen to construct a new palace (1st Chr. 14:1,2; 2nd Sam. 5:11,12).
2. David's Jerusalem marriages and children are then described (1st Chr. 14:3-7; 3:5-9).
3. David's early reign was marked by two Philistine invasions, and David's crushing victories over them (1st Chr. 14:8-17; 2nd Sam. 5:17-25).
 - a. In 2nd Samuel it is recorded that David's men carried away the Philistine idols (2nd Sam. 5:21).
 - b. In Chronicles, it is recorded that David vetoed their plunder, and ordered the idols destroyed (1st Chr. 14:12).
4. David's fame was designed to produce fear on all the nations (1st Chr. 14:17; Ex. 15:14-16; Deut. 2:25; Josh. 2:9).

(Five missing verses from Chapter Fourteen will be covered tomorrow)

Day 117 – April 27

Michal's Contempt for David

2nd Sam. 6:12-23; 1st Chr. 15-16

2nd Samuel Chapter Six

(Outline continues from yesterday)

7. David entrusts the Ark into Obed-Edom's care, and three months later makes a second attempt to bring the Ark to Jerusalem (2nd Sam. 6:11,12).
 - a. This time, he was careful to observe Levitical procedures for the transportation of the Ark (1st Chr. 15:1-28).
 - b. David presided, not as a priest, but as a Prophet-King (2nd Sam. 6:14; 1st Chr. 15:27 cp. 1st Sam. 2:18).
8. Michal reacts with disapproval over David's public image (2nd Sam. 6:20-23; 1st Chr. 15:29).

1st Chronicles Chapter Fifteen

1. Chapter 15 details David's second attempt to bring the Ark of the Covenant into the city of Jerusalem (1st Chr. 15:1-29; 2nd Sam. 6:12-16).
2. David realized his error in his previous attempt (1st Chr. 15:2,12,13).

- a. He assembles the Levitical clan chiefs of Kohath, Gershom, and Merari (1st Chr. 15:3-7).
 - b. He supplements Kohath with three additional Kohath family chiefs (1st Chr. 15:8-10).
 - c. He assembles the Aaronic chief priests from the line of Eliezer (Zadok) and the line of Ithamar (Abiathar) (1st Chr. 15:11).
3. It is on this occasion that David institutes a total reform of the primary Levitical activity—organizing the Levitical orchestra and choir (1st Chr. 15:16-24).
 - a. The Levites no longer had tabernacle caretaking responsibilities.
 - b. Their service of assistance to the Aaronic priesthood would take a new form in the settled condition of the coming Jerusalem temple.
 - c. Introduced here are lead-singers Heman, Asaph, & Ethan (1st Chr. 15:17).
 - 1) From the Clan of Kohath: Heman son of Joel, son of Samuel (1st Chr. 6:33-38). He is called the seer of David (1st Chr. 25:5).
 - 2) From the Clan of Gershon: Asaph son of Berechiah (1st Chr. 6:39-43). The author of 12 psalms (Ps. 50,73-83).
 - 3) From the Clan of Merari: Ethan son of Kushaiah (1st Chr. 6:44-47). Ethan was also known as Jeduthun (1st Chr. 25:1). 3 psalms are dedicated to Jeduthun (Ps. 39,62,77).
 4. David led the national parade into Jerusalem (1st Chr. 15:25-28), but his wife Michal did not have the soul capacity to rejoice with David's rejoicing (v.29).

1st Chronicles Chapter Sixteen

1. David placed the Ark in a special tent, and personally financed a national celebration (1st Chr. 16:1-3).
2. David assigned Asaph the responsibility to minister before the Ark (1st Chr. 16:4-6).
3. Either David, or Asaph compiled a psalm to celebrate the event (1st Chr. 16:8-36). This psalm is a medley of three other psalms.
 - a. 1st Chr. 16:8-22 = Ps. 105:1-15.
 - b. 1st Chr. 16:23-33 = Ps. 96:1b-13a.
 - c. 1st Chr. 16:34-36 = Ps. 106:1,47,48.
4. For the time-being, David leaves the Ark in Jerusalem, and the tabernacle in the high place at Gibeon (1st Chr. 16:37-43).

Day 118 – April 28

The Davidic Covenant

2nd Sam. 7:1-8:14; 1st Chr. 17:1-18:13; Psalm 60

2nd Samuel Chapter Seven

1. David expressed his desire to build a temple for the Lord (2nd Sam. 7:1-3), even making a vow to do so (Ps. 132:2-5).
2. The believer who is focused on the glory of the Lord can be assured that his mind will be in-line with God's mind—until God makes it abundantly clear otherwise (2nd Sam. 7:3 cp. vv.5-16).
 - a. David's heart was right (1st Kgs. 8:18).
 - b. David's information was incorrect (1st Kgs. 8:19).
3. The Davidic Covenant is a foundational study for Church Age believers to understand.
 - a. Like the Abrahamic Covenant, the David Covenant is unconditional.
 - b. God declared all of the faithful blessings He would bestow upon Israel, through the House of David.
 - c. The Church does not replace Israel, and God's purpose for the Church does not nullify His purpose for Israel.
4. The David Covenant guarantees a place of security for Israel within the land, eternal rest from their enemies, and blessings for Israel under the House of David (2nd Sam. 7:10,11).
5. A short-term prophecy is established as a preview of the long-term prophecy of the Davidic Covenant (2nd Sam. 7:12-16).
 - a. Solomon, whose name means peace, is the preview.
 - b. The Lord Jesus Christ is the greater Son of David (Matt. 1:1,20; 9:27; 12:23; 15:22; 20:30,31; 21:9,15; 22:42), and the Prince of Peace (Isa. 9:6) who will ultimately fulfill the promises given here to David (Isa. 9:7).
6. David responds to the Lord's message with praise and adoration (2nd Sam. 7:18-29).

2nd Samuel Chapter Eight

1. After a period of rest from his battles, David returned to his life's work assignment.
2. David was used by the Lord to defeat the enemies of Israel. David's military victories provided for the peace that Solomon will enjoy.
3. The Lord Jesus Christ, likewise, must conquer the forces of darkness before He can reign as the Prince of Peace.
4. David achieved victory in every endeavor, as he kept himself in a right relationship with the Lord (2nd Sam. 8:1-14).

(Chapter Eight continues tomorrow)

1st Chronicles Chapter Seventeen

1. David's intention was to not leave the Ark and tabernacle separated, but to build a temple to the LORD in Jerusalem (1st Chr. 17:1-27; 2nd Sam. 7:1-29).
 - a. Nathan assumed that David's heart was in tune with God's heart, and that David's desire was therefore appropriate (1st Chr. 17:2).
 - b. David's heart was right, but his finite understanding of God's will did not know that Solomon would be the one tasked to build the temple (1st Kgs. 8:17-19).
2. The LORD answered "no" to David's specific request, but answered "yes" to David's heart-desire. The LORD answered beyond anything David could ask or think (Eph. 3:20), and provided the unconditional Davidic Covenant (1st Chr. 17:3-15).
3. David responded to the LORD's denial of his request with praise and adoration (1st Chr. 17:16-27).
4. The Seed of the Woman Redeemer, through Shem, through Abraham, Isaac, & Jacob, through Judah, has now been promised to come through David. This is the final lineage qualification for the Christ and the basis for the royal title "Son of David."

1st Chronicles Chapter Eighteen

1. Chapter 18 describes David's military victories, and the tribute he exacted during those years (1st Chr. 18:1-17; 2nd Sam. 8:1-18).
2. David did not hoard the tribute to personally enrich his own bank account. He was making provision for Solomon to build the temple that he would never see (1st Chr. 18:7,8,11).

(Chapter Eighteen continues tomorrow)

Psalms 60

1. While David was waging war in the north, against the Arameans, Judah was invaded from the south by the Edomites.
2. As if that wasn't enough on David's plate, an earthquake added to Israel's "drunken" confusion.
3. David reminded the Lord that he was marching under the Lord's banner, and was trusting the Lord to provide the deliverance.
4. Ps. 60:5-12 is identical to Ps. 108:6-13. David quotes the Lord's promises, and expects that the Lord will fulfill His promises.

Day 119 – April 29

David's Kindness to Mephibosheth 2nd Sam. 8:15-10:19; 1st Chr. 6:16-53; 18:14-19:19

2nd Samuel Chapter Eight

(Outline continues from yesterday)

5. David's administration is then detailed (2nd Sam. 8:15-18).

2nd Samuel Chapter Nine

1. David desired to show grace to the house of Saul because of his love for Jonathan.
 - a. Military defeat produces widows and orphans within a land.
 - b. These widows and orphans become the object of God's kindness (Ex. 22:22-24; Isa. 1:16,17).

2. Mephibosheth is the crippled son of Jonathan (2nd Sam. 4:4).
 - a. In worldly terms, Mephibosheth is cursed by an unfortunate birth—the House of Saul would be a liability for him in the eyes of most oriental kings.
 - b. Also in worldly terms, Mephibosheth is physically incapable of delivering himself from his condition.
 - c. Mephibosheth becomes a great picture of grace, in that David expresses grace provision for him, and brings him into his own household.
3. Ziba’s work-assignment is to be a faithful steward of Mephibosheth’s estate (2nd Sam. 9:9–13).

2nd Samuel Chapter Ten

1. David desired to show grace to the house of Nahash because of a similar show of grace by Nahash (2nd Sam. 10:1,2).
 - a. Nahash נָחָשׁ nāchāsh #5176: serpent (same as #5175).
 - b. Hanun. חָנוּן chānuwn #2586: gracious (from חָנָן chānan #2603).
2. David’s servants were mistreated because of the hatred that Hanun had for their lord (2nd Sam. 10:3,4; John 15:18–21).
3. David was compassionate towards his servants as he understood their suffering and shame (2nd Sam. 10:5; Heb. 2:17,18; 4:15).
4. David delegated the punitive strike against Ammon to his military commanders Joab & Abishai (2nd Sam. 10:6–14).
5. David personally led the defensive war against the Amorite invasion (2nd Sam. 10:15–19).

1st Chronicles Chapter Eighteen

(Outline continues from yesterday)

3. David ruled with righteousness and justice because he served the LORD with all his heart (1st Chr. 18:14). This becomes the standard by which all subsequent kings of Judah are judged (1st Kgs. 11:4,6; 15:3,5,11).

1st Chronicles Chapter Nineteen

1. Chapter 19 describes the Ammonite–Aramean war (1st Chr. 19:1–19; 2nd Sam. 10:1–19).
2. Hanun insults David’s messengers, and the Ammonites prepare for war (1st Chr. 19:1–7).
3. David delegated the punitive strike to Joab & Abishai (1st Chr. 19:8–15).
4. David personally led the defense of Israel against the subsequent Aramean invasion (1st Chr. 19:16–19).

Day 120 – April 30

David Plummets Into Sin

1st Chr. 3:5–9; 14:3–7; 20:1; 2nd Sam. 5:14–16; 11:1–12:25; Psalm 51

2nd Samuel Chapter Eleven

1. David delegated the war against Ammon to Joab, while he remained behind to enjoy a wild night-life (2nd Sam. 11:1,2a, cf. v.11).
2. David was not prepared for the temptation he faced, because he was already out of God’s will to begin with.
3. David’s attraction to Bathsheba was entirely physical, as he had no idea who she even was (2nd Sam. 11:2b,3).
 - a. Bathsheba was the wife of Uriah the Hittite, one of David’s mighty men (2nd Sam. 23:39).
 - b. She was the daughter of Eliam, one of David’s mighty men (2nd Sam. 23:34).
 - c. She was the granddaughter of Ahithophel the Gilonite (2nd Sam. 15:12,31; 16:23; 17:23).
4. Even though David is warned that Bathsheba is a married woman, he sends for her anyway (2nd Sam. 11:4a).
 - a. “She purified herself” is not likely a reference to the purification that was required after the sexual act (Lev. 15:18).
 - b. “She purified herself” is more likely a reference to menstrual purification before the sexual act (Lev. 15:19ff.; 18:19).
5. David is caught in undeniable guilt (2nd Sam. 11:5).
6. David makes two attempts to make Uriah think he was the father of Bathsheba’s child (2nd Sam. 11:8,13).
 - a. Uriah sleeps with the servants who arranged for his own wife’s adultery (2nd Sam. 11:9).
 - b. These servants aid David by notifying him of Uriah’s lack of cooperation (2nd Sam. 11:10).
7. When the lie cannot be manufactured, the murder must be achieved (2nd Sam. 11:14,15).

8. Once again, David marries another man's widow (2nd Sam. 11:26,27; cf. 1st Sam. 25:39-42).

2nd Samuel Chapter Twelve

1. The Lord dispatched Nathan the Prophet to deliver the message of Divine judgment to King David (2nd Sam. 12:1-15a).
2. Nathan's parable incites David to anger (2nd Sam. 12:1-6), and produces an irrefutable indictment (2nd Sam. 12:7-9).
3. The Lord's Divine discipline is spelled out (2nd Sam. 12:10-12).
 - a. David's house would continually be in need of their military (v.10).
 - b. David would have his worst enemies from his own household (v.11; Mic. 7:6; Matt. 10:36).
 - c. David's concubines will be sexually mistreated as consequences for David's sexual misconduct (vv.11,12).
4. David responds to the Divine judgment with immediate and total repentance and confession (2nd Sam. 12:13,14).
 - a. He was on the verge of the Sin Unto Death (v.13).
 - b. The child of adultery must die (v.14).
5. David's immediate repentance does not prevent the execution of Divine discipline (2nd Sam. 12:15b,18a; Gal. 6:7; Heb. 12:11).
6. David humbled himself through the Divine discipline, fasting and praying on behalf of the child (2nd Sam. 12:16-23). He must also comfort Bathsheba, as she endures the Divine discipline (2nd Sam. 12:24,25).
7. Joab finishes the war that David should have been fighting, and gives David the glory (2nd Sam. 12:26-31).

Psalm Fifty-One

1. Psalm 51 is David's prayer of confession before the Lord, when he was finally convicted in his heart by Nathan's rebuke (2nd Sam. 12:1-15).
2. The forgiveness and cleansing of a believer's sin is entirely a work of God's grace, as a response to the believer's confession (Ps. 51:1-4).
3. Although we are born into a body of sin, the Lord's cleansing makes us clean (Ps. 51:5-9; Isa. 1:18; Eph. 5:26; 1st Jn. 1:9).
4. The believer's restoration to fellowship is his opportunity to become a teacher for others (Ps. 51:10-13).
5. The believer's restoration to fellowship is his opportunity to serve with an even greater devotion (Ps. 51:14-17; Lk. 7:47).
6. The believer's restoration to fellowship is his opportunity to focus once again upon the eternal plan of God (Ps. 51:18,19).

Day 121 – May 1

Conflict Between Amnon and Absalom 2nd Sam. 12:26-14:33; 1st Chr. 20:2-3

2nd Samuel Chapter Twelve

(Outline continues from yesterday)

7. Joab finishes the war that David should have been fighting, and gives David the glory (2nd Sam. 12:26-31).

2nd Samuel Chapter Thirteen

1. David's family woes begin with a sexual sin, followed by a murder (2nd Sam. 13:14,29).
2. The primary adversary is Absalom (2nd Sam. 13:1).
 - a. Absalom: my father is peace. אַבְיִשְׁלֹוֹם ^{#53} abiyshālowm. אָב ^{#1} āb + שְׁלֹוֹם ^{#7965} shālowm: peace. Of all David's sons, only Absalom & Solomon are named for שְׁלֹוֹם shālowm.
 - b. The son of David & Maacah (oppression). Maacah is the daughter of Talmai, King of Geshur.
3. Tamar. תָּמָר ^{#8559} tāmār: palm tree.
Three OT women share this name: The daughter-in-law of Judah, mother of Perez & Zerah (Gen. 38:29,30); the sister of Absalom (2nd Sam. 13); a daughter of Absalom (2nd Sam. 14:27), whom some scholars identify with Maacah, the wife of Rehoboam (1st Kgs. 15:2).
4. Amnon. "Faithful." אֲמֹנִי ^{#550} 'amnown. אָמַן ^{#539} 'āman: to confirm, support. First-born son of David, to Ahinoam the Jezreelitess (1st Sam. 25:43; 2nd Sam. 3:2).
5. Amnon follows the advice of his cousin, Jonadab, and rapes his half-sister (2nd Sam. 13:1-14).
6. Absalom takes his sister into his own home, as the first step in his rebellion against David (2nd Sam. 13:15-22).

7. Absalom plots for two full years, and successfully assassinates the crown-prince of Israel (2nd Sam. 13:23-29).
8. Like his father before him, Absalom will spend part of his life as a fugitive (2nd Sam. 13:37-39). Unlike David's fugitiveness, which was undeserved, Absalom is reaping what he has sown.

2nd Samuel Chapter Fourteen

1. Joab recognized the conflict in David's heart (2nd Sam. 14:1).
 - a. His heart was inclined to Absalom (2nd Sam. 14:1).
 - b. Justice required Absalom's execution (Ex. 21:12-14).
 - c. Joab was also a murderer (2nd Sam. 3:26-30), and yet one on whom David failed to administer justice (2nd Sam. 3:39; 1st Kgs. 2:5,6).
 - d. Joab was also the agent of David's murder of Uriah (2nd Sam. 11:15-18).
2. Joab organizes a deception to imitate Nathan's prophetic parable (2nd Sam. 14:2-20; cf. 12:1-14).
3. David consents to Absalom's return to Israel, but for two years does not consent to Absalom's restoration to fellowship in the King's court (2nd Sam. 14:21-24).
4. Absalom is described, and every external indication is that he is the perfect successor to David (2nd Sam. 14:25-27), except for the fact that he is banned from David's court (2nd Sam. 14:28-33).

Day 122 – May 2

Absalom's Conspiracy Against David 2nd Sam. 15:1-17:14

2nd Samuel Chapter Fifteen

1. Absalom undertook a four year program to usurp King David's authority, and esteem in the eyes of Israel (2nd Sam. 15:1-6).
2. When the time was ripe, Absalom unveiled himself in Hebron, and proclaimed himself King (2nd Sam. 15:7-12).
 - a. Hebron gives him the legitimacy of the elders of Judah (2nd Sam. 15:10).
 - b. The men of Jerusalem went innocently to Hebron, and are either won over to Absalom's cause, or held as hostages in Absalom's upcoming march to the capital (2nd Sam. 15:11).
 - c. Ahithophel's alliance in the conspiracy enables the matter to succeed (2nd Sam. 15:12,30,31; 16:23).
3. When David hears of the coup d'état, he orders an immediate evacuation (2nd Sam. 15:13-37).
 - a. David evacuates with his household, but leaves ten concubines to manage the estate (2nd Sam. 15:16).
 - b. David tries to dismiss his bodyguard and bequeath them to Absalom (2nd Sam. 15:19-22).
 - c. David does dismiss Zadok, Abiathar, and the priesthood to return with the ark of the covenant (2nd Sam. 15:24-29).
 - d. David also dismisses Hushai the Archite to counteract Ahithophel's counsel, and form a counter-conspiracy with Zadok & Abiathar (2nd Sam. 15:30-37).

2nd Samuel Chapter Sixteen

1. Ziba, the appointed steward for Mephibosheth, greets David with help and a bad report concerning his master (2nd Sam. 16:1-4). This report will later be called into question (2nd Sam. 19:24-30). See Prov. 18:17.
2. Shimei, a Benjamite clansman of Saul's, curses David on his way out of town (2nd Sam. 16:5-14).
 - a. Shimei's methods are slanderous (2nd Sam. 16:5-7).
 - b. Shimei's message is a lie (2nd Sam. 16:8).
 - c. David accepts his Divine discipline, and considers that Shimei's cursing may well be from the Lord (2nd Sam. 16:10-12).
3. Without a fight, Absalom the Usurper arrives in the capital city his father conquered (2nd Sam. 16:15; cf. 5:6-10).
 - a. He arrives in the company of Ahithophel (2nd Sam. 16:15).
 - b. He encounters Hushai, and accepts Hushai's allegiance (2nd Sam. 16:16-19).
 - c. He follows Ahithophel's advice, and publicly shames David (2nd Sam. 16:20-23).

2nd Samuel Chapter Seventeen

1. Ahithophel continues to advise Absalom, and counsels him in a plan for the destruction of David (2nd Sam. 17:1-4).
2. The Lord utilized the contradictory advice from Hushai to deliver David from Absalom's evil (2nd Sam. 17:5-14).

- a. Ahithophel's advice is an effective method to get the job done.
- b. Hushai's advice appeals to Absalom's pride—why should Ahithophel get the glory? Absalom should have the victory.

(Chapter Seventeen continues tomorrow)

Day 123 – May 3

Absalom Dies, David Grieves

2nd Sam. 17:15–19:30; Psa. 3; 63

2nd Samuel Chapter Seventeen

(Outline continues from yesterday)

3. Hushai is able to successfully warn David concerning Absalom's plans (2nd Sam. 17:15–22).
4. Ahithophel realizes that his plan has been thwarted, and takes his own life—painting a picture that will be fulfilled in the betrayal of Judas Iscariot (2nd Sam. 17:23; Matt. 27:5).
5. Absalom pursued David, with Amasa as the head of the army (2nd Sam. 17:24–26).
6. David found surprising provision from some unexpected sources (2nd Sam. 17:27–29).

2nd Samuel Chapter Eighteen

1. David divides his forces into three divisions, under the command of Joab, Abishai, and Ittai (2nd Sam. 18:1–5).
 - a. These commanders insist on David's non-participation in this war (2nd Sam. 18:3).
 - b. David insists on Absalom's safety (2nd Sam. 18:5).
2. The battle is engaged, and David's victory is thorough (2nd Sam. 18:6–8).
 - a. The Lord's covenant blessings with Israel are vested in the Kingship of David—not Absalom.
 - b. Even the forest served the Lord in the destruction of David's enemies.
3. Following the battle, Absalom is helplessly trapped in the tree, and is murdered by Joab against David's wishes (2nd Sam. 18:9–15).
4. With Absalom dead, Joab signals the end of the pursuit (2nd Sam. 18:16–18).
5. Joab attempted to manipulate the manner in which David received the news of Absalom's death, but Ahimaaz outran Joab's messenger (2nd Sam. 18:19–33).
 - a. The Cushite is otherwise unknown.
 - b. Cushi, as a personal name, may be a reference to Cush, a Benjamite (Ps. 7 prescript).

2nd Samuel Chapter Nineteen

1. David's grief over Absalom became a stumbling block for all Israel (2nd Sam. 19:1–10).
 - a. David's lack of appreciation for the soldiers who fought on his behalf led to the uncertainty as to his return to power.
 - b. Those who fought on his behalf weren't certain they wanted him back.
 - c. Those who fought for Absalom weren't certain they wanted him back.
2. David delegated Zadok & Abiathar to address the Tribe of Judah, and engineer David's return to power (2nd Sam. 19:11–15).
3. David expressed mercy towards Shimei for the cursing he had endured (2nd Sam. 19:16–23).
4. David expressed grace towards Mephibosheth, as the story of his betrayal is now cast in doubt (2nd Sam. 19:24–30).

(Chapter Nineteen continues tomorrow)

Psalm Three

1. David's flight from Jerusalem was a source of fear for David's followers (Ps. 3:1,2).
2. David responded with faith, and set the example of courage for his followers to observe (Ps. 3:3–6).
 - a. David laid his burden on the Lord by faith (Ps. 3:3,4).
 - b. David got a good night sleep (Ps. 3:5,6).
3. David looked to the Lord to provide a new victory with the new day (Ps. 3:7,8).

Psalm Sixty-Three

1. David yearns for the Lord, and for His Word like a sheep in desperate need for the Shepherd's care (Ps. 63:1).
2. David's heavenly-mindedness allows Him to appreciate the Lord in His heavenly sanctuary (Ps. 63:2).
3. The believer who is focused on God's heavenly glory will have a value system appropriately adjusted (Ps. 63:3-5).
4. The believer who abides in the Word during the day can meditate upon it in his sleep (Ps. 63:6-8).
5. The angelic conflict will have its conclusion by the power of the Lord (Ps. 63:9-11).

Day 124 – May 4

Avenging the Gibeonites

2nd Sam. 19:31-21:22; 1st Chr. 20:4-8; Psa. 7

2nd Samuel Chapter Nineteen

(Outline continues from yesterday)

5. David expressed thankfulness to Barzillai the Gileadite for the gracious provision he had offered to David (2nd Sam. 19:31-40).
6. All Israel became argumentative about who was most supportive of the King's return (2nd Sam. 19:41-43).

2nd Samuel Chapter Twenty

1. Although Judah favored a return of David to the national throne, the other tribes of Israel favored a return to Benjamite rule (2nd Sam. 20:1,2).
 - a. Sheba, the son of Bichri, led a revolt against the return of David.
 - b. שֶׁבַע sheba^{ʿ #7652}: Sheba, from שֶׁבַע sheba^{ʿ #7651}: seven.
 - c. בִּכְרִי bikriy^{#1075}: youthful.
2. Sheba's rallying cry (2nd Sam. 20:1b) was not greatly successful in his own rebellion, but it will become successful in Jeroboam's rebellion (1st Kgs. 12:16).
3. Judah safeguarded David's return to Jerusalem, where he faced further consequences for his earlier evil (2nd Sam. 20:3).
4. David deals with the rebellion of Sheba (2nd Sam. 20:4-22).
 - a. He orders Amasa to assemble the armies of Judah (2nd Sam. 20:4,5). It was David's intention to replace Joab with Amasa (2nd Sam. 19:13).
 - 1) Amasa had been Absalom's General (2nd Sam. 17:25a).
 - 2) Amasa was David's nephew (2nd Sam. 17:25b).
 - b. When Amasa was too slow in his work-assignment, David commissioned Abishai to lead Joab's men in pursuit of Sheba (2nd Sam. 20:6,7).
 - c. Joab didn't appreciate being replaced, so he assassinated his replacement (2nd Sam. 20:8-13).
 - d. Sheba gathered his forces, and made his stand in Abel Beth-maacah (2nd Sam. 20:14,15).
 - e. A wise woman of Abel understood that Joab would level the entire city in order to get Sheba, and she arranged for Joab's satisfaction and the sparing of her city (2nd Sam. 20:14-22).
5. With Sheba's revolt put down, David's kingdom was once again secured (2nd Sam. 20:23-26).
6. David allows Joab to retain his position, but regrets it to his dying day (1st Kgs. 2:5,6).

2nd Samuel Chapter Twenty-One

1. David faced the national test of famine during the later years of his reign (2nd Sam. 21:1a).
 - a. David is now in a position to understand long-term national consequences for a king's personal evil.
 - b. David learns that this famine is a long-term consequence for King Saul's personal evil (2nd Sam. 21:1b,2).
2. David satisfied the Gibeonites temporal-life grievance, and the Lord's spiritual-life grievance (2nd Sam. 21:3-14).
 - a. David surrendered seven of Saul's descendants to Gibeonite judicial jurisdiction.
 - b. David led a national prayer-effort to cleanse the land from all unresolved defilements (2nd Sam. 21:14b).
3. David faced tests in his old age that were much easier when he was younger (2nd Sam. 21:15-17). The Adversary will bide his time, and wait until his tactics have a better advantage (Luke 4:13).

4. It is vital for the older generation to teach the younger generation the Word of God, so that the younger generation can effectively fight the battles of the angelic conflict (2nd Sam. 21:18-22).

1st Chronicles Chapter Twenty

1. Chapter 20 describes Joab's campaign in Rabbah, but does not detail David's adultery with Bathsheba (1st Chr. 20:1-3; 2nd Sam. 11:1; 12:26-31).
2. The chapter closes with the final Davidic Philistine wars, and omits the incident of David's weariness on the battlefield (1st Chr. 20:4-8; 2nd Sam. 21:18-22(15-22)).

Psalm Seven

1. The prescript is not entirely clear. Cush(i) the Benjamite may be the messenger Joab dispatched to David in 2nd Sam. 18.
2. David offers a prayer for deliverance, leaving himself in God's hand for discipline (Ps. 7:3-5). If he is indeed guilty, then he welcomes the discipline of the Lord.
3. David expects that the Lord will vindicate him, and will bring the wicked to an end (Ps. 7:6-11).
4. David warns his soldiers/students that failure to repent and confess only leads to further judgment (Ps. 7:12-16).
5. David concludes with an expression of thanksgiving and praise—the sacrifices with which God is truly pleased (Heb. 13:15).

Day 125 – May 5

David's Song of Praise

2nd Sam. 22; Psa. 18

2nd Samuel Chapter Twenty-Two

1. The Lord provided a rest for David near the end of his life (2nd Sam. 22:1).
 - a. The Sons of Goliath War (2nd Sam. 21:15-22) was the final "hand" of David's enemies directed against him.
 - b. The Gibeonite matter (2nd Sam. 21:1-14) was the final "hand" of Saul directed against David (2nd Sam. 22:1).
2. David composed a song in his thankfulness to the Lord that is recorded here, and in Psalm 18.
3. David praised the Lord for being his crag, fortress, deliverer, rock, shield, horn, stronghold, refuge, and savior (2nd Sam. 22:2,3).
4. David praised the Lord for His faithfulness to answer prayers (2nd Sam. 22:4-7).
5. The very power of God that wages war in the angelic conflict (2nd Sam. 22:8-16) is the power of God that rescues man in that conflict (2nd Sam. 22:17-20).
6. David praised the Lord for his life of Godliness, the prayer intimacy he consequently enjoyed (2nd Sam. 22:21-29), and the battlefield confidence he also enjoyed (2nd Sam. 22:30-46).
7. David testified that all these works were God's works, and that all praise and thanksgiving belong to Him (2nd Sam. 22:47-51).

Psalm Eighteen

1. This psalm is also recorded in 2nd Sam. 22. A useful reference is Jeffrey Jackson, [Synopsis of the Old Testament](#).
2. The slight variations between the two records seem to make Psalm 18 more suitable for corporate worship. Perhaps the biggest difference comes in verse one: I love you, Lord!
3. Ps. 18:2 (2 Sam. 22:3) is cited by Zacharias at the birth of John the Baptist (Lk. 1:69).
4. Ps. 18:43-45 is useful for millennial studies as David's historic typology prefigures Jesus Christ's eschatological expectations (cf. Ps. 66:1-4; 81:15).
5. Ps. 18:49 (2 Sam. 22:50) is Paul's lead passage in Rom. 15:7-13 to illustrate the Gentile benefits of the work of Jesus Christ to the Jews. Additional citations come from Dt. 32:43; Ps. 117:1; Isa. 11:10.

Day 126 – May 6

David's Census

2nd Sam. 24; 1st Chr. 21-22

2nd Samuel Chapter Twenty-Four

1. God's anger is indicated as the "cause" for the events of this chapter (2nd Sam. 24:1).

- a. The specific provocation is not indicated, but Israel was obviously living in a manner inconsistent with the Lord's holiness.
 - b. The Lord's judgment upon a wicked nation sometimes takes the form of a wicked ruler (Dan. 4:17), or sometimes takes the form of a bad decision by a good ruler (2nd Sam. 24:1; 2nd Kgs. 18:3-6, cp. 20:12-15; 2nd Kgs. 23:25, cp. v.29).
 - c. God allowed for Satanic influence to motivate David's activity (1st Chr. 21:1).
2. David desired to take a census of Israel as an evaluation of his military might, and even wicked Joab knew it was a bad idea (2nd Sam. 24:2-9).
 3. David immediately recognized his involvement in sinful activity, and confessed his sin immediately (2nd Sam. 24:10).
 4. God's judgment upon Israel is tempered by the Godly king that He established to guide Israel through their Divine discipline (2nd Sam. 24:11-14).
 5. God's judgment upon Israel serves a variety of purposes.
 - a. Corrective discipline (2nd Sam. 24:15).
 - b. Instructive direction (2nd Sam. 24:16-25; 2nd Chr. 3:1,2).

1st Chronicles Chapter Twenty-One

1. Chapter 21 details David's sin at the end of his life in numbering Israel (1st Chr. 21:1-30; 2nd Sam. 24:1-25).
2. Satan gives personal attention to Godly national leaders (1st Chr. 21:1; Job 1:3,9-11).
 - a. As the Adversary (1st Pet. 5:8) Satan "stood up against" Israel. He implemented a hostile plan and program.
 - b. As the Tempter (Matt. 4:3) Satan "moved" David to number Israel. He implanted a temptation or desire.
 - 1) Temptations are not sin (Heb. 4:15).
 - 2) Believers must exercise their volition to reject or submit to the temptation (Jas. 1:13-15).
 - c. Satan "puts into the heart" his purposes (Jn. 13:2).
 - d. Satan "fills the heart" with his temptations (Acts 5:3).
 - e. Such thought implantation makes it vital that believers take every thought captive (2nd Cor. 10:5).
3. David repented & confessed, and was given three options for Divine discipline (1st Chr. 21:7-12).
4. David didn't choose any option. He simply left himself in the mercy of God (v.13).
5. The LORD's Divine discipline on Israel was death through pestilence by the sword of the LORD (1st Chr. 21:14-17).
6. David purchases the threshing floor of Ornan, and builds an altar there to stop the plague of God upon Israel (1st Chr. 21:18-22). This very place had been where Abraham offered Isaac, and will later be the location for Solomon's temple (2nd Chr. 3:1).

1st Chronicles Chapter Twenty-Two

1. David obtained the funding for Solomon's temple (1st Chr. 18:7,8,11), hired the contractors and gathered the building supplies (1st Chr. 22:1-5,14-16).
 - a. 100,000 talents of gold = 7,500,000 pounds of gold. 109,374,750 troy oz. @ \$314.00 per oz. (2002) = \$34.3 billion. @ \$1950.00 per oz. (2022) = \$213.3 billion.
 - b. 1,000,000 talents of silver = 75,000,000 pounds of silver. 1,093,747,500 troy oz. @ \$4.66 per oz. (2002) = \$5.1 billion. @ \$25.00 per oz. (2022) = \$27.4 billion.

"It would be pointless to try to express the value of such an amount of silver and gold in terms relevant to today." Roddy Braun, Word Biblical Commentary, Vol. 14.
2. David urged his son to fulfill the LORD's purpose for his life as the King of Peace (1st Chr. 22:6-13).
3. David urged the Tribal elders of Israel to support their young king in his building project for the LORD (1st Chr. 22:17-19).

Day 127 – May 7

Duties of the Levites, Priests, and Musicians 1st Chr. 23-25

1st Chronicles Chapter Twenty-Three

1. David crowned Solomon as reigning King during the final days of David's life (1st Chr. 23:1; 1st Kgs. 1:1-40).

2. David's final act of sovereignty was to organize the priests and Levites for their upcoming temple service.
3. The Levites were numbered from 30 years of age and upward (1st Chr. 23:3). David revised the minimum age of service down to 20 years of age and upward (1st Chr. 23:24-27).
4. David divided the Levites into temple workers, officers & judges, gatekeepers, and musicians (1st Chr. 23:4,5).
5. The specific Levitical families are listed according to their clans (1st Chr. 23:6-23).
6. The Levitical responsibilities are outlined (1st Chr. 23:28-32).

1st Chronicles Chapter Twenty-Four

1. As he had done with the other Levitical clans (1st Chr. 23), David arranged the Aaronic priesthood into an organized structure (1st Chr. 24).
2. The Tribe of Levi, Clan of Kohath, House of Amram, Family of Aaron was divided into 24 divisions in two primary lines (1st Chr. 24:1-6).
 - a. The Line of Eleazar (16 divisions). Zadok assisted David in the division of the Line of Eleazar.
 - b. The Line of Ithamar (8 divisions). Ahimelech assisted David in the division of the Line of Ithamar.
 - c. Nadab & Abihu died without sons, and without any Levirate marriages to preserve their lines (v.2).
3. The 24 divisions are outlined, and their sequence was determined by lot (1st Chr. 24:7-19). Zechariah ministered in the temple during the appointed time of Abijah (1st Chr. 24:10; Luke 1:5-10).
4. Additional organization was made concerning the Levites (1st Chr. 24:20-31).

1st Chronicles Chapter Twenty-Five

1. David organized the Levitical musicians into twenty-four orders as well (1st Chr. 25:1-31).
2. The sons of Asaph, Heman, and Jeduthun (Ethan) (1st Chr. 15:16,17) were the Levitical musicians for Israel (1st Chr. 25:1).
 - a. These musicians provided appropriate worship before the LORD.
 - b. These musicians delivered prophetic messages to the people.
3. The four Asaph divisions, six Jeduthun divisions, and seventeen Heman divisions totaled 288 musicians under the direction of the King.
4. Their order of service was also determined by lot (1st Chr. 25:8-31).

Day 128 – May 8

David Instructs Solomon

1st Chr. 26-28

1st Chronicles Chapter Twenty-Six

1. Musicians of the second rank were also gatekeepers for the coming temple (1st Chr. 15:18; 23:5).
2. Levites from all 3 clans were selected as gatekeepers, and organized into their positions by lot (1st Chr. 26:1-19).
 - a. Obed-edom is the man who hosted the Ark of the Covenant when it was en-route to Jerusalem (1st Chr. 13:14).
 - b. The Parbar is uncertain (v.18). It appears to be a small building located behind the temple, and may be related to the western building of Ezekiel's temple (Ezek. 41:12).
3. Two divisions of Levites were selected as treasurers (1st Chr. 26:20-28).
 - a. Zetham and Joel, from the Tribe of Levi, Clan of Gershon, House of Ladan (Libni), Family of Jehiel (1st Chr. 26:20-22).
 - b. Shebuel & Shelomoth, from the Tribe of Levi, Clan of Amram, House of Moses, Family of Gershom (Shebuel) & Family of Eliezer (Shelomoth) (1st Chr. 26:23-28).
4. Additional Levitical families were selected for "outside duties" as officers and judges (1st Chr. 26:29-32). These included:
 - a. The Family of Chenaniah, from the Tribe of Levi, Clan of Kohath, House of Izhar served as officers and judges.
 - b. Hashabiah & Jerijah, from the Tribe of Levi, Clan of Kohath, House of Hebron served as spiritual overseers over the Canaanite and Transjordan portions of Israel.

1st Chronicles Chapter Twenty-Seven

1. Twelve "national guard" or "reserve" military divisions were designated for monthly alert status (1st Chr. 27:1-15).

- a. Jashobeam, from the Tribe of Judah, Clan of Perez, commanded the 1st National Guard Division. He was the first of “the Three” mighty men of David (1st Chr. 11:11).
 - b. Dodai (Dodo), from the Tribe of Benjamin, Clan of Bela, House of Ahoah (the Ahohite), commanded the 2nd National Guard Division.
 - 1) He was the father of the second of “the Three” mighty men of David, Eleazar (1st Chr. 11:12).
 - 2) Mikloth was his Executive Officer.
 - c. Benaiah, from the Tribe of Levi, Clan of Kohath, House of Amram, Family of Aaron commanded the 3rd NGD.
 - 1) He was one of David’s mighty men, below “the Three” but above “the Thirty” (1st Chr. 11:22-25).
 - 2) His son, Ammizabad, was his XO.
 - d. Asahel, David’s nephew, from the Tribe of Judah, Clan of Perez commanded the 4th NGD.
 - 1) He was one of David’s mighty men, and the chief of “the Thirty.”
 - 2) He was followed by his son Zebadiah.
 - e. Shamhuth, from the Tribe of Judah, Clan of Zerah commanded the 5th NGD. Likely the same as Shammoth the Harorite, one of “the Thirty” (1st Chr. 11:27).
 - f. Ira the son of Ikkesh the Tekoite commanded the 6th NGD. One of “the Thirty” (1st Chr. 11:28).
 - g. Helez the Pelonite, from the Tribe of Ephraim commanded the 7th NGD. One of “the Thirty” (1st Chr. 11:27).
 - h. Sibbecai the Hushathite commanded the 8th NGD.
 - 1) One of “the Thirty” (1st Chr. 11:29).
 - 2) He killed the giant Sippai (1st Chr. 20:4).
 - i. Abiezer the Anathothite, from the Tribe of Benjamin, commanded the 9th NGD. One of “the Thirty” (2nd Sam. 23:27).
 - j. Maharai the Netophathite, from the Tribe of Judah, Clan of Zerah, commanded the 10th NGD. One of “the Thirty” (1st Chr. 11:30).
 - k. Benaiah the Pirathonite, from the Tribe of Ephraim, commanded the 11th NGD. One of “the Thirty” (1st Chr. 11:31).
 - l. Heldai the Netophathite of Othniel commanded the 12th NGD. One of “the Thirty” (1st Chr. 11:30).
2. Twelve princes are designated as Tribal leaders responsible for additional civil and military responsibilities under David’s federal headship (1st Chr. 27:16-22). Gad & Asher are omitted from this list.
 3. These enumerations and organizations were appropriate, in keeping with faith in the LORD’s promises (1st Chr. 27:23,24).
 4. Twelve overseers are appointed to manage David’s personal possessions (1st Chr. 27:25-31).
 5. Seven final friends and advisors are mentioned, ending (reluctantly?) with Joab (1st Chr. 27:32-34).

1st Chronicles Chapter Twenty-Eight

1. David assembled the national leaders of Israel, and charged them to stay the course after his physical death (1st Chr. 28:1-8).
 - a. His message: “not my will, but Thine be done” (v.2).
 - b. His message focused on the eternal grace of God which appointed him an eternal king (v.4).
 - c. His message stressed the grace choice of Solomon by the LORD (vv.5,6).
 - d. His message concluded with an appeal to remain obedient to the LORD (v.8).
2. David publicly charged Solomon to grow in the grace and knowledge of our Lord and Savior Jesus Christ (1st Chr. 28:9,10,20,21).
 - a. Know the God of your father (v.9a).
 - b. Serve him with a whole heart and a willing mind (v.9b).
 - c. Consider your work-assignment, chosen for you by grace (v.10).
 - d. Be strong and courageous, and act (v.20).
 - e. You are not alone (v.21).
3. David bequeathed the entire temple building project to Solomon for Solomon’s completion (1st Chr. 28:11-19).

Day 129 – May 9

Gifts for the Building of the Temple 1st Chr. 29; 1st Kgs. 1

1st Chronicles Chapter Twenty-Nine

- Chapter 29 begins with David's farewell address to all Israel (1st Chr. 29:1-5).
 - His final address was an appeal to complete the temple that he was not permitted to build.
 - David led by example, personally donating a great fortune to the task.
- Notes on David's attitude concerning the temple:
 - The temple is not for man, but for the LORD God (1st Chr. 29:1).
 - "With all my ability" does not mean that David worked by means of human effort. It means that David worked as unto the LORD with 100% effort.
 - David's financial grace gifts were a reflection of the delight in his soul (1st Chr. 29:3).
- The people of Israel followed David's example, and responded to his delight with their own (1st Chr. 29:6-9).
- David's prayer of thanksgiving is one of the Bible's clearest expressions of grace—freely received and freely given (1st Chr. 29:10-19).
- David leads Israel in one final worship service before his death (1st Chr. 29:20-22a).
- David oversees the ascension of Solomon (1st Chr. 29:22b-25).
- David's life and reign are summarized at his physical death (1st Chr. 29:26-30).

1st Kings Chapter One

- David's dying days were times of physical health testing (1st Kgs. 1:1-4).
 - Abishag was provided for the King's comfort and warmth.
 - This "medical" prescription is historically attested by Josephus, and Galen.
- During David's weakness, Adonijah used the opportunity to claim the throne for himself (1st Kgs. 1:5-10).
 - He included Joab and Abiathar in his conspiracy (1st Kgs. 1:7).
 - He excluded Zadok, Benaiah, Nathan, & David's mighty men (1st Kgs. 1:8).
 - He included the king's sons (1st Kgs. 1:9), but excluded Solomon (1st Kgs. 1:10).
- Nathan and Bathsheba agree to approach David, and obtain the succession for Solomon that David had promised (1st Kgs. 1:11-27).
- David first confirms his vow to Bathsheba (1st Kgs. 1:28-31).
- David then issues instructions to Zadok, Nathan, and Benaiah (1st Kgs. 1:32-37).
- Zadok, Nathan, & Benaiah followed David's instructions, and anointed Solomon as King of Israel while David still lived (1st Kgs. 1:38-40).
- Adonijah's party was notified of Solomon's anointing, and grew quite fearful (1st Kgs. 1:41-53).

Day 130 – May 10

David's Last Words to Solomon 1st Kgs. 2:1-12; 2nd Sam. 23:1-7; 1st Chr. 29:26-30; Psa. 4-6; 8-9; 11

1st Kings Chapter Two

- David issued some parting instructions for Solomon (1st Kgs. 2:1-9).
 - Instruction #1: obey the Word of God (1st Kgs. 2:1-4).
 - Instruction #2: execute Joab (1st Kgs. 2:5,6).
 - Instruction #3: be gracious to Barzillai the Gileadite (1st Kgs. 2:7).
 - Instruction #4: execute Shimei the son of Gera (1st Kgs. 2:8,9).
- Upon David's death, Solomon's succession was initially uncontested (1st Kgs. 2:10-12).

(Chapter Two continues on Day 144)

2nd Samuel Chapter Twenty-Three

1. David's final public address to Israel is a song of humility & praise for the Lord's Divine message (2nd Sam. 23:1-7).

(Chapter Twenty-Three continues on Day 114)

1st Chronicles Chapter Twenty-Nine

(Outline continues from yesterday)

7. David's life and reign are summarized at his physical death (1st Chr. 29:26-30).

Psalm Four

1. Psalm 4 is similar to Psalm 3 (TTB Day 123), and many believe it was written at the same time. If so, the content of Psalm 4 refers to the prayer activity of Psalm 3:4.
2. The believer who is walking in the light should have every expectation of answered prayer (Ps. 4:1).
3. It is the unbeliever and the carnal believer who should be trembling in anticipation of the hand of God's Divine discipline (Ps. 4:2,3).
4. The believer who is struggling to walk by faith needs to spend more time meditating upon the Word of God (Ps. 4:4,5). This text has an allusion in Eph. 4:26.
5. Believers who are strong in faith need to uphold the believers who are weak in faith (Ps. 4:6-8).

Psalm Five

1. Psalm 5 was written on the eve of battle against an evil, deceptive foe.
2. David calls upon the Lord to pay attention to his prayer ministry, and even notifies the Lord that he will be praying once again in the morning (Ps. 5:1-3).
3. David praises the Lord for His Holiness, and eagerly looks forward to a return to God's house (the tabernacle) (Ps. 5:4-7).
4. David not only asks for military victory, but for the spiritual victory of walking in righteousness (Ps. 5:8-10). This text has a citation in Rom. 3:13.
5. David concludes by teaching his men to learn from his example of the faith-rest life (Ps. 5:11,12).

Psalm Six

1. Psalm 6 is a penitential psalm. David recognizes that he has been under Divine discipline, and he humbles himself before the Lord in a request for grace.
2. "Do not rebuke" and "do not chasten" indicates that the Lord's rebuke and chastisement of David have accomplished the intended result—David's repentance (Ps. 6:1).
3. "Be gracious" and "heal me" indicates that David has been restored to a grace-orientation (Ps. 6:2). This text has an allusion in Jn. 12:27.
4. Although we don't know the specific incident in David's life which prompted this psalm, the grief and adversaries of v.7 are likely references to Amnon and Absalom.
5. The psalm ends with a warning to David's enemies—David is back in fellowship, and the Lord is with him once again (Ps. 6:8-10). This text has a quotation in Matt. 7:23 & Lk. 13:7.

Psalm Eight

1. David praises the Lord for being the Lord of Israel, and displaying his majesty for all to behold (Ps. 8:1).
2. The Lord is so awesome that even the cry of a nursing infant praises His strength (Ps. 8:2; Matt. 21:16; 1st Cor. 1:27).
3. The vast expanse of the created universe places mankind into a microscopic perspective, and places mankind's preeminence into an unfathomable perspective (Ps. 8:3-9).
4. The prophetic look to Jesus Christ will become highlighted by the Apostle Paul and the author of Hebrews (Ps. 8:4-6; 1st Cor. 15:27; Eph. 1:22; Heb. 2:6-8).

Psalm Nine

1. David anticipates a wonderful answer to his prayers, and promises four worship activities in response (Ps. 9:1,2).
2. Victories are the Lord's, and not man's (Ps. 9:3-6).

3. The Lord's permanence is a great comfort, in His contrast with the world's impermanence (Ps. 9:7-10). This text has an allusion in Acts 17:31.
4. Believers are called upon to respond to the Lord's faithfulness with expressions of praise and thanksgiving (Ps. 9:11-16).
5. The Kingdom of God on earth will be a clear indication for men that they are not the masters of the universe (Ps. 9:17-20).

Psalm Eleven

1. David understood that his spiritual fortress was the Lord, and therefore his soul had no other place to flee to, and no need to flee (Ps. 11:1).
2. Although David has physically fled from Saul, his soul was not fleeing in fear.
3. The wicked plan extensively for the downfall of the righteous (Ps. 11:2).
4. David chose to occupy his mind with the heavenly glory of the Lord, and the Lord's plan for the testing of His servants (Ps. 11:4,5).
5. David chose to occupy his mind with the Lord's ultimate judgment in eternity (Ps. 11:6,7). This fire and brimstone text has NT allusions in Rev. 14:10; 20:10; 21:8.

Day 131 – May 11

Trusting God

Psa. 12-17; 19-21

Psalm Twelve

1. David's adversity testing leaves him with the impression that there are no other godly men to share in his burdens (Ps. 12:1).
2. David's conflict with the rulers and powers was manifest through the Adversary's lying agents (Ps. 12:2-4).
3. The Lord will defend His servant, even as He defends His Truth (Ps. 12:5-7).
4. The believer's vindication may have to wait until eternity, because in this present evil age, vileness is exalted (Ps. 12:8).

Psalm Thirteen

1. Psalm 13 is a Davidic psalm, written over 400 years before the time of Jeremiah.
2. The subject matter of Psalm 13 directly addresses Jeremiah's circumstances. Undoubtedly, the psalms of David were vital Scriptures for Jeremiah's enduring of conflicts.
 - a. Psalm 13 is David's expression of trust that the LORD will not allow enemies to overcome him (Ps. 13:4 cf. Jer. 1:19).
 - b. Psalm 13 is David's expression of sorrow over feeling forgotten (Ps. 13:1-3; cf. Jer. 15:18).
3. When the LORD answers the believer's prayer, the believer is to rejoice at the LORD's bounty (Ps. 13:5,6).

Psalm Fourteen + Psalm Fifty-Three

1. Believers must remain faithful to the LORD in the midst of a foolish, crooked, & perverse generation (Phil. 2:15).
 - a. David experienced this (Ps. 14:1-4).
 - b. Jeremiah experienced this (Jer. 4:22).
2. David taught the total depravity of man (Ps. 14:3), which surely must have been in Jeremiah's mind as he searched through Jerusalem for one righteous man (Jer. 5:1). This text has NT citations in Rom. 3:10-12.
3. God is with the righteous generation (Ps. 14:5).
 - a. The ignorant workers of wickedness consume God's people (Ps. 14:4; Jer. 10:25).
 - b. God's judgment upon them is certain (Ps. 14:5,6; Jer. 10:25).
4. Psalm 53:5 is significantly different from Psalm 14:5,6.
 - a. Both psalms are Davidic, and for the choir director.
 - b. Psalm 14 is a psalm, but Psalm 53 is a Maskil.
 - c. Psalm 53 is according to Mahalath.
 - d. Psalm 14 uses YHWH 4x and Elohim 3x, but Psalm 53 is all Elohim all the time (7x).

Psalm Fifteen

1. This psalm serves to answer a basic theological question: what are the qualifications for being in God's presence?
 - a. The qualifications must be based upon God's absolute essence of Holiness (Ps. 15:1b; Lev. 11:44,45).

- b. The answer to “what are the qualifications?” provides the answer to “who is qualified?”
2. Dwelling or abiding with God must be consistent with what God can abide with and what God cannot abide (2nd Cor. 6:14-18).
3. The description of a holy and blameless individual is only fulfilled by the Lord Jesus Christ (Ps. 15:2-5), and yet becomes descriptive of all who have placed their faith in Him (2nd Pet. 1:2-11).

Psalm Sixteen

1. Psalm 16 is a prayer of David’s for preservation (Ps. 16:1-6), and a prophetic description of the Lord Jesus Christ (Ps. 16:7-11). This text has significant NT citations in Acts 2:25-31; 13:35.
2. David looks to the Lord for protection from his enemies (Ps. 16:1,2).
3. David delights in fellow believers, and their sharing in his conflict (Ps. 16:3,4).
4. David celebrates the grace of God that provides for his spiritual inheritance (Ps. 16:5,6).
5. The prophetic words which follow demonstrate David’s mental attitude of devotion to God, and preview the reality of the resurrection of Jesus Christ (Ps. 16:7-11).
 - a. David is assured of an eternal life of blessings as reward for a temporal life of obedience.
 - b. The anticipation of resurrection was fulfilled in Christ (Acts 2:24,27,29-32), and will be literally fulfilled for David when he rises in his turn (Jer. 30:9; Dan. 12:2,13; Ezek. 34:23,24; 37:24,25).

Psalm Seventeen

1. David understands the importance of prayer during times of affliction (Ps. 17:1).
2. David understands that he is accountable to the Lord at all times, and has no problem with the Lord’s scrutiny at any time (Ps. 17:2-5).
3. David understands that prayer enables him to take refuge in the shadow of the Lord’s wings (Ps. 17:6-12).
4. David understands that the wicked may prosper in this life, but the rewards of the righteous come in the next life (Ps. 17:13-15).

Psalm Nineteen

1. Psalm 19 is a Davidic psalm that beautifully portrays the Christian Way of Life for believers awaiting the coming Christ during the intertestamental time-frame.
2. Natural revelation is sufficient for any human being to be humbled by their awareness of the Almighty (Ps. 19:1-6; Rom. 1:20-23; 10:18).
3. Special revelation is sufficient for any believer to be humbled by their awareness of the Almighty’s absolute standard of Righteousness (Ps. 19:7-11). This text has a NT allusion in Rev. 16:7 and an echo in Rev. 19:2.
4. The Word of God judges our thoughts and intentions, and provides for our defense against overt sins, sins of the tongue, & mental-attitude sins (Ps. 19:12-14; Heb. 4:12).

Psalm Twenty

1. Psalm 20 is a corporate prayer meeting, with all Israel praying on behalf of their King before he goes out to battle.
2. The Church Age parallel is for the body of Christ to pray for their spiritual leaders (Eph. 6:18,19; Col. 4:2-4; 2nd Thess. 3:1,2).
3. Israel prayed by faith for David’s victory, and understood it to be the Lord’s victory, as David faithfully served according to his anointed work-assignment.

Psalm Twenty-One

1. David writes this psalm in the third person—focusing the message on “the king.”
2. This psalm is a descriptive prayer regarding King David.
3. This psalm is a prophetic prayer regarding the Lord Jesus Christ.

Day 132 – May 12

The Lord is Our Shepherd

Psa. 22-26

Psalm Twenty-Two

1. Psalm 22 is the prophetic description of the crucifixion of Jesus Christ—described by David 1,000 years before-hand.
2. No known incident in David's life matches the description of this psalm.
 - a. This psalm includes no confession of sin whatsoever.
 - b. This psalm includes no imprecation against his enemies.
3. Psalm 22 has NT quotations and allusions in a variety of places:
 - a. Ps. 22:1 = Matt. 27:46; Mk. 15:34
 - b. Ps. 22:5 = Rom. 5:5 (allusion)
 - c. Ps. 22:7 = Matt. 27:39; Mk. 15:29
 - d. Ps. 22:7,8 = Lk. 23:35,36
 - e. Ps. 22:8 = Matt. 27:43
 - f. Ps. 22:15 = Jn. 19:28
 - g. Ps. 22:16,20 = Phil. 3:2 (allusion)
 - h. Ps. 22:18 = Matt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19:24 + 1st Pet. 1:11 (allusion)
 - i. Ps. 22:21 = 2nd Tim. 4:17; 1st Pet. 5:8 (allusions)
 - j. Ps. 22:22 = Heb. 2:12
 - k. Ps. 22:23 = Rev. 19:5
 - l. Ps. 22:28 = Rev. 11:15; 19:6
4. In addition to the above quotations, the description of this psalm is so vivid it can only have reference to a crucifixion experience (Ps. 22:16).
 - a. David has no recorded literal crucifixion experience.
 - b. Yet this passage records a (visionary?) crucifixion experience.
 - c. As Ezekiel was taken out of his body for spiritual experiences (Ezek. 8-11; 40-48), Pastor Bob believes that David experienced the cross in a similar manner.
5. The conclusion to the psalm speaks of resurrection and glory—the cross is not the end of the story (Ps. 22:25-31).

Psalm Twenty-Three

1. David the Shepherd knew Who his true Shepherd was (Ps. 23:1a; Jn. 10:11,14; 1st Pet. 2:25; 5:4; Heb. 13:20; Rev. 7:17).
2. Through David's recognition of the Lord's shepherding ministry, he has no want (Ps. 23:1b-3; 34:9,10; Phil. 4:19).
 - a. The Shepherd provides rest.
 - b. The Shepherd provides nourishment.
 - c. The Shepherd turns the soul that is headed the wrong direction.
 - d. The Shepherd leads by example.
 - e. The Shepherd does this all for His own glory.
3. The believer focused on the Good, Great, and Chief Shepherd can have victory in every circumstance and detail of life (Ps. 23:4-6). This text has a NT allusion in Lk. 7:46.
 - a. He has confidence in physical danger.
 - b. He has confidence in spiritual danger.
 - c. He has confidence in Divine protection.
 - d. He has confidence in Divine provision.
 - e. He has confidence in his spiritual-life blessings and service to the Lord—both in time and eternity.

Psalm Twenty-Four

1. All of creation falls under the Sovereignty of the God Who created it (Ps. 24:1,2). This text has a NT quotation in 1st Cor. 10:26.
2. Like Ps. 15, the qualifications for ascending to God, and standing in the presence of His Holiness are spelled out (Ps. 24:3-6). This text has a NT echo in Mt. 5:8

3. Since the qualified and worthy King is ready “to ascend” and “to stand” (Ps. 24:3), David calls for the gates and doors to be opened to welcome the King of Glory in His glory (Ps. 24:7-10).

Psalm Twenty-Five

1. Psalm 25 is an acrostic psalm, with each verse beginning with the letters of the Hebrew alphabet in order. It is very similar in structure to Psalm 34 (TTB Day 109).
 - a. There is no verse beginning with א. The surprise comes in Ps. 25:6 with a verse that begins with ז: Remember, O LORD, Your compassion and Your lovingkindnesses, For they have been from of old.
 - b. Another surprise comes in v.18. There is no verse beginning with ק. Verses 18 & 19 each begin with א. Look upon my affliction and my trouble, And forgive all my sins. Look upon my enemies, for they are many, And they hate me with violent hatred.
2. David presented his soul to the LORD as a living sacrifice (Ps. 25:1-3).
3. David lived to learn, and therefore learned how to live (Ps. 25:4-7).
4. David knew how to confess his sins to the LORD and keep himself in the walk of grace and truth (Ps. 25:8-11). This text has a NT allusion in 1st Jn. 2:12.
5. David understood that the fear of the LORD was the key to intimacy with God (Ps. 25:12-15).
6. David’s intimacy with God empowered him to endure any testing of external and internal conflict (Ps. 25:16-22). Ps. 25:20 (like 22:5) has a NT allusion in Rom. 5:5.

Psalm Twenty-Six

1. Believers who are walking in the light have no problems with the Lord examining their life—in fact, they even welcome it (Ps. 26:1-7; Rom. 14:22; 1st Cor. 11:31; 2nd Cor. 1:12; 1st Tim. 1:5,19; 3:9). Ps. 26:6 has a NT allusion in Mt. 27:24.
2. Believers who are walking in the light love God’s Word, and worship together with God’s family (Ps. 26:8-12; Heb. 10:22-25).

Day 133 – May 13

Confess Your Sins

Psa. 27-32

Psalm Twenty-Seven

1. The hypothetical questions whom shall I fear? and whom shall I dread? have no answer for the believer who is intimate with the Lord (Ps. 27:1).
2. The circumstances and details of life have no power over the believer who is intimate with the Lord (Ps. 27:2,3).
3. The believer who is set upon with temporal life adversity finds his refuge in spiritual life activity (Ps. 27:4-6).
4. The believer who prays according to God’s faithful Word can expect that God will answer those prayers according to His faithful Word (Ps. 27:7-10).
5. The period of time in which the believer waits for the Lord’s answer continues to be a time for instruction, and a time for blessing, as the believer receives the power of God’s provision (Ps. 27:11-14).

Psalm Twenty-Eight

1. David prays to the Lord, and appreciates the Divine resource of prayer that only believers enjoy (Ps. 28:1,2).
2. David asks that the Lord will recompense the iniquity of his betrayers (Ps. 28:3-5). Ps. 28:4 has a NT allusion in Mt. 16:27 (also a NT echo of Ps. 62:12 & Prov. 24:12).
3. David celebrates answered prayer by offering praise and glory to the Lord for being so faithful to His people (Ps. 28:6-9).

Psalm Twenty-Nine

1. David calls upon the angels to worship the Lord in a manner consistent with His majesty (Ps. 29:1,2).
2. Believers today call upon the angels to worship the Lord as we testify to His manifold wisdom in our lives (Eph. 3:10).
3. David observed a terrible storm in which he observed the Lord’s voice demonstrate the power of God (Ps. 29:3-9; Job 37:2-5).
4. David concludes with a recognition of the Lord’s Sovereignty, and the eternal blessings He will bestow upon His people (Ps. 29:10,11).

Psalm Thirty

1. Psalm 30 was composed when the threshing floor of Araunah the Jebusite was designated for the temple site (Ps. 30 prescript).
2. David rejoiced in how faithful the Lord was to forgive his sin (Ps. 30:2,5).
3. David confessed that he had become prideful, but the Lord had corrected that attitude through Divine discipline (Ps. 30:6-9).
4. Confession of sin is a wonderful provision for the believer to turn mourning into dancing (Ps. 30:10-12).

Psalm Thirty-One

1. This psalm is a lament, along the lines of Job, and the grief he experienced (cf. Ps. 31:9-13).
2. Ps. 31:1-4 || Ps. 71:1-3. See Jeffrey Jackson [Synopsis of the Old Testament](#).
3. David's grief produces the prophetic utterance of Christ (Ps. 31:5; Lk. 23:46). Also a NT allusion in Acts 7:59 & 1st Pet. 4:19.
4. The life of faith motivates a sanctified hate (Ps. 31:6). Not the cliché hate the sin but love the sinner but an actual hate for the sinner (cf. Ps. 26:5; 119:13; & esp. 139:21-24).
5. The walk of faith is secure (Ps. 31:14-24) in the secret place of God's presence (Ps. 31:20 cf. 27:5; 32:6,7; 61:4; 91:1; 119:114).

Psalm Thirty-Two

1. Believers who have been forgiven much can rejoice in their Divine blessings (Ps. 32:1,2; Lk. 7:47). Ps. 32:1,2 have NT citations in Rom. 4:7,8. Also Ps. 32:2 has a NT allusion in Jn. 1:47.
2. Refusal to confess sin only intensifies the Divine discipline intended to produce repentance and confession (Ps. 32:3-5). This verse has a NT allusion in 1st Jn. 1:9.
3. Confession and prayer are a vital part of the believer's fortifications (Ps. 32:6,7).
4. The believer who has failed, repented, and learned the lessons of that failure, is perfectly equipped to instruct others in the Truth of God's Word (Ps. 32:8-11 cf. 51:13,15).

Day 134 – May 14

Better to be Godly

Psa. 35-38

Psalm Thirty-Five

1. David gives his battle to the Lord (Ps. 35:1-8).
2. David looks forward to seeing his prayers answered, although he doesn't know how long it is going to take (Ps. 35:9,10,17,18).
3. David examines himself to make certain of his own undeserved suffering, rather than divine discipline (Ps. 35:11-16).
4. David asks the Lord to thwart the conspiracy of the wicked (Ps. 35:19-26).
5. David values the prayers of others on his behalf, and looks forward to corporate worship in celebration of the Lord's deliverance (Ps. 35:27,28).

Psalm Thirty-Six

1. Psalm 36 contrasts the wicked way (Ps. 36:1-4) with God's way (Ps. 36:5-9).
2. The wicked way is the expression of fallen man's deceitful heart (Ps. 36:1-4; Jer. 17:9; Matt. 15:19).
3. The wicked man is proud of his wickedness when he is discovered (Ps. 36:2; Rom. 1:32). Jeremiah spoke concerning this (Jer. 2:19).
4. The wicked man plots and plans his wickedness, working very hard at it (Ps. 36:4; 38:12; Prov. 4:16; Hos. 7:6; Mic. 2:1).
5. The believer following God's way will meditate upon God's lovingkindness, faithfulness, righteousness, and judgments (Ps. 36:5,6; Jer. 9:24), and be overwhelmed at how infinite these attributes are (Isa. 55:7-9).
6. The believer following God's way will exult in His life, light, and love (Ps. 36:7-9). Jeremiah delivered messages referencing this fountain of life (Jer. 2:13; 17:13).
7. The way of wickedness and the way of God come into conflict, but the believer will trust in the LORD during these conflicts (Ps. 36:10-12).

Psalm Thirty-Seven

1. Psalm 37 continues the contrast of the way of the wicked with the way of God. The primary message is “fret not” (Ps. 37:1,7,8).
2. Psalm 37 is an acrostic psalm with the Hebrew alphabet beginning every other, or every third verse. See Prov. 31 in the TTB 129 study guide for a verse-by-verse acrostic.
3. Believers are not to be worried about unbelievers, neither should they be envious of the unbeliever’s apparent prosperity (Ps. 37:1-11; Jer. 12:1).
4. The schemes of the wicked are laughing matters to the LORD (Ps. 37:12-15; Ps. 2:4).
5. The “better” life of the way of God is described (Ps. 37:16-34).
6. The legacy of the wicked is a cut off posterity (Ps. 37:35-40).

Psalm Thirty-Eight

1. Psalm 38 is a penitential psalm, and begins like Psalm 6 began. David has been under Divine discipline, and has been humbled by it (Ps. 38:1-8).
2. David lays his entire case before the Lord, and opens his heart in prayer (Ps. 38:9-12).
3. David is so focused on his prayer burden, that he does not even acknowledge human communication (Ps. 38:13,14).
4. David hopes in the Lord, confesses to the Lord, and leaves his case with the Lord (Ps. 38:15-22).
 - a. He surrenders to God’s will for his life.
 - b. He surrenders to God’s will concerning his enemies.

Day 135 – May 15

The Brevity of Human Life

Psa. 39-41; 55; 58

Psalm Thirty-Nine

1. Jeduthun was a Levite, chief singer and instructor (1st Chr. 16:38,41,42). Jeduthun is also called a seer (2nd Chr. 25:14), and appears in the precepts to Ps. 39, 62, 77.
2. David attempted to endure his suffering in silence, but that only made matters worse (Ps. 39:1-3a). Verse 1 has a NT allusion in Jas. 1:26.
3. The provision for believers in suffering (deserved or undeserved) is the provision of prayer (Ps. 39:3bff).
4. Believers need to learn how to place their conflict in an eternal perspective (Ps. 39:4-6; Rom. 8:18; 2nd Cor. 4:17,18).
5. Believers need to understand that our discipline comes from the Lord, and He is the One to Whom we must confess (Ps. 39:7-11).
6. Strangers and sojourners in this fallen world are actually strangers “with YHWH” (Ps. 39:12,13). Verse 12 has NT allusions in Heb. 11:13 & 1st Pet. 2:11.

Psalm Forty

1. David offers thanksgiving for victory through testing (Ps. 40:1-10), and focuses on the next round of testing (Ps. 40:11-17).
2. Prayer is an exercise in patience (Ps. 40:1).
3. Because of answered prayer, David is equipped to compose a new song of praise (Ps. 40:3). The “new song” has NT echoes in Rev. 5:9 & 14:3.
4. Believers are blessed as they trust the Lord, and turn away from the Satanic alternative (Ps. 40:4; Job 1:1).
5. Perhaps the greatest of all the wonders of God is the regard that He shows to mankind (Ps. 40:5; 8:4; 139:13-18).
6. The Lord desires humble believers that walk according to His Word (Ps. 40:6-8; 1st Sam. 15:22; Hos. 6:6).
7. This description of David was also a prophetic description of Jesus Christ in His First Advent. This passage reflects a significant MT vs. LXX difference, with an extensive NT quotation that supports the LXX (Heb. 10:5-10).
8. Because of the Lord’s faithfulness, David was eager to proclaim the good news of His salvation (Ps. 40:9,10). This was also the Lord’s vow upon the cross (Ps. 22:22,25).
9. Although David has just enjoyed a wonderful victory, he soon found himself overtaken by his own iniquities (Ps. 40:12), and went back to a fervent, effective prayer ministry (Ps. 40:11-17).

Psalm Forty-One

1. Psalm 41 is another penitential psalm.
2. David has been gracious to the helpless, and knows that the Lord will be gracious to him (Ps. 41:1-3; Prov. 14:21; 19:17; Job 29:12-16).
3. David prays regarding the conspiracy that seeks his fall, and yet he understands the entire test is the result of his own sin against God (Ps. 41:4-9).
4. David is the greatest type of Christ in the Old Testament. Ahithophel is David's friend and counselor, and becomes the Judas Iscariot betrayer (Ps. 41:9; 55:12-14; 2nd Sam. 15:12,31; Jn. 13:2,10,11,18,21-27).
5. The believer can be confident in that the Lord will always defend His faithful servants (Ps. 41:10-13).

Psalm Fifty-Five

1. The Lord is testing David with the people-testing of wicked adversaries, and with the patience-testing of delayed prayer-response (Ps. 55:1-3).
2. David's testing produces a desire to run in fear (Ps. 55:4-8).
3. David calls for the Lord to take action upon the wicked (Ps. 55:9-11,15).
4. The hardest part of David's testing is the betrayal by such a good friend (Ps. 55:12-14,20,21).
5. David can take no action to save himself; he undertakes a fervent prayer ministry, and leaves his case in the Lord's hands (Ps. 55:16-19).
6. David concludes his lament with a Bible class for his audience—prayer is the believer's primary exercise in the faith-rest life (Ps. 55:22,23).

Psalm Fifty-Eight

1. This psalm is an imprecatory psalm against the Satanic forces of evil in this world.
2. David addresses this song to gods and men (Ps. 58:1).
 - a. אֱלֹהִים ^{#410}: god, mighty one, angel.
 - b. בְּנֵי אָדָם b^enēy 'ādām: sons of man.
3. Fallen humanity, walking according to the course of fallen angels, pursues works of unrighteousness (Ps. 58:2-5; Eph. 2:2).
4. David calls upon the Lord to leave the rulers and authorities disarmed (Ps. 58:6,7), and ultimately destroyed (Ps. 58:8,9).
5. Eternal vindication must await the appointed time of judgment (Ps. 58:10,11).

Day 136 – May 16

Confessed Sin and Answered Prayer Psa. 61-62; 64-67

Psalm Sixty-One

1. Believers have prayer resources available to them regardless of where on earth they might be (Ps. 61:1,2).
2. Believers in prayer are spiritually in the Lord as their fortress regardless of where on earth they might be (Ps. 61:3,4).
3. Believers involved in active prayer ministry have opportunities to glorify God when He answers their prayer (Ps. 61:5-8).

Psalm Sixty-Two

1. The faith-rest life, exercised through prayer, silently provides stability in the face of any external circumstances (Ps. 62:1-4).
2. The faith-rest life, exercised through prayer, is to be demonstrated and taught by older believers to younger believers (Ps. 62:5-8).
3. The faith-rest life, exercised through prayer, places Divine Viewpoint and human viewpoint into proper perspective (Ps. 62:9-12). Verse 10 has a NT echo in Mt. 19:22 and a NT allusion in 1st Tim. 6:17.

Psalm Sixty-Four

1. The verbal warfare of the Slanderer and his servants is deadly (Ps. 64:1-6).
2. The Lord's Word is more powerful than any word the Slanderer can devise (Ps. 64:7-10).

Psalm Sixty-Five

1. Believers live in joyful anticipation of the Lord's presence (Ps. 65:1-4).

2. Believers live in awed reverence of the Lord's power (Ps. 65:5-8).
3. Believers live in thankfulness for the Lord's provision (Ps. 65:9-13).

Psalm Sixty-Six

1. Psalm 66 looks forward to a day in which the entire world will praise and worship the LORD (Ps. 66:1-4).
2. The Millennium will provide the opportunity for all the nations to "come and see" (Ps. 66:5-7) and "come and hear" (Ps. 66:16).
3. The nation of Israel will rejoice in the LORD's faithfulness (Ps. 66:8-12).
4. Individual believers will rejoice in the LORD's faithfulness (Ps. 66:13-20).

Psalm Sixty-Seven

1. The anonymous psalmist calls upon God אֱלֹהִים *elohiym to be gracious and bless Israel (Ps. 67:1).
2. God's blessing upon Israel results in world-wide blessing of all the nations upon the Millennial earth (Ps. 67:2-5).
 - a. Gentile evangelism (v.2).
 - b. Gentile edification (vv.3,5).
 - c. Gentile evaluation (v.4).
3. Zoe-life blessings motivate bios-life benefits (Ps. 67:6,7).

Day 137 – May 17

Living in Purity

Psa. 68-70; 86; 101

Psalm Sixty-Eight

1. The believer should be in daily anticipation of the day in which God will arise and scatter His enemies (Ps. 68:1-4).
2. The believer should be in daily appreciation for the provision God makes in his life in this fallen world (Ps. 68:5,6,19-23).
3. The believer should reflect upon the Lord's past works of might, and continually glorify Him for His faithfulness (Ps. 68:7-14). Verse 8 has a NT allusion in Heb. 12:26.
4. The believer should be on constant alert for the angelic conflict that rages about him (Ps. 68:15-18).
 - a. The mountain of Bashan represents the kingdom of fallen angels (Ps. 22:12).
 - b. This mountain of many peaks envies God's holy mountain (Ps. 68:16).
 - c. The Lord of Hosts maintains a standing army of elect angels for battle with the forces of Satan (Ps. 68:17).
 - d. David prophetically looks ahead to Christ and His victory over the forces of Satan (Ps. 68:18; Eph. 4:8,9; Col. 2:15).
5. David prophetically looked ahead to the building of the temple, and ultimately to the reign of Jesus Christ (Ps. 68:24-31), in which time all the kingdoms of the earth will praise Him (Ps. 68:32-35).

Psalm Sixty-Nine

1. Psalm 69 is the prayer of a believer who is over his head in Divine discipline (Ps. 69:1-4 cf. Jn. 15:25).
2. David endures his discipline, and gives the glory to the Lord for the Lord's allowing him to remain faithful (Ps. 69:5-12). Verse 9 is cited in Rom. 15:3.
 - a. The unbeliever who sees the believer fall rejoices in that fall.
 - b. The unbeliever who sees the believer fall scoffs at the believer's repentance.
3. David's zeal for the house of the Lord is only exceeded by the Lord Jesus Christ Himself (Ps. 69:9; Jn. 2:17).
4. David's confession comes "at an acceptable time" (i.e. now) (Ps. 69:13-15).
5. God's answers to prayer are given on the basis of His perfect character, and His matchless grace (Ps. 69:16-19).
6. When David looked to human beings for sympathy, he received a prophetic response which looked ahead to Christ (Ps. 69:20,21; Matt. 27:34,48 || Mk. 15:23,36; Lk. 23:36; Jn. 19:29).
7. David pronounced an imprecatory prayer against those who partake of the table of demons (Ps. 69:22-28; 1st Cor. 10:21). Vv.22-23 are cited in Rom. 11:9,10. Verse 25 has a NT citation in Acts 1:20. The Book of Life in v.28 is likely based on the Mosaic reference in Ex. 32:32 and has several NT allusions (Phil. 4:3; Rev. 13:8; 17:8; 20:15; 21:27).
8. Through the endurance of sufferings, believers are equipped to offer sweet smelling savors (Ps. 69:29-33).

9. Through the endurance of sufferings, believers are equipped to praise the Lord, and inherit the blessings He has promised (Ps. 69:34-36).

Psalm Seventy

1. Psalm 70:1-5 is nearly identical to Ps. 40:13-17. Also, many Hebrew manuscripts attach these verses to Psalm 71.
2. David prays for the Lord's immediate deliverance in view of his imminent danger (Ps. 70:1,5).
3. David prays for the temporal life adversity of the wicked (Ps. 70:2,3).
4. David prays for the temporal-life prosperity of the righteous (Ps. 70:4).

Psalm Eighty-Six

1. Believers need a spiritual life dedicated to prayer (Ps. 86:1-10).
 - a. God answers prayer in response to our affliction and need (Ps. 86:1; Phil. 4:19).
 - b. God answers prayer in response to our godliness (Ps. 86:2; Heb. 5:7).
 - c. God answers prayer in response to our persistence (Ps. 86:3; Lk. 18:1-8).
 - d. God answers prayer in response to our living sacrifice (Ps. 86:4; Rom. 12:1).
 - e. God answers prayer in response to our recognition of His absolute Sovereignty (Ps. 86:5-10).
2. Believers need a spiritual life dedicated to Bible study (Ps. 86:11-13).
3. Believers need a spiritual life dedicated to the Lord throughout conflict (Ps. 86:14-17).

Psalm One Hundred One

1. Psalm 101 can be thought of as David's inaugural prayer when he takes office as King of Israel.
2. David intends to conduct his reign, as he conducts his life—according to the integrity of his heart (Ps. 101:1,2,6 8).
3. David understands that this life of integrity will require a removal of evil things (Ps. 101:3,4), and evil people (Ps. 101:5).
4. The greater fulfillment of this psalm is the Lord Jesus Christ's inaugural prayer when He takes office as King of Israel.

Day 138 – May 18

The Forgiveness of Sins

Psa. 103; 108-110; 122; 124

Psalm One Hundred Three

1. The "Bless the Lord, O My Soul" psalm is a beautiful psalm of praise, with many treasures of Scripture.
2. Bless (NIV: praise). בָּרַךְ bārak ^{#1288}; to bless, be blessed. (Berachah = blessing).
 - a. All our blessings come from God (Eph. 1:3).
 - b. It is our privilege to bless God in turn—through the praise and thanksgiving that we freely offer him (Heb. 13:15).
3. David blessed the Lord for five of the Lord's actions on man's behalf (Ps. 103:3-5).
4. David blessed the Lord for the Lord's faithfulness despite Israel's faithlessness (Ps. 103:6-14).
5. David blessed the Lord for the Lord's eternal faithfulness, as a contrast to man's transitory nature (Ps. 103:15-18).
6. David blessed the Lord for the Lord's heavenly majesty, and calls upon the angelic realm to sing his chorus to the glory of God (Ps. 103:19-22).

Psalm One Hundred Eight

1. Psalm 108 is a medley of two other psalms.
 - a. Ps. 108:1-5 = Ps. 57:7-11.
 - b. Ps. 108:6-13 = Ps. 60:5-12.
2. A steadfast heart is motivation for the believer to exalt and magnify the Lord (Ps. 108:1-5).
3. The steadfast heart (Ps. 108:1) precedes the deliverance (Ps. 108:6,10-13).

Psalm One Hundred Nine

1. The itemized imprecations of this Psalm are among the most severe in Scripture.
2. The shadow prophecy here finds its fulfillment in Judas Iscariot (Ps. 109:8; Acts 1:20).
3. Psalm 109 was never used in later years for any part of Jewish worship. It has even been regarded by some as a magic spell!

4. The Church Age believer needs to understand that rejoicing comes in the deliverance of the righteous, and not the destruction of the unrighteous (Ezek. 33:11).

Psalm One Hundred Ten

1. Psalm 110 is a beautiful psalm of David's, glorifying the King-Priest Messiah.
2. David reports on a conversation that Jehovah has with his Lord (Ps. 110:1).
 - a. Jesus Christ is the Son of David (Matt. 22:42).
 - b. Jesus Christ is the Lord of David (Matt. 22:43,45).
3. The Lord Jesus Christ is seated at the Father's right hand, as a reward for his obedience to the Father's plan (Ps. 110:1b; Heb. 1:3; 10:12,13).
4. A day will come when the Lord Jesus Christ will have His scepter stretched forth from Zion, and will rule in obedience to the Father's will (Ps. 110:2,3).
5. This Messiah King will be unlike any previous Davidic King—He will be a King-Priest (Ps. 110:4).
6. The King-Priest will reign according to God's absolute standard of Righteousness, with immediate and impartial application of Justice (Ps. 110:5-7).

Psalm One Hundred Twenty-Two

1. David rejoiced when his fellow believers were excited about their spiritual life (Ps. 122:1).
2. David rejoiced when he was able to celebrate his spiritual life with his fellow spiritually-minded believers (Ps. 122:1).
3. David and his fellow believers were able to rejoice in a house of the Lord that was not yet built, but was promised by the Lord.
4. David looked forward, not only to a temple, but to thrones of judgment, through which the house of David will rule Israel, and the Gentile nations of the world (Ps. 122:5).
5. "Pray for the peace of Jerusalem" is therefore an imperative in the context of the Davidic Covenant, in view of the 2nd Advent of Jesus Christ, in anticipation of the land, seed, and blessings the Lord has promised to Abraham, Isaac, and Jacob.
6. This peace will only be provided by the Lord Jesus Christ, in His obedience to the Father's time-table (Ps. 122:6-9; Jn. 14:27-31).

Psalm One Hundred Twenty-Four

1. Psalm 124 is a psalm of ascent, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Psalm 124 considers a counterfactual what if scenario. What if God had not been on our side? It's almost unthinkable to consider "had it not been."

Day 139 – May 19

Prayer and Trusting God

Psa. 131; 133; 138-141; 143

Psalm One Hundred Thirty-One

1. Psalm 131 is one of the Songs of Ascents, sung as the pilgrims made the ascent to the temple for their annual feasts (Ps. 120-134).
2. Humble believers faithfully pursue their work assignment, and do not strive for things beyond what they have been called to do (Ps. 131:1).
3. Humble believers compose and quiet their soul so they can listen to the quiet voice of the Lord (Ps. 131:2).
4. Humble believers hope in the Lord, waiting for Him to call us home (Ps. 131:3).

Psalm One Hundred Thirty-Three

1. Psalm 133 is another of the psalms of ascents (Ps. 120-134).
2. Believers should come to appreciate the blessings of unity in Christ (Ps. 133:1; Rom. 12:10; 1st Thess. 4:9,10; Heb. 13:1).
3. Christian unity not only pleases God, but also produces spiritual life blessings for one another on earth (Ps. 133:3; 2nd Cor. 13:11).

Psalm One Hundred Thirty-Eight

1. Psalm 138 is a Davidic psalm, but the subject matter is fitting for the post-exilic Jewish people (Ps. 138:1-3).

- a. David understood his witness and testimony before the angelic realm (v.1).
 - b. David understood the reality of the heavenly temple before any earthly temple had yet been built (v.2a).
 - c. David understood the primacy of the Word of God, which God Himself magnified (v.2b).
 - d. David understood the empowerment of fervent prayer (v.3).
2. David looked ahead to promised Millennial blessings (Ps. 138:4-6) and this provided him with confidence to endure present temporal testing (Ps. 138:7,8).

Psalm One Hundred Thirty-Nine

1. Psalm 139 consists of four stanzas of six verses each.
2. David celebrates God's omniscience (Ps. 139:1-6).
3. David celebrates God's omnipresence (Ps. 139:7-12).
4. David celebrates God's omnipotence (Ps. 139:13-18).
5. David celebrates God's preeminence (Ps. 139:19-24).

Psalm One Hundred Forty

1. Believers must guard against attacks from the Adversary (Ps. 140:1-3).
2. Believers must guard against being ensnared by the Adversary (Ps. 140:4,5).
3. The method for the believers' alertness is fervent, effectual prayer (Ps. 140:6-13).

Psalm One Hundred Forty-One

1. David worships the Lord through prayer (Ps. 141:1,2).
 - a. He cannot offer the required sacrifices at the tabernacle.
 - b. He understands the spiritual significance of prayer as the reality behind the ritual.
2. David asks the Lord to protect him from sins of the tongue, mental attitude sins, and overt sins (Ps. 141:3,4a).
3. Wicked associates need to be avoided (Ps. 141:4b), and godly friends need to be listened to when they reprove him (Ps. 141:5a).
4. David looks to the Lord to deliver him from the traps and snares the Adversary sets against him (Ps. 141:8-10).

Psalm One Hundred Forty-Three

1. David calls upon the Lord to answer his prayer (Ps. 143:1-4).
 - a. Prayer is answered on the basis of the Lord's faithfulness and righteousness (v.1).
 - b. David is saved by grace, and not the object of God's eternal judgment (v.2).
 - c. David's testing was to the point where his soul was overwhelmed (vv.3,4).
2. Rather than focus on his problems, David chooses to dwell on the glories of God's faithful doings (Ps. 143:5,6; Phil. 4:8).
3. David's prayers become urgent because he views his physical death as imminent (Ps. 143:7-9).
4. All testing is instructive—even the testing of dying grace (Ps. 143:10-12).

Day 140 – May 20

Our Awesome God

Psa. 144-145; 88-89

Psalm One Hundred Forty-Four

1. God's present battle-training is a marvel. Why does God even care? (Ps. 144:1-4).
2. God's future dealings will prompt new songs (Ps. 144:9 cf. Rev. 5:9; 14:3).
3. Much of this psalm appears to be eschatological, with the Lord taking direct action against plural mouths of deceit (the entire world?) given over to the right-hand of falsehood (Ps. 144:7,8,11).
4. The psalm concludes with all kinds of happiness for our sons, our daughters, our garners, our flocks, our cattle, our streets (Ps. 144:12-15).

Psalm One Hundred Forty-Five

1. Psalm 145 is the last psalm designated as David's. It is the only Davidic psalm called "a psalm of praise." It begins the conclusion to the psalms, where the final six hymns highlight the praise of the Lord.
2. The believer is to praise and worship the Lord daily, communicating the glory of the Lord to all generations, and to men of all lands (Ps. 145:1-7).
3. The believer's praise and worship comes as a response to the lovingkindness we have received, and the kingdom we have been placed into (Ps. 145:8-13).
4. The believer's provision is not just eternal—God sustains us throughout time as well (Ps. 145:14-16).
5. The believer's intimacy with the Lord is a gift of God's grace, to be enjoyed both in time and eternity (Ps. 145:17-21).

Psalm Eighty-Eight

1. Psalm 88 & Psalm 89 are written by two Ezrahite brothers—Heman and Ethan. Their wisdom was proverbial, although not to the level of Solomon's (1st Kgs. 4:31).
2. Heman endured a personal testing of suffering similar to that of Job.
3. Heman engaged in an unceasing prayer ministry, as a result of his life-long physical afflictions.
4. As Heman anticipates his arrival in Sheol, he ponders whether the Rephaim (shades, departed spirits, giants) will rise up and praise the LORD, and whether Abaddon would declare His grace and truth (Ps. 88:10-12).
5. Like Job (Job 13:15), Heman avows his faithfulness until death (Ps. 88:13-18; Rev. 2:10).

Psalm Eighty-Nine

1. Psalm 89 was written by Ethan the Ezrahite, brother to Heman (the author of Psalm 88). He was a famous wise man that Solomon was compared to (1st Kgs. 4:31).
2. Psalm 89 is the expression of rejoicing for the glory of the LORD manifest through the Davidic Covenant (Ps. 89:3,4,27-29,35-37,49).
3. The realm of elect angels is called upon to praise the LORD for His matchless grace towards David (Ps. 89:5-10).
 - a. No angelic being can be compared to the LORD (Ps. 89:6).
 - b. The one who made such comparisons was crushed, and his allies were scattered (Ps. 89:10).
4. The realm of creation is called upon to praise the LORD for His matchless grace towards David (Ps. 89:11-18).
5. The realm of believing humanity is called upon to praise the LORD for His matchless grace towards David (Ps. 89:19-29).
6. Ethan reminds the LORD that human faithlessness cannot invalidate the Davidic Covenant (Ps. 89:30-37; 2nd Sam. 7:14-16).
7. Ethan then complains to the LORD that He appears to have done just that (Ps. 89:38-48).
8. Ethan calls upon the LORD to be faithful to His own promises (Ps. 89:49-52).

Day 141 – May 21

Being Thankful

Psa. 50; 73-74

Psalm Fifty

1. Psalm 50 is the first of the twelve psalms of Asaph (Ps. 50, 73-83).
2. Asaph describes a Sovereign Subpoena issued to all the earth (Ps. 50:1-6).
3. The eternal judgment is not based upon external ritual, but the internal reality of the worshipper's heart (Ps. 50:7-15).
4. The eternal judgment of unbelievers is based upon a rejection of God's Word—specifically His gospel message of salvation in Christ (Ps. 50:16-21). The urgency of this eternal condemnation motivates the giving and receiving of the gospel (Ps. 50:22,23).

Psalm Seventy-Three

1. Asaph composed a psalm which describes his own close call with spiritual failure (Ps. 73:2).
2. The psalmist failed in the mental attitude sin of envy (Ps. 73:3-9), and it nearly brought about his downfall into overt sin (Ps. 73:2).

3. The psalmist knows that he must keep his heart pure (Ps. 73:1,13), and yet many of his associates are going the way of wickedness (Ps. 73:10-14).
4. The psalmist wrestled with his spiritual responsibilities, and knew that he must set the right example (Ps. 73:15-28).
 - a. He found comfort in God's sanctuaries (prayer reference) (v.15).
 - b. He obtained an eternal perspective (vv.16-20).
 - c. The Word of God pierced his soul, and the hand of God led him through the test (vv.21-24).
 - d. His intimacy with the LORD was his greatest blessing (vv.25-28).

Psalm Seventy-Four

1. Asaph views a complete destruction of God's temple (Ps. 74:1-11).
 - a. Asaph was a contemporary of David, and may have lived long enough to see Solomon's temple constructed.
 - b. Asaph did not physically see Solomon's temple destroyed.
 - 1) Asaph either saw Nebuchadnezzar's destruction of the temple during the days of Jeremiah, or
 - 2) Asaph saw Antichrist's destruction of the temple during the Tribulation of Israel.
2. Asaph understands the destruction of God's temple as the work of God's adversaries (Ps. 74:3,4,10).
3. Asaph takes comfort by bringing his thinking back around to the awesome power of God (Ps. 74:12-17). The context of this passage is the power of God in the destruction of the angelic earth.
4. Asaph calls upon the LORD to remember His unconditional covenants, and to act in accordance with His own righteousness.

Day 142 – May 22

Remaining Loyal to God

Psa. 75-78

Psalm Seventy-Five

1. Believers look ahead to the appointed time of judgment (Ps. 75:1-3). God has selected an appointed time for judgment with earth melting equity (cf. Isa. 24; Acts 1:7; 17:31; 2nd Pet. 3:10-13).
2. Asaph's primary exhortation was for humility in the face of pending eternal judgment (Ps. 75:4-7).
3. The LORD provides a cup of judgment from which all the wicked will drink (Ps. 75:8 cf. Isa. 51:17-23; Rev. 16:19).
4. Believers do not fear that cup, but rather look forward to eternal exaltation (Ps. 75:9,10 cf. 1st Sam. 2:10; Lk. 1:69).

Psalm Seventy-Six

1. Believers look forward to God's establishment of worldwide peace (Ps. 76:1-3).
2. Believers look forward to total, unconditional victory of the Lord Jesus Christ (Ps. 76:4-7).
3. Believers look forward to God's heavenly judgment being executed on earth, even as the wrath of unbelievers is done away with (Ps. 76:8-10).
4. Believers look forward to the time when the LORD will accept gifts and tribute by all the earth (Ps. 76:11,12).

Psalm Seventy-Seven

1. Psalm 77 is a psalm of Asaph (Ps. 50,73-83), written in the utmost personal trouble.
2. Asaph engaged in a fervent prayer ministry (Ps. 77:1-3), prompted by a sleepless time of great anguish (Ps. 77:4-9).
3. Asaph found comfort in remembrance and meditation upon the past faithfulness of the LORD (Ps. 77:10-15).
4. Asaph looked back to the redemption of Israel as the event which guarantees future blessing (Ps. 77:16-20).

Psalm Seventy-Eight

1. In Psalm 78, Asaph composes a song of thanksgiving and praise for the Lord's faithfulness despite Israel's faithlessness. This walk through of Israel's history is the second longest psalm after Ps. 119.
2. Each generation is obligated to learn God's Word from their elders, and to pass along that same Word to the younger generation when their day comes (Psa. 78:1-8).
3. Asaph reviewed the Exodus of Israel, and pointed out their wickedness even in the midst of God's Divine grace (Ps. 78:9-53).

4. Asaph reviewed the period of Judges, and pointed out Israel's wickedness even in the midst of God's Divine grace (Ps. 78:54-64).
5. Asaph reviewed the period of the Davidic Kingdom, and pointed out the blessings of God's Divine grace through the Davidic reign (Ps. 78:65-72).

Day 143 – May 23

Deliverance and Restoration

Psa. 79-82

Psalm Seventy-Nine

1. Psalm 79 is a psalm of Asaph (Ps. 50,73-83).
2. In Psalm 74 Asaph was concerned for the destruction of the temple. In Psalm 79 Asaph laments the destruction of Jerusalem (Ps. 79:1). As with Psalm 74, and Psalm 22, this vision was ahead of its time.
3. Asaph's prophetic view looks ahead to the Tribulation of Israel, when all the nations (plural) are arrayed against Jerusalem.

Psalm Eighty

1. Psalm 80 is a psalm of Asaph (Ps. 50,73-83) which centers on Godly repentance.
2. The Tribes mentioned (Joseph, Benjamin, Ephraim & Manasseh) are all sons of Israel's loved wife Rachel.
3. Asaph calls upon God 3 times to restore Israel, and cause His face to shine upon them (Ps. 80:3,7,19).
4. A believer's tears under Divine discipline are the food & drink that the LORD feeds us to bring about our repentance (Ps. 80:5-7; 2nd Cor. 7:9,10).
5. National revivals are led by men of God's right hand (Ps. 80:17). Ultimately the final revival of Israel will be led by the Man at God's right hand, the LORD Jesus Christ.

Psalm Eighty-One

1. Psalm 81 is a psalm of Asaph, but its subject matter is fitting for the returnees who restored the LORD's worship with the Feast of Trumpets (Ezr. 3:1-7).
2. The LORD redeemed Israel from Egypt, proved them through the wilderness, and established them in their land (Ps. 81:6-10).
3. Israel's stubborn heart resulted in their Divine discipline (Ps. 81:11,12).
4. Israel's restoration will be a time of Gentile pretended obedience (Ps. 81:13-16).

Psalm Eighty-Two

1. Psalm 82 is a psalm of Asaph (Ps. 50,73-83) which centers on the angelic realm.
2. Delegated judges in both the angelic and human realms are representatives of the LORD's judicial sovereignty (Ps. 82:1,2; Rom. 13:1-4).
3. Judges ought to vindicate, do justice, rescue and deliver as reflections upon God's own righteous judgments (Ps. 82:3,4 cf. Deut. 32:8; Job 1:6,7; Dan. 4:13,17,23; Zech. 1:10,11).
4. "You are gods" is the declaration of judicial authority by God the Father to the sons of God (angels) that fell into darkness and failed in their judicial responsibilities (Ps. 82:5-8; Jn. 10:34). Ps. 82:8 should be connected to Isa. 14:21 and both passages placed in contrast with Heb. 1:14 & 2:5.

Day 144 – May 24

Solomon Asks God for Wisdom

1st Chr. 29:23-25; 2nd Chr. 1; 1st Kgs. 2:13-3:15; Psa. 83

1st Chronicles Twenty-Nine

(Outline provided on TTB Day 129)

2nd Chronicles One

1. Solomon began his reign with an act of worship at the Tabernacle (2nd Chr. 1:1-6).
2. God approached Solomon, and instructed him to request whatever his heart desired (2nd Chr. 1:7 cf. 1st Kgs. 3:5).
3. Solomon's answer is one of the Bible's clearest expressions of humility and trust in the LORD (2nd Chr. 1:8-13 cf. 1st Kgs. 3:6-14).

4. The chapter closes with the temporal-life blessings that Solomon's spiritual-life wisdom produced (2nd Chr. 1:14-17).

1st Kings Two

(Outline continues from TTB Day 130)

3. Very soon after Solomon's succession, Adonijah requested to marry Abishag (1st Kgs. 2:13-18). Solomon recognized this as a play for the throne, and executed Adonijah accordingly (1st Kgs. 2:19-25).
4. Solomon also took care of the other "loose ends" from David's reign.
 - a. Solomon exiled Abiathar the priest for the rest of his life (1st Kgs. 2:26,27).
 - b. Solomon ordered the death of Joab (1st Kgs. 2:28-34).
 - c. Solomon designated Zadok and Benaiah as the replacements for Abiathar and Joab (1st Kgs. 2:35).
 - d. Solomon placed Shimei under house arrest until such time as Shimei violated the terms of the covenant (1st Kgs. 2:36-46).

1st Kings Three

1. Solomon's first recorded marriage is a political alliance with Pharaoh, king of Egypt (1st Kgs. 3:1).
 - a. Pharaoh's daughter will stay in Jerusalem until Solomon's palace, and Solomon's temple are completed.
 - b. Solomon will later build a house for Bath-Pharaoh to live in (1st Kgs. 7:8; 9:24; 2nd Chr. 8:11).
2. Prior to the construction of Solomon's temple, Israel had offered sacrifices on the pagan high places (1st Kgs. 3:2).
 - a. These high places were supposed to be destroyed (Deut. 12:2ff.).
 - b. Solomon participated in such worship practices as well as his participation in the correct worship of Yahweh (1st Kgs. 3:3,4).
3. Solomon offered the greatest sacrifice on the greatest high place, and achieved the greatest victory through grace when the Lord tested him there (1st Kgs. 3:5-14).
4. Solomon's request was for a "hearing heart." He desired to hear God's will in his heart, and therefore render Divine judgment in judicial decisions (1st Kgs. 3:9,11).
5. God blessed Solomon and answered the prayer beyond all that Solomon could ask or think (1st Kgs. 3:10-14; Eph. 3:20).

(Chapter Three outline continues tomorrow)

Psalm Eighty-Three

1. Psalm 83 is the final psalm of Asaph (Ps. 50,73-83) which centers on the danger of approaching enemies.
2. The prophet Asaph is able to identify the obvious agents of aggression (sons of Lot) and the behind-the-scenes conspirators who support them (Ps. 83:1-8).
3. The prophet Asaph recalls the LORD's faithfulness in the past (Jdg. 4,5,7,8) and knows that the LORD will deliver Judah in the present conflict (Ps. 83:9-18).

Day 145 – May 25

Solomon Constructs the Temple

1st Kgs. 3:16-28; 5-6; 2nd Chr. 2:1-3:14

1st Kings Three

(Outline continues from yesterday)

6. Solomon's Divinely provided wisdom is put on immediate display (1st Kgs. 3:16-28).

1st Kings Five

1. Hiram, king of Tyre, continued his friendship with Israel by blessing Solomon (1st Kgs. 5:1-12; cp. 2nd Sam. 5:11).
2. The work for the temple was accomplished by freewill service, and forced labor (1st Kgs. 5:13-18). This forced labor will become a divisive issue in the civil war (1st Kgs. 12:18).

1st Kings Six

1. 1st Kings 6:1 establishes an important time-frame for Old Testament chronology.
 - a. The four hundred and eightieth year after the Exodus marks the beginning of the construction of Solomon's temple.

- b. Solomon's reign was from 971-931BC.
 - c. Solomon's fourth regnal year was the year 967-966BC. The month Zif, as a spring month places the beginning of the construction in 966BC.
 - d. The identification of this year as the 480th year after the Exodus gives us a 1445BC date for that event. (See TTB Day 001 for overall OT chronological notes including the dating of the Exodus).
2. Solomon's temple is described (1st Kgs. 6:2-10,14-36).
 - a. The basic design, and furnishings were similar to the tabernacle design and furnishings.
 - 1) The temple had a holy place and a most holy place.
 - 2) The temple had all the furnishings the tabernacle had, culminating with the Ark of the Covenant in the most holy place.
 - b. The differences between the tabernacle and the temple are differences of function.
 - 1) The Tabernacle was designed as a portable tent, easily broken down and carried from camp to camp.
 - 2) The Temple was designed as a permanent building, showing the permanence of Israel's occupation of the land.
 3. The Lord addresses the application of the Davidic Covenant to Solomon (1st Kgs. 6:11-13).
 - a. The Davidic Covenant is an unconditional covenant, promising specific eternal blessings to David's Seed (the Lord Jesus Christ) (2nd Sam. 7:8-16).
 - b. Enjoyment of Davidic blessings to other representatives of David's seed was conditional to their imitation of David's faithfulness (2nd Sam. 7:14,15; 1st Kgs. 11:4,6,38; 15:3-5,11; 2nd Kgs. 14:3; 16:2; 18:3; 22:2).
 4. The summary of the temple construction is described (1st Kgs. 6:37,38). Seven years is more precisely 7 ½ years as the month of Bul is six months after the month of Ziv.

2nd Chronicles Two

1. Solomon intends to build a temple to the LORD and a palace for himself (2nd Chr. 2:1).
2. Solomon uses the opportunity of his building project to testify to Hiram concerning the glory of the LORD (2nd Chr. 2:5,6).
3. Solomon contracts with Hiram for a skilled man to superintend the temple project (2nd Chr. 2:7).
4. Hiram was pleased to bless Solomon, as he celebrated the LORD's grace in David & David's children (2nd Chr. 2:11,12).
5. Hiram the Craftsman (called here: Hiram abi) is sent from Tyre to superintend the temple project (2nd Chr. 2:13-16).
6. Solomon impressed into service all the aliens living in the land of Israel, and put them to work in building the temple (2nd Chr. 2:17,18).

2nd Chronicles Three

1. The location for the temple was the scene of two great tests:
 - a. Mt. Moriah, where Abraham was tested in the sacrifice of Isaac (Gen. 22:2).
 - b. The threshing floor of Araunah Ornan the Jebusite, where David was tested in the angelic conflict (1st Chr. 21:1,18).
2. The temple work began in the 4th year of his reign. The year was 966BC.
3. Solomon's temple measured 60 cubits by 20 cubits (2nd Chr. 3:3).
 - a. The Tabernacle courtyard was 100 cubits by 50 cubits (Ex. 27:18), but the Tabernacle itself was 30 cubits by 10 cubits (Ex. 26:15ff).
 - b. The Millennial temple will likewise be 60 by 20 cubits, but will have a much larger courtyard, with additional buildings (Ezek. 41:2-4).
4. Solomon's porch is a new feature that was not found in the Tabernacle (2nd Chr. 3:4).

(Chapter Three outline continues tomorrow)

Day 146 – May 26

Solomon Builds the Royal Palace

1st Kgs. 7; 2nd Chr. 3:15-4:22

1st Kings Seven

1. Solomon took thirteen years to build a magnificent house for himself (1st Kgs. 7:1-12).
 - a. His house was called “The House of the Forest of Lebanon” (v.2).
 - b. This great “house” complex contained a Hall of Pillars (v.6), Hall of Judgment (v.7), a living house (v.8a), and a house for his wife (v.8b).
2. Following the general descriptions of Solomon’s temple (1st Kgs. 6:2-36), and palace (1st Kgs. 7:1-12), description is made of the specific craftsmanship of Hiram (1st Kgs. 7:13-51).
 - a. Hiram the King (2nd Sam. 5:11,12; 1st Chr. 14:1,2; 1st Kgs. 5:1-18).
 - b. Hiram the Craftsman (1st Kgs. 7:13,14; 2nd Chr. 2:14). This Hiram had a Tyrian father, and a mother of Naphtali & Dan descent.
3. The work of Solomon was made possible by the work of his father David (1st Kgs. 7:51; 1st Chr. 22:1-5).

2nd Chronicles Three

(Outline continues from yesterday)

5. The two pillars, Jachin & Boaz, were also a feature not found in the Tabernacle (2nd Chr. 3:15-17).

2nd Chronicles Four

1. Chapter 4 continues the description of the temple building project.
2. The bronze altar was 20x20x10 cubits (30’ square, 15’ high) (2nd Chr. 4:1).
 - a. The Tabernacle’s bronze altar was 5x5x3 cubits (7’6” square, 4’6” high) (Ex. 27:1).
 - b. The Millennial temple’s bronze altar will be 31’6” square, and 19’3” high (Ezek. 43:13-17). See Logos Bible Software Infographics: [Temple Size Comparisons](#).
3. The Tabernacle’s laver is replaced by a cast metal sea, 10 cubits from brim to brim, 5 cubits high, mounted on 12 oxen (2nd Chr. 4:2-6).
4. The Tabernacle’s golden candlestick and table of showbread are each multiplied by ten (2nd Chr. 4:7,8).
5. The overall description of Solomon’s temple highlights the glory of the change from temporary “tabernacling” to permanent heavenly worship.

Day 147 – May 27

God’s Glory Enters the Temple

1st Kgs. 8; 2nd Chr. 5-6

1st Kings Eight

1. The Ark of the Covenant is brought into the Temple, and the Glory of God fills the most holy place (1st Kgs. 8:1-11).
2. Solomon addresses the nation of Israel for the dedication of the Temple (1st Kgs. 8:12-21).
3. Solomon led the nation of Israel in a national prayer meeting (1st Kgs. 8:22-53).
4. Solomon blessed the nation of Israel in a national benediction (1st Kgs. 8:54-61).
5. Solomon led the nation of Israel in eight days of sacrificing to the Lord, and feasting before the Lord (1st Kgs. 8:62-66).

2nd Chronicles Five

1. Solomon stocked the treasuries with all the wealth David provided (2nd Chr. 5:1).
2. Solomon assembled the national leadership, and celebrated the Feast of Tabernacles for the first time in a temple (2nd Chr. 5:2,3).
3. The Ark of the Covenant was brought up, and placed within the Holy of Holies (2nd Chr. 5:4-10).
4. The visible glory of the LORD appeared once again, and filled the Temple (2nd Chr. 5:11-14), as it had previously filled the Tabernacle (Ex. 40:35).

2nd Chronicles Six

1. Solomon preached a message of blessing and thanksgiving to the assembled leaders of Israel (2nd Chr. 6:1-11; 1st Kgs. 8:12-21).

2. Solomon led a national prayer meeting, calling upon the LORD for continued blessing upon the new temple (2nd Chr. 6:12-42; 1st Kgs. 8:22-61).
 - a. He praised the LORD for the blessings of the Davidic Covenant (vv.12-17).
 - b. He praises the omnipresent God for the blessings of His monopresent dwelling (vv.18-21).
 - c. He praises the omniscient God for the blessings of His open eyes and attentive ears focused on the temple (v.40).

Day 148 – May 28

God and the Temple

1st Kgs. 9:1-14; 2nd Chr. 7

1st Kings Nine

1. 1st Kings 9:1 establishes an important time-frame for the proper sequence of Proverbs/Ecclesiastes/Song of Solomon.
 - a. The building of the House of the Lord, and the House of the King is called “all Solomon’s desire which he was pleased to do.”
 - b. The frantic search for happiness described in Ecclesiastes is categorized as all Solomon’s desire which he was displeased and dissatisfied with having done.
 - c. The multiplication of wives described in Song of Solomon (Song. 6:8) is categorized as a turning away from the Lord, and is explicitly placed after 1st Kings 9 (1st Kgs. 9:5,6; 11:4).
2. The Lord appears to Solomon a second time, and states His unconditional covenant to David, and David’s Seed (Jesus Christ), and His conditional blessings & cursings to David’s seed (Solomon, Rehoboam, etc.) (1st Kgs. 9:1-9).
3. Solomon gave a gift of twenty cities to Hiram, King of Tyre, but Hiram was not pleased with them (1st Kgs. 9:10-14).

(Chapter Nine continues tomorrow)

2nd Chronicles Seven

1. Solomon’s prayer concluded, and the LORD consumed his sacrifice with fire out of heaven (2nd Chr. 7:1-3).
2. Solomon led the national worship service over the 8 days of feasting (2nd Chr. 7:4-11).
 - a. David’s parental planning came to fruition in the spiritual priorities of his son Solomon.
 - b. David’s financial planning came to fruition in the construction and operation of the temple.
 - c. David’s musical planning came to fruition in the Levitical orchestra created to praise the LORD.
3. The LORD made a second personal appearance to Solomon at this time—challenging him to live according to his Divine wisdom, and follow his father’s human example (2nd Chr. 7:12-22).
 - a. The warning is given concerning national Divine discipline, and national humble repentance (vv.13,14).
 - b. Encouragement is given concerning God’s unique attentiveness to this consecrated temple (vv.15,16).
 - c. An offer is given to confirm the Davidic Covenant to Solomon (vv.17,18), even as the Abrahamic Covenant was confirmed to Isaac (Gen. 26:2-5,24) & Jacob (Gen. 28:13,14).

Day 149 – May 29

Solomon’s Fame Grows

2nd Chr. 1:14-17; 2nd Chr. 8-9; 1st Kgs. 9:15-10:29

2nd Chronicles One

(Outline provided on TTB Day 144)

2nd Chronicles Eight

1. Chapter 8 describes the additional building activities of King Solomon (2nd Chr. 8:1-6).
2. Solomon built these glories with Canaanite forced labor (2nd Chr. 8:7-10).
3. Solomon maintained spiritual priorities in his marriage life (2nd Chr. 8:11). He will lose sight of these priorities when he begins to destroy his capacity for temporal-life marital blessings (1st Kgs. 11:1-40).
4. Solomon was diligent to follow the Law of Moses (2nd Chr. 8:12,13) and the Ordinance of David (2nd Chr. 8:14,15).

5. The chapter closes with a description of Solomon's naval activities in partnership with the Phoenicians of Tyre (2nd Chr. 8:17,18 cf. 1st Kgs. 9:26-28).

2nd Chronicles Nine

1. Chapter 9 describes the remainder of Solomon's life. The Chronicler's emphasis was on Solomon's role in building the temple, and fulfilling David's intentions.
 - a. Solomon's ascension (2nd Chr. 1).
 - b. Solomon builds the temple (2nd Chr. 2-8).
 - c. Solomon's life & death (2nd Chr. 9).
2. The visit by the Queen of Sheba was an opportunity to witness for the LORD to the nations of the earth (2nd Chr. 9:1-12; 1st Kgs. 10:1-13). Such witness is used by Jesus to rebuke His generation (Mt. 12:42; Lk. 11:31).
3. Many kings of the earth will travel to Jerusalem, to hear the wisdom of the LORD communicated through Solomon (2nd Chr. 9:22-24).
4. Solomon's tremendous wealth is described (2nd Chr. 9:13-21; Ps. 72), but the snare that wealth became is not mentioned.
5. Solomon (peace) is the shadow of Christ (the Prince of Peace) Who will rule with perfect wisdom in the Millennial kingdom (2nd Chr. 9:25-28).
6. The summary of Solomon's life indicates the written sources from which Ezra drew in writing Chronicles, and explain many of the "to this day" references therein (2nd Chr. 9:29-31).

1st Kings Nine

(Outline continues from yesterday)

4. Solomon enjoyed good relations with Egypt, and exerted dominance over the Canaanite remnant living within the land (1st Kgs. 9:15-24).
5. Solomon engaged in a maritime trading enterprise with Hiram, King of Tyre (1st Kgs. 9:26-28).

1st Kings Ten

1. Solomon is visited by the Queen of Sheba, who comes to respect his wisdom, and to know the LORD, the God of Israel (1st Kgs. 10:1-13).
2. King Solomon's vast wealth, and international influence is then detailed (1st Kgs. 10:14-29).

Day 150 – May 30

Solomon's Incredible Productivity 1st Kgs. 4; Psalm 72; 127

1st Kings Four

1. Solomon imitated his father David, in organizing his kingdom with clear delegated responsibilities (1st Kgs. 4:1-6).
2. The description of Solomon's reign is an overall thumbnail sketch. Many of the events referred to must have happened after a number of years pass by.
 - a. Solomon designated twelve deputies (district governors) to administer local areas, and to provide for the king's administrative expenses (1st Kgs. 4:7-19,26-28).
 - b. Israel enjoyed temporal-life prosperity (a good economy) during Solomon's reign (1st Kgs. 4:20,25).
 - c. Solomon ruled over a vast territory from the Euphrates to Egypt (1st Kgs. 4:21,24), exacting tribute from the lands beyond the territory of Israel (from Dan to Beersheba) (1st Kgs. 4:25).
3. Solomon's wisdom appears to be oriented towards temporal-life matters (1st Kgs. 4:29-34).
 - a. His wisdom is compared to other examples of human wisdom (1st Kgs. 4:30,31).
 - b. He spoke 3,000 proverbs (1st Kgs. 4:32a). The Book of Proverbs, and the Book of Ecclesiastes only record a few hundred of these 3,000 proverbs.
 - c. He wrote 1,005 songs (1st Kgs. 4:32b). Psalm 72 & 127, and Song of Solomon are the only songs recorded in Scripture.
 - d. His wisdom included botany and zoology (1st Kgs. 4:33).
 - e. His wisdom was esteemed by other kinds throughout the earth (1st Kgs. 4:34).

Psalm Seventy-Two

1. A note on authorship:
 - a. The prescript to Psalm 72 ascribes this psalm to (or for) Solomon.
 - b. The last verse credits the psalm as the last of David's prayers.
 - c. Verse 1 includes both the king, and the king's son.
 - d. Psalm 72 is most likely David's prayer for Solomon while David was on his death bed (1st Kgs. 2:1-4), and was put to music by Solomon after David's death.
2. David's prayer is for Solomon to rule with God's righteousness (Ps. 72:1-4).
3. David's prayer is for Solomon's subjects to fear the Lord (Ps. 72:5-7).
4. David's prayer is for Solomon's enemies to bow before him in service (Ps. 72:8-11).
5. David's prophetic prayer goes beyond Solomon to foretell the greater Son of David, the Lord Jesus Christ (Ps. 72:12-19).

Psalm One Hundred Twenty-Seven

1. Psalm 127 is Solomon's contribution to the Psalms of Ascents (Ps. 120-134).
2. Solomon recognized that every effort apart from the work of the Lord is a wasted effort (Ps. 127:1,2).
 - a. Spiritual life (the house, i.e. temple).
 - b. Public life (the city).
 - c. Private life (career, work).
3. A blessed family life is the greatest temporal-life blessing we can enjoy (Ps. 127:3-5).

Day 151 – May 31

The Benefits of Wisdom

Proverbs 1-4

Proverbs Chapter One

1. Proverbs begins with an introduction to the author, and the purpose for the collection (Prov. 1:1-7).
 - a. Solomon is the primary author of the Book (Prov. 1:1).
 - b. There are four purposes for learning proverbs.
 - 1) To know. יָדַע yāda' #3045: *to know*. 39x in Prov.
 - a) Wisdom. חֵכְמָה chokmāh #2451: *wisdom, skill, shrewdness, prudence*. 42x in Prov.
 - b) Instruction. מוּסָר muwcār #4148: *discipline, correction, instruction*. 30x in Prov.
 - 2) To discern the sayings of understanding. בִּינָה biyn #995: *to discern, understand, consider, to perceive*. בִּינָה biynāh #998: *understanding, discernment*. 39x & 14x in Prov.
 - 3) To receive instruction (muwcār) in wise behavior. שָׂכַל shākal #7919: *to have insight, act prudently, wisely*. 19x in Prov.
 - a) In righteousness. צְדָקָה tsedeq #6664: *justice, rightness, righteousness*. 10x in Prov.
 - b) In justice. מִשְׁפָּט mishpat #4941: *judgment, justice*. 20x in Prov.
 - c) In equity. מִישָׁרִים mēyshariym #4339: *evenness, uprightness, equity*. 7x in Prov.
 - 4) To give
 - a) Prudence to the naïve. עֲרֻמָּה 'ormah #6195: *shrewdness, craftiness, prudence*. 3x in Prov.
 - b) Knowledge and discretion to the youth. דַּעַת da'ath #1847: *knowledge, understanding*. 40x in Prov. מְזִמָּה mezimmah #4209: *purpose, discretion*. 10x in Prov.
 - c. It is the wise man (chakam), the man of understanding (biyn) who knows that there is more to learn (Prov. 1:5,6).
 - d. The introduction closes with a summary statement for the book (Prov. 1:7).
 - 1) The fear of the Lord יְהוָה יִרְאָה (10x in Prov.) is the beginning of da'ath.
 - 2) Fools despise chokmāh and muwcār. אֵוִיל 'eviyl #191: *fool*. 19x in Prov.
2. It is the responsibility of parents to impart wisdom to their children, through the teaching of disciplined instruction (Prov. 1:8-19). Hear, my son, your father's muwcār, and do not forsake your mother's towrah.

- a. It requires humility to listen to parents.
 - b. It takes wisdom to not listen to peers.
3. Wisdom personified (the Word, the Lord Jesus Christ Jn. 1:1) communicates the Truth, and accomplishes the Father's purpose (Prov. 1:20-33; Isa. 55:11; Heb. 4:12; 1st Thess. 2:13).
 - a. Wisdom is not obscure. It is shouting to us.
 - b. Wisdom is either accepted and embraced in love, or it is rejected and hated.

Proverbs Chapter Two

1. It is the responsibility of parents to instill within their children a passion for learning the Word of God (Prov. 2:1,2).
2. The academic process of learning the word begins with making the believer teachable (Prov. 2:2-4).
 - a. Make your ear attentive, and incline your heart to chokmāh and t^ebuwnāh.
 - b. How do you do this? Prayer. Ask the Father. "Cry" for biynah and "lift your voice" for t^ebuwnāh.
 - c. Be so eager to receive the Word, its value to you will be like silver, or hidden treasure.
3. Seek and ye shall find! (Prov. 2:4,5; Matt. 7:7,8).
4. God is the only source for God's wisdom (Prov. 2:6; Jas. 1:5).
5. The Word of God implanted does a marvelous work in the life of a believer (Prov. 2:10ff.; Jas. 1:21).
6. The believer walking according to wisdom will be delivered from the evil man (Prov. 2:12-15), and the strange woman (Prov. 2:16-19), and will walk with good men (Prov. 2:20-22).

Proverbs Chapter Three

1. It is the responsibility of parents to warn their children of the dangers of forgetfulness (Prov. 3:1).
2. In general terms, principles for blessing are established for faithfulness to taking in God's Word (Prov. 3:1-12).
 - a. Keeping God's Word will add peace and length of life to the believer (vv.1,2).
 - b. Keeping God's Word will produce a good name in the sight of God and man (vv.3,4).
 - c. Trusting God's faithfulness will result in straight paths (vv.5,6).
 - d. The humble fear of the Lord produces a beneficial physical effect in the body (vv.7,8).
 - e. Grace giving to the Lord is rewarded with greater capacity to do so (vv.9,10).
 - f. Acceptance of divine discipline produces appreciation for divine love (vv.11,12).
3. The man of wisdom and understanding is a man of great wealth (Prov. 3:13-18).
4. The man of wisdom and understanding is an imitator of God, and has great confidence in God (Prov. 3:19-26).
5. The man of wisdom and understanding will manifest that wisdom in his relationships within the community (Prov. 3:27-31).
6. Great contrasts are set forth (Prov. 3:32-35).
 - a. The devious versus the upright (v.32).
 - b. The wicked versus the righteous (v.33).
 - c. The scoffer versus the afflicted (v.34).
 - d. The fool versus the wise (v.35).

Proverbs Chapter Four

1. Solomon was raised by his father in the path of wisdom (Prov. 4:3-9), and desired to pass that wisdom along to his own sons (Prov. 4:1).
2. Wisdom is the principle thing (KJV, NKJV); Wisdom is supreme (NIV); The beginning of wisdom is: Acquire wisdom (NASB); The first thing is wisdom—get wisdom (YLT).
3. Abiding in the Word is vital for the believer to turn away from evil (Prov. 4:13-17,19).
4. The path of the righteous is the course of God the Father, manifest through Jesus Christ, and progressing to the perfect day—the Dispensation of the Fullness of Times (Prov. 4:18; Eph. 1:10).
5. Wisdom teaches the believer to guard his heart, benefiting the mouth, eyes, and feet (Prov. 4:20-27).

Day 152 – June 1

Avoiding Danger Through Wisdom

Proverbs 5-7

Proverbs Chapter Five

1. Proverbs 5 is the second of five times that Solomon warns his son about sexual sin (Prov. 2:16-19; 5:3-23; 6:20-35; 7:1-27; 9:13-18).
2. The seductress is seductive (Prov. 5:3). Mentally, verbally, and physically, the evil attraction of the seductress is very real. Only spiritually, through wisdom, does the believer see the ugliness of it (Prov. 5:4-6).
3. Extremity is the key, as proximity is the danger (Prov. 5:8,9-14; 1st Cor. 6:18; 2nd Tim. 2:22).
4. God's provision for sexual blessing and happiness is the provision of marriage (Prov. 5:15-19; Song of Solomon; 1st Cor. 7:2-5).
5. God is the Judge of the adulterer, who cannot keep his secrets from Him (Prov. 5:20-23; Heb. 4:13; 13:4; 1st Thess. 4:3-6).

Proverbs Chapter Six

1. It is the responsibility of parents to teach wisdom principles to their children which apply to their functioning within society (Prov. 6:1-15).
 - a. Wisdom concerning personal debt (Prov. 6:1-5).
 - b. Wisdom concerning hard work and personal savings (Prov. 6:6-11).
 - c. Wisdom concerning the non-working underworld (Prov. 6:12-15). Scoundrels and villains (NIV); worthless persons & wicked men (NASB).
2. Wisdom teaches us that just as the Lord loves—the Lord also hates.
 - a. Six things, even seven. The x and x+1 pattern in Scripture is not intended as a complete list. It stresses the final item (the x+1 item) and shows it as the culmination of what preceded.
 - b. The description of what the Lord hates is a point by point description of Satan's rebellion, and subsequent satanic activity in the realm of man.
3. The third passage which warns against sexual immorality stresses the foolishness (lack of wisdom) of the man who goes to the harlot or the adulteress (Prov. 6:20-35).
 - a. Wisdom teaches and guards the believer (vv.20-23).
 - b. Harlotry is foolish as it brings a man to financial ruin.
 - c. Adultery is foolish as it brings a man to physical death.

Proverbs Chapter Seven

1. Proverbs 7 is the fourth, and longest of the warnings Solomon gives to his son concerning sexual immorality.
2. Having a one-spirit relationship with the Lord helps defend the believer against the one-flesh relationship of sexual immorality (Prov. 7:1-5; 1st Cor. 6:15-20).
3. Solomon uses the example of a foolish young man to teach his sons (Prov. 7:6-27).
 - a. The naïve youth is lacking sense (v.7). His parents did not instill prudence, knowledge & discretion into him, as per the purpose of Proverbs (Prov. 1:4).
 - b. The naïve youth is in the wrong neighborhood.
 - c. The naïve youth is there at all the wrong times of evening and night.
 - d. The naïve youth is an easy victim for the prowling harlot.
4. The warning is summarized (Prov. 7:24-27). She has had many victims before you, and will have many more after you.

Day 153 – June 2

Living According to Wisdom

Proverbs 8-10

Proverbs Chapter Eight

1. Proverbs 8 is the message of Wisdom (the Word, the Lord Jesus Christ, Jn. 1:1).

2. Much better than the honey-dripping words of the harlot as she roams the streets, are the Divine words of Wisdom as “she” takes her stand beside the gates (Prov. 8:3).
 - a. חֹכְמָה *chokmāh* ^{#2451}: wisdom is a feminine noun, and is portrayed as a woman whom we can embrace as a sister or lover (cf. Prov. 7:4,5).
 - b. The feminine gender of this passage cannot be used to support the evil teaching of a mother “goddess.”
3. Wisdom’s message is to the sons of men (Prov. 8:4), as the greatest treasure man can obtain (Prov. 8:10,11,19).
4. Wisdom proclaims the blessings of what Wisdom provides (Prov. 8:12-21). 18 expressions of the 1st person, singular: I/me/mine/my.
5. Wisdom celebrates the work of the Father in eternity past (Prov. 8:22-31).
 - a. In this context, YHWH is God the Father, and Wisdom is God the Son.
 - b. YHWH fathered Wisdom as the first expression of Divine Will.
 - 1) “Possessed” (NASB, KJV, NKJV), “Brought me forth” (NIV).
 - 2) קָנָה *qānāh* ^{#7069}: *to get, acquire, obtain, buy, create, possess*. Used of Eve, acquiring a son, and naming him “possession” (Cain, קַיִן *qayin* ^{#7014}) (Gen. 4:1).
 - 3) The context of “birth” is cemented in the context, linking the “possession” of v.22 with the “brought forth” of vv.24,25.
 - 4) The fathering of the humanity of Christ, and the establishment of the hypostatic union is the first act of God the Father following the Counsel of His Will in eternity past.
 - a) This is what qualifies Jesus Christ as the Firstborn of all creation (Col. 1:15; Heb. 1:6; cf. Ps. 2:7).
 - b) The humanity of Jesus Christ cannot be confused with the virgin birth of the human body that God the Father prepared (Heb. 10:5).
 - c. The description of creation indicates the Father’s role as the Designer-Creator, and the Son’s role as the Master Workman (Prov. 8:30a). This is consistent with the New Testament revelation of God the Son as the Father’s Agent in creation (Jn. 1:3,10; 1st Cor. 8:6; Col. 1:16; Heb. 1:2).
 - d. The description of the Father/Son relationship is one of continuous pleasure by both parties (Prov. 8:30b).
 - e. The greatest delight within creation for the Son was the realm of humanity (Prov. 8:31).
6. Wisdom presents an acceptance or rejection message for eternal life or eternal death (Prov. 8:32-36).

Proverbs Chapter Nine

1. The first section of Proverbs 9 describes the house that Wisdom has built, and the gracious invitation she offers (Prov. 9:1-6).
2. The second section of Proverbs 9 is a contrast between wisdom and folly (Prov. 9:7-12).
 - a. The wise will accept Wisdom’s invitation (Prov. 9:1-6).
 - b. The foolish will accept Folly’s invitation (Prov. 9:13-18).
3. The final section of Proverbs 9 describes the seductive invitation that the fool will fall for (Prov. 9:13-18).

Proverbs Chapter Ten

1. Prov. 10-24 form the primary collection of Solomon’s wisdom.
 - a. Some commentators find division markers at Prov. 22:17 & Prov. 24:23.
 - 1) There are 375 sayings from Prov. 10:1 to 22:16. These are normally credited to Solomon.
 - 2) Another 30 sayings are preserved from Prov. 22:17-24:22. These are normally credited to other unknown wise men, but gathered by Solomon.
 - 3) A final 4 sayings are preserved from Prov. 24:23-34. These likewise are considered “gathered” sayings of Solomon’s.
 - b. Solomon did interact with other wise men from other cultures (1st Kgs. 4:30-34; Ecc. 12:9-12), and the final portion of Solomon’s composition appears to be a compilation of what he gleaned from these sources.
2. The proverbs in this section are primarily short contrasts or comparisons.
 - a. Prov. 10-15 are mostly antithetic parallels.

- b. Prov. 16–22 are mostly synthetic and synonymous parallels.
- 3. These proverbs present principles, which in general terms describe life as it normally is manifest. Angelic conflict, Divine discipline, & undeserved suffering will all create specific circumstances which defy the normal pattern.
- 4. Godly parents are pleased or displeased by their child's pursuit of wisdom or folly (Prov. 10:1; 3rd Jn. 4).
- 5. Prov. 10:12 is quoted in Jas. 5:20 & 1st Pet. 4:8. Wisdom teaches us how to appropriately apply this principle of love.
- 6. Wisdom is needed to restrain the tongue (Prov. 10:19; Jas. 1:19; 3:2).

Day 154 – June 3

Be Careful What You Say

Proverbs 11–13

Proverbs Chapter Eleven

1. The Lord is concerned with how believers conduct their daily business (Prov. 11:1).
2. Wisdom motivates humility over pride (Prov. 11:2).
3. Salvation cannot be purchased (Prov. 11:4).
4. Wise believers are a blessing to their community (Prov. 11:10,11).
5. Wisdom among believers is a multiplied blessing (Prov. 11:14).
6. The contrast between physical beauty and soul beauty is wonderfully described (Prov. 11:22; cf. 31:30; 1st Pet. 3:3,4).
7. Wisdom produces generosity, and benefits the gracious giver (Prov. 11:25; 2nd Cor. 9:6,7).
8. Prov. 11:31 is quoted in 1st Pet. 4:18.

Proverbs Chapter Twelve

1. The wise believer comes to appreciate disciplined instruction and needed reproof (Prov. 12:1; cf. 3:11,12; Heb. 12:5–11).
 - a. This thought is repeated frequently in Proverbs.
 - b. תוֹכַחַת תוֹכְחָה ^{#8433}: rebuke, correction, reproof (Prov. 1:23,25,30; 3:11; 5:12; 6:23; 10:17; 12:1; 13:18; 15:5,10,31,32; 27:5; 29:1,15).
2. The believer's spouse can be his/her greatest blessing, or greatest testing (Prov. 12:4).
 - a. Blessing (Prov. 18:22; 19:14; 31:10–25).
 - b. Testing (Prov. 19:13; 21:9,19; 27:15,16).
3. The fool does what is right in his own eyes, but the wise man seeks God's counsel (Prov. 12:15).
4. Anxiety has negative physical effects upon a believer's health, but the Word of God has positive physical effects (Prov. 12:25).

Proverbs Chapter Thirteen

1. The sluggard is another character of Proverbs, like the fool (Prov. 13:4).
 - a. אִתְּלָל 'atsēl ^{#6102}: sluggish, lazy (Prov. 6:6,9; 10:26; 13:4; 15:19; 19:24; 20:4; 21:25; 22:13; 24:30; 26:13,14,15,16).
 - b. The answer to laziness is Divine diligence (2nd Tim. 2:15).
2. Human wealth and Divine wealth are entirely different standards (Prov. 13:7; Rev. 2:9; 3:17).
3. The Word of God keeps us from the snares of this fallen world system (Prov. 13:14; Ps. 119:105).
4. Wise believers choose their associations carefully (Prov. 13:20).
5. It is a believer's blessing to provide for his descendants (Prov. 13:22a).
6. It is God's blessing to take from the unrighteous and provide to the righteous (Prov. 13:22b; 28:8; Job 27:16,17; Ecc. 2:26).
7. Parental discipline is an expression of love (Prov. 13:24; 19:18; 22:15; 23:13,14; 29:15,17).

Day 155 – June 4

Walk Wisely, Avoid Folly

Proverbs 14–16

Proverbs Chapter Fourteen

1. The believing wife and mother either builds up or tears down her house through her spiritual wisdom or foolishness (Prov. 14:1).
2. Being productive means messy work (Prov. 14:4).
3. True witnesses witness the truth, and liars tell lies (Prov. 14:5). Perhaps this goes without saying, but being precedes doing.
4. Learning the Word of God is easy for those to whom He has revealed Himself (Prov. 14:6).
5. Following personal righteousness, rather than the wisdom of Divine righteousness, is a dead-end road (Prov. 14:12; 16:25).
6. Wisdom makes the believer patient (Prov. 14:29), peaceful (Prov. 14:30), and pitiful (Prov. 14:31).
7. Graciousness honors God as a wise believer imitates Him (Prov. 14:31).
8. God fearing believers, walking in the light, provide blessing by association to a nation (Prov. 14:34).

Proverbs Chapter Fifteen

1. Wisdom learns how to answer with gentleness, and not add fuel to the fire (Prov. 15:1).
2. The Lord sees what we are going through (Prov. 15:3).
3. It is our heart-attitude which makes our offerings to the Lord acceptable or unacceptable (Prov. 15:8).
4. Wisdom allows a believer to rejoice always (Prov. 15:15; 1st Thess. 5:16).
5. Temporal-life poverty for the believer in fellowship is better than temporal-life prosperity for the believer in carnality (Prov. 15:16; 16:8).
6. Wisdom allows for a believer to have an intimate prayer ministry before the Lord (Prov. 15:29).
7. The fear of the Lord is a prerequisite for wisdom, even as humility is a prerequisite for glory (Prov. 15:33).

Proverbs Chapter Sixteen

1. Chapter sixteen begins Solomon's proverbs of comparisons (synonymous parallels) & completions (synthetic parallels).
2. Wisdom recognizes Divine sovereignty over our thoughts, words, and deeds (Prov. 16:1,9).
3. Wisdom recognizes God's eternal purpose in the outworking of His perfect plan (Prov. 16:4).
4. Wisdom in the heart of a king is a blessing, but wickedness in a king is an abomination (Prov. 16:12-15).
5. Wisdom teaches the believer to observe pride as the primary danger sign for additional sin problems (Prov. 16:18; Job 41:34; Ezek. 28:17; 1st Tim. 3:6).
6. Wisdom teaches the believer to be an encouragement to our fellow believers (Prov. 16:24; cf. 15:23; Eph. 4:29; 5:19).
7. Wisdom recognizes the advantages of Godly experience (Prov. 16:31), Godly patience (Prov. 16:32), and a Godly preference (Prov. 16:33).

Day 156 – June 5

The Benefits of Living Morally

Proverbs 17-19

Proverbs Chapter Seventeen

1. Wisdom recognizes the Lord's refining process in the believer's life (Prov. 17:3).
2. Wisdom demonstrates the blessings of generations of believers (Prov. 17:6).
3. Wisdom applies love to circumstances, resulting in peace between believers (Prov. 17:9; 10:12; Jas. 5:20; 1st Pet. 4:8).
4. Believers should be friends and brethren for one another, and bear one another's burdens (Prov. 17:17; 18:24; Jn. 15:13; Rom. 15:1; Gal. 6:2; Eph. 4:32).
5. Spiritual health impacts physical health (Prov. 17:22; 3rd Jn. 2).
6. When in doubt, close your lips (Prov. 17:27,28; Jas. 1:19).

Proverbs Chapter Eighteen

1. Loners are losers in the plan of God for our edification (Prov. 18:1; Heb. 10:23-25).
2. The fool is eager to show off his own brilliance (Prov. 18:2).
3. The believer's strong tower is the name (character, reputation, integrity) of the Lord (Prov. 18:10).

4. Human viewpoint thinks money can solve all our problems (Prov. 18:11; Ecc. 10:19).
5. Spiritual health is much more important than physical health (Prov. 18:14).
 - a. If your physical health is gone, your spiritual health can sustain you (2nd Cor. 4:16).
 - b. If your spiritual health is gone, you no longer have the resources to endure.
 - c. Prayer is the provision for the sustaining of our spiritual health (Lk. 18:1).
6. A local church's most difficult testing will be with offended believers within the assembly (Prov. 18:19).

Proverbs Chapter Nineteen

1. It is not good for the man to be alone (Prov. 19:2a cf. Gen. 2:18), and making rushed decisions before a man is joined by knowledge is sinful (Prov. 19:2b; Rom. 14:23).
2. Prolonged carnality turns foolishness into hatred against the Lord (Prov. 19:3).
3. Spreading money around can win you some fair-weather friends (Prov. 19:6,7).
4. Spiritual laziness produces a spiritual sleep (Prov. 19:15,16; Rev. 3:2,3).
5. Grace towards the needy is "as unto the Lord" just like our work of service to our earthly masters (Prov. 19:17; Eph. 6:5-8).
6. Human plans are many and temporary, but God's plan is one and eternal (Prov. 19:21).
7. Walking in the light allows a believer to sleep in peace (Prov. 19:23).

Day 157 – June 6

Choices Yield Positive or Negative Consequences Proverbs 20:1-22:16

Proverbs Chapter Twenty

1. The believer is to be influenced by the Word of God, and the filling of the Holy Spirit, rather than by the chemical influence of alcohol (Prov. 20:1; Eph. 5:18).
2. We may have a number of friends in this world, but there is only One Who is Faithful and True (Prov. 20:6; Rev. 3:14; 19:11).
3. No human being qualifies as pure from sin, apart from the cleansing that is offered by the Lord Jesus Christ (Prov. 20:9; Job 14:4; 15:14; 25:4; Ecc. 7:20).
4. Young people should be recognized by their Godliness (Prov. 20:11).
5. Our life is designed by God, and only He knows all the details (Prov. 20:24).
6. Each generation should recognize their opportunities in the Lord (Prov. 20:29).

Proverbs Chapter Twenty-One

1. The Lord maintains Sovereign authority over the affairs of men (Prov. 21:1).
2. Believers should not be concerned with what other people think, or even what they themselves think about a matter. The issue is the Lord's absolute standard for judgment (Prov. 21:2).
3. The Lord's true burden is not for the external ritual, but for the internal reality of worship (Prov. 21:3; 1st Sam. 15:22; Isa. 1:11,16,17; Hos. 6:6).
4. What goes around comes around (Prov. 21:13).
5. Addictions to earthly pleasures bring about personal financial ruin (Prov. 21:17; 23:21; Lk. 15:13-16; 1st Tim. 5:6).
6. Wisdom enables the believer to wage spiritual war (Prov. 21:22; 2nd Cor. 10:4,5).
7. The sluggard has desires and cravings, but will not work, but the righteous works hard and has an abundance for sharing with others (Prov. 21:25,26; Eph. 4:28; 1st Tim. 6:17,18).

Proverbs Chapter Twenty-Two

1. Wisdom allows believers to identify evil, and hide themselves in the Lord (Prov. 22:3; cf. 14:16; 27:12; Ex. 9:20,21).
2. It is the responsibility of parents to ground their children in the Word of God when they are young—providing a life-long benefit to them (Prov. 22:6; Gen. 18:19; Deut. 6:7; Eph. 6:4).
3. Removal of a trouble-maker removes the trouble within an assembly (Prov. 22:10; 1st Cor. 5:7,13; Matt. 18:17).

(Chapter Twenty-Two continues tomorrow)

Day 158 – June 7

Ethics and The Good Life

Proverbs 22:17-24:34

Proverbs Chapter Twenty-Two

(Outline continues from yesterday)

4. Prov. 22:17 begins a collection called The Words of the Wise, which Solomon gathered and made a part of his knowledge.
 - a. This collection of proverbs was apparently delivered by Solomon as a teacher to his pupils (Prov. 22:19-21).
 - b. There are some 30 sayings in this collection from 22:17-24:22, and 4 more from 24:23-34.
5. Human viewpoint sees vulnerable people as victims, but God sees vulnerable people as the objects of His care (Prov. 22:22,23; Ps. 68:5).
6. Association with carnal believers and unbelievers is a snare for the believer (Prov. 22:24,25; 1st Cor. 15:33; 2nd Cor. 6:14-17).

Proverbs Chapter Twenty-Three

1. Believers need to beware the seductive nature of prosperity (Prov. 23:1-3; Dan. 1:8).
2. Believers need to have the proper orientation to temporal-life wealth (Prov. 23:4,5; 1st Tim. 6:17-19).
3. Parents are pleased by children walking in the light (Prov. 23:15,16,22-25; 10:1; 3rd Jn. 4).
4. Believers pursuing the Christian Way of Life should not envy the antichristian way of death (Prov. 23:17-21; 24:1,2).
5. The final proverb of chapter 23 is a vivid description of drunkenness (Prov. 23:29-35).

Proverbs Chapter Twenty-Four

1. A believer's spiritual house is much more important than their physical house (Prov. 24:3,4).
2. A believer's spiritual strength is much more important than their physical strength, and he gains that wisdom/strength in the company of other believers (Prov. 24:5,6).
3. Believers are charged to come to the aid of their fellow believers in their undeserved suffering (Prov. 24:11,12; Heb. 13:3; 10:34-36).
4. A cat doesn't actually have nine lives, but a righteous man falls seven times and rises again (Prov. 24:16).
5. Believers should not rejoice in the calamity of others—even their enemies (Prov. 24:17,18; 17:5; Job 31:29; Obad. 1:12).
6. Prov. 24:23-34 is the final section of Solomon's composition (Prov. 10-24), and contains 4 more of his collected proverbs.
 - a. Judge with righteous judgment (Prov. 24:23b-26).
 - b. Have your priorities right (Prov. 24:27).
 - c. Be a good neighbor (Prov. 24:28,29).
 - d. Watch out for laziness (Prov. 24:30-34).

Day 159 – June 8

The Joy of Marital Love

Song of Songs 1-8

Song of Solomon Chapter One

1. The song begins with Shulamith's (Song. 6:13) expression of love, and her plea for rescue (Song. 1:2-4a).
2. The love expressed is physical, sexual love that is confined to the marriage union of husband and wife. דוֹדָאֵי ^{#1730}: beloved, love. David = "beloved."
3. Shulamith praises her lover for his integrity (Song. 1:3).
4. The king's harem celebrates the love of this man of integrity (Song. 1:4b).
5. Shulamith explains her darkened skin to the women of Solomon's court as the result of her life's hard work (Song. 1:5,6).
6. Shulamith laments that she does not know where her shepherd lover is, and anticipates the imminent danger she's in, at being separated from him forever (Song. 1:7).
7. The King's harem (wives, concubines, and maidens) invites Shulamith to leave Jerusalem, and return to her life as a shepherdess (Song. 1:8).
8. Solomon woos Shulamith with compliments of her physical beauty (Song. 1:9-11,15).

- a. Solomon hosts a great feast, and Shulamith's perfume brought about memories of her shepherd lover (Song. 1:12-14).
- b. The shepherd may not have riches, but in Shulamith's eyes ("to me") he is all the perfume she could ever desire (vv.13,14), and their time together in the woodlands is all the palace she could ever want (vv.16,17).

Song of Solomon Chapter Two

1. Shulamith delights in the shepherd's pet names for her (Song. 2:1,2).
2. Shulamith reflects back to the romance she enjoyed with her shepherd lover (Song. 2:3-6).
 - a. Physical intimacy to some extent (v.3) led to a more private setting (v.4).
 - b. The shepherd's "banner" indicates the claim he has over her soul, and their intentions to be married (v.4).
 - c. Wining and dining left her "lovesick" ("faint with love" NIV) (v.5). אֶחָדָה אֶחָדָה chowlath 'ah'bah.
 - d. The passion of the romance culminated with a desire for sexual intercourse (v.6).
3. Shulamith solemnly warns the daughters of Jerusalem about the dangers of premarital sexual activity (Song. 2:7,8).
 - a. Arousing love = petting: amorous embracing, caressing, and kissing.
 - b. Awakening love = sexual activity.
 - c. This warning is repeated twice more (Song. 3:5; 8:4).
4. The shepherd sneaks to the harem, and pleads with Shulamith to come with him back to Galilee (Song. 2:8-17).
 - a. The shepherd's climbing and leaping gets him into the palace grounds (vv.8,9).
 - b. The shepherd's plea is for Shulamith to return to "their" land and enjoy the new spring with him (vv.10-13).
 - c. The shepherd's anguish at her hidden condition indicates that he is unsuccessful in seeing her & freeing her (v.14).
 - d. The king's harem sounds the alarm—there are foxes in the vineyard (v.15), and the shepherd must escape (vv.16,17).

Song of Solomon Chapter Three

1. Shulamith is troubled by a dream of her shepherd lover, reflecting the fear that she will never see him again (Song. 3:1-4).
2. Shulamith again solemnly warns the daughters of Jerusalem how dangerous premarital emotional entanglements become (Song. 3:5).
3. Shulamith arrives for Solomon's wedding day with great fanfare (Song. 3:6-11). "Who is this?" is the first of three rhetorical questions posed when Shulamith arrives, when she is prepared for the wedding, and when she flees (cf. Song. 6:10; 8:5).

Song of Solomon Chapter Four

1. Solomon praises the physical beauty of his soon-to-be 141st wife (Song. 4:1-7; cf. 6:8).
2. Solomon's marriage proposal is recorded (Song. 4:8-15).
3. Shulamith pleads with the winds to carry her (locked to Solomon) garden's fragrance to her shepherd lover, and imagines him coming into her garden (making love) (Song. 4:16-5:1).

Song of Solomon Chapter Five

1. Shulamith has her second nightmare of losing her shepherd lover (Song. 5:2-7).
2. Shulamith solemnly charges the daughters of Jerusalem to help her find her shepherd lover (Song. 5:8,9).
3. In response to the daughters of Jerusalem not being familiar with her lover's appearance, Shulamith praises his beauty, and his friendship to them (Song. 5:10-16).

Song of Solomon Chapter Six

1. In response to the daughters of Jerusalem not being familiar with her lover's location, Shulamith describes where he has gone (Song. 6:1-3).
2. Solomon sings Shulamith's praises once again for her physical beauty (Song. 6:4-9).
3. "Who is this?" is the second of three rhetorical questions posed when Shulamith arrives, when she is prepared for the wedding, and when she flees (cf. 3:6; 8:5).
4. Shulamith goes for a walk, and the king's orchard reminded her of what she had left behind (Song. 6:11). Her soul then makes the decision to leave (Song. 6:12).
5. The chorus pleads with Shulamith to return, but she has made up her mind (Song. 6:13).

Song of Solomon Chapter Seven

1. The shepherd lover praises Shulamith for her beauty, seeing her for the first time in the royal garments (Song. 7:1-9a).
2. Shulamith anticipates a wonderful honeymoon with her shepherd lover, and rejoices in that she has saved herself for her husband (Song. 7:10-13).

Song of Solomon Chapter Eight

1. Shulamith anticipates the return to her hometown, and her upcoming wedding night in her mother's house (Song. 8:1-3).
2. For the third time, Shulamith speaks on the danger of premarital sexual activity (Song. 8:4).
3. "Who is this?" is the third time that the rhetorical question is posed: when Shulamith arrives in Jerusalem, when she is prepared for her wedding to Solomon, and when she flees (Song. 8:5a; cf. 3:6; 6:10).
4. Shulamith and the shepherd arrive at the very apple tree where they awakened their love (Song. 8:5b; cf. 2:3) (and also apparently where the shepherd was born? Song. 8:5c), and Shulamith sings a psalm of unquenchable love (Song. 8:6,7).
5. In Shulamith's youth ("no breasts") her brothers had been the guardians of her virginity (Song. 8:8,9). Virginity was a matter of family and even community business (Deut. 22:12-21).
 - a. Shulamith had been a virgin and Solomon's dowry to her brothers was a profitable vineyard (Song. 8:10,11).
 - b. The dowry is returned, as Shulamith's own vineyard (body, Song. 1:6) is being given to another.
6. The Song concludes with Shulamith's invitation to her lover to consummate their long-delayed marriage (Song. 8:13,14).

Day 160 – June 9

Solomon Sins

1st Kgs. 11; 2nd Chr. 9:29-31; Ecc. 1:1-11

1st Kings Chapter Eleven

1. The end of Solomon's life was characterized by a departure from wisdom (1st Kgs. 11:1-8).
 - a. His heart was turned away (vv.2,3,4).
 - b. This is a danger for every believer to be on guard against (Heb. 3:12,13).
 - c. Solomon's devotion to the Lord became a divided devotion (1st Kgs. 11:4).
 - d. Solomon worshipped false gods in addition to the LORD, God of Israel (vv.4-8).
 - 1) Believers are repeatedly warned against such divided hearts (1st Cor. 10:21,22; Matt. 6:24; Lk. 16:13; 1st Kgs. 18:21).
 - 2) God will not tolerate such divided hearts (Ex. 20:3-5; 34:14; Deut. 4:24; Josh. 24:19; Nah. 1:2; Isa. 42:8; 48:11).
2. The Lord pronounced judgment upon Solomon for his evil, but did not (and could not) abrogate the Davidic Covenant (1st Kgs. 11:9-13).
3. The Lord's judgment upon Solomon's administration came in the form of adversaries (1st Kgs. 11:14-40).
 - a. Hadad the Edomite (vv.14-22).
 - b. Rezon the Amorite (vv.23-25).
 - c. Jeroboam the Ephraimite (vv.26-40).
 - 1) יָרָבֹאֵם yārāb'ām #3379: the people will contend. רִיב riyb #7378: to strive, contend.
 - 2) Jeroboam was a mighty warrior (גִּבּוֹר חַיִּיל gibbowr chāyil) who served Solomon as head of the forced labor of Israel (v.28; cf. 1st Kgs. 5:13-18).
 - 3) The prophet Ahijah the Shilonite proclaimed the coming Kingdom of Israel under King Jeroboam (vv.29-39).
 - 4) Jeroboam fled to Egypt until the day of Saul's death (v.40).
4. Solomon dies, and was succeeded by his son, Rehoboam (1st Kgs. 11:41-43). רָחַבְעָם r'chab'ām #7346: the people have enlarged.

2nd Chronicles Chapter Nine

(Outline continues from Day 149)

6. The summary of Solomon's life indicates the written sources from which Ezra drew in writing Chronicles, and explain many of the "to this day" references therein (2nd Chr. 9:29-31).

Ecclesiastes Chapter One

1. The theme for the Book is immediately established (Eccl. 1:2).
 - a. “Vanity of vanities” = the ultimate vanity (emptiness).
 - b. “All is vanity” is the great confession of human viewpoint.
 - 1) Unbelievers are limited to this viewpoint in life.
 - 2) Believers limit themselves to this viewpoint when they abandon the Divine viewpoint of God’s Word.
 - c. The context for this viewpoint is established—“under the sun” (Eccl. 1:3).
2. Physical sciences, such as genealogy (Ecc. 1:4a), geology (v.4b), astronomy (v.5), meteorology (v.6), & hydrology (v.7), fail to provide spiritual peace (v.8a) as the experimental process falls short (v.8b). This process leads the natural mind (1st Cor. 2:14), and the carnal mind (1st Cor. 3:1), to a uniformitarian, evolutionist world view (Eccl. 1:9,10), and a cyclic view of human history (Ecc. 1:11).

(Chapter One continues tomorrow)

Day 161 – June 10

Meaningless Earthly Pursuits

Ecc. 1:12-6:12

Ecclesiastes Chapter One

(Outline continues from yesterday)

3. Chapter One concludes with Solomon’s testimonial concerning his human viewpoint efforts, and where it took him—providing the theme for the remainder of the Book (Eccl. 1:12-18).
 - a. Rather than guarding his heart (Prov. 4:23), Solomon set his heart to the “exploration” by means of philosophy (Eccl. 1:13a).
 - b. Philosophy proves just as ineffective as science, as it grapples with the concept of evil (Eccl. 1:13b), fails to identify any purpose in life (v.14), proves ineffective for human criminal rehabilitation (v.15a), & makes no real provision for the physical needs of man (v.15b).
 - c. Solomon’s efforts to find happiness in life apart from God found no solutions in either secular education (Eccl. 1:16), or psychology (Eccl. 1:17).

Ecclesiastes Chapter Two

1. Solomon’s next effort to find meaning in life apart from God was an experiment in hedonism (Eccl. 2:1-11).
 - a. Entertainment cannot replace reality (v.2).
 - b. Chemical stimulation cannot replace reality (v.3).
 - c. The domestic pursuits of architecture (v.4a), viticulture (v.4b), horticulture (v.5), aquaculture (v.6a), & forestry (v.6b) provided no spiritual meaning (vv.4-6).
 - d. The accumulation of wealth provided no happiness (vv.7,8a), and neither did engagement in sexual extravagance (v.8b).
 - e. The only reward hedonism offered was the immediate gratification it provided: the passing pleasures of sin (Eccl. 2:9-11 cf. Heb. 11:25).
2. Solomon even considered that wisdom was better than folly in the short-term, but both were equal in the long-term, so why bother with wisdom? (Eccl. 2:12-17).
3. Solomon’s conclusion that life was empty produced anger and despair, that his legacy would be left to one who had not labored as he had done (Eccl. 2:18-23).
4. After these forays into carnality, Solomon came to appreciate the simplicity of the Christian Way of Life (Eccl. 2:24-26).
 - a. The Christian Way of Life is a simple life of satisfaction with the Lord’s provision (vv.24,25).
 - b. The Lord takes uses the achievements of the wicked to meet the needs of the righteous (v.26; Job 27:16,17; Prov. 13:22).

Ecclesiastes Chapter Three

1. Divine viewpoint recognizes the Father's purpose and timing for every activity in God's plan (Eccl. 3:1-8).
2. Divine viewpoint recognizes that man's profit is an eternal profit (Eccl. 3:9-11), and such thinking provides for a spiritual walk in time (Eccl. 3:12-15).
3. Human viewpoint rejects the eternal judgment, and chooses to view man on a plane with the animals (Eccl. 3:16-22).

Ecclesiastes Chapter Four

1. Human viewpoint sees the world as a cruel, violent place (Eccl. 4:1-3).
2. Human viewpoint sees the world as a competitive, ambitious place (Eccl. 4:4-6).
3. Human viewpoint sees the world as a selfish place (Eccl. 4:7,8).
4. Human viewpoint sees cooperation only as a means of mutual self-benefit (Eccl. 4:9-12).
5. Human viewpoint sees value in people, only so long as they remain useful (Eccl. 4:13-16).

Ecclesiastes Chapter Five

1. Human viewpoint is often quite opinionated when it comes to religion (Eccl. 5:1-7).
 - a. Human viewpoint doesn't guard the heart (Prov. 4:23)—it guards the steps (Eccl. 5:1).
 - b. "Draw near to listen" and "let your words be few" (Eccl. 5:1,2) have the appearance of wisdom (Jas. 1:19), but are actually a human viewpoint warning against getting too religious.
 - 1) Listening is o.k., because you may learn something profitable.
 - 2) Sacrificing is foolish because you're wasting your wealth.
 - c. God is in heaven, and you're on earth, so don't worry about it (Eccl. 5:2b).
 - d. Prayers are "answered" as you work hard for your wealth, and frequent prayer is only for the foolish (Eccl. 5:3).
 - e. Since you're accountable for spoken vows, don't make any vows, and avoid all accountability (Eccl. 5:4-6).
 - f. Human viewpoint sees organized religion as empty, and personal "spirituality" as the solution (Eccl. 5:7).
2. Human viewpoint sees corruption at all levels of human government (Eccl. 5:8), and is willing to tolerate that corruption so long as the nation is advantaged (Eccl. 5:9).
3. Solomon's human viewpoint perspective on riches is then detailed (Eccl. 5:10-20).

Ecclesiastes Chapter Six

1. Human viewpoint resents the application of Divine sovereignty for human happiness (Eccl. 6:1-6).
 - a. Happiness in career success (v.2).
 - b. Happiness in family blessings (v.3).
 - c. Happiness in lifespan (v.6).
2. Human viewpoint resents the eternal perspective of God (Eccl. 6:7-9).
3. Human viewpoint resents God's eternal Sovereignty (Eccl. 6:10-12).

Day 162 – June 11

Enjoy Life as Much as Possible

Ecc. 7:1-11:6

Ecclesiastes Chapter Seven

1. Solomon composes a proverbial psalm of human viewpoint thoughts concerning physical death (Eccl. 7:1-14).
2. Human viewpoint makes a person think that they've seen it all (Eccl. 7:15a).
 - a. Human viewpoint thinks that there's really no profit to Godliness, and there are even rewards for wickedness (Eccl. 7:15b).
 - b. Human viewpoint thinks that some kind of balance should be achieved between righteousness and wickedness (Eccl. 7:16-18).
3. Wisdom is a needed in temporal life (Eccl. 7:19-23), but cannot be attained through human means (Eccl. 7:23,24).
 - a. Wisdom turns to folly and madness when the believer no longer pleases God, but is ensnared by sin (Eccl. 7:25,26).

- b. Solomon speculates that one out of a thousand men & women might have such upright Godliness, but he hasn't found that one yet (Eccl. 7:27-29; cf. Ps. 14:1-3).

Ecclesiastes Chapter Eight

1. Human viewpoint finds meaning in patriotism and civic ethics (Eccl. 8:1-9).
2. Human viewpoint minimizes morality, and prioritizes self-pleasure (Eccl. 8:10-15).
3. Human viewpoint views God and His works as unknowable (Eccl. 8:16,17).

Ecclesiastes Chapter Nine

1. Human viewpoint becomes fatalistic with respect to physical life, physical death, and eternal rewards (Eccl. 9:1-6).
2. Human viewpoint emphasizes living physical life for the immediate pleasures of physical life (Eccl. 9:7-9).
3. Human viewpoint becomes fatalistic with respect to time and chance (Eccl. 9:10-12).
4. Human viewpoint is impressed by earthly wisdom (Eccl. 9:13-18; Jas. 3:15,16).

Ecclesiastes Chapter Ten

1. Chapter ten consists of more human viewpoint proverbs.
2. A little bit of foolishness outweighs a whole lot of wisdom (Eccl. 10:1).
3. Human viewpoint attempts to substitute composure for love (Eccl. 10:4; cf. Prov. 10:12).
4. Human viewpoint becomes cynical when it observes the inequities of life (Eccl. 10:5-7).
5. Human viewpoint can see the difference between a good king and a bad king (Eccl. 10:16,17).
6. Human viewpoint thinks money can solve all our problems (Eccl. 10:19).

Ecclesiastes Chapter Eleven

1. The human viewpoint proverbs continue from chapter ten.
2. Human viewpoint puts forth some practical business investment principles (Eccl. 11:1-6; Lk. 16:8).

(Chapter Eleven continues tomorrow)

Day 163 – June 12

Fear and Obey God

Ecc. 11:7-12:14

Ecclesiastes Chapter Eleven

(Outline continues from yesterday)

3. Human viewpoint strives to enjoy life when it can (Eccl. 11:7-10). This passage is quite reflective for Solomon, and a veiled admission to the wisdom of his younger days and the judgment he faces for following his heart and eyes in his older years.

Ecclesiastes Chapter Twelve

1. Solomon urges his audience to learn from the Lord in youth (Eccl. 12:1; Prov. 22:6). Learn and do not forget! (Prov. 3:1; 4:5).
2. Old age is a difficult test, and the physical infirmities of the elderly must be faced with the Word of God, in order to glorify the Lord through the testing (Eccl. 12:1b-8; 2nd Cor. 12:10).
 - a. Loss of night vision and even cloudy eyesight in the daytime (v.2).
 - b. Hand tremors, bent spine, loss of teeth, dullness in the eyes (v.3).
 - c. Hearing loss and sleeplessness (v.4).
 - d. Fears for physical safety, white hair, sexual impotency (v.5).
 - e. Physical death gets the longest description (vv.5-7).
3. Solomon concludes his essay on human viewpoint with some summary statements (Eccl. 12:9-14).
 - a. Gather wisdom from many sources, and handle the Word of God accurately (Eccl. 12:9,10; 2nd Tim. 2:15b).
 - b. All wisdom comes from one source, and so the believer should be humble to focus on one book—the Bible (Eccl. 12:11,12).

- c. Wisdom urges the believer to live a Godly life, in the fear of the Lord, and in view of the eternal judgment (Eccl. 12:13,14).

Era 5: The Kingdom Divided 930-586BC

Day 164 – June 13

An introductory class to prepare for Day 165 through Day 243. 79 messages for this era is the longest portion of this TTB. Scriptures in this era include 1st & 2nd Kings, selections from 2nd Chronicles, most remaining Psalms, and all remaining Proverbs. This Era also includes the Major Prophets Isaiah & Jeremiah, early portions of Ezekiel & Daniel, and eight Minor Prophets (Hosea, Joel, Amos, Jonah, Micah, Nahum, Habakkuk, Zephaniah).

Additional prophets & prophetesses are featured extensively in this era, without Books of the Bible named for them. Frequently they are titled “man of God.” Elijah & Elishah are the best known, but others include Ahijah the Shilonite, Shemaiah the man of God, an unnamed man of God who came from Judah, an old prophet living in Bethel, Jehu the son of Hanani, an unnamed man of God and an unnamed prophet came to Ahab, followed by Micaiah son of Imlah. A prophetess is also named in this era: Huldah. Huge numbers of prophets are mentioned: 100 prophets of YHWH are hidden from Jezebel by Obadiah. Elijah confronts 450 prophets of Baal and 400 prophets of the Asherah. The sons of the prophets are also prominent in this era.

The primary canonical blessings of this era are the prophetic messages of the promised Messiah, the Day of the Lord, the New Covenant and the Kingdom of Glory.

Downhill from the Peak

David and Solomon were a tandem Type of Christ prefiguring the Second Advent and Millennium. Their reigns and blessings to Israel have never been equaled. Their Canon contributions have never been matched. No other king ever wrote Scripture, although Hezekiah contributed via Canon compilation and arrangement (cf. Prov. 25:1).

Like the period of the Judges, the Divided Kingdom era alternated between flagrant idolatry and occasional fear of the Lord national obedience. The Jewish people had eternal unconditional promises and the Throne of David was specifically identified with additional eternal unconditional promises yet the journey from Rehoboam to Zedekiah was all downhill.

North and South Bad Kings and a Few Good Kings

Twenty evil kings in the Northern Kingdom of Israel 930-722BC. 208 years = average 10.4 years.

Jeroboam | Nadab || Baasha | Elah || Zimri | Tibni || Omri | Ahab | Ahaziah | Jehoram || Jehu | Jehoahaz | Jehoash | Jeroboam | Zechariah || Shallum || Menahem | Pekahiah || Pekah || Hoshea [Israel's 9 “Dynasties” are indicated with || marks]

Eight good kings and twelve evil kings (one queen) 930-586BC. 346 years = average 17.3 years.

Rehoboam | Abijah | **Asa** | **Jehoshaphat** | Jehoram | Ahaziah | *Athaliah* | **Joash** | **Amaziah** | **Azariah (Uzziah)** | **Jotham** | Ahaz | **Hezekiah** | Manasseh | Amon | **Josiah** | Jehoahaz | Jehoiakim | Jehoiachin | Zedekiah [Judah's 8 good kings in bold]

A very helpful chart is found in the Bible Knowledge Commentary to show Kings and Prophets from this era. Also, the Faithlife Study Bible Infographics has a tremendous timeline for the Divided Kingdom.

Day 165 – June 14

The Kingdom Divides

1st Kgs. 12:1-15:15; 2nd Chr. 10:1-15:19

1st Kings Chapter Twelve

1. The installation of Rehoboam was marked by contention (1st Kgs. 12:1-15).
 - a. Jeroboam became the spokesman for the oppressed laborers of Israel (vv.2-5).
 - b. Rehoboam consulted the elders who had served Solomon (vv.6,7).
 - c. Rehoboam consulted the young men who were his peers (vv.8-11).
 - d. Rehoboam rejected the laborers' petition with a message of extreme scorn (vv.12-15).
2. Rehoboam's failure to handle contention led to the secession of ten tribes under Jeroboam (1st Kgs. 12:16-20).
 - a. The battle cry of Sheba is resurrected for another rebellion against the house of David (v.16; cf. 2nd Sam. 20:1).
 - b. Rehoboam's taskmaster was murdered, and the civil war was effectively begun (vv.17-19).

- c. The ten northern tribes installed Jeroboam as their King (v.20).
- 3. Rehoboam mustered the armies of Judah and Benjamin to go to war against the ten northern tribes, but the war was averted by Shemaiah the man of God (prophet) (1st Kgs. 12:21-24).
- 4. Jeroboam established the northern nation of Israel, reigned as an Ephraimite king, and instituted an alternate worship system to the Temple worship at Jerusalem (1st Kgs. 12:25-33).

1st Kings Chapter Thirteen

- 1. The Lord sent an unnamed prophet (man of God Ish ha'elohiyim) to rebuke Jeroboam for his evil (1st Kgs. 13:1-10).
 - a. Ish-ha'elohiyim came from Judah to Bethel (1st Kgs. 13:1), indicating a pattern that the Lord's blessings for all Israel stem from the place where He has chosen for His name to dwell—Jerusalem.
 - b. Ish-ha'elohiyim prophesied about the birth of Josiah, and his work of destroying Jeroboam's priesthood (1st Kgs. 13:2; cp. 2nd Kgs. 23:15,16).
 - 1) A short-term prophecy was given along with Ish-ha'elohiyim's long-term prophecy (1st Kgs. 13:3,5).
 - 2) A miracle was given along with Ish-ha'elohiyim's prophetic message (1st Kgs. 13:4,6).
 - c. Ish-ha'elohiyim refused Jeroboam's hospitality, as he was under Divine orders to fast during his work-assignment (1st Kgs. 13:7-10).
- 2. Ish-ha'elohiyim is betrayed by an unnamed old prophet (1st Kgs. 13:11-32). This prophet is simply called "the old prophet" (vv.11,29) or "the prophet who brought him back" (v.26).
- 3. Jeroboam failed to repent at the message of Ish-ha'elohiyim (1st Kgs. 13:33,34).
 - a. Jeroboam's ways became known as the way of Jeroboam (1st Kgs. 15:26), and the Lord determined to remove the house of Jeroboam from history.
 - b. Baasha will be the Lord's instrument to bring about the end of the house of Jeroboam (1st Kgs. 15:28-30), but Baasha himself will rule according to the way of Jeroboam (v.34).
 - c. The way of Jeroboam will become the characteristic trait for many (if not all) of Israel's subsequent kings (1st Kgs. 16:19,26,31; 22:52; called the sins of Jeroboam 2nd Kgs. 3:3; 10:31; 13:2,6,11; 14:24; 15:9,18,24,28; 17:21-23).

1st Kings Chapter Fourteen

- 1. Jeroboam's son became sick, and Jeroboam sent his wife to inquire of Ahijah the prophet for Divine guidance (1st Kgs. 14:1-3).
- 2. The blind prophet saw quite clearly (1st Kgs. 14:4-6).
- 3. The Lord pronounced Divine judgment upon the house of Jeroboam, promising to lift up a king to destroy them, and promising to disperse Israel beyond the Euphrates (1st Kgs. 14:7-16).
- 4. Abijah dies, as promised (1st Kgs. 14:17,18), and so too does Jeroboam, after a twenty-two year reign (1st Kgs. 14:19,20).
- 5. The reign of Rehoboam in Judah is then detailed (1st Kgs. 14:21-31).
 - a. He will reign for 17 years (1st Kgs. 14:21)—five less than Jeroboam in the north, and less than half the reigns of Solomon, David, & Saul (approximately 40 years each).
 - b. His mother was Naamah, one of Solomon's Ammonite wives (1st Kgs. 14:21; cf. 11:1).
 - c. The spiritual condition of Judah under Rehoboam was even worse than the final days of Solomon (1st Kgs. 14:22-24).
 - d. Rehoboam suffered humiliation at the hands of Egypt (1st Kgs. 14:25-28).
 - e. Rehoboam experienced continual war with Jeroboam to the north (1st Kgs. 14:30). Rehoboam's son, Abijam, will continue Rehoboam's war with Jeroboam (1st Kgs. 15:6).

1st Kings Chapter Fifteen

- 1. Abijam succeeded his father, Rehoboam, to the throne of Judah (1st Kgs. 15:1-7).
 - a. He reigned a meager three years (c. 913-911BC) (1st Kgs. 15:2a).
 - b. His mother was Maacah, a (grand) daughter of Absalom (1st Kgs. 15:2b).
 - c. He followed Rehoboam's spiritual apostasy (1st Kgs. 15:3-5).
 - d. He continued his father's war against Jeroboam (1st Kgs. 15:6,7; 2nd Chr. 13:2b-20).
- 2. Asa succeeded his father Abijam to the throne of Judah (1st Kgs. 15:9-24).

- a. Asa had a 41 year reign (1st Kgs. 15:10a), comparable to the reigns of Saul, David, & Solomon. He reigned during the last two years of Jeroboam's reign, throughout the reigns of Nadab, Baasha, Elah, Zimri, & Omri, and into the early years of Ahab's rule.
- b. His (grand) mother Maacah was a terrible influence early in his reign, and Asa made right decisions in removing her influence from the throne (1st Kgs. 15:10b,13).
- c. Asa led a national revival, and a return to the worship of the LORD (1st Kgs. 15:11-15; 2nd Chr. 14:2-5).

(Chapter Fifteen continues tomorrow)

2nd Chronicles Chapter Ten

1. Chapter 10 begins a 3 chapter passage on the reign of King Rehoboam (2nd Chr. 10-12; 1st Kgs. 12:1-24; 14:21-31).
2. Solomon did not secure Rehoboam's ascension before he died.
3. Rehoboam faces a challenge from Jeroboam and the northern Tribes of Israel (2nd Chr. 10:2-15).
 - a. Rehoboam did not seek the LORD, or wisdom from the LORD, but sought wisdom from his peers (2nd Chr. 10:6-11).
 - b. Rehoboam responded to the carnal challenge of Israel with a carnal expression of pride (2nd Chr. 10:12-15).
4. The northern Tribes determined that they could enjoy Abrahamic blessings without Davidic blessings, and formed their own Jewish nation (2nd Chr. 10:16-19).

2nd Chronicles Chapter Eleven

1. Rehoboam intends to go to war against the northern kingdom, but the Lord does not allow it (2nd Chr. 11:1-4), so Rehoboam then undertook defensive preparations (2nd Chr. 11:5-12).
2. The priests and Levites chose to identify with the southern kingdom of Judah, and ministered in the temple that Solomon had built (2nd Chr. 11:13,14a). They were joined by other God-fearing believers from all the northern Tribes (2nd Chr. 11:16,17; 15:9; 30:11).
3. In the northern kingdom, Jeroboam established a counterfeit priesthood, and an idolatrous religious system (2nd Chr. 11:14b,15).
4. The chapter closes with a description of Rehoboam's family life (2nd Chr. 11:18-23).
 - a. Like his father Solomon, Rehoboam pursued a polygamous life (v.21), and promoted that for his sons as well (v.23).
 - b. He married two daughters of Davidic heritage, but failed to pursue the Godliness of that Davidic heritage.

2nd Chronicles Chapter Twelve

1. Rehoboam's blessings lasted three years (2nd Chr. 12:1 cf. 11:17), until his rebellion against the Lord brought about Divine discipline (2nd Chr. 12:2-4).
2. Shemaiah the prophet delivered a tough message (2nd Chr. 12:5), producing a humble repentance in the heart of Rehoboam and his princes (2nd Chr. 12:6).
3. Rehoboam still faced consequences for his rebellion, but the Divine discipline was administered through mercy and the compassion of the Lord's lovingkindness (2nd Chr. 12:7-12).
4. The chapter closes with the summary of Rehoboam's life (2nd Chr. 12:13-16).

2nd Chronicles Chapter Thirteen

1. Chapter 13 describes the short (3 year) reign of Abijah (2nd Chr. 13:1,2a).
 - a. This chapter records a great spiritual victory that is not recorded in the Kings account (1st Kgs. 15:1-8).
 - b. The Divine commentary on Abijah's wickedness (1st Kgs. 15:3) must be kept in mind when his sermon is examined below.
2. Abijah's reign was dominated by the aggression of Jeroboam against him (2nd Chr. 13:2b,3).
3. Abijah delivers a pretty good sermon about the Davidic Covenant, and the Levitical priesthood ministering in Solomon's temple (2nd Chr. 13:4-12).
 - a. This message reflects Abijah's genealogical pride.
 - b. This message reflects Abijah's religious pride.
4. Jeroboam perfectly executed a brilliant ambush but failed miserably because the Lord was on the side of the Davidic house in spite of Rehoboam and Abijah's wicked ways (2nd Chr. 13:13-20).

5. The chapter closes with the summary of Abijah's life (2nd Chr. 13:21,22).

2nd Chronicles Chapter Fourteen

1. Chapter 14 begins a 3 chapter passage on the reign of good King Asa (2nd Chr. 14-16; 1st Kgs. 15:9-24).
2. God provided Asa with a decade of peace (2nd Chr. 14:1).
 - a. Asa responded to God's grace by leading a national revival (2nd Chr. 14:2-5).
 - b. Asa redeemed the time by building the national defense during a time of peace and preparing for war (2nd Chr. 14:6-8).
3. Asa's wisdom in war preparation during peacetime paid off as an Ethiopian army invaded Judah (2nd Chr. 14:9-15).
 - a. The battle was a temporal-life conflict.
 - b. The battle was a spiritual-life test.

2nd Chronicles Chapter Fifteen

1. Following the great victory, Asa was in need of a warning from the Lord (2nd Chr. 15:1-7).
 - a. Asa was reminded of Judah's apostasy under Rehoboam and Abijah (vv.3,5,6).
 - b. Asa was reminded of the Lord's grace when the population of Judah repented (v.4).
 - c. Asa is challenged to make good decisions, and look to the eternal reward for his spiritual fruit (vv.1,2,7).
2. The sequence of events thus becomes clear:
 - a. Wicked King Abijah spoke out of pride concerning the Davidic Covenant, and the Levitical Priesthood, and yet his message was factually true.
 - b. The population of Judah looked to the Lord, and the victory was provided.
 - c. The Lord blessed the positive volition of Judah by providing them with a good King—Asa.
3. Asa responded to the warning message by intensifying his effort and the zeal with which he cleansed the land of idolatry (2nd Chr. 15:8-19). Take note of the tribal defections from Ephraim, Manasseh and Simeon (v.9).

Day 166 – June 15

Bad Kings and Good Kings

1st Kgs. 15:16-17:7; 2nd Chr. 16-17

1st Kings Chapter Fifteen

(Outline continues from yesterday)

- d. The end of Asa's life was marked by two negative observations (1st Kgs. 11:16-24).
 - 1) Asa responded to an invasion by Baasha, King of Israel, by bribing a gentile king to fight his battle (1st Kgs. 15:16-22; 2nd Chr. 16:1-10).
 - 2) Asa died of venereal disease, as Divine discipline for his sin (1st Kgs. 15:23,24; 2nd Chr. 16:11-14).
3. Back to the northern kingdom—Nadab succeeds his father Jeroboam as King of Israel (1st Kgs. 15:25-31).
 - a. He reigned for only two years (v.25).
 - b. He continued Jeroboam's sin (v.26).
 - c. He was assassinated by Baasha, as the outworking of Ahijah's prophecy (vv.27-31; 1st Kgs. 14:7-14).
 4. Baasha's reign is formally introduced (1st Kgs. 15:32-34).
 - a. Baasha's reign is a twenty-four year reign, entirely within the reign of Asa, King of Judah, to the south (v.33).
 - b. Baasha became the first of only two kings of Israel from the tribe of Issachar (1st Kgs. 15:27).
 - c. Baasha was the Divine replacement for the house of Jeroboam, but he walked in the way of Jeroboam (v.34).

1st Kings Chapter Sixteen

1. The Lord designated the prophet Jehu to rebuke Baasha for his evil, and to pronounce the judgment upon Baasha's house (1st Kgs. 16:1-7).
2. Elah succeeded his father as the second Issacharian king of Israel (1st Kgs. 16:8-14).
 - a. He reigned for only two years (v.8).
 - b. He continued Baasha's (Jeroboam's) sin (v.13).

- c. He was assassinated by Zimri, as the outworking of Jehu's prophecy (1st Kgs. 16:9-13; cf. 16:1-4,7).
- 3. Zimri's reign is formally introduced, and his seven day rule is described (1st Kgs. 16:15-20).
 - a. Zimri's tribe is unknown.
 - b. Zimri's reign ended by suicide (1st Kgs. 16:18).
- 4. Omri's reign is formally introduced, including Tibni's claim to the throne, and Omri's achievements during twelve years of rule are described (1st Kgs. 16:21-28).
 - a. For four years, Tibni's claim to the throne divided the kingdom of Israel (1st Kgs. 16:15,21-23).
 - 1) Tibni's father is known.
 - 2) Omri's father is not known, and some have even questioned his Jewish lineage. There are other Jewish men named Omri though so that diminishes the argument (1 Chr. 7:8; 9:4; 27:18).
 - b. Omri moved the capital from Tirzah to Samaria (1st Kgs. 16:24).
 - c. Omri committed great evil, greater than all who came before (1st Kgs. 16:25-28).
 - d. The Omride dynasty is the longest of Israel's history (Omri 12 yrs., Ahab 22 yrs., Ahaziah 2 yrs., Jehoram 12 yrs.).
- 5. Ahab's reign is introduced (1st Kgs. 16:29-34).
 - a. Ahab married the Phoenician princess Jezebel.
 - b. Ahab added Baal & Asherah worship to the way of Jeroboam.
 - c. Under the influence of Ahab's evil, Hiel the Bethelite rebuilt Jericho under the circumstances of Joshua's curse (1st Kgs. 16:34; Josh. 6:26).

1st Kings Chapter Seventeen

- 1. The Lord lifted up Elijah the Tishbite to be the primary prophetic antagonist to Ahab & Jezebel (1st Kgs. 17:1).
 - a. Elijah pronounced the Divine judgment upon Ahab, and initiated a three year drought upon the Kingdom of Israel (1st Kgs. 17:1; 18:1; Jas. 5:17).
 - b. Elijah went into hiding by the word of the Lord, and entrusted himself to the Lord's provision (1st Kgs. 17:2-7).

(Chapter Seventeen continues tomorrow)

2nd Chronicles Chapter Sixteen

- 1. Chapter 16 describes the final years of Asa's life, and his departure from following the Lord.
- 2. King Baasha of Israel's war against King Asa of Judah is described (2nd Chr. 16:1-6; 1st Kgs. 15:17-22).
- 3. In a detail not recounted in Kings, Asa is rebuked for his reliance upon Aram instead of trusting the Lord (2nd Chr. 16:7-9).
- 4. Asa responded to his rebuke with anger, and imprisoned Hanani the seer (2nd Chr. 16:10).
- 5. Asa suffered from venereal disease and died under Divine discipline (2nd Chr. 16:11-14; 1st Kgs. 15:23,24).

2nd Chronicles Chapter Seventeen

- 1. Chapter 17 begins a 4 chapter passage on the reign of good King Jehoshaphat (2nd Chr. 17-20; 1st Kgs. 22:2-10,29-33,41-50; 2nd Kgs. 3:7-20).
- 2. Jehoshaphat was a good king, following David's example (2nd Chr. 17:1-6).
- 3. Jehoshaphat commissioned Bible teachers from his administration to teach the Word of God in the cities of Judah (2nd Chr. 17:7-9).
- 4. Jehoshaphat sought first the Kingdom of God and His righteousness, and all temporal-life blessings were added to him (2nd Chr. 17:10-19; Matt. 6:33).

Day 167 – June 16

Bad Kings and Good Kings

1st Kgs. 17:8-20:22

1st Kings Chapter Seventeen

(Outline continues from yesterday)

2. Elijah is sent to the Sidonian village of Zarephath, where the Lord had designated a gentile widow to bless and be blessed by Elijah (1st Kgs. 17:8-24; Lk. 4:25,26).
 - a. Elijah foreshadows Jesus Christ as he asks a gentile woman for a drink (1st Kgs. 17:10; Jn. 4:7).
 - b. Elijah foreshadows Jesus Christ as he multiplies bread (1st Kgs. 17:11-16).
 - c. Elijah foreshadows Jesus Christ as he raises the widow's son from the dead (1st Kgs. 17:17-24; Lk. 7:11-17).

1st Kings Chapter Eighteen

1. Elijah is commissioned to confront Ahab, and bring an end to the three year drought & famine (1st Kgs. 18:1,2).
2. Ahab & Obadiah were scouting the land of Israel for any possible water (1st Kgs. 18:3-6).
 - a. Obadiah was the house steward of Ahab, and a God-fearing believer (vv.3,4).
 - b. Elijah reveals himself to Obadiah, and assured Obadiah that he had a message for Ahab (vv.7-16).
3. Elijah summoned Ahab to Mt. Carmel, and challenged the false prophets of Baal and the Asherah (1st Kgs. 18:17-45).
 - a. Elijah summoned the 450 prophets of Baal and 400 prophets of the Asherah, but only the former attended.
 - b. Elijah accepts the 450:1 odds, and allows the Baal worshipers to go first.
 - c. Elijah made certain that the witness to the Lord's power is undeniable (vv.30-39).
 - d. Following the contest, Elijah has the 450 false prophets executed (v.40).
 - e. While Ahab partook in the sacrificial feast, Elijah prayed for rain (vv.41-45).

1st Kings Chapter Nineteen

1. A believer's greatest victory may be followed immediately by their greatest defeat (1st Kgs. 19:3ff.; cf. Matt. 16:17,23).
2. Although he was victorious over Ahab, and the prophets of Baal, Elijah became fearful of Jezebel, and her minions of evil (1st Kgs. 19:1-3).
3. The Lord is patient, and patiently instructs believers in the Truth of His Word (1st Kgs. 19:4-8).
 - a. He provides for believers' physical needs.
 - b. He directs believers to their appropriate & needed place of instruction.
4. The Lord taught Elijah through the still small voice (1st Kgs. 19:9-18).
 - a. The lord gave instructions regarding Hazeal, Jehu, and Elisha.
 - b. The Lord intends for Ben-hadad, Ahab, and Elijah to be replaced according to His will.
5. The chapter closes with the call of Elisha to be the spiritual heir of Elijah (1st Kgs. 19:19-21).

1st Kings Chapter Twenty

1. Ben-hadad invaded Israel with a coalition of 32 other Aramean kings (1st Kgs. 20:1-12).
 - a. Ben-hadad demanded a ransom from Ahab to spare Samaria (vv.2-6).
 - b. Ahab consulted the elders of Israel, and explained his dilemma, and determined to defy Ben-hadad's demands (vv.7-12).
2. The Lord sent an unnamed prophet to Ahab, and directed for Ahab's victory over Ben-hadad (1st Kgs. 20:13-43).
 - a. The first campaign (vv.13-21).

(Chapter Twenty continues tomorrow)

Day 168 – June 17

Ahab Averts Judgment

1st Kgs. 20:23-22:9; 2nd Chr. 18:1-8

1st Kings Chapter Twenty

(Outline continues from yesterday)

- b. The second campaign (vv.22-30).
- c. Ahab spared Ben-hadad's life (vv.31-34), and the unnamed prophet rebuked him for it (vv.35-43).

1st Kings Chapter Twenty-One

1. Naboth the Jezreelite is a God-fearing believer, with the misfortune of owning a vineyard next to Ahab's palace (1st Kgs. 21:1).
2. Ahab makes a generous offer, but Naboth is humble and obedient to the Lord's instructions concerning tribal land allotments and inheritance (1st Kgs. 21:1-3).
3. Jezebel engineers the "legal" execution of Naboth, and the "legal" theft of Naboth's property (1st Kgs. 21:4-16).
4. The Lord dispatched Elijah with the message of judgment against Ahab and Jezebel for the murder and theft (1st Kgs. 21:17-26).
5. The chapter closes with Ahab's humble repentance, and the Lord's pleasure with it (1st Kgs. 21:27-29).
 - a. The Lord had already promised to replace Ahab with Jehu (1st Kgs. 19:16).
 - b. The Lord had already promised to take Ahab's life for his sparing of Ben-hadad's life (1st Kgs. 20:42).
 - c. The Lord promised to destroy the house of Ahab, as He had destroyed the house of Jeroboam, and the house of Baashan (1st Kgs. 21:20-26).
 - d. The Lord deferred His judgments, however, until such time as Ahab repented of his evil (Ezek. 18:23; 33:11; 2nd Pet. 3:9).

1st Kings Chapter Twenty-Two

1. After three years, Ahab determined to liberate Ramoth-gilead from Aramean hands, and invited Jehoshaphat, King of Judah, to join him (1st Kgs. 22:1-4).
2. Jehoshaphat suggests that they begin their campaign by consulting the Lord (1st Kgs. 22:5-28).
 - a. Ahab begins by consulting his four hundred prophets, who encourage him to go ahead with his plan (vv.5,6).
 - b. Jehoshaphat insists on finding a faithful prophet to the Lord, rather than this crew of liars (vv.7-9).

(Chapter Twenty-Two continues tomorrow)

2nd Chronicles Chapter Eighteen

1. The negative observations of Jehoshaphat's reign were his repeated alliances with the northern Kingdom of Israel (2nd Chr. 18:1ff).
 - a. Both Jehoshaphat and Ahab fathered sons named Jehoram, who will become kings of Judah & Israel.
 - b. Jehoshaphat's son Jehoram married Ahab & Jezebel's daughter Athaliah.
2. Jehoshaphat joined with Ahab in Israel's campaign to liberate Ramoth-gilead (2nd Chr. 18:2-34; 1st Kgs. 22:2-36).

(Chapter Eighteen continues tomorrow)

Day 169 – June 18

Good Leaders Can Fail

1st Kgs. 22:10-40,51-53; 2nd Chr. 18:9-20:30

1st Kings Chapter Twenty-Two

(Outline continues from yesterday)

- c. Micaiah's first message (1st Kgs. 22:13-15) was the same flattery the false prophets had been feeding Ahab (1st Kgs. 22:6,10-12), until he is placed under oath in the name of YHWH (1st Kgs. 22:16).
 - d. Micaiah's second message was the accurate prophetic account of Ahab's coming battle (1st Kgs. 22:17,18).
 - e. Micaiah spoke for a third time, and delivered the Divine viewpoint for how the angelic conflict was playing out in the kingdom of Israel (1st Kgs. 22:19-23).
 - f. The faithful prophet is mistreated, and the false prophets are exalted (1st Kgs. 22:24-28).
3. Ahab and Jehoshaphat led the attack for the liberation of Ramoth-gilead (1st Kgs. 22:29-33).
 4. Ahab dies in battle, despite his meager attempt to hide his identity (1st Kgs. 22:34-40).

(1st Kgs. 22:41-50 outline will be provided tomorrow)

6. The chapter concludes with a summary description of the reign of Ahaziah, son of Ahab (1st Kgs. 22:51-53).

2nd Chronicles Chapter Eighteen

(Outline continues from yesterday)

3. Ahab enjoyed listening to the false prophets (2nd Chr. 18:5,9-11) who were communicating demonic lies (2nd Chr. 18:18-22).

4. Ahab hated listening to the Lord's true prophet who was communicating Divine truth (2nd Chr. 18:7,17,23-27).

2nd Chronicles Chapter Nineteen

1. When Jehoshaphat returned from Ahab's campaign against Ramoth-gilead, he is rebuked by Jehu the son of Hanani (2nd Chr. 19:1-3).

2. Jehoshaphat responds to the Lord's rebuke by returning to a ministry of Bible teaching (2nd Chr. 19:4), and establishing a Godly judicial circuit (2nd Chr. 19:5-11).

a. Municipal judges in the cities of Judah (2nd Chr. 19:5-7).

b. A higher court of Levitical judges in Jerusalem (2nd Chr. 19:8-11).

2nd Chronicles Chapter Twenty

1. The Lord tested Jehoshaphat's faith, and the faith of Judah by allowing Judah to be invaded by Moabites, Ammonites, and Meunites (2nd Chr. 20:1 cf. 17:10 & 20:29,30).

2. Jehoshaphat responded to the test by humbling himself in prayer (2nd Chr. 20:2-13).

3. The answer to Jehoshaphat's prayer comes through the Levitical prophet Jahaziel (2nd Chr. 20:14-19).

4. Jehoshaphat claimed the promise and proceeded by faith (2nd Chr. 20:20-23) while the Lord brought about the answer to prayer that He had promised.

5. Judah plundered their enemies and gave the Lord the glory for His b^orachāh blessings (2nd Chr. 20:24-30).

(Chapter Twenty continues tomorrow)

Day 170 – June 19

Generational Wickedness Among Kings 1st Kgs. 22:41-50; 2nd Chr. 20:31-37; 21:1-7; 2nd Kgs. 1; 3; 8:16-24

1st Kings Chapter Twenty-Two

(Outline continues from yesterday)

5. The reign of Jehoshaphat is then detailed (1st Kgs. 22:41-50).

a. Jehoshaphat was a good king, like his father Asa (v.43a).

b. He fell short of maximum fruit by failing to have the high places removed (v.43b).

c. He also fell short of maximum fruit by forming an alliance with wicked king Ahab (v.44).

d. He expelled the remainder of the sodomites that Asa had started to expel (v.46; cf. 15:12).

e. He also attempted a shipping venture to exploit the lack of leadership within Edom (vv.48,49).

2nd Chronicles Chapter Twenty

(Outline continues from yesterday)

6. Jehoshaphat's life is summarized (2nd Chr. 20:31-34; 1st Kgs. 22:41-46).

7. Jehoshaphat's life and reign ended with another attempt to cooperate with the idolatrous Kingdom of Israel (2nd Chr. 20:35-37; 1st Kgs. 22:47-50).

2nd Chronicles Chapter Twenty-One

1. Chapter 21 begins a 3 chapter passage on the evil of Athalia.

a. Through her husband Jehoram (ch.21).

b. Through her son Ahaziah (ch.22).

c. In her own reign (ch.23).

2. Jehoram was an evil king, who followed after the example of his father-in-law Ahab (2nd Chr. 21:1-7).
 - a. The murder of his brothers was more than a pagan approach to securing his own position—it was a direct attack on the Seed of the Woman.
 - b. The Lord’s faithfulness to David is unconditional, and is not thwarted by Jehoram’s evil (2nd Chr. 21:7).

(Chapter Twenty-One continues tomorrow)

2nd Kings Chapter One

1. Ahaziah’s reign included the rebellion of Moab (2nd Kgs. 1:1), and a terminal illness (2nd Kgs. 1:2a).
2. Ahaziah decides to inquire of Baal-zebub for guidance, but the LORD sends Elijah to intercept those messengers (2nd Kgs. 1:2b-4).
3. Ahaziah becomes angry at Elijah’s interference, and dispatches three companies of fifty soldiers to secure his arrest (2nd Kgs. 1:5-16).
 - a. The first two companies are consumed by fire from heaven (vv.9-12), but the third Captain is a God-fearing believer (vv.13,14).
 - b. The God-fearing Captain serves his Baal-zebub-fearing King, and yet humbles himself before the minister of the Lord.

2nd Kings Chapter Three

1. The reign of Jehoram, King of Israel, is introduced (2nd Kgs. 3:1-3).
2. Jehoram decides to invade Moab, and do what his sick brother Ahaziah could not do (2nd Kgs. 3:4-6).
 - a. Jehoram invited Jehoshaphat to join in the war (2nd Kgs. 3:7,8).
 - b. They passed through Edom, and invited the King of Edom to join the war effort (2nd Kgs. 3:9a).
3. The expedition runs into trouble, and Jehoshaphat suggests inquiring of the Lord (2nd Kgs. 3:9b-12).
4. Elisha ministers to the three Kings because of the respect he has for the godly Davidic King Jehoshaphat (2nd Kgs. 3:13-20).
5. The war was a qualified success, as Elisha’s message indicated (2nd Kgs. 3:21-25).
6. Mesha’s Satanic defiance, and the demonic wrath of the Moabites caused the Israel/Judah/Edom alliance to quit the field of battle (2nd Kgs. 3:26,27).
7. Mesha wrote his version of this battle on a monument known to us today as the Moabite Stone.

2nd Kings Chapter Eight

3. Jehoram’s (Joram’s) reign is described (2nd Kgs. 8:16-24).
 - a. Jehoram & Joram are variant spellings of the same name.
 - b. Jehoram (Joram) of Israel was a son of Ahab & Jezebel.
 - c. Jehoram (Joram) of Judah was a son of Jehoshaphat, and married to Athalia, the daughter of Ahab & Jezebel.
 - d. Jehoram (Joram) was a coregent with his father Jehoshaphat for five years, and sole king for eight years (2nd Kgs. 8:17 cf. 1:17; 3:1).
 - e. Jehoram was a wicked king, following Ahab rather than David (2nd Kgs. 8:18,19).
 - f. During Jehoram’s reign, Edom successfully revolted (2nd Kgs. 18:20-22).
 - g. Jehoram died “with no one’s regret” (2nd Chr. 21:20).

(Chapter Eight continues on Day 172)

Day 171 – June 20

Elisha Becomes Elijah’s Successor 2nd Kgs. 2; 4

2nd Kings Chapter Two

1. Elijah became the second person in history to be promoted to glory apart from physical death (2nd Kgs. 2:1-11; Gen. 5:24; Heb. 11:5).
 - a. Elisha knew that his spiritual father was being promoted (2nd Kgs. 2:3b), and was determined to witness the event (2nd Kgs. 2:2,4,6).

- b. Elisha requested and received a double portion blessing of the spiritual empowerment Elijah utilized in his ministry (2nd Kgs. 2:9,10).
2. Elisha picked up the literal mantle and the spiritual mantle of Elijah (2nd Kgs. 2:12-25).
 - a. The parting of the Jordan (vv.12-14).
 - b. Leadership over the prophetic school (vv.15-18).
 - c. Ministries of provision and destruction (vv.19-25).

2nd Kings Chapter Four

1. Elisha continued to minister after the manner of Elijah, and as a picture of the coming Christ (2nd Kgs. 4:1-7).
2. Elisha was blessed by a God-fearing Shunammite woman, and her grace blessings (2nd Kgs. 4:8-17).
 - a. Elisha asked the woman what she desired, and her reply was one of contentment (2nd Kgs. 4:13).
 - b. Elisha's blessing for the woman was to prophecy the miraculous birth of a son (2nd Kgs. 4:14-17).
3. Elisha continued to minister after the manner of Elijah, and as a picture of the coming Christ (2nd Kgs. 4:18-44).
 - a. By restoring the woman's son to life (vv.18-37).
 - b. By transforming food (vv.38-41).
 - c. By multiplying food (vv.42-44).

Day 172 – June 21

Elisha's Miracles

2nd Kgs. 5-8

2nd Kings Chapter Five

1. Naaman is a gentile military commander, who is blessed by the Lord in temporal-life blessings (2nd Kgs. 5:1).
 - a. Naaman = "pleasantness" (cf. Naomi), but his physical health was not pleasant.
 - b. A Jewish slave-girl laments that Naaman can't go to the Samarian prophet (Elisha) (2nd Kgs. 5:2,3).
 - c. The King of Aram (Ben-Hadad II, 860-841BC) provided for Naaman to travel to Israel, and to offer a gift to the prophet of Samaria (2nd Kgs. 5:4,5).
 - d. The King of Israel (Jehoram (Joram), 852-841BC) didn't have the same faith that the gentile military man had (2nd Kgs. 5:6,7).
2. Elisha provides instructions for Naaman's healing, and teaches an important message of salvation by grace through faith (2nd Kgs. 5:8-14).
 - a. Instructions were provided through a messenger (v.10).
 - b. The method for cleansing was too easy for the gentile way of thinking (vv.11,12).
 - c. Simple faith in the revealed message was all that was required (v.14).
3. Naaman tried to reward Elisha with temporal-life wealth, but Elisha would not take it (2nd Kgs. 5:15,16).
4. Naaman made an extraordinary request as a man who must fulfill his temporal-life obligations in the service of a pagan king (2nd Kgs. 5:17-19).
5. Gehazi becomes greedy for the wealth that Elisha passed up, and fabricates a lie in order to obtain that wealth for himself (2nd Kgs. 5:20-27).

2nd Kings Chapter Six

1. The sons of the prophets were outgrowing their facilities, and Elisha assisted them in their building program (2nd Kgs. 6:1-7).
2. Jehoram was blessed to have a prophet in his kingdom to provide Divinely accurate intelligence in his war with Aram (2nd Kgs. 6:8-14).
3. Ben-hadad II, King of Aram, determined to destroy Jehoram's Divine intelligence agent by surrounding him at Dothan (2nd Kgs. 6:15-23).
 - a. The Lord used this temporal-life circumstance to teach a spiritual-life principle regarding the angelic conflict (vv.15-17).

- b. Elisha took the army captive, and delivered them to Jehoram for yet another spiritual-life lesson (vv.18-23).
- 4. With the marauding bands no longer available to him, Ben-hadad mustered the national army of Aram, and laid siege to Samaria (2nd Kgs. 6:24-33).
 - a. The siege produced famine.
 - b. Famine produced great evil.
 - c. The great evil was blamed on Elisha.
 - d. Jehoram determined to murder Elisha.

2nd Kings Chapter Seven

1. Elisha delivers a prophetic message concerning the next day's battle with Aram (2nd Kgs. 7:1,2).
2. The Lord delivered Israel and provided for their feeding, according to the word which He sent to Elisha (2nd Kgs. 7:3-20).
 - a. Human wisdom cannot comprehend the extent of Divine provision (vv.2,17,19).
 - b. Helpless lepers are the messengers of Divine grace (vv.3,4).
 - c. God took from the pagan Arameans to provide for the apostate Jews in Samaria (vv.7,8,15,16).
 - d. Carnal believers tend to be as cynical as unbelievers in their failure to recognize Divine grace provision (v.12).

2nd Kings Chapter Eight

1. Elisha prophesied a seven year famine, and warned the Shunamite woman to flee where she could (2nd Kgs. 8:1-6).
2. Elisha went to Damascus, and undertook a prophetic ministry there to anoint Hazael as the next King of Aram (2nd Kgs. 8:7-15; cf. 1st Kgs. 19:15,16).

(vv. 16-24 Provided in yesterday's lesson)

4. The reign of Ahaziah is described (2nd Kgs. 8:25-29).
 - a. Ahaziah had a short, one-year reign over Judah (v.26). He is also known as Jehoahaz (2nd Chr. 21:17).
 - b. Ahaziah was another wicked king of both Davidic and Omric descent, who followed after the evil of Ahab & Jezebel (v.27).
 - c. Ahaziah allied himself with his uncle, King Joram of Israel, in a war against Aram at Ramoth-gilead (2nd Kgs. 8:28). The war does not go well, and the two kings retreat to Jezreel for medical treatment (v.29).

Day 173 – June 22

Jehu's Partial Reforms in Israel

2nd Kgs. 9:1-10:31; 2nd Chr. 21:8-22:9

2nd Kings Chapter Nine

1. Elisha dispatched one of his students to anoint Jehu as the next King of Israel (2nd Kgs. 9:1-10).
2. Jehu's fellow military commanders accept his anointing, and proclaim him king (2nd Kgs. 9:11-13).
3. Jehu outraces any possible word of his treason, and assassinates Jehoram (2nd Kgs. 9:14-26), Ahaziah, King of Judah (2nd Kgs. 9:27-28), and Queen Jezebel, fulfilling everything Elijah spoke concerning her (2nd Kgs. 9:30-37; cf. 1st Kgs. 21:21-24).

2nd Kings Chapter Ten

1. Jehu solidifies his reign on the throne of Israel by ordering the execution of the entire house of Ahab (2nd Kgs. 10:1-11).
 - a. Jehu also ordered the execution of the relatives of Ahaziah, king of Judah (2nd Kgs. 10:12-14).
 - b. He also executed everyone with a shred of loyalty to Ahab (2nd Kgs. 10:15-17).
 - c. He also thoroughly destroyed the Baal worshippers of Israel (2nd Kgs. 10:18-27).
2. Jehu's zeal was not for the Lord, for he was working to restore the initial idolatry of Jeroboam, the son of Nebat (2nd Kgs. 10:28-31).

(Chapter Ten continues tomorrow)

2nd Chronicles Chapter Twenty-One

(Outline continues from TTB Day 170)

3. Divine discipline upon Judah included rebellions by Edom and Libnah (2nd Chr. 21:8-10), and an invasion by the Philistines and their Arab allies (2nd Chr. 21:16,17).
4. Divine discipline was accompanied by a personal rebuke by the prophet Elijah (2nd Chr. 21:12-15).
5. The rebuke was ignored, and Elijah's prophecy was fulfilled (2nd Chr. 21:11,17-20).

2nd Chronicles Chapter Twenty-Two

1. Jehoahaz/Ahaziah was the only son of Jehoram to escape capture by the Philistines (2nd Chr. 21:17; 22:1).
2. Ahaziah reigned under his mother's influence, and a body of counselors from the house of Ahab (2nd Chr. 22:1 4).
3. Ahaziah joined with King Jehoram of Israel in a war against Aram at Ramoth-gilead (2nd Chr. 22:5,6; 2nd Kgs. 8:28,29).
4. Ahaziah is removed from power by the Lord as a part of His Divine judgment upon the House of Ahab & Jezebel (2nd Chr. 22:7; 2nd Kgs. 9:6,7).

(Chapter Twenty-Two continues tomorrow)

Day 174 – June 23

The Failure of Religious Reforms

2nd Kgs. 10:32-12:21; 2nd Chr. 22:10-24:22

2nd Kings Chapter Ten

(Outline continues from yesterday)

3. During Jehu's reign over Israel, the entire eastern region was lost to Hazael (2nd Kgs. 10:32,33).
4. The chapter closes with the death of Jehu, and the ascension of his son, Jehoahaz (2nd Kgs. 10:34-36).

2nd Kings Chapter Eleven

1. Athaliah, the queen-mother of Judah, observed Ahaziah's death as her chance to take the throne for herself (2nd Kgs. 11:1-3).
 - a. She initiates the third purge of Davidic heirs in her day (2nd Chr. 21:4; 2nd Kgs. 10:12-14; 11:1,2).
 - b. Ahaziah's sister, Jehosheba (Jehoshabeath), rescued the youngest son, Joash, and hid him within the temple for six years (2nd Kgs. 11:3; 2nd Chr. 22:11,12).
2. In the seventh year of Athaliah's reign, Jehoiada the high priest revealed young Joash, and proclaimed him the true King (2nd Kgs. 11:4-12).
3. Athaliah was executed for her treason (2nd Kgs. 11:13-16).
4. Jehoiada supervised a national revival, and the removal of all Athaliah's Baal influence (2nd Kgs. 11:17,18).
5. King Joash began his reign at the age of 7 (2nd Kgs. 11:19-21).

2nd Kings Chapter Twelve

1. The reign of Joash (Jehoash) is detailed (2nd Kgs. 12:1-21).
2. Joash had a good reign, during the life of Jehoiada (2nd Kgs. 12:2), with only one sin of omission (v.3).
3. Joash designated a freewill offering for the renovation of Solomon's temple (2nd Kgs. 12:4,5).
 - a. The building fund was not appropriately designated, however, and so Jehoiada separated the temple operating budget from the building fund (2nd Kgs. 12:6-8,13-16).
 - b. They set up a grace-box, and the funds were given by the king's scribe and the high priest to the general contractors for the proper payment of all subcontractors (2nd Kgs. 12:9-12).
4. While Chronicles records additional evil activity on Joash's part, after the death of Jehoiada, Kings only records the tribute Joash paid to Hazael (2nd Kgs. 12:17,18).
5. Joash was assassinated by his servants, and replaced by his son, Amaziah (2nd Kgs. 12:19-21).

2nd Chronicles Chapter Twenty-Two

(Outline continues from yesterday)

6. God was faithful to preserve the line of David, and arranged for the infant Joash to be preserved (2nd Chr. 22:11,12; 2nd Kgs. 11:2,3).

2nd Chronicles Chapter Twenty-Three

1. Jehoiada the high priest raised the boy Joash in the nurture and admonition of the Lord, and supervised his coronation as the rightful King of Judah (2nd Chr. 23:1-11).
2. Jehoiada the high priest supervised the execution of Queen Athaliah (2nd Chr. 23:12-15).
3. Jehoiada the high priest supervised the national revival of Judah (2nd Chr. 23:16-21).

2nd Chronicles Chapter Twenty-Four

1. The 40 year reign of good King Joash is described (2nd Chr. 24:1ff.). He was a good king during the days of Jehoiada the priest, but turned to idols after his death (2nd Chr. 24:2,17,18; 2nd Kgs. 12:1-3).
2. Joash restored the Temple which Athaliah and her sons had defiled (2nd Chr. 24:4-7). He funded this restoration through the temple tax requirements of the Law (Ex. 30:12-16), and through the principle of volitional grace giving (2nd Chr. 24:8-14).
3. Jehoiada death & burial is described (2nd Chr. 24:15,16).
 - a. He died at 130 years of age—an age surpassing even Moses, and quite remarkable for this dispensation.
 - b. Joash reigned (approx.) from 836-798BC. Jehoiada lived through at least the 23rd year of Joash's reign (2nd Kgs. 12:6), making 813BC the earliest year for his death.
 - c. Jehoiada's birth must have been around 943BC, during the reign of Solomon (970-930BC).
 - d. He was buried among the kings as he was the regent for Joash in his youth.
4. Following the death of Jehoiada, the officials of Judah influenced Joash to return to idolatry (2nd Chr. 24:17,18).
5. The end of Joash is similar to the end of Asa—warnings from the Lord rejected by the prideful king (2nd Chr. 24:19-27 cf. 2nd Chr. 16:7-14).
 - a. Several prophets were sent (2nd Chr. 24:19), likely including Joel.
 - b. Zechariah the (grand)son of Jehoiada stood with the most public rebuke, so Joash had him killed (2nd Chr. 24:20-22).
 - c. The military defeat and humiliation at the hands of Aram is described in 2nd Kings (12:17,18), but the spiritual reason for this action is revealed here (2nd Chr. 24:23-27).

Day 175 – June 24

A Pattern of Sinful Rebellion

2nd Kgs. 13:1-11,14-25; 2nd Chr. 24:23-27; Joel 1-3

2nd Kings Chapter Thirteen

1. The reign of Jehoahaz, son of Jehu, King of Israel is detailed (2nd Kgs. 13:1-9).
 - a. Jehoahaz was an evil king, following his father in the imitation of Jeroboam, the son of Nebat (v.2).
 - b. He endured Divine discipline, and it humbled him (vv.3,4).
 - c. The Lord blessed Jehoahaz with a deliverer, and a partial restoration of sovereignty (vv.5-7).
2. The reign of Jehoash (Joash), King of Israel, is then described (2nd Kgs. 13:8-13).
3. The death of Elisha (2nd Kgs. 13:14-21).
 - a. His final work-assignment was to minister to the King of Israel (vv.14-19).
 - b. His final miracle occurred after his physical death (vv.20,21).
4. Jehoash obtained the three victories that Elisha had predicted (2nd Kgs. 13:22-25).

2nd Chronicles Chapter Twenty-Four

(vv.23-27 outline included in yesterday's notes)

Joel Chapter One

1. The Book of Joel is a prophetic revelation “the word of the Lord that came” intended for the elders and inhabitants of the land (Joel 1:1).
2. Remarkable events in temporal-life must be observed, and preserved in the memories of passing generations—because the spiritual-life lessons of these temporal-life events are vital for believers to learn (Joel 1:2,3).

3. The Lord utilized four plagues of locusts in rapid succession to illustrate the destructive nature of His Divine discipline (Joel 1:4).
4. Joel calls various groups to mourn for the devastation of the land (Joel 1:5-13).
 - a. Drunkards (vv.5-10).
 - b. Farmers & vinedressers (vv.11,12).
 - c. Priests (v.13).
5. Joel calls all the land to action—the fasting and prayer of a repentant people before the Lord (Joel 1:14-20).
 - a. Fasting and prayer is urgent because the Day of the Lord is near (v.15a).
 - b. Present tribulation is a warning for the coming destruction (v.15b).
 - c. The coming destruction will not be at the hands of natural phenomena, or human agency, but will be the direct work of the Almighty (cf. Isa. 13:6).

Joel Chapter Two

1. The coming and near Day of the Lord is Joel's reason for sounding the alarm (Joel 2:1).
2. The invading army is described in terrible, invincible terms (Joel 2:2-11).
3. The need for humble repentance is immediate and imperative (Joel 2:12-17).
4. The Lord will respond to Israel's repentance, by coming forward in Divine deliverance (Joel 2:18-27).
 - a. This deliverance marks the final time that Israel will ever face reproach among the nations (vv.19,27).
 - b. This deliverance marks the beginning of abundant grace provision for Israel's temporal-life supply (vv.19,22-24,26).
 - c. This unique day is the one-time in human history event (Joel 2:2) which the Lord Jesus Christ declared to be yet future in relationship to 33AD (Matt. 24:21).
5. The Pneumatological promise of Joel 2:28,29 is established clearly as occurring after the events of vv.18-27.
 - a. The pouring out of the Holy Spirit comes about after, or as the Lord sends the grain, new wine, & oil of Millennial blessings (v.19,23,24).
 - b. The pouring out of the Holy Spirit will be a world-wide event for every living human being (v.28a,29).
 - c. Jewish men and women, young and old will be gifted with the prophetic gift (v.28b).
 - d. The Day of Pentecost, which marked the beginning of the Church Age, was not the fulfillment of Joel 2 (Acts 2:14-21).
 - 1) Peter's message abbreviates the quotation from Joel to exclude Joel 2:32b.
 - 2) The Pentecost 33AD bestowal of the Holy Spirit was marked by the gift of tongues, and not prophecy, which will be the ultimate fulfillment of Joel 2.
 - 3) The impartation of the Holy Spirit was limited to believers in Jesus of Nazareth as the Christ, and not upon every living human being.
6. The Eschatological promise of Joel 2:30-32 is established clearly as a warning sign for Israel to apply as the great and awesome Day of the Lord arrives.

Joel Chapter Three

1. Following the Day of the Lord, the gentile nations will be judged by the Lord, and Israel will be recompensed for all their suffering (Joel 3:1-8).
2. Until the Day of the Lord comes, and until the gentile nations are judged, Israel is required to keep themselves on a war-footing (Joel 3:9-17).
3. The peace of the Lord (Isa. 2:4; Mic. 4:3) can only be realized through the victory of the Lord in war (Joel 2:18-21).

Day 176 – June 25

God's Universal Compassion

Jonah 1-4; 2nd Kgs. 13:12-13; 14:1-27; 15:1-5; 2nd Chr. 25:1-26:21

Jonah Chapter One

1. The Lord commissioned Jonah to deliver a prophetic message to the Assyrian people of Nineveh (Jon. 1:1,2).

2. Jonah fled from the presence of the Lord (Jon. 1:3).
 - a. This was a fruitless effort according to the Word of God (Ps. 139:7-12).
 - b. He attempted it anyway, as he was angry at the thought of an Assyrian revival (Jon. 4:2).
3. Tarshish is not identified today with 100% certainty, but the most likely candidate is a Phoenician mining & smelting colony in the western Mediterranean (such as Spain).
4. Jonah refused to go to the great city (v.2), fled on the great sea, where a great wind (v.4a) caused a great storm (vv.4b,12), produced great fear (v.16), motivated his being thrown overboard to be swallowed by a great fish (v.17).
5. Jonah becomes a type of Christ, in the stomach of the fish for three days and three nights (Jon. 1:17; Matt. 12:40).

Jonah Chapter Two

1. Jonah's prayer to the Lord was the prayer of a dying man, from the belly of the whale, and from the brink of the pit (Jon. 2:1-9).
2. The Lord delivered Jonah's body from the fish, and Jonah's soul from the pit (Jon. 2:10).

Jonah Chapter Three

1. Jonah is instructed for the second time to go to Nineveh (Jon. 3:2), and this time he obeys (Jon. 3:3).
2. The journey through Nineveh took three days (Jon. 3:3), but the Assyrians responded to Jonah's message on the first day (Jon. 3:4).
3. The Assyrian repentance included their population, their king, their nobles, and even their animals (Jon. 3:5-9).
4. The Lord rewarded their repentance with a grace delay in their Divine discipline (Jon. 3:10; Nahum).

Jonah Chapter Four

1. Jonah became angry at the Lord's compassion (Jon. 4:1-4).
 - a. He requested his own physical death (v.3).
 - b. He refused to answer the Lord's question (v.4).
2. The Lord faithfully illustrated His grace for Jonah to learn from (Jon. 4:5-11).

2nd Kings Chapter Thirteen

(vv.12,13 included in yesterday's outline)

2nd Kings Chapter Fourteen

1. In the course of chapter thirteen & fourteen, the TTB2022 Ron Rhodes reading has three side-trips.
 - a. In between 2nd Kgs. 13; 14 we will be reading the Books of Joel & Jonah.
 - c. In between 2nd Kgs. 14:27,28 we will be reading the Book of Amos.
2. The reign of Amaziah is described (2nd Kgs. 14:1-20).
 - a. He was basically a good king, along the lines of his father Joash, but not as devout as his father David (v.3).
 - b. First, he executed the conspirators who assassinated his father (v.5).
 - c. He also enjoyed a military victory over Edom (v.7), but a suffered humiliating defeat against Israel (vv.8-14).
3. Jehoash's defeat of Amaziah occurred shortly before Jehoash died, and was succeeded by his son Jeroboam II (2nd Kgs. 14:15,16 = 13:12,13).
4. The final 15 years of Amaziah's life appear to have been shamefully humiliating, and he was assassinated by a conspiracy of his own servants (2nd Kgs. 14:17-20).

(Chapter Fourteen outline continues on Day 178)

2nd Kings Chapter Fifteen

1. The reign of Azariah (Uzziah) is described (2nd Kgs. 15:1-7).
 - a. Azariah & Uzziah are different names for the same king (2nd Kgs. 15:1,32).
 - b. Azariah is commonly a name given to the priestly descendants of Zadok (1st Chr. 6:8-15).
 - c. The Wycliffe Bible Encyclopedia lists a total of 23 different OT characters named Azariah, including Daniel's young friend who is renamed Abed-nego (Dan. 1:6,7).

- d. Although Azariah/Uzziah was a good king, he became prideful, and ended his days as a leper (2nd Kgs. 15:5; 2nd Chr. 26:16-23).

(Chapter Fifteen outline continues on Day 178)

2nd Chronicles Chapter Twenty-Five

1. Chapter 25 describes the 29 year reign of mostly good King Amaziah (2nd Chr. 25:1-28; 2nd Kgs. 14:1-20).
2. Amaziah executed his father's assassins, but out of reverence for the Law of Moses (Deut. 24:16), left the children of those assassins alive (2nd Chr. 25:1-4).
3. Amaziah sparked a tremendous military buildup (2nd Chr. 25:5-10).
 - a. He mustered his own forces, and hired a mercenary force from the northern Kingdom of Israel (vv.5,6).
 - b. An unnamed prophet rebuked Amaziah for his alliance with the northern kingdom (vv.7,8).
 - c. Amaziah responded to the rebuke—even though it cost him financially (vv.9,10).
4. Amaziah's victory in Edom was particularly brutal (2nd Chr. 25:11-13).
5. Amaziah chose to worship the very Edomite idols that he had captured from Edom (2nd Chr. 25:14-16). The Lord dispatched a prophet to rebuke Amaziah, but Amaziah rejected the rebuke.
6. Amaziah's pride after the Edom campaign caused him to challenge the northern Kingdom of Israel (2nd Chr. 25:17-21; 2nd Kgs. 14:8-11).
 - a. Joash of Israel crushes Amaziah in a humiliating defeat. Joash plunders Jerusalem, and leaves Amaziah to the mercies of the elders of Judah (2nd Chr. 25:22-24; 2nd Kgs. 14:12-14).
 - b. The elders of Judah assassinated Amaziah like they had done to his father (2nd Chr. 25:25-28; 2nd Kgs. 14:17-20).
7. Azariah/Uzziah becomes the next King of Judah (2nd Chr. 26:1; 2nd Kgs. 14:21).
 - a. The chronology of the Amaziah & Azariah reigns is a puzzle for students of the OT.
 - b. Anchor Bible Dictionary has Amaziah's 29 year reign from 798-769BC, and Azariah's 52 year reign from 785-733BC.
 - c. These time frames reflect the text of 2nd Kings which relate Amaziah & Azariah to the reign of Joash in the northern Kingdom of Israel, and indicate an overlapping co-regency in the south.

2nd Chronicles Chapter Twenty-Six

1. Chapter 26 describes the 52 year reign of King Uzziah (called Azariah in 2nd Kings) (2nd Chr. 26:1-23; 2nd Kgs. 15:1-7).
 - a. He was made king by popular opinion of the people of Judah (2nd Chr. 26:1).
 - b. He functions in some respect as king before his father dies (2nd Chr. 26:2).
 - c. The summary of his reign describes the entire time frame of 52 years, including his vice-regency under Amaziah, and Jotham's vice-regency under him (2nd Chr. 26:3-5).
2. Like his father Amaziah, Uzziah built a large military force, and achieved great military victories (2nd Chr. 26:6-15).
3. Like his father Amaziah, Uzziah's victories plunged him into pride (2nd Chr. 26:16-20).
 - a. He entered into the Holy Place to burn incense on the altar of incense.
 - b. The High Priest Azariah led a force of priests to oppose the king, and rebuke his pride.
 - c. Like his father Amaziah, Uzziah failed to respond to the Lord's rebuke, and was disciplined with leprosy for the rest of his physical life.

(Chapter Twenty-Six outline continues on Day 178)

Day 177 – June 26

God Cares For the Poor

Amos 1-6

Amos Chapter One

1. Amos' ministry is dated within the reigns of Uzziah (Azariah) (790-739BC), & Jeroboam II (793-753BC).
 - a. Two years before the earthquake would really nail it down, except we don't know precisely when the earthquake occurred (Am. 1:1; Zech. 14:5).

- b. Josephus connects this earthquake with the Uzziah's leprosy (2nd Chr. 26:16-20).
- c. Archaeology has uncovered evidence of a violent earthquake in Israel about 760BC.
- 2. "The Lord roars from Zion" (Am. 1:2) indicates that Amos' message is not a happy, peaceful message. It is a message of Divine wrath and judgment, an echo of Joel's message in the south (cf. Joel 3:16).
- 3. "Thus says the Lord" introduces eight prophecies in chapters 1&2.
- 4. The x & x+1 formula indicates the process by which the recipients of these oracles descended into evil and judgment.
- 5. Damascus is judged for the evil they inflicted upon Gilead (Am. 1:3-5).
- 6. Gaza is judged for their enslavement of people (Jews) and deliverance of them to Edom (Am. 1:6-8).
- 7. Tyre is also judged for assisting in that endeavor (Am. 1:9,10).
- 8. Edom is judged for receiving those captives, and executing them (Am. 1:11,12).
- 9. Ammon is judged for their brutality against Gilead (Am. 1:13-15).

Amos Chapter Two

- 1. Moab is judged for their brutality against Edom (Am. 2:1-3).
- 2. Judah is judged for their rejection of the Word of God (Am. 2:4,5).
- 3. Israel is judged for their abusive & predatory materialism (Am. 2:6-8).
- 4. The judgment upon Israel is then expanded in the following passage and chapters (Am. 2:9-16).
 - a. The Lord reminded Israel that the Amorites were a happy & wealthy people in their day as well.
 - b. The Lord reminded Israel that He was the One Who brought Israel out of the bondage they could not escape, through the wilderness they could not survive, & into the land they could not conquer.

Amos Chapter Three

- 1. The Lord goes beyond the northern kingdom of Israel, to address the entire Nation of Israel (Am. 3:1). The lion's roar continues with three "Hear this" messages (Am. 3:1; 4:1; 5:1) and a Woe (Am. 6:1).
- 2. Because Israel is the one chosen earthly nation upon the Earth, theirs is the strictest accountability (Am. 3:2; 1st Pet. 4:17).
- 3. Amos delivers a series of common-sense, rhetorical-question proverbs (Am. 3:3-6), to illustrate how obvious it should be that judgment is on the way (Am. 3:7,8).
- 4. The Lord calls the Philistines & Egyptians to bear witness (Am. 3:9,10) to the Divine discipline He inflicts upon the nation of Israel (Am. 3:11-15).

Amos Chapter Four

- 1. The Lord rebukes the cows of Bashan who are on the mountain of Samaria (Am. 4:1).
 - a. He is once again addressing the northern kingdom of Israel.
 - b. The Bulls of Bashan are the fallen angels under Satan's kingship (Ps. 22:12), and Israel has spiritually married themselves to that demonic influence through their incessant idolatry (1st Cor. 10:19-21).
- 2. Israel's abusive & predatory materialism once again is pictured as the Lord declares His judgment against them (Am. 4:2,3), and invites them to continue in their idolatry (Am. 4:4,5).
- 3. Israel was repeatedly warned, and yet failed to pay heed to the warnings (Am. 4:6-11).
- 4. Israel's judgment will introduce them to the Lord God of Hosts (Am. 4:12,13).

Amos Chapter Five

- 1. Amos sings a funeral dirge for Israel, prophesying a 90% casualty rate for Israel in their captivity (Am. 5:1-3).
- 2. Israel's only answer, at this point, is to humble themselves, and seek the Lord in the southern kingdom of Judah (Am. 5:4-15).
 - a. Israel is reminded of the Lord's sovereign omnipotence (Am. 5:8,9).
 - b. The political and judicial establishment of Israel was growing fat by victimizing the helpless (Am. 5:10-13).
 - c. The Lord was calling them to account (Am. 5:14,15).
- 3. The chapter concludes with another message from the Lord telling Israel that they had no idea what to expect on the Day of the Lord (Am. 5:16-27).

- a. It will be a day of intense mourning (Am. 5:16,17) (followed only afterwards by rejoicing, Jer. 31:13b).
- b. The Day of the Lord will be a day of darkness and despair for unbelieving Israel (Am. 5:18-20).
- c. External religious ritual will be worthless for them (Am. 5:21-24).
- d. They have been idol worshippers ever since the wilderness wanderings, and are being disciplined according to the conditions of the Mosaic Covenant (Am. 5:25-27).

Amos Chapter Six

1. Amos addresses chapter six both to Judah (Zion) and Israel (Samaria) (Am. 6:1a), but focuses directly upon the rulers of the house of Israel (Am. 6:1b).
2. God invites Israel to examine past cities that enjoyed economic prosperity through idolatry, and observe what happened to them (Am. 6:2,3).
3. The description of Israel's decadence is again highlighted (Am. 6:4-7).
4. The certainty of God's judgment is guaranteed by the vow He takes (Am. 6:8-11).
5. The concluding paragraph includes more rhetorical questions—tinged with sarcasm, and insults (Am. 6:12-14).

Day 178 – June 27

Judgment is Imminent

Amos 7-9; 2nd Kgs. 14:28-29; 15:6-31; 2nd Chr. 26:22-23; Isa. 6:1-13

Amos Chapter Seven

1. Amos sees the first of five visions in this section (Am. 7:1-3).
 - a. Amos saw the Sovereignty of God at work, preparing a locust-swarm (v.1).
 - b. The swarm was prepared to hurt the people, but not the king (v.2).
 - c. Amos averted that locust swarm by praying to the Lord God for mercy (v.3).
2. Amos sees the second of five visions in this section (Am. 7:4-6).
 - a. Amos saw the Sovereignty of God at work, turning a wild-fire into populated farmlands (v.4).
 - b. Amos becomes the intercessor once again, “changing the Lord's mind” (vv.5,6).
3. Amos sees the third of five visions in this section (Am. 7:7-9).
 - a. Amos sees the Lord standing by a wall with a plumb line (v.7).
 - b. The plumb line of the Lord is His absolute standard of Righteousness, and the execution of His Justice accordingly (Isa. 28:17).
 - c. Unlike the two previous visions, where Amos saw the danger, and averted it through fervent, effectual prayer, in this vision, the Lord explains the plumb-line to Amos, and then declares the judgment upon Israel (vv.8,9).
4. A false-priest accuses Amos of being a false prophet, and tries to drive Amos out of town (Am. 7:10-13).
5. Amos denies being a prophet at all, and pronounces Divine judgment upon Israel (Am. 7:14-17).

Amos Chapter Eight

1. Amos sees the fourth of five visions in this section (Am. 8:1-3).
 - a. Amos sees a basket of summer fruit (fully ripe fruit) (vv.1,2a).
 - b. The judgment Amos prophesies is a long-delayed judgment that can be delayed no longer (v.2b).
 - c. Songs are turned into mourning, the opposite of what the Lord will do when the judgment is complete (v.3 cf. Jer. 31:13).
2. Amos proclaimed a message of judgment to the prideful predators of Israel (Am. 8:4-14).
 - a. These predators are so intent upon their profits that religious holidays and observances simply get in their way (v.5).
 - b. Divine judgment comes in the form of national discipline (v.10), and a spiritual famine of truth (v.11).

Amos Chapter Nine

1. Amos sees the fifth and final vision in this section (Am. 9:1-15).
2. Amos saw the Lord standing beside the pagan altar of Bethel (v.1a).
3. The Lord orders the destruction of the idolatrous temple, and the execution of the idolatrous priesthood (vv.1b-4).

4. The Lord's prophetic message highlighted His Sovereignty (vv.5,6), and the certainty of His judgment upon the nations (vv.7-10).
5. Israel will be restored at the Second Advent of Jesus Christ because of the unconditional promises given to Abraham, Isaac, & Jacob, and the unconditional kingdom promises given to David (vv.11-15).

Second Kings Chapter Fourteen

(Outline continues from Day 176)

5. The reign of Azariah is described (2nd Kgs. 14:21,22).
6. The reign of Jeroboam II of Israel is then described (2nd Kgs. 14:23-29).

Second Kings Chapter Fifteen

(Outline continues from Day 176)

2. The 6 month reign of Zechariah the son of Jeroboam is described (2nd Kgs. 15:8-12).
 - a. King Zechariah of Israel is not to be confused with the prophet Zechariah (Zech. 1:1), the high priest Zechariah (2nd Chr. 24:20), or any other of the total of 32 Zechariahs found in the Bible.
 - b. Zechariah the son of Jeroboam the son of Joash the son of Jehu completed the Lord's promised 4 generation dynasty of Jehu (2nd Kgs. 15:12; 10:30).
3. Shallum's one month reign over Israel is described (2nd Kgs. 15:13-16).
4. Menahem's ten year reign over Israel is described (2nd Kgs. 15:17-22).
 - a. Pul, king of Assyria is identified by his historical name of Tiglath-Pileser III (2nd Kgs. 16:7).
 - b. In exchange for the tribute he provided, Menahem enjoyed Assyrian support for his reign.
5. Pekahiah's two year reign over Israel is described (2nd Kgs. 15:23-26).
6. Pekah's twenty year reign over Israel is described (2nd Kgs. 15:27-31).

(Chapter Fifteen continues tomorrow)

Second Chronicles Chapter Twenty-Six

(Outline continues from Day 176)

4. The last years of Uzziah's life were spent in isolation, as his son co-reigned in his place (2nd Chr. 26:21-23).

Isaiah Chapter Six

1. Isaiah observed a vision of the LORD in the year that King Uzziah died (Isa. 6:1).
 - a. Some scholars (e.g. Ron Rhodes) believe that this incident is a "flashback" to Isaiah's initial call to the ministry, and therefore precedes the ministry of Isaiah 1-5.
 - b. Others (including Pastor Bob) believe that this incident occurred after Isaiah was already established in his prophetic ministry, and set him apart to deliver the great Christological prophecies which follow.
2. Isaiah observed Adonai sitting on a throne, with a kingly robe filling the temple.
 - a. The Apostle John explains that this was a vision of the Lord Jesus Christ (Jn. 12:41).
 - b. It is not clear whether the scene is Solomon's temple, Ezekiel's temple, or the heavenly temple. Pastor Bob believes this to be the heavenly temple.
3. Seraphim are an order of angelic beings with six wings, one face, two feet, and hands.
 - a. The tabernacle, Solomon's temple, and Ezekiel's temple are all decorated with Cherubim—not Seraphim.
 - b. This is the only place in Scripture where the angelic Seraphim are found by that name.
 - 1) The fiery serpents which bit Israel in the wilderness were called seraphim (Num. 21:6; Deut. 8:15).
 - 2) The living creatures of Revelation 4 are likely also Seraphim (vv.6-9).
4. Isaiah is overwhelmed by his unworthiness to behold such glory, and to communicate such glory (Isa. 6:5).
5. The grace of God provides for Isaiah to have be made worthy for His service (Isa. 6:6,7).
6. Isaiah is then eager to be a messenger of the Lord (Isa. 6:8), but the children of Israel will be made incapable to perceive spiritual truth (Isa. 6:9-13).

- a. Israel's eyes, ears, & hearts are closed during the ministry of Jesus Christ (Matt. 13:14-17).
- b. Israel's eyes, ears, & hearts continue to be closed during the ministry of the Apostle Paul (Acts 28:25-28).
- c. Even with (the nation of) Israel's heart hardened, individual Jews can still get saved according to their personal faith in the finished work of Jesus Christ (Rom. 11:1,2,5-8).
- d. God promises a definite time-frame for the hardening of Israel's heart, and promises a faithful remnant (Isa. 6:11-13).

Day 179 – June 28

Paganism Entrenched

2nd Kgs. 15:32-16:9; 2nd Chr. 27:1-28:15; Micah 1:1-16; Isa. 7

Second Kings Chapter Fifteen

(Outline continues from yesterday)

7. Jotham's sixteen year reign over Judah is described (2nd Kgs. 15:32-38).

Second Kings Chapter Sixteen

1. The sixteen year reign of Ahaz over Judah is described (2nd Kgs. 16:1-20).
2. Ahaz was the most wicked king of Judah, until Manasseh comes along (2nd Kgs. 16:3,4).
3. Like King Asa, who bribed Ben-hadad, king of Aram to attack King Baasha of Israel (1st Kgs. 15:18-22), Ahaz bribes Tiglath-Pileser, king of Assyria to attack King Rezin of Aram, and King Pekah of Israel (2nd Kgs. 16:5-9).

(Chapter Sixteen continues tomorrow)

Second Chronicles Chapter Twenty-Seven

1. Chapter 27 describes the 16 year reign of Jotham (2nd Chr. 27:1-9; 2nd Kgs. 15:32-38).
2. The chronology of Jotham is another puzzle for OT students, and perhaps the most difficult compared to the Uzziah and Hezekiah chronological puzzles.
3. Jotham was a good king, who followed the Lord even though the people of Judah acted corruptly.

Second Chronicles Chapter Twenty-Eight

1. Chapter 28 describes the 16 year reign of the evil king Ahaz (2nd Chr. 28:1-27; 2nd Kgs. 16:1-20).
2. Ahaz followed the example of Israel in worshiping the Baals, and followed the example of the Canaanites in worshiping Molech (2nd Chr. 28:2-4; Deut. 12:29-31).
3. The national Divine discipline upon Judah came in the form of military defeat and captivity to Aram & Israel (2nd Chr. 28:5-8).
4. Oded the prophet was used by the Lord to secure the release of the Judean people from Israel (2nd Chr. 28:9-15).

(Chapter Twenty-Eight continues tomorrow)

Micah Chapter One

1. The time-frame for Micah is established (Mic. 1:1). The references to Jotham, Ahaz, & Hezekiah make Micah a contemporary of Isaiah in the south, and Amos & Hosea in the north.
2. Micah speaks three primary messages, all beginning with "Hear" (Mic. 1:2; 3:1; 6:1). Qal.imper. שָׁמַע shāma' ^{#8085}: to hear, listen to, obey.
3. Micah's first primary message is directed to all the world (Mic. 1:2-5).
 - a. Swift judgment is coming upon the world (Mic. 1:3,4).
 - b. Adonai Jehovah is the primary witness against the world (Mic. 1:2).
 - c. The immediate cause for this worldwide judgment is the failure of God's stewards in this world (Mic. 1:5).
4. Israel's judgment (Mic. 1:6,7) is a cause for sorrow (Mic. 1:8), as (the agent of) her destruction (Assyria) has come to Judah—even the very gates of Jerusalem (Mic. 1:9).
5. Micah employs a number of puns to communicate the Assyrian invasion to his audience (Mic. 1:10-16).
 - a. "Tell" (תִּגְדֹּר) and "Gath" (גַּת) sound similar in Hebrew.
 - b. Beth-le-aphrah means house of dust.

- c. Shaphir means fair.
- d. “Zaanan” sounds similar to “go out” in Hebrew.
- e. Beth-ezel means house of protection.
- f. Maroth means bitter.
- g. Lachish (לָכִישׁ) sounds like “team” (לְרֵכֶשׁ).
- h. Achzib means deception.
- i. “The one who takes possession” & Mareshah sound similar in Hebrew.

Isaiah Chapter Seven

1. Ahaz, King of Judah, is attacked by an Aramean/Israeli alliance (Isa. 7:1,2; 2nd Kgs. 16:5,6).
2. The Lord dispatches Isaiah, and his son, Shear-jashub (a remnant shall return) to encourage the evil King Ahaz (Isa. 7:3-9).
3. The LORD tells Ahaz to ask for a sign as proof of His prophetic message (Isa. 7:10-13).
 - a. Believers are prohibited from putting the Lord their God to the test—as Israel tested Him at Massah (Deut. 6:16; Matt. 4:7; cf. Ex. 17:7).
 - b. Believers do test the Lord at times (Jdg. 6:17-22,36-40), and in at least one instance are commanded to do so (Mal. 3:10).
4. When Ahaz refuses, the Lord provides His own sign—the virgin will conceive and bear a son (Isa. 7:14-16).
 - a. The sign is given to the house of David, and not just to Ahaz (v.13). It’s therefore a sign that cannot be expected to have an immediate fulfillment.
 - b. The virgin’s child is the prophesied “God with us” Immanuel, fulfilled by the God-man, Lord Jesus Christ (Isa. 7:14; Matt. 1:23).
 - 1) The עַלְמָה ‘almāh ^{#5959}: virgin is contrasted with the בְּתוּלָה b^ethuwlah ^{#1330}: young woman, and greatly speculated on by scholars.
 - 2) The παρθένος parthenos ^{#3933}: virgin is beyond dispute or speculation.
 - c. From childhood, Immanuel possesses the capacity no human being has possessed since Adam—spiritual life decisions from physical birth (Isa. 7:15).
 - d. Ahaz is provided an immediate sign regarding the 65 year prophecy of Israel’s fall (v.8): the short-term prophecy concerning the forsaking of the Aramean-Israel alliance before Shear-Jashub is old enough to make spiritual-life decisions (Isa. 7:3,16).
5. The immediate deliverance from Aram & Israel is assured, but so is the subsequent affliction of Judah at the hands of Assyria (Isa. 7:17-25; 2nd Kgs. 16:7-20).

Day 180 – June 29

Judgment is Coming

Isa. 8-11

Isaiah Chapter Eight

1. Mr. & Mrs. Isaiah are blessed with another son—Maher-shalal-hash-baz (Isa. 8:1-4).
 - a. Shear-jashub was the sign for Ahaz (Isa. 7:16).
 - b. Maher-shalal-hash-baz was the sign for Uriah & Zechariah (Isa. 8:2,4).
2. The Lord prophesies the rise of Assyria, which will destroy Israel, and come up to the neck of Judah (Isa. 8:5-8).
3. The Lord composes a song of deliverance, for the work that Immanuel will accomplish when He shatters the peoples of the earth (Isa. 8:9,10).
4. Isaiah is admonished to beware the superstitions of the people, as the anticipation of Messiah grows (Isa. 8:11-22).
 - a. Waiting for the Messiah means walking in the fear of the Lord (v.13).
 - b. The Messiah will be both a sanctuary, and a stumbling block (vv.14,15; Rom. 9:32,33; 1st Pet. 2:6-8).
 - c. God’s true disciples, waiting for the Messiah, will understand the message of Isaiah (vv.16-18).
 - d. Turning to Satanic methods for signs of the Messiah leads only to darkness (vv.19-22; Acts 8:9; 13:6,8; 19:13,19).

Isaiah Chapter Nine

1. The gloom of not seeing the Messiah will be pierced by the great light of the Messiah—from the land of Galilee (Isa. 9:1-7; Matt. 4:12-16).
 - a. The Messiah is anticipated as the victorious provider of peace (vv.3-5).
 - b. The Messiah will be both a born child, and a given son (v.6a).
 - c. He will bear the government eternally (vv.6b,7a).
 - d. The titles are 2nd Advent titles (v.6c).
 - 1) Wonderful Counselor. This indicates that a primary activity of the reigning Messiah will be to teach (cf. 2:3,4).
 - 2) Mighty God. This indicates that the Messiah is not simply a good man, & moral teacher, but God Himself.
 - 3) Eternal Father. The Messiah will have brethren (Israel), a bride (the Church), subjects (Millennial citizens), and children (Fullness of Times, Eph. 1:10; Rev. 21:7).
 - 4) Prince of Peace. The Messiah will be the One who brings all of mankind to God the Father in peace (Eph. 2:13-18).
 - e. The Messiah brings these things about in His zeal (v.7b).
2. Returning to the subject of immediate Divine judgment, the Lord describes the continuing action against Israel (Isa. 9:8-21).

Isaiah Chapter Ten

1. Israel is guilty as charged, in every area of Divine displeasure (Isa. 10:1-4).
2. Assyria is selected as the rod of God's wrath (Isa. 10:5-11), but Assyria will also become the object of God's wrath (Isa. 10:12-19).
3. A remnant is promised a restoration to the land once the complete, decreed destruction occurs (Isa. 10:20-23; Dan. 9:27).
4. The chapter concludes with encouragement to Judah—not to fear the Assyrian who sweeps away the northern kingdom of Israel (Isa. 10:24-34).

Isaiah Chapter Eleven

1. Chapter eleven begins with a description of the coming Messiah (Isa. 11:1-5).
2. The animal realm will be restored to the antediluvian conditions (Isa. 11:6-9).
3. The Lord will be a standard for all the nations of the world to assemble themselves for rest and glory (Isa. 11:10).
4. The regathering of Israel is described as one of unity and victory (Isa. 11:11-16).

Day 181 – June 30

God's Relentless Love

Hos. 1-2; Isa. 12:1-6; 17:1-14; 2nd Chr. 28:16-27; 2nd Kgs. 16:10-20; 17:1-4; 18:1-8

Hosea Chapter One

1. The Book of Hosea is a prophetic revelation “the word of the Lord which came” (Hos. 1:1) intended for the northern kingdom of Israel (Hos. 4:1).
 - a. The time frame is established by referencing four kings of Judah, and one king of Israel (Hos. 1:1).
 - b. Uzziah (790-739BC) to Hezekiah (715BC-686BC) establishes a ministry of approximately 40-50 years.
 - c. Hosea witnessed the captivity of Israel, called in the days of Jeroboam II, and prophesying throughout the final six unnamed kings.
2. Hosea was called to prophetic ministry as a single man, and his first work-assignment was to marry a harlot (Hos. 1:2).
 - a. He was to marry an אִשָּׁת זְנוּנִיִּים 'ēsheth z^onuwniyim and father יַלְדֵי זְנוּנִיִּים yaldēy z^onuwniyim (Hos. 1:2a).
 - b. This was to illustrate Israel's harlotry in their forsaking of the Lord (Hos. 1:2b).
3. Hosea obeyed the Lord and married Gomer “finished/complete”, the daughter of Diblaim “fig cakes” (Hos. 1:3a).
4. Hosea and Gomer will give birth to three children, named by the Lord to teach a spiritual lesson to Israel (Hos. 1:3b-2:1).
 - a. A son named Jezreel (v.4a), with spiritual lessons (vv.4b,5).

- b. A daughter named Lo-ruhamah (v.6a), with spiritual lessons (vv.6b,7).
- c. A son named Lo-ammi (vv.8,9a), with spiritual lessons (vv.9b-2:1).

Hosea Chapter Two

1. The prophetic message of Hosea was that the Lord would reunite Judah & Israel into one people—His people (Hos. 1:10-2:1).
2. The Lord states His case against adulterous Israel (Hos. 2:2-13).
3. The Lord promises to take his faithless wife back, and to do so according to His absolute standards of holiness (Hos. 2:14-20).
4. When the Lord restores the faithless wife, the nation will be securely restored in their land (Hos. 2:21-23).

Isaiah Chapter Twelve

1. Just as Israel composed a song of thanksgiving after the Exodus (Ex. 15), a song of thanksgiving is composed for the restoration of Israel at the beginning of the Millennium (Isa. 12:1-6).
2. It is a gospel song of salvation (v.2), intended for all the earth (vv.4,5), communicated by the inhabitants of Zion (v.6).

Isaiah Chapter Seventeen

1. Isaiah's **נִשְׁבַּע** massā' oracle centers on Damascus (Isa. 17:1-14). Three other **נִשְׁבַּע** massā' oracles (Isa. 13:1; 14:28; 15:1) will be detailed on Day 186. Six more **נִשְׁבַּע** massā' oracles (Isa. 19:1; 21:1,11,13; 22:1; 23:1) will be detailed on Day 202. Isaiah's final **נִשְׁבַּע** massā' oracle (Isa. 30:6) will be detailed on Day 204.
2. The Lord declares the end of the Aramean kingdom, and the end of their influence over the northern kingdom of Israel (Isa. 17:1-3).
3. The judgment of Israel produces a regard for the Lord for the first time in ages (Isa. 17:4-11).
4. Although all the nations are gathered against Israel, the Lord delivers Israel in the end (Isa. 17:12-14).

Second Chronicles Chapter Twenty-Eight

(Outline continues from Day 179)

5. King Ahaz turned to Assyria for help against Aram, Edom, & Philistia (2nd Chr. 28:16-19).
 - a. In 2nd Chronicles' spiritual evaluation, Tiglath-Pileser's actions were no true help to Ahaz (2nd Chr. 28:20,21).
 - b. In 2nd Kings' historical explanation, Tiglath-Pileser's actions brought Ahaz to Damascus where he learned the idolatry of the Arameans (2nd Chr. 28:22-27; 2nd Kgs. 16:10-18).

Second Kings Chapter Sixteen

4. Ahaz becomes so impressed with Tiglath-Pileser's pagan altar that he orders a replica to be built in Jerusalem, and defiles the temple of Solomon (2nd Kgs. 16:10-20).

Second Kings Chapter Seventeen

1. The nine year reign of Hoshea, the last king of Israel is described (2nd Kgs. 17:1-6).

(Chapter Seventeen continues on TTB Day 184)

Second Kings Chapter Eighteen

1. The twenty-nine year reign of Hezekiah, king of Judah is introduced (2nd Kgs. 18:1-6).

(Chapter Eighteen continues on TTB Day 184)

Day 182 – July 1

God's Amazing Love

Hos. 3:1-8:14

Hosea Chapter Three

1. Hosea obeys the Lord to remarry faithless Gomer (Hos. 3:1).
2. Hosea finds her for sale in a slave market, and pays cash for her redemption (Hos. 3:2).
3. Hosea puts an end to Gomer's prostitution career (Hos. 3:3).

4. Hosea prophesies that all of this is a picture of the last days, and the restoration of Israel to the Lord (Hos. 3:4,5).

Hosea Chapter Four

1. Chapter four begins the Lord's discourse—His message of judgment against the northern kingdom.
2. Israel failed to maintain 'emeth, checed, and da'ath of God within their land (Hos. 4:1).
 - a. אֱמֶת 'emeth #571: faithfulness, truth.
 - b. חֶסֶד checed #2617: lovingkindness.
 - c. אֵלֹהִים דָּעַת da'ath 'elohiyim #1847: knowledge & #430: God.
 - d. English translations of these terms:
 - 1) "faithfulness or kindness or knowledge of God" (NASB).
 - 2) "faithfulness, love, acknowledgment of God" (NIV).
 - 3) "truth or mercy or knowledge of God" (KJV, NKJV).
 - e. Lovingkindness and truth is the epitome of the paths of the Lord (Ps. 25:10), and this walk was illustrated by and realized through the Lord Jesus Christ (Jn. 1:17).
3. Israel was involved with every evil work of the flesh (Hos. 4:2,3), for which they could only blame themselves in their rejection of Bible Doctrine (Hos. 4:4-6), and in which they only made matters worse the longer they remained in darkness (Hos. 4:7-11).
4. Israel's idolatry is described (Hos. 4:12-19).

Hosea Chapter Five

1. Israel's wicked kings and false priests led Israel into the depths of their evil (Hos. 5:1-7).
2. Israel's sickness and Judah's wound determined that the Lord had to act immediately (Hos. 5:8-15).

Hosea Chapter Six

1. The Lord's discipline through exile was not intended to be the final activity—it was designed to produce repentance (Hos. 6:1-3).
2. The Lord debates what He must do in view of the faithlessness of Israel & Judah (Hos. 6:4-11).
 - a. They had missed the entire purpose for the external ritual (v.6; Matt. 9:13; 12:7).
 - b. Their lack of knowledge produced blasphemous activities.

Hosea Chapter Seven

1. God was eagerly waiting to heal Israel, but they repeatedly refused to repent (Hos. 7:1-7).
2. Israel truly became a nation of this world (Hos. 7:8-16).

Hosea Chapter Eight

1. The approaching enemy causes Israel to cry out to the Lord without true repentance—only more lies (Hos. 8:1,2; Tit. 1:16).
2. Sowing the wind reaps the whirlwind (Hos. 8:3-7; Gal. 6:7).
3. Israel is sentenced to bondage (metaph. use of Egypt), and Judah is headed that direction (Hos. 8:8-14). The literal Egypt is not going to be the location of their exile, but is used to communicate what Israel can expect to experience (Hos. 9:3,6; 11:5).

Day 183 – July 2

Punishment Followed by Restoration Hos. 9-14

Hosea Chapter Nine

1. The message of Divine judgment continues, with a promise of dispersion (Hos. 9:1-9).
2. The Lord looks back with fond memories, and yet sad memories of Israel's idolatry (Hos. 9:10-17).

Hosea Chapter Ten

1. Israel's descent into idolatry mirrored their rise in prosperity (Hos. 10:1,2).

2. The fall of Israel is a preview of Tribulational judgment, but merely a shadow of the wrath of God yet to be revealed (Hos. 10:3-10; Lk. 23:30; Rev. 6:16).
3. Hosea delivers a parable that indicates Israel's restoration to the land will be in accordance with the Lord's purpose for chastisement (Hos. 10:11,12).

Hosea Chapter Eleven

1. Again, the Lord looks back with fondness of memories for Israel as a youth (Hos. 11:1-4). He is also looking forward with fondness to the incarnation of Jesus Christ (Matt. 2:15).
2. The Lord must send them into captivity as Israel's negative volition was locked into their own evil (Hos. 11:5-7).
3. The judgment of the Lord is tempered with His mercy, and in accordance with His unconditional covenants (Hos. 11:8-11).

Hosea Chapter Twelve

1. As the Lord recounts the evil actions of the nation of Israel, He thinks back to the person of Israel (Hos. 11:12-12:14).
2. Jacob's wrestling with Esau as infants in the womb, and his wrestling with the Lord as an adult foreshadowed the confrontational nature of the nation of Israel.
3. The Lord has always been faithful to bring Israel back to the promised land, reminding them of the Aramean sojourn and the Egyptian bondage.

Hosea Chapter Thirteen

1. The message of Divine judgment continues, with the sad regrets that the First through Third Commandments have been so terribly violated (Hos. 13:1-4; Ex. 20:4-6).
2. The sad regrets are expressed in that God's gracious provision was forgotten (Hos. 13:5,6).
3. The Lord's judgment will be a savage judgment with quite the sting of death applied (Hos. 13:7-16).

Hosea Chapter Fourteen

1. The Lord concludes His message with an appeal for Israel to repent (Hos. 14:1-3).
2. The Lord promises a restored love relationship with his restored wife (Hos. 14:4-7).
3. The Lord woos Israel to forsake their lovers and return to their faithful husband (Hos. 14:8).
4. The Lord woos Israel to walk according to His ways, and therefore not stumble (Hos. 14:9).

Day 184 – July 3

Sin and Captivity

Isa. 1:1-20; 28; 2nd Kgs. 17:5-41; 18:9-12

Isaiah Chapter One

1. The Book of Isaiah is properly called a "vision" (Isa. 1:1; 2nd Chr. 32:32).
 - a. חֲזוֹן chāzown ^{#2377}: vision, oracle, prophecy (1st Sam. 3:1; Dan. 8:1,2).
 - b. The time-frame from Uzziah (790-739BC) to Hezekiah (715-686BC) matches the time-frame for Hosea (Isa. 1:1; Hos. 1:1).
 - c. While Hosea addressed the northern kingdom, Isaiah ministered in the south.
2. The Lord calls all heaven and earth to bear witness—Israel is a faithless son (Isa. 1:1-9).
 - a. The animal realm understands the Sovereignty of God, but Israel does not.
 - b. Although addressing the kingdom of Judah, the Lord addresses all Israel.
3. The Lord is "sick and tired" of Judah's external religious show (Isa. 1:10-15).
4. Judah's only option at this point is to repent and confess (Isa. 1:16,17).
5. The call to repentance is a direct invitation to Judah, and yet a much larger invitation to all believers (Isa. 1:18-20; Psa. 51:7; 1st Jn. 1:9).

(Chapter One continues tomorrow)

Isaiah Chapter Twenty-Eight

1. Chapters twenty-eight through thirty-five form a section of warning. Six woes are pronounced in this section (Isa. 28:1; 29:1,15; 30:1; 31:1; 33:1). Isa. 29-35 are covered from Day 203-205.
2. The first woe is issued to Ephraim—the northern kingdom of Israel (Isa. 28:1).
3. Israel was totally given over to drunkenness, led by the example of their prophets and priests (Isa. 28:7,8).
4. The pattern for accurate Bible teaching is established here (Isa. 28:9,10,13).
 - a. Accurate Bible teaching begins with the milk teachings for infants, and proceeds from there (v.9).
 - b. Accurate Bible teaching is progressive, comprehensive, and cumulative (v.10).
5. Isaiah's prophecy concerning stammering lips and a foreign tongue is very important (Isa. 28:11,12,13b).
 - a. Isaiah prophecies that God will use Gentiles to preach a (gospel) message of rest (Isa. 28:11,12).
 - b. Israel's rejection of the gospel message, as taught in Gentile languages, will result in their national dispersion (Isa. 28:13b).
 - c. This passage is quoted by the Apostle Paul to teach that tongues were designed as a sign to unbelievers—especially unbelieving Jews who refused to return to the Lord (1st Cor. 14:21,22a).
 - d. The fulfillment of this prophecy was the destruction of Jerusalem by the Romans in 70AD. Therefore, the purpose for tongues, as taught in the Book of Acts is no longer pertinent today.
6. Isaiah also repeats an earlier prophecy (Isa. 8:14,15), making reference to the Christ: the Cornerstone (Isa. 28:16; Rom. 9:33; 1st Pet. 2:6 cf. Ps. 118:22).

Second Kings Chapter Seventeen

(Outline continues from Day 181)

2. Explanation is made for why the exile of Israel was necessary (2nd Kgs. 17:7-18).
3. The influence of Israel had also brought defilement upon the kingdom of Judah (2nd Kgs. 17:19-23).
4. The Assyrians brought a collection of gentile peoples to settle the land of Israel in place of the Jews (2nd Kgs. 17:24-41).

Second Kings Chapter Eighteen

(Outline continues from Day 181)

2. Hezekiah bravely defied Assyria, while observing Israel's captivity to Assyria (2nd Kgs. 18:7-12).

(Chapter Eighteen continues on Day 206)

Day 185 – July 4

Judgment Precedes Blessing

Isa. 1:21-31; 2-5

Isaiah Chapter One

(Outline continues from yesterday)

6. Jerusalem the harlot is rebuked for her evil, but also promised a restoration by grace (Isa. 1:21-31).

Isaiah Chapter Two

1. Chapters two begins with a picture of the coming eschatological theocratic kingdom of the Lord.
2. Israel will be the center of the world stage during the eschatological theocratic kingdom of the Lord (Isa. 2:2-4).
 - a. Israel is an earthly nation in the midst of, and raised above all other earthly nations (v.2).
 - b. The gentile nations will look to Israel to teach them the Word of God (v.3).
 - c. The Lord will administer executive, legislative, and judicial authority over all the nations (v.4a).
 - d. The Lord will also oversee a world-wide disarmament program (v.4b).
3. In anticipation of the glory to be revealed, Judah is admonished to walk in the light (Isa. 2:4-11).
4. The glory to be revealed will be a day of reckoning for those who have gloried in their own pride (Isa. 2:12-22).

Isaiah Chapter Three

1. The Lord God of Hosts inflicts national Divine discipline upon Judah for their faithlessness (Isa. 3:1-12).
2. The Lord's particular attention is focused upon the elders and princes who should have exercised Godly leadership and steered Judah away from idolatry (Isa. 3:13-15).
3. The Lord's particular attention is also focused upon the daughters of Zion, who became as big a stumbling block as the daughters of Moab & Midian ever were (Isa. 3:16-4:1; Num. 25:1,6).

Isaiah Chapter Four

1. The promised restoration of Judah will be accomplished by the Branch—the Lord Jesus Christ (Isa. 4:2; 11:1; 53:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12).
2. The Millennial Reign of Jesus Christ will begin with only born-again believers populating the earth (Isa. 4:3).
 - a. The spirit of judgment and the spirit of burning refers to the judicial execution of all unbelievers who survive the Tribulation, but who have no part in the Millennium (Isa. 4:4).
 - b. The Gentile judgment is the sheep & goat judgment of Matthew 25 (vv.31-46).
 - c. The Jewish judgment is the wilderness judgment of Ezekiel 20 (vv.33-38).

Isaiah Chapter Five

1. Isaiah composes a song for his well-beloved (Isa. 5:1-7).
 - a. Isaiah had the spiritual maturity to enjoy an intimate love relationship with the Lord (v.1a).
 - b. Isaiah had the grace orientation to understand all of Israel's blessings were the work of the Lord (vv.1b,2).
 - c. The vineyard was in terrible condition, but it wasn't the Lord who fell short (vv.3-7).
2. The Lord pronounces His judgment upon Judah in a series of six Woes (Isa. 5:8-23).
 - a. Their real estate conglomerates, and cooperative farming industries violated the principles of their land inheritance (vv.8-10).
 - b. Their wealth and prosperity promoted a neglect for spiritual life (vv.11,12). Like Israel to the north, this spiritual life negligence will result in their captivity (vv.13-17; cf. Hos. 4:6).
 - c. Their pursuit of evil only intensified, as they failed to see the Lord working in their midst (vv.18,19).
 - d. They are pleased to substitute their own goodness for the Lord's (v.20).
 - e. They are pleased to substitute their own wisdom for the Lord's (v.21).
 - f. They are pleased to promote their own wealth at the expense of others—following Israel's abusive & predatory materialism (vv.22,23).
3. As a consequence for Judah's unrepentant evil, they are promised the fire of God's judgment (Isa. 5:24-30).
 - a. The whole world will be arrayed against the Jews (v.26).
 - b. Fighting them will be hopeless (vv.27-30).

Day 186 – July 5

God the Divine Judge

Isa. 13-16; 2nd Kgs. 16:19,20; 2nd Chr. 28:26,27

Isaiah Chapter Thirteen

1. Chapter Thirteen begins a series of messages against Babylon (Isa. 13:1-22; 14:1-23; 21:1-10; 39:5-8; 43:14,15; 48:12-22).
 - a. Original Babylon was Nimrod's rejection of God's plan for the nations (Gen. 10:8-10).
 - b. A subsequent Babylon, 18th century BC was Hammurabi's empire of written law.
 - c. At the time of Isaiah, Assyria was the dominant world power, in which Babylon was a troublesome province.
 - 1) Within 100 years of Isaiah's prophecies, Nabopolassar will successfully revolt and overthrow the Assyrian empire and the neo-Babylonian (Chaldean) empire will arise.
 - 2) Nebuchadnezzar, the son of Nabopolassar, will be the tool of the Lord's judgment against Judah in 586BC.
 - d. Post-captivity Babylon was a Jewish intellectual center until the middle ages (cf. 1st Pet. 5:13), eclipsed by Islamic Baghdad and disappearing from world history.

- e. Eschatological “Babylon” is also identified as eschatological “Rome,” introduced by the Hebrew prophets (Isa., Jer., Ezek., Dan.) with the ultimate revelation by the Apostle John (Rev. 14-18).
 - f. While it is cumbersome to write and speak about Nimrod’s Babylon, Hammurabi’s Babylon, Nebuchadnezzar’s Babylon, Talmudic Babylon, and Eschatological Babylon—the cumbersome distinctions are quite useful for providing clarity in prophetic studies.
 - 1) Some prophecy scholars and authors reference a revived Babylon.
 - 2) Some prophecy scholars and authors reference a revived Roman Empire.
2. The message of Isaiah 13 is called an “oracle.” מַסָּאָה *massā’* #4853: load, burden, utterance, oracle (Isa. 13:1; 14:28; 15:1; 17:1; 19:1; 21:1,11,13; 22:1; 23:1; 30:6).
 3. The Lord musters a mighty army from a far country “to destroy the whole land” (Isa. 13:1-5).
 4. It is not immediately clear which army is in view, until the following context establishes the time-reference as the Day of the Lord (Isa. 13:6-16).
 5. The destruction of Babylon, in conjunction with the end-times Day of the Lord, is seen as final and eternal (Isa. 13:17-22).

Isaiah Chapter Fourteen

1. The Lord promises a restoration to Israel, and the eschatological theocratic kingdom blessings of Israel are then described (Isa. 14:1,2).
2. Israel’s establishment in kingdom glory will prompt a taunt against the world forces of darkness (Isa. 14:3-23).
 - a. The oppressor and his fury will cease when he is imprisoned in the abyss for a thousand years (Isa. 14:4; Rev. 20:1-3).
 - b. The power behind wicked rulers is broken (Isa. 14:5,6) as the rod of iron is given to Christ (Ps. 2:9; Rev. 12:5; 19:15).
 - 1) Babylon represents much more than a single earthly empire.
 - 2) It is mentioned more times in the Bible than any other city, other than Jerusalem.
 - 3) When the Lord began to establish His plan for nations, Babel stood in opposition to His plans (Gen. 11:1-9).
 - 4) In the end-times it will be “Babylon” once again which stands opposed to the LORD (Rev. 14:8; 16:19; 17:5; 18:2,10,21).
 - c. The earth rejoices in the rest it enjoys (Isa. 14:7,8; Rom. 8:19-22).
 - d. The denizens of hell celebrate Satan’s fall (Isa. 14:9-11), and will have all eternity to ponder the failure of his rebellion against God (Isa. 14:15-17).
 - e. The Lord reflects back to the fall of Satan, and his five declarations of “I will” (Isa. 14:12-14; Lk. 10:18; Rev. 12:3,4).
 - 1) “Lucifer” is the Latin name for Hēylēl Ben-Shāchar—the name of Satan prior to his fall (Isa. 14:12 Vulg., KJV, NKJV).
 - 2) His heart was lifted up in pride to exalt himself (Isa. 14:13,14; Ezek. 28:15-17).
 - f. This passage concludes with a vivid description of eternal hell (Isa. 14:18-23).
3. The Lord returns His attention back to Isaiah’s generation, and pronounces judgment upon Assyria (Isa. 14:24-27).
4. Isaiah pronounces ten other מַסָּאָה *massā’* oracles, beginning with Philistia (Isa. 14:28-32).

Isaiah Chapter Fifteen

1. Isaiah’s next מַסָּאָה *massā’* oracle centers on Moab (Isa. 15:1-16:14).
2. Moab’s judgment is sudden (Isa. 15:1), and causes the Lord’s heart to cry out (Isa. 15:5; 16:11).

Isaiah Chapter Sixteen

1. Moab’s only answer will be to submit to Jerusalem, and offer the proper tribute of worship to the Davidic Messiah/King (Isa. 16:1-5). This will result in a restoration of the fortunes of Moab (Jer. 48:47).
2. The Lord returns His attention to the present time with a three year prophecy concerning Moab’s degradation (Isa. 16:13,14).

(2nd Kgs. & 2nd Chr. Outlines provided on TTB Day 181)

Day 187 – July 6

Hezekiah's Revival

2nd Chr. 29-31

2nd Chronicles Chapter Twenty-Nine

1. Chapter 29 begins a 4 chapter passage on the 29 year reign of good King Hezekiah (2nd Chr. 29-32; 2nd Kgs. 18-20; Isa. 36-39).
2. Hezekiah was the greatest of the Kings of Judah (2nd Kgs. 18:5).
3. Hezekiah's first order of business was to reopen the Lord's temple for business (2nd Chr. 29:3-36).
 - a. He refers to the Levites as his "sons" (v.11).
 - b. He supervises the Levitical cleansing of the temple (vv.12-19).
 - c. He supervises the restoration of temple worship (vv.20-36).

2nd Chronicles Chapter Thirty

1. Chapter 30 describes the first great Passover instituted by King Hezekiah (2nd Chr. 30:1-27). This event was not recorded by the author of 2nd Kings.
2. The Passover invitation goes out to Judah & Benjamin, plus Ephraim & Manasseh (2nd Chr. 30:1), and ultimately to all the inhabitants of the Kingdoms of Israel & Judah (2nd Chr. 30:6-12).
3. The Passover was held in the second month, according to the alternate date permitted under Mosaic Law (2nd Chr. 30:2,3; Num. 9:10-12).
4. Hezekiah's Passover required a bit of flexibility—which Hezekiah prayed to the Lord about, and received gracious permission for (2nd Chr. 30:13-22).
5. The entire Passover was such a blessing, everyone decided to do another 7 days (2nd Chr. 30:23-27). Again, this is not commanded under Mosaic Law, but was blessed by the Lord under Hezekiah's leadership.

2nd Chronicles Chapter Thirty-One

1. Chapter 31 describes Hezekiah's leadership in conducting a national spiritual revival (2nd Chr. 31:1-21; 2nd Kgs. 18:4).
2. The people responded to Hezekiah's leadership, and provided their required first fruits, tithes, and heaps of freewill offerings (2nd Chr. 31:3-8).
3. Faithful giving to the Lord results in faithful provision from the Lord (2nd Chr. 31:9,10).
4. The key to all of Hezekiah's service was his heart: good, right & true before the Lord (2nd Chr. 31:20,21).

Day 188 – July 7

Some Proverbs of Solomon

Prov. 25-29

Proverbs Twenty-Five

1. Proverbs 25-29 are an additional collection of approximately 100 of Solomon's proverbs, collected and preserved during the reign of Hezekiah, from 729 to 686BC (Prov. 25:1).
2. The chapter begins with a collection of wisdom as it applies to kings (Prov. 25:2-7).
3. Wisdom teaches the believer to work out their own differences with their neighbors (Prov. 25:8-10; cf. 1st Cor. 6:1-8).
4. Wisdom teaches the believer to communicate effectively for blessing (Prov. 25:11-13), and not boast falsely (Prov. 25:14).
5. Wisdom teaches the believer to love their enemy (Prov. 25:21,22; Rom. 12:20).
6. Lack of spiritual self-discipline leaves a believer as vulnerable as an unwallied city (Prov. 25:28).

Proverbs Twenty-Six

1. Proverbs takes a certain amount of discernment in the application of wisdom (Prov. 26:4,5; Ecc. 3:7b).
2. Proverbs 26 is the primary passage for addressing the fool (vv.1-12).
3. Additional comment is made concerning the sluggard (Prov. 26:13-16), busybodies (v.17), & practical jokers (vv.18,19).
4. The final section highlights the deceptive whisperer (Prov. 26:20-28).

Proverbs Twenty-Seven

1. Wisdom teaches the believer to live one day at a time (Prov. 27:1; Jas. 4:13-16).

2. Wisdom warns the believer against self-promotion (Prov. 27:2; 2nd Cor. 10:12,18).
3. Wisdom distinguishes between a true friend and a deceitful enemy (Prov. 27:6).
4. Wisdom teaches believers how to meet the needs of our fellow believers (Prov. 27:10).
5. Iron sharpens iron. Believers walking in the light are an assistance to other believers walking in the light (Prov. 27:17).
6. Wisdom teaches the believer to live prudently, and to trust in the Lord for our basic needs (Prov. 27:23-27).

Proverbs Twenty-Eight

1. Wisdom provides boldness for the believer (Prov. 28:1; 2nd Tim. 1:7; Acts 4:13).
2. The absolute standard of the Word of God is the determinate factor for how a believer relates to the unbeliever (Prov. 28:4).
3. Wisdom teaches the believer to confess his sins, and keep short accounts (Prov. 28:13).

Proverbs Twenty-Nine

1. Hardness of heart leads to an irreparable spiritual condition (Prov. 29:1).
2. Wisdom teaches the believer to have Divine viewpoint concerning the poor (Prov. 29:7).
3. Unbelievers typically hate believers, because they hate the light, but believers love unbelievers, as they are burdened for their souls (Prov. 29:10).

Day 189 – July 8

A Virtuous and Capable Wife

Prov. 30-31

Proverbs Thirty

1. Agur the son of Jakeh is the author of Proverbs 30.
 - a. אָגוּר ^{#94}: *gathered*.
 - b. יָקֵחַ ^{#3348}: *blameless*.
 - c. Some have viewed “Gathered” the son of “Blameless” poetic language referring to Solomon the son of David.
 - d. It is better to accept that Agur is otherwise unknown to readers of Scripture, as are his two pupils, Ithiel and Ucal.
2. Agur begins his proverbial message with a declaration of humility (Prov. 30:2,3), and a stated desire to know by name the Holy One and His Son (Prov. 30:4).
3. Agur teaches the primacy of Scripture (Prov. 30:5,6).
4. Agur had two basic daily prayer requests (Prov. 30:7-9).
 - a. The spiritual-life request—protect him from the false message of evil (Prov. 30:8a).
 - b. The temporal-life request—provide him with sufficient provision for the day (Prov. 30:8b,c).
 - 1) Not too much (Prov. 30:9a).
 - 2) Not too little (Prov. 30:9b).
5. Agur describes a generation that follows Satan’s self-centered system (Prov. 30:11-17).
6. Agur describes the necessity for wisdom in romantic relationships (Prov. 30:18,19).
 - a. The x, x+1 formula occurs once again here, highlighting the x+1 item: the way of a man with a maid.
 - b. Romantic relationships may soar high (the eagle) indicating great happiness.
 - c. Romantic relationships may slither low (the serpent) indicating great misery.
 - d. Romantic relationships are subject to stormy winds (the ship) indicating the precarious nature of romance.
 - e. Wisdom in romantic relationships is particularly vital because the world system has a totally different standard for sexual activity (Prov. 30:20).
7. Agur describes the nature of improper promotion (Prov. 30:21-23), and the wisdom that is often found in little things (Prov. 30:24-28).
8. Agur illustrates examples of majestic parades (Prov. 30:29-31), and the dangers of self-exaltation (Prov. 30:32,33).

Proverbs Thirty-One

1. King Lemuel is the author of Proverbs 31.

- a. לְמוֹאֵל l'muw'el #3927: *for God*.
- b. Some have viewed Lemuel as a mother's name (Bathsheba's name) for Solomon.
- c. It is better to accept the fact that Lemuel and his mother are otherwise unknown to the readers of Scripture.
2. Lemuel's mother warned him against dangers to his throne (Prov. 31:2-7).
 - a. Women (Prov. 31:3).
 - b. Alcohol (Prov. 31:4-7).
3. Lemuel's mother admonished him to fulfill his responsibilities to the afflicted and needy (Prov. 31:8,9).
4. The Virtuous Woman (Prov. 31:10-31) is a song taught by Lemuel's mother (Prov. 31:1).
 - a. The song is an acrostic psalm—each verse beginning with sequential letters of the Hebrew alphabet.
 - b. Psalms began with “the ideal man” (Psa. 1:1-3), and Proverbs concludes with “the ideal woman” (Prov. 31:10-31).
5. The acrostic:
 - א. Every woman should strive to be an אִשְׁת־חַיִּיל 'esheth-chayil: woman of excellence (Prov. 31:10; Ruth 3:11). Every man should search for such a woman to be his wife.
 - ב. A husband can בָּטַח bātach #982 *trust* his wife (Prov. 31:11), because he trusts in the Lord (Psa. 22:4,5), who provided this wife for him (Prov. 18:22; 19:14).
 - ג. She should גָּמַל gāmal #1580 *express* bountiful goodness to her husband (Prov. 31:12; Rom. 12:10).
 - ד. Her bountiful goodness comes as she דָּרַשׁ dārash #1875 *hunts for* craft materials (Prov. 31:13).
 - ה. She הָיָה hāyāh #1961 *becomes* like merchant ships bringing her food from afar (Prov. 31:14).
 - ו. She rises early to start the day right (Prov. 31:15). {The acrostic “cheats” here}
 - ז. She also engages in productive financial endeavors on behalf of the family income, as she זָמַם zāmam #2161 *considers* wise real-estate investments.
 - ח. She חָגָר chāgar #2296 *girds* her loins with strength and makes her arms strong (Prov. 31:17).
 - ט. Her Godly work leaves a good טַעַם tā'am #2938 *taste* in her mouth as she understands the value of her work-assignment (Prov. 31:18).
 - י. Her יָד yād #3027 *hands* and palms are busy at night (Prov. 31:19) so that
 - כ. Her כַּף kaph #3709 *palms* and hands can be gracious to the poor and needy (Prov. 31:20).
 - ל. She לֹא lō #3808 *does not* fear for her household, because the Lord has graciously provided for them (Prov. 31:21).
 - מ. She does not crave her husband's gifts, as she has manufactured her own מְרִבְדִים marbaddiyim #4765 *bedding* and formal wear (Prov. 31:22).
 - נ. Her husband is {another acrostic-saving cheat} נודָע nowdā' #3045 *known* because of her Godliness and blessing towards him (Prov. 31:23).
 - ס. She has additional income through selling סְדִינָן cādiyn #5466 *linen wraps* and belts (Prov. 31:24).
 - ע. She has dressed herself with spiritual עֹז 'ōz #5797 *strength* and dignity (Prov. 31:25; 1st Tim. 2:9,10; 1st Pet. 3:3,4).
 - פ. Her פֶּה peh #6310 *mouth* is a source of wisdom and kind teaching for her children (Prov. 31:26).
 - צ. She is a צִפְפָּה tsāphāh #6822 *watchman* for the ways of her household (Prov. 31:27).
 - ק. Her children and her husband קוּמָה quwm #6965 *rise* (Prov. 31:28) to bless her and praise her for—
 - ר. Excelling in comparison to רַב rab #7227 *many* other noble women (Prov. 31:29).
 - ש. Outer beauty is שֶׁקֶר sheqer #8267 *deceitful* and empty. Women should be striving for inner beauty, and that should be the priority for men to seek as well (Prov. 31:30).
 - ת. Men are commanded {cheat!} תִּנְנוּ-לָהּ to grant the woman of excellence the fruit of her hands (Prov. 31:31; 1st Pet. 3:7).

Day 190 – July 9

Yearning For God

Psa. 42-46

Psalm Forty-Two

1. Many Hebrew manuscripts unite Psalm 42 & 43 into one Psalm. Even if they are separate psalms, Psalm 43 is clearly the sequel to Psalm 42.
 - a. Ps. 42–49 are the first seven (or eight) psalms in Book 2 of the canonical Psalter.
 - b. The Sons of Korah also composed Ps. 84,85,87,88*. *double credited with Heman the Ezrahite (TTB Day 140).
 - c. TTB Day 190 covers the first batch of these Sons of Korah psalms. TTB Day 191 covers the rest.
2. The psalmist declares his desperate need for God's Word, as he reflects upon the joyous days of worship in times past (Ps. 42:1–4).
3. The refrain is a rhetorical question—why am I in despair? (Ps. 42:5,11; 43:5).
4. The psalmist admits the despair of his soul, and rests in the grace and truth which sustains him while abroad (Ps. 42:6–10).

Psalm Forty-Three

1. The psalmist composes a sequel to Psalm 42, when he begins his return to Jerusalem.
2. The psalmist prays for, and expects that the Lord will faithfully bring him into His presence (Ps. 43:1–4).
 - a. Either into God's presence in Jerusalem, or
 - b. God's presence in eternity.
3. The psalmist includes the refrain from Psalm 42. Why am I in despair? (Ps. 43:5).

Psalm Forty-Four

1. The setting for Psalm 44 is not known. Sennacherib's invasion of Judah is an excellent speculation, however, as the circumstances of 2nd Kgs. 18 fit well with the subject matter of the psalm.
2. The psalmist is possibly even a king, who submits to God as his king (Ps. 44:4,6).
3. The psalmist reviews the Lord's faithfulness in previous generations (Ps. 44:1–3).
4. The psalmist reviews the Lord's faithfulness in previous battles during the current generation (Ps. 44:4–8).
5. The psalmist struggles to understand why the Lord is currently rejecting them, and handing them to their enemies (Ps. 44:9–16).
6. The psalmist could understand it better if they were in apostasy, but they are not (Ps. 44:17–19).
7. The psalmist can only conclude that God is asleep, and prays that He might wake up soon to rescue them (Ps. 44:20–26).

Psalm Forty-Five

1. Psalm 45 is a song of praise to the glorious King (Ps. 45:1,2).
2. The King is a mighty conqueror, and yet one who champions truth, meekness, and righteousness (Ps. 45:3–5).
3. The King is God Himself, whose God has anointed Him (Ps. 45:6,7; Heb. 1:8,9).
4. The God-King has a Bride prepared for Him (Ps. 45:8–15).
5. The people of the King will no longer be oriented to their fathers—they will be oriented to their sons, the heirs of the King (Ps. 45:16,17).

Psalm Forty-Six

1. Believers can trust in the Lord for all things (Ps. 46:1–3).
 - a. Even if He floods the earth (vv.2,3).
 - b. Which He promised to never do again (Gen. 9:11).
2. Believers can look forward to the river of life (Rev. 22:1; Ezek. 47:1–12) and the city of God (Ps. 48:1–3; Heb. 11:10; Rev. 3:12).
3. While looking ahead, the psalmists highlight the next world-wide judgment of the Lord by means of fire (Ps. 46:5–11; Mic. 1:4; Nah. 1:5,6; 2nd Pet. 3:7,10,12).

Day 191 – July 10

God is Sovereign

Psa. 47–49; 84–85; 87

Psalm Forty-Seven

1. Psalm 47 is a psalm of the sons of Korah (Ps. 42,44-49,84,85,87,88).
2. Psalm 47 is classified as an enthronement psalm (Ps. 47,93,95,96,97,98,99). Mowinckel, *The Psalms in Israel's Worship*.
3. Psalm 47 is a call to worship for all the Gentiles to praise the God of Abraham, Who has ascended (to the throne).
4. God is mentioned eleven times in this 10 verse psalm.

Psalm Forty-Eight

1. Psalm 48 is a psalm of the sons of Korah (Ps. 42,44-49,84,85,87,88).
2. Psalm 48 is a description of the glory of Zion, and how the Gentile Kings respond in fear to the appearance of such Divine majesty.
3. Like Ps. 47, this psalm looks forward to the Messianic kingdom and the crushing victory required to bring it about.

Psalm Forty-Nine

1. The psalmist invites rich and poor to ponder his riddle about riches and poverty (Ps. 49:1-4).
2. The believer in adversity testing need not fear those in prosperity (Ps. 49:5,6,16-20).
 - a. Temporal-life redemption is purchased with temporal-life wealth (Lev. 25:25).
 - b. The soul is redeemed by God Himself (Ps. 49:7-9; Matt. 16:26; 1st Pet. 1:18,19).
3. Trust in wealth is a foolish trust (Ps. 49:10-13; Jer. 9:23).
4. The hopelessness of the lost estate (Ps. 49:14) is contrasted with the blessings of the redeemed (Ps. 49:15).

Psalm Eighty-Four

1. Believers focused on heaven will sing for joy at the dwelling places in the Father's house (Ps. 84:1-4; Jn. 14:2).
2. Believers focused on heaven will go from strength to strength through any testing of sorrow (Ps. 84:5-7).
3. Believers focused on heaven will be prayerful and confident in any testing of our faithfulness (Ps. 84:8-12).

Psalm Eighty-Five

1. Psalm 85 is a song of thanksgiving expressed by believers returning from broken fellowship (Ps. 85:1-3). This psalm was applicable on many occasions, but particularly for various captivity/exile/diaspora experiences.
2. Physical return to the land needs to feature a spiritual return to Godliness (Ps. 85:4-7).
3. True Godliness comes about for believers as they are humbled before the Truth of God's Word (Ps. 85:8ff).

Psalm Eighty-Seven

1. Psalm 87 looks ahead to the Messianic Kingdom city of Jerusalem (Zion).
2. Zion will be a place where the Lord's love will motivate "glorious things" to be spoken of.
3. Nations that are often the object of Divine wrath will become witnesses to Divine blessing.
4. Zion will be the most joyous place on earth.

Day 192 – July 11

Meditation on God's Word

Psa. 1-2; 10; 33; 71; 91

Psalm One

1. Psalm one describes the humble believer who lives his life according to the revealed Word of God.
2. Failure to separate from worldliness leads a believer into progressive levels of involvement in evil (Ps. 1:1). Fleeing from all of this is a tremendous blessing.
3. The believer must meditate on the Word of God day & night (Ps. 1:2). Such occupation with Christ produces spiritual prosperity in every endeavor (Ps. 1:3).
4. The alternative to walking with the Lord is to pursue the course of wickedness, and perish (Ps. 1:4-6).

Psalm Two

1. Psalm 2 is not prescribed as a psalm of David, but Acts 4:25 indicates it as such.
2. Psalm 2 is a view of God the Father sovereignly placing His faithful Son on the throne of David.

- a. The nations and peoples (human beings), and the kings and rulers (fallen angels) unite for rebellion against the Lord, and His Christ (Ps. 2:1-3).
 - 1) This psalm was cited by the Apostles as they reflected on the sufferings of Jesus and their own sufferings in the Church (Acts 4:25-28).
 - 2) Like other OT citations early in the Book of Acts, great caution must be taken to avoid claiming fulfilled prophecy when the citation itself doesn't go beyond analogous illustration (cf. Acts 2 & Joel 2).
 - b. The celebration of the seated Lord in glory is a Divine mocking at the attempt to thwart the Father's will (Ps. 2:4).
 - c. The message of anger and fury will be delivered in (through) the Millennium (Ps. 2:5,6).
3. The Begotten Son is more than the Son of David and will reign over more than the nation of Israel on the Throne of David. He is also the Son of Man and will receive all the nations as His inheritance (Ps. 2:7-9; Eph. 1:10; Rev. 21:22-27).
 4. Application for the nations during the Millennium: worship the Lord Jesus Christ (Ps. 2:10-12 cf. Zech. 14:9-19).

Psalm Ten

1. Believers under testing feel like the Lord has abandoned them, and the wicked are getting away with their plots (Ps. 10:1,2; cf. 9:15,16).
2. The attitude of the unbeliever is described (Ps. 10:3,4), as are his activities (Ps. 10:5-11).
3. The Psalmist calls upon the Lord to be faithful towards the humble (Ps. 10:12-15).
4. The Lord's absolute Sovereignty reigns over all the nations of the earth, and yet His absolute Love ministers to each individual on the earth (Ps. 10:16-18).

Psalm Thirty-Three

1. Singing and praise is appropriate for believers who are made righteous and upright by the grace of God (Ps. 33:1-5).
2. The Lord is worthy to be praised for His Sovereignty over creation (Ps. 33:6-9), and especially His Sovereignty over the volitional elements of that creation (Ps. 33:10-12).
3. The Lord is faithful with nations (Ps. 33:10-12), kings (Ps. 33:13-17), and individual believers (Ps. 33:18-22).

Psalm Seventy-One

1. Psalm 71 was written by an older believer, who testified of the Lord's faithfulness throughout his life.
 - a. If David was the author, this is perhaps his final psalm.
 - b. If David was not the author, then the author certainly learned from David, as many of the expressions in this psalm come from other (Davidic) psalms.
2. The old man psalmist praises the Lord for past faithfulness, and trusts the Lord for present testing (Ps. 71:1-6).
3. The old man psalmist praises the Lord for witnessing opportunities in his older years (Ps. 71:7-11).
4. The old man psalmist welcomes more testing, and more opportunities to learn more about the Lord (Ps. 71:12-16).
5. The old man psalmist has learned the Word of God from his youth, and is now burdened to pass the Word of God along to the youth of following generations (Ps. 71:17-21).
6. The old man psalmist has no regrets looking back, only praise for the Lord looking forward (Ps. 71:22-24).

Psalm Ninety-One

1. Some ancient traditions ascribe this psalm to Moses as well as Psalm 90.
2. The titles of Most High and Almighty are certainly early titles for the Lord.
 - a. עֶלְיוֹן 'elyown ^{#5945}: most high (Gen. 14:18,19,20,22).
 - b. שַׁדַּי shadday ^{#7706}: almighty (Gen. 17:1; often throughout Job).
3. The setting, if it is indeed of Mosaic origin, certainly finds its application in the life of the young man Joshua, who will fulfill the short-term prophecy of this psalm.
4. Joshua is the type of Christ, Who ultimately fulfills the long-term prophecy of this psalm.
5. Regardless of the strategic odds against him, Joshua has total confidence in the provision of the Lord (Psa. 91:1-10).
6. The guarantee of angelic protection is a passage that every believer may claim, and one that the Devil used in his temptation of Christ (Psa. 91:11-13; Matt. 4:6).
7. The Lord's view toward this faithful servant is expressed (Psa. 91:14-16).

- a. This passage is perfectly applicable to Joshua, but is also appropriate for a Davidic authorship—another long-standing tradition that should not be ignored.
- b. The Bible student is best to not make dogmatic assertions regarding authorship of various Books of the Bible, especially in light of the Lord's intentional design to not give us specific authorship for various Books of the Bible.

Day 193 – July 12

The Boomerang Effect

Psa. 92-97

Psalm Ninety-Two

1. Psalm 92 is a song designed to be sung on each Sabbath day.
2. It is the privilege of believers to give thanksgiving and praise to the Lord for all of His gracious works (Ps. 92:1-4).
3. Failure to recognize the Lord's gracious work is the senseless and stupid activity of the wicked (Ps. 92:5-9).
4. Recognition of the Lord's past faithfulness enables the believer to have confidence in the Lord's future faithfulness (Ps. 92:10-15).

Psalm Ninety-Three

1. Psalm 93 is an enthronement psalm—looking at the Lord as the reigning God on earth.
2. The exaltation of Jesus Christ is the eternal purpose of God's will (Ps. 93:2; Eph. 3:11).
3. The Sovereignty of the Lord is absolute, over the angelic and human realms (Ps. 93:3-5).
 - a. The floods (plural) reference the destruction of the angelic world following Satan's rebellion (Gen. 1:2; Isa. 14:17; Jer. 4:23-26), and the destruction of the Adamic world during the days of Noah (Gen. 6-8).
 - b. The Sovereignty of God is manifest in His control over the sea, and the restoration of order following both world-wide destructions.

Psalm Ninety-Four

1. Psalm 94 is an anonymous psalm, which pleads for the appearance of the Lord, as the God of Vengeance, and Judge of the earth (Ps. 94:1,2).
 - a. אֱלֹהֵי נִקְמָוֹת n^eqāmowth ^{#5360}: vengeance. Used in the plural, the Lord is called the God of Vengeances.
 - b. שׁוֹפֵט הָאָרֶץ shōphēt hā'ārets.
2. The Lord is expected to shine forth, rise up, and render recompense.
3. The recompense will be paid to those who have done wickedly against the Lord's people (Ps. 94:3-7).
4. Therefore, it is prudent for the Lord's people to abide in the Word (Ps. 94:8-16).
5. The psalmist closes with the recognition that he is totally dependent upon God's grace (Ps. 94:17-23).

Psalm Ninety-Five

1. Although not identified in the text of Psalm 95, the author of Hebrews (Heb. 4:7) credits David as the author of this hymn.
2. This psalm is a beautiful call to worship, and recognition of God's sovereignty and holiness. It is quoted in the New Testament (Hebrews 3:7-4:11) with remarkable Church Age application.

Psalm Ninety-Six

1. Psalm 96 forms the central portion of the psalm medley recorded in 1st Chr. 16 (along with Psalm 105 & 106, featured in TTB Day 197). See TTB Day 117 for details.
2. Believers have the privilege to sing, sing, sing, as they bless the name of YHWH (Ps. 96:1&2a).
3. Believers have the privilege to proclaim the good news as they tell of His glory (Ps. 96:2b,3,9b,10).
4. The psalmist exalts the Lord, and His unique glory over all Satanic alternatives (Ps. 96:4-6).
5. Believers have the privilege to ascribe, ascribe, ascribe, as they bring an offering and worship in His presence (Ps. 96:7-9a).
6. All the creation eagerly awaits the glory of the Lord to be revealed (Ps. 96:11-13; Rom. 8:19-22).

Psalm Ninety-Seven

1. Psalm 97 is a psalm of angelic conflict.

2. Clouds and thick darkness are indications of the Divine judgment upon the earth following the angelic rebellion of Satan (Ps. 97:2-6; Gen. 1:2,3; Jer. 4:23-28; 1st Tim. 6:16).
3. Fallen angels view themselves as gods, and lead many sinful men into the worship of them (Ps. 97:7-9).
4. The believer's love for the Lord should be a motivation virtue for their undivided devotion (Ps. 97:10-12).

Day 194 – July 13

Thanksgiving to God

Psa. 98-100; 102; 104

Psalm Ninety-Eight

1. The psalmist urges the entire world to sing a new song for the Lord's glorious victory.
2. The Lord Jesus Christ is the only Man in the world whose right hand and holy arm have the ability to obtain the victory (Ps. 98:1; cf. Job 40:10-14).
3. The only qualified Savior offers the only possible salvation (Ps. 98:2,3).
4. The time of His reign, and His judgment, will be a time for the entire world to celebrate their redemption (Ps. 98:4-9).

Psalm Ninety-Nine

1. The Lord Reigns. The Absolute Sovereignty of God is a source for great rejoicing (Ps. 99:1).
2. The unity of Sovereignty, Holiness, Omnipotence, Love, Righteousness, & Justice is brought together for human and angelic praise (Ps. 99:1-5).
3. The example of our heritage is there for us to learn from, and emulate (Ps. 99:6-9).

Psalm One Hundred

1. Psalm 100 is a call to worship.
2. Worship is a corporate function (Ps. 100:1).
3. Worship is a freewill action (Ps. 100:2).
4. Worship is an accurate Creator/creature perspective (Ps. 100:3).

Psalm One Hundred Two

1. The author of Psalm 102 is unknown. It begins with a personal lament (Ps. 102:1-11), and concludes with a glorious declaration of God's eternal nature (Ps. 102:12-28).
2. Psalm 102 is a penitential psalm, expressing a believer's confession & need for forgiveness (Ps. 6,32,38,51,102,130,143).
3. The psalmist endured personal affliction (Ps. 102:3,5) like the afflictions Job (Job 10:20; 30:30) and Jeremiah (Lam. 1:13) faced.
4. The psalmist spent sleepless nights in watchful prayer (Ps. 102:7; cf. 77:4). This prayer ministry was a solitary prayer ministry (cf. Jer. 15:17).
5. The psalmist is comforted in knowing that "it is time to be gracious" to Zion (Ps. 102:13).
6. Jerusalem's destitution & restoration is a lesson for "a people yet to be created" to praise the Lord for His glorious plan (Ps. 102:18-22; 22:30,31).
7. The psalm concludes with a hymn to the glory of God (Ps. 102:25-27), which the author of Hebrews applies to Jesus Christ (Heb. 1:10-12).

Psalm One Hundred Four

1. The author of Psalm 104 is unknown. The language is similar to Psalm 103, and therefore may be a Davidic psalm.
2. Psalm 104 is a majestic description of the Lord's creation—beyond what Genesis 1&2 taught.
3. God is first praised for the creation of His own throne room (heaven) (Ps. 104:1-4).
 - a. His garments.
 - b. His throne room.
 - c. His royal chariot.
 - d. His court messenger-servants (angels).
4. God is then praised for the creation of the physical universe (Ps. 104:5-30).

- a. The restored earth (Ps. 104:5-9; Gen. 1).
 - b. The provision of water (Ps. 104:10-13).
 - c. The provision of vegetation (Ps. 104:14-17).
 - d. The provision of orderliness within the creation (Ps. 104:18-23).
 - e. The display of God's might in the oceans (Ps. 104:24-26).
 - f. The display of God's Sovereignty in creating life, and ending life (Ps. 104:27-30).
5. God is to be praised as a response to the recognition of His worthiness (Ps. 104:31-35).

Day 195 – July 14

God's Wondrous Works

Psa. 105-106

Psalm One Hundred Five

1. Psalm 105 is a praise psalm for the Lord's graciousness towards Israel. It forms a part of the psalm medley recorded in 1st Chr. 16 (along with Psalm 106, also featured today). See TTB Day 117 for details.
2. Psalm 105 commands incessant worshipful occupation with YHWH (Ps. 105:1-7). Give thanks, call upon, make known, sing, sing praises, meditate, boast, seek, seek, seek, remember.
3. Seek the Lord, seek His strength, seek His face (Ps. 105:4).
4. Remember His wonders, His marvels, His judgments (Ps. 105:5).
5. We are to continuously remember even as He continuously remembers to a thousand generations (Ps. 105:8 cf. 1st Chr. 16:15). This cannot be the Millennium as it is only 1000 years. This must be the fulness of times (Eph. 1:10) in the new heavens and new earth (2nd Pet. 3:13).
6. The remainder of Psalm 105 is a walk-thru testimony to the Lord's faithfulness (Ps. 105:9-45).
 - a. To the patriarchs (vv.9-15).
 - b. Through the Exodus (vv.16-24).
 - c. Through the Exodus (vv.25-38).
 - d. Through the wilderness to the promised land (vv.39-45a).
 - e. Hallelujah! הַלְלוּ יְהוָה. (v.45b & bridge to Ps. 106).

Psalm One Hundred Six

1. The opening and closing of this psalm (Ps. 106:1,47,48) forms the conclusion to the psalm medley recorded in 1st Chr. 16. See TTB Day 117 for details.
2. Hallelujah! הַלְלוּ יְהוָה. This should be the daily proclamation of believers who appreciate the Lord's daily blessings (Ps. 106:1-5).
 - a. Born-again believers have a present happiness in keeping/practicing God's just and righteous way of life (v.3).
 - b. Born-again believers have a present expectation of future glory in God's inheritance (vv.4-5).
3. If the present generation is in rebellion against God, past examples of God's faithfulness will provide hope (Ps. 106:6-43).
 - a. The Red Sea (vv.6-12).
 - b. The wilderness (vv.13-33).
 - c. In Canaan (vv.34-43).
4. God's great lovingkindness forgave Israel again and again and again (Ps. 106:44-46). The psalmist calls on God to faithfully deliver Israel "one more time" (Ps. 106:47,48).

Day 196 – July 15

God's Wondrous Works

Psa. 107; 111-114

Psalm One Hundred Seven

1. Psalm 107 begins with the same command that started Psalm 106. Give thanks to the Lord, for He is good; For His lovingkindness is everlasting (Ps. 107:1 cf. 106:1 & 1st Chr. 16:34). הַסְדִּירִי הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ Hoduw laYHWH kiy-towb kiy l'owlām chadow.
 - a. This refrain is also used to open and close Psalm 118 (Ps. 118:1,29). [TTB Day 197]
 - b. This refrain opens Psalm 136 (Ps. 136:1) then the second half of this refrain is echoed twenty-five more times, in every verse of the psalm. [TTB Day 201]
2. The redeemed of the Lord should say so, that the Lord is good, that His lovingkindness is everlasting. The Kinsman-Redeemer has redeemed us from the hand of the adversary (Ps. 107:2).
3. God's redemption of Adamic humanity is not limited to Israel, but He has gathered from all the lands (Ps. 107:3).
4. Four metaphors of the lost estate in Adam (Ps. 107:4-32).
 - a. The unbeliever wanders in a wilderness of waste until God leads them to a city of habitation (vv.4-9).
 - b. The unbeliever is a prisoner in the darkened bondage of this world system (vv.10-16).
 - c. The unbeliever is a rebellious fool in sickness needing soul and body healing (vv.17-22).
 - d. The unbeliever is a storm tossed sailor helpless in distress until the Lord guides them to the haven (vv.23-32).
5. God curses a fruitful land, or blesses a barren land according to the wickedness/hunger of His redeemed ones (Ps. 107:33-43).

Psalm One Hundred Eleven

1. Psalm 111 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Psalm 111 is an acrostic psalm, with two letters of the Hebrew alphabet per verse in vv.1-8, and three letters of the Hebrew alphabet per verse in vv.9,10.
3. Believers should strive for greater capacity for appreciation regarding every good work that God performs on his behalf.
4. It is our privilege and blessing to study the works of God as revealed in the Word of God (Ps. 111:2).
5. The simplicity of the redeemed way of life: fear God, acquire wisdom and understanding, and be doers of the Word (Ps. 111:9,10). See also Job 28:28; Prov. 9:10; Jas. 1:22.

Psalm One Hundred Twelve

1. Psalm 112 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Psalm 112 is an acrostic psalm, and follows the same alphabetical pattern of Psalm 111.
3. Psalm 111 dealt with the privilege and blessing of studying God's works, but Psalm 112 outlines the happiness and delights for the true disciple (Ps. 112:1 cf. Jn. 8:31).
4. The heritage of the redeemed way of life: a mighty and blessed seed, exalted in time and eternity (Ps. 112:2-9).
5. The unbeliever has a different destiny (Ps. 112:10).

Psalm One Hundred Thirteen

1. Psalm 113 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. This portion of Psalms is called the Hallel (Ps. 113-118). These psalms were sung at Passover, Pentecost, & Tabernacles.
3. It is our privilege to praise the Lord all day every day (1st Thess. 5:16-18; Heb. 13:15).
4. The Lord is worthy of praise because He is high (Ps. 113:4,5), but He is worthy of even more praise because He is low (Ps. 113:6).
5. The Lord lifts up the lowly and sets them on high (Ps. 113:7-9; Lk. 1:52; Jas. 2:5; Phil. 2:8-11).

Psalm One Hundred Fourteen

1. Psalm 114 celebrates the Exodus out of Egypt.
2. The Red Sea and the Jordan River were both parted in the process of Israel's redemption and entrance into promise.
3. The skipping of the mountains and hills occurred as a response to the terror of the Lord's presence.
4. The provision of water from the rock painted the picture of Jesus Christ and the living water He supplies.

Psalm One Hundred Fifteen

1. Psalm 115 is a celebration of how awesome the Lord is, and how He works for His own glory (Ps. 115:1). Verses 4–11 are nearly identical to Ps. 135:15–20 [TTB Day 200]
2. Psalm 115 is a celebration of how awesome the Lord is, and how empty Gentile idolatry is (Ps. 115:2–8; 135:15–18).
 - a. The Apostle Paul's use of passages such as this placed him in much danger (Acts 19:26).
 - b. This idolatrous worship is entirely demonic (Rev. 9:20; 1st Cor. 10:19,20).
3. Psalm 115 is a call to worship for those who fear the Lord under the Godly leadership of the House of Israel (Davidic throne) and the House of Aaron (Solomonic temple) (Ps. 115:9–15).
4. Psalm 115 is a call to worship for all believers who live to bless the Lord until He chooses to call us home (Ps. 115:16–18).

Psalm One Hundred Sixteen

1. A consistent prayer life builds a believer's capacity for love with the Lord (Ps. 116:1,2).
2. The psalmist endured a life-threatening situation (Ps. 116:3,4,8,9,15), and was comforted by the Psalms of David (Ps. 18:1–6) as he trusted the Lord.
3. We cannot repay the Lord for His grace towards us (Ps. 116:12), but we can praise Him for all eternity.
4. We are saved unto good works prepared beforehand that we should walk in them (Eph. 2:10). Precious among all these works is the moment of our physical death (Ps. 116:15; Job 14:15).

Psalm One Hundred Seventeen

1. This Hallelujah Psalm begins and ends with Hallelujah (Ps. 117:1,2).
 - a. The Hallel songs are a group of Psalms from Ps. 113–118.
 - b. This collection was (is) sung at the great festivals of Israel—Passover, Pentecost, and Tabernacles.
 - c. At Passover, Ps. 113&114 were sung before the meal, and Ps. 115–118 were sung after the meal.
2. It is the privilege of all humanity to praise and laud the Lord (Ps. 117:1).
 - a. הָלַל hālāl #1984: to shine, praise.
 - b. שָׁבַח shābach #7623: to laud, praise, commend.
3. Our praise comes about as we are oriented to His (lovingkindness) grace and truth (Ps. 117:2). This tandem foreshadows Jesus Christ (Jn. 1:17).
 - a. חֶסֶד checed #2617: goodness, kindness, lovingkindness.
 - b. אֱמֶת 'emeth #571: firmness, faithfulness, truth.

Psalm One Hundred Eighteen

1. It is the privilege for every believer to give thanks to the Lord on the basis of His goodness and lovingkindness (Ps. 118:1,29). This is the refrain that opened Ps. 106 & Ps. 107. In this psalm it serves to both open and close.
2. The psalmist emphasizes the corporate nature of this thanksgiving (Ps. 118:2–4). Multiple and various corporate bodies can testify: His lovingkindness is everlasting. חֶסֶדְךָ לְעוֹלָם לְעוֹלָם chacedow.
3. The psalmist has confidence in the midst of personal conflict (Ps. 118:5–9).
4. The psalmist has confidence in the midst of national conflict (Ps. 118:10–14).
5. The psalmist rejoices in the Divine discipline he endures (Ps. 118:15–18; 1st Cor. 11:32; Heb. 12:7–11).
6. The psalmist rejoices in open-gate opportunities to walk in righteousness and bear even more fruit (Ps. 118:19–21; Rev. 3:8).
7. The psalmist celebrates the rejected stone, Who has become the chief corner stone (Ps. 118:22–29).
 - a. Christ quoted this psalm in a very important message (Matt. 21:42; Mk. 12:10,11; Lk. 20:17).
 - b. Peter quoted this psalm in his gospel message (Acts 4:11,12), and in his description of the Church (1st Pet. 2:4–8).
 - c. Paul also alluded to this psalm in his description of the Church as a holy temple (Eph. 2:20).

- d. The believers in Jerusalem quoted this psalm as they celebrated the triumphal entry of their Christ (Ps. 118:25,26; Matt. 21:9).
- e. The remnant of believers in Jerusalem at the 2nd Advent will likewise quote this psalm (Matt. 23:39).

Day 198 – July 17

The Blessings of God's Word

Psa. 119

Psalm One Hundred Nineteen

1. Psalm 119 is an acrostic psalm, with twenty-two eight-verse stanzas beginning with the letters of the Hebrew alphabet.
2. The author is unknown, and the majority of traditions assign it to David, with a prominent minority of opinion favoring an exilic author.
3. Seven separate Hebrew words for the Word of God are featured throughout the 176 verses of this psalm.
 - a. תּוֹרָה *towrah* #8451: law, instruction. Used 220x in the OT, 25x in Ps. 119. (Ps. 119:1,18,29,34,44,51,53,55,61,70,72,77,85,92,97,109,113,126,136,142,150,153,163,165,174). 1st use: Gen. 26:5.
 - b. עֵדָה *'edah* #5713: testimony, witness. Used 82x in the OT, 23x in Ps. 119, always plural & always of laws as Divine testimonies. (Ps. 119:2,14,22,24,31,36,46,59,79,88,95,99,111,119,125,129,138,144,146,152,157,167,168). 1st use: Gen. 21:30.
 - c. פִּקּוּד *piquwd* #6490: precept, statute. Used 24x in OT, 21x in Ps. 119. (Ps. 119:4,15,27,40,45,56,63,69,78,87,93,94,100,104,110,128,134,141,159,168,173). 1st use: Ps. 19:8.
 - d. חֹק *chōq* #2706: statute, ordinance. Used 130x in the OT, 21x in Ps. 119. (Ps. 119:5,8,12,23,26,33,48,54,64,68,71,80,83,112,117,118,124,135,145,155,171) 1st use: Gen. 47:22_{x2},26.
 - e. מִצְוָה *mitswāh* #4687: commandment. Used 181 times in the OT, 22x in Ps. 119. (Ps. 119:6,10,19,21,32,35,47,48,60,66,73,86,96,98,115,127,131,143,151,166,172,176). 1st use: Gen. 26:5.
 - f. מִשְׁפָּט *mishpat* #4941: judgment, justice, right, custom. Used 421x in the OT, 23x in Ps. 119. (Ps. 119:7,13,20,30,39,43,52,62,75,84,91,102,106,108,120,121,132,137,149,156,160,164,175). 1st use: Gen. 18:19
 - g. דָּבָר *dābār* #1697: word, thing, matter. Used 1441x in the OT, 24x in Ps. 119. (Ps. 119:9,16,17,25,28,42,43,49,57,65,74,81,89,101,105,107,114,130,139,147,160,161,169). 1st use: Gen. 11:1.
4. The psalmist is a believer under maximum testing—afflicted and mocked by those who should know better (vv.23,78,86,157,161), and remaining faithful to God's Word in every circumstance.
5. The acrostic:
 - א: The only life of happiness is the life that is dedicated to God's Word (vv.1-8).
 - ב: The only life of purity is the life that is dedicated to God's Word (vv.9-16).
 - ג: The only life of abundance is the life that is dedicated to God's Word (vv.17-24).
 - ד: God's Word is the believer's provision for the revival of an aggrieved soul (vv.25-32).
 - ה: Believers must keep themselves teachable, and trust in the Lord to teach them (vv.33-40).
 - ו: The believer's love and trust for God's Word will motivate him to speak that Word in every witnessing opportunity (vv.41-48).
 - ז: God's Word is eternally valuable, and the humble believer will pursue it no matter how the world derides him (vv.49-56).
 - ח: The believer who loves God's Word rejoices in sharing that devotion with other like-minded believers (vv.57-64).
 - ט: The believer under God's Word can appreciate the value of forgiveness & affliction, and the infinite value of God's Word (vv.65-72).
 - י: God's Word places us in the proper Creator/creature perspective (vv.73-80).
 - כ: God's Word provides us with the proper perspective on time (vv.81-88).
 - ל: God's Word provides us with the proper perspective on God's faithfulness (vv.89-96).
 - מ: The youngest of believers has the deepest of wisdom when he abides in the Word of God (vv.97-104).
 - נ: Believers in the darkest moments of their lives can trust God's Word even up to the moment when the Lord ends his life (vv.105-112).

- ד: Believers who pursue God's Word will come into conflict with those who reject God's Word (vv.113-120).
- ע: Believers leave their judgments in the hands of the Lord (vv.121-128).
- פ: Believers who long for God's Word enjoy freedom from iniquity's dominion (vv.129-136).
- צ: God's Word provides us with the proper perspective of righteousness (vv.137-144).
- ק: God's Word motivates us to exhaustive prayer (vv.145-152).
- ר: God's Word provides us with the proper perspective of our Advocate (vv.153-160).
- ש: The believer who abides in God's Word can rejoice in any circumstance (vv.161-168).
- ת: Believers live one day at a time as a lost sheep in daily need of God's Word (vv.169-176).

Day 199 – July 18

God Our Deliverer

Psa. 120,121,123,125,126

Psalm One Hundred Twenty

1. Psalm 120 is the first of the הַמְעֹלָלוֹת שִׁיר הַמַּאֲוֵלֹת shiyr hamma^{al}lowth Song of Ascents (Ps. 120-134).
 - a. These songs were sung by pilgrims as they ascended to Jerusalem for the annual feasts.
 - b. David is the author of 4 of the 15 ascent psalms (Ps. 122,124,131,133). Solomon wrote one (Ps. 127), and the remaining 10 are anonymous.
2. The psalmist testifies how the Lord answered prayer, and delivered him from the Liar (Ps. 120:1-4).
3. The psalmist laments how a believer living in the world system encounters hostility (Ps. 120:5-7).

Psalm One Hundred Twenty-One

1. Psalm 121 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Psalm 121 is the Travelers Psalm, rejoicing in the faithfulness of the Lord to protect the believer in every location (Ps. 121:3,7,8).
3. The psalm focuses on physical dangers and spiritual dangers for the traveler. Such is the focus of the Lord when He promises protection for Jacob when he fled Canaan (Gen. 28:15). The Apostle Paul testified to the Lord's faithfulness throughout his traveling experience (2nd Cor. 11:21-30).
4. This psalm finds its ultimate fulfillment not with the Z/E/N Returnings, but with the Regathering of Israel by the Lamb (Rev. 7:16,17).

Psalm One Hundred Twenty-Three

1. Psalm 123 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for their annual feasts (Ps. 120-134).
2. A single leader keeps his eyes on the Lord (Ps. 123:1). A group of believers under that leadership can then keep their eyes on the Lord (Ps. 123:2).
3. That leader, and the group which follows his leadership are then equipped to walk in grace and endure any spiritual conflict (Ps. 123:3,4).

Psalm One Hundred Twenty-Five

1. Psalm 125 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for their annual feasts (Ps. 120-134).
2. The psalmist anticipates the day when the Gentile scepter will finally be lifted from Jerusalem (Ps. 125:3).
3. The Lord will lead away the wicked when He establishes the kingdom of the righteous (Ps. 125:4,5).

Psalm One Hundred Twenty-Six

1. Psalm 126 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for their annual feasts (Ps. 120-134).
2. The singing community celebrates returned exiles (Ps. 126:1-3), either historically or in prophetic anticipation.
3. Much sorrowful sowing will precede the joyful shouting when the Lord brings His sheaves (Ps. 126:4-6).

Day 200 – July 19

Thanks Be to God

Psa. 128-130,132,134,135

Psalm One Hundred Twenty-Eight

1. Psalm 128 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134). This psalm links zoe-life faithfulness with bios-life family blessings.
2. The Christian Way of Life is a life of Divine blessings (Ps. 128:1).
3. The spiritually minded believer is content with what the Lord provides (Ps. 128:2).
4. Although the spiritually minded believer may experience temporal-life adversity, his family will be to him the vine and olive plants he otherwise does not have (Ps. 128:3).
5. The temporal-life blessings of family prosperity are provided for generations to pass along the truth of God's Word (Ps. 128:5,6).

Psalm One Hundred Twenty-Nine

1. Psalm 129 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Believers who are walking with the Lord are persecuted but not forsaken, struck down but not destroyed (Ps. 129:1,2; 2nd Cor. 4:9).
3. The glory of Zion will be the time when those who hated her will be done away with, in the eschatological theocratic kingdom of the Lord (Ps. 129:5-8).

Psalm One Hundred Thirty

1. Psalm 130 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Psalm 130 is a penitential psalm, expressing a believer's confession & need for forgiveness (Ps. 6,32,38,51,102,130,143).
3. The psalmist acknowledges his sin, and rejoices that the Lord does not (Ps. 130:3,4).
4. Ps. 130:7 is possibly the very verse which enabled Jeremiah to endure his afflictions (Lam. 3:21).

Psalm One Hundred Thirty-Two

1. Psalm 132 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Church Age believers need to understand that God is not a liar. He made promises to David, and He will fulfill those promises to David (Ps. 132:1-12).
3. God's faithfulness towards David will ultimately be fulfilled by the Son of David, the Lord Jesus Christ (Ps. 132:13-18).

Psalm One Hundred Thirty-Four

1. Psalm 134 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Psalm 134 is the Psalm of the Night-shift workers, whose often unappreciated work will be blessed by the Lord.

Psalm One Hundred Thirty-Five

1. Psalm 135 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Psalm 135 establishes principles for believers to praise and bless the name of the Lord (Ps. 135:1-4).
 - a. A priesthood that is chosen by grace (v.2).
 - b. A people that are chosen by grace (v.4).
3. The Lord is as worthy of praise as His Sovereignty is unchallenged (Ps. 135:5-7).
4. The believer who praises the Lord gives the Lord appropriate recognition for what He has done (Ps. 135:8-14).
5. The believer who praises the Lord ascribes appropriate recognition to the emptiness of idolatry (Ps. 135:15-18; cf. 115:4-8).

Day 201 – July 20

Praise God

Psa. 136,146-150

Psalm One Hundred Thirty-Six

1. The Lord's lovingkindness is everlasting. לְעוֹלָם חַסְדּוֹ | owlām chadow. This is a point made 26 times in 26 verses.
2. Step by step, day by day, believers ought to be offering up the prayerful sacrifice of thanksgiving (1st Thess. 5:16-18; Heb. 13:15).

Psalm One Hundred Forty-Six

1. Psalm 146 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. The infinite glory of the Lord is worthy of praise, even as the finite limitations of man cannot be trusted (Ps. 146:1-7).
3. The Almighty is worthy of praise because He tenderly cares for the unworthy (Ps. 146:8-10).

Psalm One Hundred Forty-Seven

1. Psalm 147 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. The Lord is worthy of praise, and praise is fitting for believers to accomplish (Ps. 147:1-3).
3. The Lord's omniscience & omnipotence is a source for encouragement to those who call upon His name (Ps. 147:4-6).
4. The majestic God of creation is worthy of praise by virtue of His grace towards His undeserving creatures (Ps. 147:7-11).
5. The grace of God has provided a strong defense for Jerusalem, and has established Israel as the unique nation of blessing upon the earth (Ps. 147:12-20).

Psalm One Hundred Forty-Eight

1. Psalm 148 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. The Lord is worthy of praise in the heavens (Ps. 148:1-6).
3. The Lord is worthy of praise on the earth (Ps. 148:7-12).
4. His name is the only name worthy of exaltation, and Israel is the only people brought near to Him (Ps. 148:13,14).

Psalm One Hundred Forty-Nine

1. Psalm 149 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Israel's Millennial blessings produce unparalleled rejoicing—a new song being sung in the congregation of “the godly ones” (Ps. 149:1-4).
3. The godly ones (resurrected/glorified believers) are the judicial enforcers bearing the Lord's sword (Ps. 149:5-8; Rev. 1:16; 19:15).

Psalm One Hundred Fifty

1. Psalm 150 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Psalm 150 provides the conclusion to the Psalter, and the summary of the principle for praise—the Lord is worthy of every form of praise.
3. The Father's purpose in keeping believers on the earth is to keep the Lord's praise active on the earth.

Day 202 – July 21

God Denounces Multiple Sinful Nations Isaiah 18-23

Isaiah Chapter Eighteen

1. In the context of the Lord's second advent victory (Isa. 17:12-14), another land is addressed—the land of whirring wings (Isa. 18:1-7). The land is not identified by a specific proper name—a very important distinction.
 - a. The הוֹי הוֹי of 18:1 links the passage to the הוֹי הוֹי of 17:12.
 - b. “Beyond the rivers of Cush” references a distant land beyond the limits of known geography (Isa. 18:1; Zeph. 3:10). It is not a reference to Cush (Ethiopia) itself.
 - c. Israel will return to Zion from this region at the second advent of Jesus Christ (Isa. 18:7; Zeph. 3:11).
2. The people tall and smooth, feared far and wide, is a powerful and oppressive nation, which will be humbled and worship the Lord in His millennial kingdom (Isa. 18:2,7; Matt. 25:34-40; Zech. 14:16).
 - a. NIV: a people tall and smooth-skinned, a people feared far and wide, an aggressive nation of strange speech, whose land is divided by rivers.
 - b. Like the land in which they live, these people are not identified by a specific proper name.
3. The angelic and human participants in the Tribulation of Israel come into ultimate destruction (Isa. 18:3-6).

Isaiah Chapter Nineteen

1. Isaiah's next מַצְרַיִם massā' oracle centers on Egypt (Isa. 19:1-25).

2. The time-frame for this prophecy is the arrival of the Lord on his cloud chariot (second advent of Jesus Christ) (Isa. 19:1a; Ps. 104:3; Matt. 26:64; Rev. 1:7).
3. The demonic powers behind the human kingdom are thrown into turmoil ahead of the Lord's second advent (Isa. 19:1b,3).
4. This plunges them into a civil war (Isa. 19:2), and subjection to a cruel master (Isa. 19:4).
5. The hopeless nature of Egypt's affliction is then described (Isa. 19:5-15).
6. This Divine judgment will result in Egypt's dread of the land of Judah, and their Godly fear of the Lord (Isa. 19:16-22).
7. The eschatological theocratic kingdom of the Lord will feature a godly axis from Egypt to Assyria (Isa. 19:23-25).

Isaiah Chapter Twenty

1. The Lord returns His attention to the present time with a three year narrative of Isaiah's humiliation (Isa. 20:1,2).
2. The year is 711BC when Assyria captured the Philistine city of Ashdod (Isa. 20:1).
3. Isaiah is instructed to go naked and barefoot for three years as a sign and token against Egypt & Cush (the sign was for Judah) (Isa. 20:3,5).
 - a. Egypt & Cush will experience the literal naked captivity that Isaiah demonstrated (Isa. 20:4).
 - b. "The inhabitants of this coastland" includes the Philistines, and ultimately Judah (Isa. 20:6).
4. The message is loud and clear: do not place your trust in man (cf. Isa. 31:1-3; Ps. 118:8,9).

Isaiah Chapter Twenty-One

1. Isaiah's next **מָסָא׳** *massā'* oracle centers on the wilderness of the sea (Isa. 21:1-10). Like chapter eighteen, this oracle does not specify a land by its proper name (Isa. 21:1).
 - a. In the near context, Elam & Media are called as the adversaries (Isa. 21:2).
 - b. Babylon is determined as the conquered political body—Babylon and all the images of her gods (Isa. 21:9).
2. Isaiah is terrified by the vision he receives (Isa. 21:2,3; cf. Jer. 4:19; Dan. 7:15,28; 8:27; 10:16,17; Ezek. 9:8; 11:13).
3. Isaiah the watchman sees the riders come with their news—Fallen, fallen is Babylon (Isa. 21:5-10; Rev. 14:8; 18:2).
 - a. Isaiah sees the banquet night of Belshazzar, and the fall of historical Babylon (Dan. 5).
 - b. Isaiah sees the eschatological fall of mystery Babylon.
4. Isaiah's next **מָסָא׳** *massā'* oracles address Edom (Isa. 21:11,12), & Arabia (Isa. 21:13-17) specifically by their proper names, as the Lord returns His message back to Isaiah's present time.

Isaiah Chapter Twenty-Two

1. Isaiah's next **מָסָא׳** *massā'* oracle addresses the valley of vision (Isa. 22:1-25). Once again, a descriptive name is given rather than a specific proper name.
 - a. The destruction of the daughter of my people (Isa. 22:4) indicates that this is an oracle against Jerusalem itself.
 - b. In the near context, Elam & Kir are identified as the adversaries (Isa. 22:6).
 - c. Judah (Isa. 22:8), and specifically Jerusalem (Isa. 22:9,10) is determined as the conquered political body.
2. This oracle describes a people that are defeated and captured without military conflict (Isa. 22:3).
3. Isaiah prophetically sees the fall of Jerusalem, much as Jeremiah will physically see the fall of Jerusalem (Isa. 22:1-14; Jer. 39:1-10).
 - a. It is not clear, however, that Isaiah saw the fall of Jerusalem to Babylon in 586BC.
 - b. It is more likely that Isaiah actually saw the fall of Jerusalem in the Tribulation of Israel (Matt. 24:15-20; Dan. 8:13; Rev. 11:2).
4. The Lord returns His attention to Isaiah's generation, and pronounces a rebuke upon Shebna the steward (Isa. 22:15-25).
 - a. It is required of stewards to be faithful (1st Cor. 4:2).
 - b. Faithfulness is rewarded with greater opportunities (Lk. 16:10-12).

Isaiah Chapter Twenty-Three

1. Isaiah's final **מָסָא׳** *massā'* oracle, in this section of the Book (Isa. 13-23) addresses the Phoenician city of Tyre (Isa. 23:1-25).
2. Tyre becomes the object of the Lord's judgment (Isa. 23:1-14; cf. Ezek. 26:1-28:11).
3. Tyre becomes the means by which the Lord blesses His godly ones (Isa. 23:15-18; Job 27:16,17; Prov. 13:22; Eccl. 2:26).

Isaiah Chapter Twenty-Four

1. Chapters twenty-four through twenty-seven form what's commonly called "Isaiah's Apocalypse."
2. Isaiah's Apocalypse begins with a view of the devastated earth (Isa. 24:1).
 - a. The Lord destroyed the angelic world (Isa. 14:12; Ps. 18:7).
 - b. The Lord destroyed Noah's world (Gen. 6–8).
 - c. The Lord will destroy the Tribulational world (Isa. 13:13; 24:1,19,20; Hag. 2:6).
 - d. The Lord will destroy the Millennial world (2nd Pet. 3:7,10,12).
3. The judgment is a world-wide judgment, affecting every human being (Isa. 24:1–6).
4. All human-viewpoint rejoicing is brought to an abrupt end (Isa. 24:7–13), so that Divine-viewpoint rejoicing can truly begin (Isa. 24:14–16a).
5. This Divine wrath is administered to the inhabitant of the earth (Isa. 24:17), in a time when the heavenly citizens (Phil. 3:20) have been removed (Phil. 3:21; 1st Cor. 15:51,52; 1st Thess. 1:10; 4:16,17; Jn. 14:3).
6. This Divine wrath will take captive all rebellion—angelic and human (Isa. 24:21,22; Rev. 20:2,3).
7. The sun and moon will be "ashamed" as their light will pale in comparison to the light of the LORD (Isa. 24:23).
 - a. The Millennial reign of Jesus Christ will exhibit a greater light than sun and moon can produce (Isa. 60:11,19,20).
 - b. In the new Jerusalem, on the new earth, there will be no need of sun or moon, and there will be eternal daytime (Rev. 21:23–25; 22:5).
 - c. Remember that light was provided (Gen. 1:3) before the sun and the moon were established (Gen. 1:14–18).

Isaiah Chapter Twenty-Five

1. Chapter twenty-five is a psalm of praise, prophetically looking forward to the eschatological theocratic kingdom of the Lord.
2. Attention in this chapter must be given to what the Lord has done, is doing, and will do, from the perspective of the eschatological theocratic kingdom of the Lord.
 - a. What the Lord has done references the Tribulation of Israel when He achieved past completed actions from the perspective of the Millennial reign.
 - 1) He has worked wonders, having accomplished eternal plans with perfect faithfulness (Isa. 25:1).
 - 2) He has destroyed His enemies (Isa. 25:2).
 - 3) He has defended His people (Isa. 25:4).
 - b. What the Lord is doing references the presently occurring action from the perspective within the Millennial reign.
 - 1) He subdues the uproar of aliens (Isa. 25:5a).
 - 2) He silences the song of the ruthless (Isa. 25:5b).
 - c. What the Lord will do references the Dispensation of the Fullness of the Times when He will achieve the yet to occur actions from the perspective of the Millennial reign.
 - 1) A strong people will glorify Him, and cities of ruthless nations will revere Him (Isa. 25:3).
 - 2) He will prepare a lavish banquet (Isa. 25:6).
 - 3) He will swallow up death (Isa. 25:7,8a).
 - 4) He will wipe away all tears (Isa. 25:8b).
 - 5) He will remove the reproach of His people from all the earth (Isa. 25:8c).
 - 6) He will put an end to the final rebellion of pride (Isa. 25:9–12).

Isaiah Chapter Twenty-Six

1. Chapter 26 begins with a song which will be the victory song of Jerusalem in the Millennium (Isa. 26:1–6).
2. The daily life of believers and unbelievers in the Millennium is described (Isa. 26:7–10).
 - a. Believers will finally live in a society where the righteous way is the smooth way (Isa. 26:7,8).

- b. Unbelievers will live in a society where their activity is inconsistent with the righteousness that the Lord reveals (Isa. 26:10).
3. The writhing and anguish of the Tribulation is described (Isa. 26:11-19; 13:8; 21:3; Matt. 24:8; 1st Thess. 5:3), and appropriate warnings are issued (Isa. 26:20,21).

Isaiah Chapter Twenty-Seven

1. Isaiah's Apocalypse also features the punishment and destruction of Leviathan (Satan) (Isa. 27:1; Job 41:1-34; Ps. 74:14).
 - a. The fleeing serpent. נָחָשׁ בָּרֶחַ נָחָשׁ בָּרֶחַ nāchāsh bārī^ach #5175 #1281.
 - b. The twisting serpent. נָחָשׁ עֵקֶלְתוֹן nāchāsh ^aqallāthown #5175 #6129.
 - c. The dragon in the sea. תַּנְיִן tanniyn #8577.
2. The Millennial vineyard (Isa. 27:2-6) will be quite different from the vineyard of Israel in the Dispensation of Israel, Age of Law (Isa. 5:1-7).
3. The Millennial blessings can only come about through the Tribulational judgments (Isa. 5:8-13).

Isaiah Chapter Twenty-Nine

1. Six woes are pronounced in Isa. 28-33. The first woe (Isa. 28:1) was detailed on TTB Day 184. The second woe is issued to Ariel—the southern kingdom of Judah (Isa. 29:1).
 - a. אֲרִיאֵל ^ariy'el #740 Usually understood as “lion of God.” אֲרִי ^ariy #738 lion + אֵל ^ael #410 God.
 - b. אֲרִיאֵל ^ariy'el #741 hearth, altar hearth, altar refers to the sacrificial altar in the Millennial temple (Ezek. 43:15_{x2},16).
2. Jerusalem will become like a sacrificial altar to the Lord (Isa. 29:2).
3. Only through such humiliation will Israel cry out to the Lord from the dust (Isa. 29:4).
4. Israel's spiritual blindness is a consequence of their blind adherence to their tradition (Isa. 29:13).
5. The third woe is issued to the world forces of darkness (Isa. 29:15; Eph. 6:12; Ezek. 8:12).
 - a. These forces of darkness, under Satanic leadership, pursue counsel apart from the counsel of God's will (Isa. 29:15; Eph. 1:11), and teach that counsel to the human idolaters of this world (Ezek. 8:12; 1st Tim. 4:1).
 - b. These forces of darkness are created beings who strive to deny their own creature-status, and who strive to claim the stature of God (Isa. 29:16; 45:9-13).
6. The kosmos system of evil, put in place by the forces of darkness, will be brought to an end (Isa. 29:17-24; 1st Jn. 2:16,17).
 - a. The adversary's activity of blinding minds will come to an end (Isa. 29:18; 2nd Cor. 4:4,6 cf. Isa. 9:2).
 - b. The system of lies will be replaced with understanding and instruction (Isa. 29:24; cf. Isa. 11:9; Jer. 31:34).

Day 204 – July 23

Restoration to the Promised Land

Isaiah 30-33

Isaiah Chapter Thirty

1. The fourth woe is issued to rebellious children, who pursue the plans of the forces of darkness (Isa. 30:1a).
 - a. They are called “rebellious children” (Isa. 30:1), and “false sons” (Isa. 30:9).
 - b. Isaiah elsewhere calls them “children of rebellion, offspring of deceit” (Isa. 57:4).
 - c. In the Gospels they are known as a “brood of vipers” (Matt. 3:7; 12:34; 23:33).
2. These unbelievers are following a plan, but not God the Father's plan (Isa. 30:1b). They are spirit empowered, but not God the Holy Spirit (Isa. 30:1c). They are seeking a savior, but not the Lord Jesus Christ (Isa. 30:2).
3. These sons of rebellion intend to endure the wilderness once again to return to Egypt (Isa. 30:6,7). In their hearts, they have already returned to Rahab, because they have turned away from the Lord (Isa. 30:8-11).
4. The Lord GOD appeals to them to trust in Him, and not turn to idols (Isa. 30:12-26).
5. The passage concludes with a promise of God's victory over the adversaries that Judah fears so much (Isa. 30:27-33).

Isaiah Chapter Thirty-One

1. The fifth woe is issued to trust human effort rather than the Lord for their provision and protection (Isa. 31:1).
2. Judah is placing their confidence in an object that is not worthy of confidence.

3. Judah is failing to rely upon the God Who delivered them from the very same Egypt to whom they are now relying.

Isaiah Chapter Thirty-Two

1. The Lord describes the coming kingdom in which a King will reign righteously (Isa. 32:1).
2. The King and His Princes will be a source of provision and protection to their subjects (Isa. 32:2-4).
3. The previous kosmos arrangement will no longer apply, but fools and rogues will continue to arise within the kingdom (Isa. 32:5-8).
4. The time comes now to be humbled and prayerful as the suffering (Isa. 32:9-14) precedes the glory (Isa. 32:15-20).

Isaiah Chapter Thirty-Three

1. The sixth woe is issued to the Destroyer (Isa. 33:1).
 - a. **שָׁדָד** *shādad* ^{#7703}: to deal violently with, despoil, devastate, ruin, destroy.
 - b. Although designated by the Lord to be the destroyer of Israel, the Destroyer himself will be destroyed (Isa. 33:1).
 - 1) Historically, the Destroyer of Israel was Assyria (2nd Kgs. 17:6), and the Destroyer of Judah was Babylon (2nd Kgs. 25:21).
 - 2) Prophetically, the Destroyer of Israel will be the Coming Roman Prince (Dan. 9:26), Seed of the Serpent (Gen. 3:15; 2nd Thess. 2:3).
2. Isaiah 33 tells the Tribulation (Isa. 33:2-16) and Millennium (Isa. 33:17-24) story.

Day 205 – July 24

Restoration to the Promised Land

Isaiah 34-35; Micah 2-5

Isaiah Chapter Thirty-Four

1. The Lord makes an announcement to all the nations and peoples of the earth (Isa. 34:1).
2. The real war to end all wars will feature engagements in two theaters: on earth (Isa. 34:2,3), and in heaven (Isa. 34:4).
3. The second battle in the earthly theater will be Bozrah, in the land of Edom (Isa. 34:5-17).
 - a. The Battle of the Mount of Olives (Zech. 14:4; Acts 1:11).
 - b. The Battle of Bozrah (Isa. 34:5,6; 63:1).
 - c. The Last Battle: of Armageddon (Har-Megiddo) (Rev. 16:16; 19:19).
 - d. This three stage outline is tentative and will be refined in future studies. Pastor Bob recommends Arnold Fruchtenbaum's much more developed material on the Armageddon campaign ([MBS 004](#)).
4. The destruction of Bozrah will endure as a continuous burnt offering (Isa. 34:9,10).
5. The desolation of Bozrah will be surveyed with the line of tohu and the plumb line of bohu (Isa. 34:11 cf. Gen. 1:2; Jer. 4:23). See also Isa. 45:18,19 for additional tohu references.

Isaiah Chapter Thirty-Five

1. The inauguration of the eschatological theocratic kingdom is described (Isa. 35:1a), and a great anticipation provides encouragement for those who are enduring the Tribulation (Isa. 35:3,4).
2. Botanical blessings will be granted to some of the most environmentally devastated places in the world (Isa. 35:1b,2).
3. Medical blessings will be granted to some of the most physically disabled people in the world (Isa. 35:5,6).
4. The Lord will bring purified Israel (cf. Ezek. 20:33-44) into the promised land along the Holy Highway (Isa. 35:8-10).

Micah Chapter Two

1. Micah continues his message of judgment by describing the 24/7 workers of evil (Mic. 2:1-5).
2. Workers of evil don't like the Word of God to be faithfully proclaimed (Mic. 2:6-11; cf. Am. 2:12; 7:16).
3. The Lord is faithful to provide for a remnant (Mic. 2:12,13). This is a theme repeated throughout Micah (4:7; 5:7,8; 7:18).

Micah Chapter Three

1. Micah's second primary message is addressed to the political leaders of his nation (Mic. 3:1-4).
 - a. They hate good and love evil.

- b. They devour God's people.
2. Micah also targets the false prophets of his day (Mic. 3:5-8).
 - a. They minister according to who is feeding them.
 - b. They will be shamed, even as true prophets will be empowered.
3. The prophets, priests, and kings are all corrupt, and the Prophet/Priest/King is going to judge them (Mic. 3:9-12).

Micah Chapter Four

1. Micah proclaims the coming eschatological theocratic kingdom (Mic. 4:1-5 cp. Isa. 2:2-4).
2. Micah proclaims a regathering (Mic. 4:6-8), even as he proclaims a captivity (vv.9,10).
3. The nations are oblivious to their pending pulverization (Mic. 4:11-14(BHS)).

Micah Chapter Five

1. Micah describes the birthplace of the Messiah in one of the most important prophecies in the Bible (Mic. 5:2-5a; Matt. 2:5,6).
 - a. He comes from Bethlehem Ephrathah.
 - b. He comes from eternity-past.
2. Micah describes the battle that the Christ will win over the antichrist—called here the Assyrian from the land of Nimrod (Mic. 5:5b,6; Gen. 3:15; Dan. 9:24-27; Rev. 19:19-21).
 - a. “The Assyrian” (Isa. 10:24; 31:8; Mic. 5:5,6) is like “The Philistine” (20x in 1st Sam. 17 esp. v.23) and serves to represent the great champion who leads the current adversarial nation dedicated to Jewish extermination. This typology has its antitype in the Antichrist.
 - b. The earliest such prophecy is the Seed of the Woman defeating the Seed of the Serpent (Gen. 3:15).
 - c. Another significant message is Messiah the Prince versus the Prince Who is to Come (Dan. 9:24-27).
 - d. The final such prophecy is Jesus Christ defeating the Antichrist (Rev. 19:19-21).
3. Micah describes the regathering of the remnant in repentance following the coming of the Christ (Mic. 5:7-9).
4. Micah describes the work of the Lord to bring about this repentance—the Tribulation of Israel (Mic. 5:10-15).

Day 206 – July 25

Sennacherib's Intimidation Tactics Isaiah 36; Micah 6-7; 2nd Kgs. 18:13-37; 2nd Chr. 32:1-8

Isaiah Chapter Thirty-Six

1. Isaiah 36-39 is largely parallel to 2nd Kgs. 18-20 (and 2nd Chr. 32). See Jeffrey Glen Jackson, [Synopsis of the OT](#).
 - a. Previously, Isaiah 7 had a parallel in 2nd Kgs. 16:5,6 with the war of Aram & Israel against Judah.
 - b. Isa. 36:1-22 || 2nd Kgs. 18:13-37; 2nd Chr. 32:1-19.
 - c. Isa. 37:1-38 || 2nd Kgs. 19:1-37; 2nd Chr. 32:20-23.
 - d. Isa. 38:1-22 || 2nd Kgs. 20:1-11; 2nd Chr. 32:24-30.
 - e. Isa. 39:1-8 || 2nd Kgs. 20:12-19.
2. Sennacherib's boasting can be read in the original Akkadian on a [prism](#) kept by the Oriental Institute of Chicago.
3. Hezekiah's negotiators attempted to keep the negotiations in Aramaic (Isa. 36:11-12) but Rabshakeh spoke openly in Hebrew (Isa. 36:13-22).

Micah Chapter Six

1. Micah's third primary message is an indictment against the Lord's faithless nation (Mic. 6:1-5,9-16).
2. Micah ponders how he can approach the Lord as an intercessor (Mic. 6:6-8).
3. The Born Again Way of Life is described in terms applicable to all dispensations (Mic. 6:8).
 - a. The Born Again Way of Life consists of the good requirements of the Lord for believers.
 - b. To function according to God's absolute standard of justice. מִשְׁפָּט mishpāt^{#4941}: judgment, justice, custom.
 - c. To love blessed-lovingkindness. חֶסֶד checed^{#2617}: goodness, faithfulness; lovingkindness.

- d. To walk humbly in a personal relationship with God (with your God).

Micah Chapter Seven

1. Micah describes his daily life in the midst of an apostate people (Mic. 7:1-6; Ps. 12:1; 14:1-3; Isa. 57:1).
 - a. Micah observes social evils in his day (Mic. 7:6) which will be characteristic of the Tribulation of Israel (Matt. 10:21-23).
 - b. This also becomes descriptive of the spiritual battles in our day (Matt. 10:34-36).
2. Micah describes his daily life in anticipation of the Lord's salvation (Mic. 7:7-13).
3. Micah describes the daily life he is looking forward to in the eschatological theocratic kingdom (Mic. 7:14-20).
 - a. It will be the Kingdom of Truth (מֶתֶם ^{#571}) and Lovingkindness (חֶסֶד ^{#2617}) (Jn. 1:14,17).
 - b. It will be a Kingdom where our sins are cast into the depths of the sea (Mic. 7:19). Also:
 - 1) Sealed in a bag (Job 14:17).
 - 2) As far as the east is from the west (Ps. 103:12).
 - 3) Behind His back (Isa. 38:17).
 - 4) Not remembered (Isa. 43:25; Jer. 31:34).
 - 5) Cannot be found (Jer. 50:20).

Second Kings Chapter Eighteen

(Outline continues from Day 184)

3. When Assyria invaded Judah, Hezekiah plundered the temple to pay tribute (2nd Kgs. 18:13-16).
4. Sennacherib responded to Hezekiah's weakness & compromise, by demanding an unconditional surrender (2nd Kgs. 18:17-37).

Second Chronicles Chapter Thirty-Two

1. Chapter 32 describes the ministry of King Hezekiah to his people during the Assyrian invasions of Judah.
2. Hezekiah had confidence in the Lord and taught his people to have the same confidence (2nd Chr. 32:1-8). His momentary lapse into fear is recorded in Kings (2nd Kgs. 18:13-16), but not Chronicles.

(Chapter Thirty-Two continues tomorrow)

Day 207 – July 26

God's Response to Sennacherib

Isaiah 37; 2nd Kgs. 19; 2nd Chr. 32:9-23

Isaiah Chapter Thirty-Seven

1. The pattern for national Divine blessing is here apparent.
 - a. A humble, God-fearing king—represented by King Hezekiah.
 - 1) With a priority for prayer.
 - 2) With like-minded cabinet level leaders—represented by Eliakim, Shebna, & Joah.
 - b. Bold and accurate Bible teaching—represented by the Prophet Isaiah.
 - 1) Isaiah ministered during the reigns of Uzziah, Jotham, Ahaz, & Hezekiah.
 - 2) Bold and accurate Bible teaching must continue regardless of temporal-life politics.
 - c. Believers making their spiritual-life decisions correctly, and reaping temporal-life blessings as a consequence (Matt. 6:33).
2. Hezekiah took the letter of Rabshakeh and laid it before the Lord in a beautiful expression of faith-rest (Isa. 37:14-20).
3. The Angel of the Lord personally ended the Assyrian threat against Jerusalem (Isa. 37:36-38).

Second Kings Chapter Nineteen

1. Hezekiah responded to the taunting of Rabshekah by humbling himself before the Lord.
 - a. He engaged in a fervent prayer ministry within the temple grounds (vv.1,14-19).

- b. He sent a delegation to Isaiah the prophet (vv.2-4).
- 2. Isaiah's immediate answer to the delegation was a short-term prophecy (2nd Kgs. 19:5-7), immediately fulfilled (2nd Kgs. 19:8-13), and preparing the way for a long-term prophetic message (2nd Kgs. 19:20-28).
- 3. The long-term prophetic message also contained visible signs for Judah's encouragement (2nd Kgs. 19:29-31).
- 4. Isaiah concludes his message with the promise of immediate deliverance (2nd Kgs. 19:32-37).
- 5. This incident is also recorded in the text of Isaiah (Isa. 37:1-38) and the text of this entire chapter is virtually identical with that chapter in Isaiah.

Second Chronicles Chapter Thirty-Two

(Outline continues from yesterday)

- 3. Sennacherib's second invasion into Judah featured the taunting words of Rabshakeh (2nd Chr. 32:9-19; 2nd Kgs. 18:17-37; Isa. 36:1-22).
- 4. Hezekiah & Isaiah laid their burdens on the Lord and rejoiced when the Lord provided the victory (2nd Chr. 32:20-22; 2nd Kgs. 19:1-37; Isa. 37:1-38).

(Chapter Thirty-Two continues tomorrow)

Day 208 – July 27

God Extends Hezekiah's Life

Isaiah 38-39; 2nd Kgs. 20:1-19; 2nd Chr. 32:24-31

Isaiah Chapter Thirty-Eight

- 1. Isaiah 38 is parallel to 2nd Kgs. 20:1-11.
- 2. Following the lifting of the Assyrian siege of Jerusalem, the Lord tested Hezekiah with the physical health test of a terminal illness (Isa. 38:1a).
 - a. Isaiah reveals the Lord's message and instructs Hezekiah to set his house in order (Isa. 38:1b).
 - b. Hezekiah responds to Isaiah's message with prayer (Isa. 38:2,3a), and great weeping (Isa. 38:3b).
 - 1) These are not necessarily sinful, selfish prayers by a man who doesn't want to die (Heb. 5:7).
 - 2) These are the prayers of a pious man, who endures the perfection process of growth through testing (Heb. 5:8,9; Jas. 1:2-12).
- 3. The Lord responds to Hezekiah's prayer, and tears (Isa. 38:4,5).
 - a. He answers Hezekiah's personal needs.
 - b. He answers Jerusalem's political needs.
- 4. The time-frame here is important.
 - a. Hezekiah is granted an additional 15 years of physical life (Isa. 38:5).
 - b. Manasseh is 12 years old when he succeeds his father (2nd Kgs. 21:1).
 - c. Therefore, Hezekiah's burden was for the Seed of David, which was on the verge of elimination (cf. Isa. 38:19).
- 5. The miracle sign was given as evidence that the Lord will truly extend Hezekiah's life (Isa. 38:7,8,21,22).
 - a. Man cannot lengthen the extent of our determined lifespan (Job 14:5; Ps. 139:16; Matt. 6:27), but can volitionally shorten the extent of our determined lifespan through suicide (2nd Sam. 17:23).
 - b. God can Sovereignly lengthen the extent of our determined lifespan (Ex. 20:12; Deut. 6:2; Prov. 3:2,16; 4:10; 9:11; 10:27), or shorten the extent of our determined lifespan through the Sin Unto Death (1st Jn. 5:16b; Acts 5:1-5).
- 6. Hezekiah responded to the grace of God in his life by composing a psalm of praise (Isa. 38:9-20).
 - a. Hezekiah was a collector of David's psalms, and organized the Levitical choirs for their singing (2nd Chr. 29:30).
 - b. Hezekiah was also a collector and compiler of Solomon's proverbs (Prov. 25:1).
 - c. Hezekiah was also an author in his own day (Isa. 38:9).
 - d. This song is only recorded here, and not in the parallel accounts of 2nd Kgs. or 2nd Chr.

Isaiah Chapter Thirty-Nine

1. Isaiah 39 is parallel to 2nd Kgs. 20:12-19.
2. Merodach-baladan was a rebellious Babylonian ruler, who struggled numerous times to throw off the yoke of Assyria.
3. Hezekiah's successful resistance of Sennacherib's military assault brought him considerable prestige on the international stage (2nd Chr. 32:22,23).
4. Hezekiah's illness & recovery was an opportunity for Merodach-baladan to curry favor, and find an ally in his many rebellious plans against Assyria (Isa. 39:1).
5. Hezekiah's pride brought about a sad end to an otherwise wonderful life (Isa. 39:2-8; 2nd Chr. 32:24-33).

Second Kings Chapter Twenty

1. 2nd Kings 20 is parallel to Isaiah 38&39.
 - a. 2nd Kgs. 20:1-11 = Isa. 38:1-22.
 - b. 2nd Kgs. 20:12-19 = Isa. 39:1-8.
2. In King Hezekiah's account of the illness event, the immediacy of the answered prayer is observed (2nd Kgs. 20:4).
 - a. In this account, the nature of Hezekiah's illness is also more clearly seen (2nd Kgs. 20:7).
 - b. In this account, Isaiah presents Hezekiah with a choice for which direction the shadow would move (2nd Kgs. 20:8-11).
3. In Hezekiah's account of the Babylonian envoy is virtually identical with Isaiah's.
4. God's grace in giving Hezekiah 15 additional years of life allowed for Manasseh his son to come to the throne at the age of 12 (2nd Kgs. 20:20-21:1).

(Chapter Twenty continues on Day 214)

Second Chronicles Chapter Thirty-Two

(Outline continues from yesterday)

5. The chapter closes with the spiritual accounts of the end of Hezekiah's life (2nd Chr. 32:23-33).
 - a. His international fame & temporal-life prosperity (2nd Chr. 32:23,27-30).
 - b. His sickness & recovery is described as well as his lack of thankfulness when the Lord answers the prayer (2nd Chr. 32:24-26; 2nd Kgs. 20:1-11; Isa. 38:1-22).
 - c. His foolishness with the Babylonian envoys (2nd Chr. 32:31; 2nd Kgs. 20:12-19; Isa. 39:1-8).

(Chapter Thirty-Two continues on Day 214)

Sequence of Hezekiah's later life:

- The Lord's destruction of the Assyrian armies (2nd Kgs. 19:35).
- Hezekiah's sickness and recovery (2nd Kgs. 20:1-11).
- Hezekiah's pride and failure to honor the Lord (2nd Chr. 32:25).
- Hezekiah's repentance (2nd Chr. 32:26), and hymn of praise (Isa. 38:9-20).
- Hezekiah's international acclaim (2nd Chr. 32:22,23).
- Hezekiah's temple treasury tour for the emissaries of Babylon (2nd Kgs. 20:12,13).
- Isaiah's message of rebuke upon the house of Hezekiah, and the promise of Babylonian servitude (2nd Kgs. 20:16-19).
- Hezekiah's death (2nd Kgs. 20:21).

Day 209 – July 28

The Remnant Will Be Rescued Following Captivity Isaiah 40:1-44:5

Isaiah Chapter Forty

1. Beginning with chapter 40, Isaiah communicates a message of double comfort (Isa. 40:1).
 - a. נַחַם nācham ^{#5162}: piel. to comfort, console. The Prophet Nahum “comfort.” Nehemiah “Jehovah comforts.”

- b. The double comfort is extended as Jerusalem has gone through double discipline (Isa. 40:2).
 - c. The comfort can only come through the administration of such discipline, and the removal of Jerusalem's iniquity—in other words, at the second Advent of Jesus Christ following the Tribulation of Israel.
2. This time of comfort is going to be announced by a herald (Isa. 40:2-5).
 - a. The herald orders a clear way, and a smooth highway for the Lord to make His appearance (Isa. 40:3).
 - b. The herald orders extensive topographical changes for the Lord to make His residence (Isa. 40:4; cf. 35:1-10; Zech. 14:4,5).
 - c. The herald announces a worldwide revelation of the glory of the Lord (Isa. 40:5).
 - d. The prophet Malachi also spoke of this coming herald (Mal. 3:1; 4:5,6).
 - 1) This herald announces the entrance of the Lord into His temple (Mal. 3:1).
 - 2) The herald's primary ministry is going to be a ministry of national repentance for Israel (Mal. 4:5,6).
 - e. John the Baptizer partially fulfilled this herald function (Luke 1:17; Matt. 3:3; 17:12,13).
 - 1) He directly denied being the Elijah that the Pharisees were anticipating (Jn. 1:21).
 - 2) The Lord Jesus Christ promised that another Elijah is still to come (Matt. 17:11).
 3. The herald's message will be a celebration of the eternal Word of God (Isa. 40:6-8).
 4. Isaiah prophesies another herald—Jerusalem herself will be the bearer of good news (Isa. 40:9-11).
 5. Isaiah celebrates the glory of God and His majesty (Isa. 40:12-26).
 6. Isaiah rebukes Jacob for their lack of faith, in failing to humble themselves for the Lord's gracious provision (Isa. 40:27-31).

Isaiah Chapter Forty-One

1. Chapter 40 began with a message of comfort for Jerusalem. Chapter 41 begins with a message of strength for the Gentile nations.
 - a. The Gentile nations who renew their strength (Isa. 41:1) will be the nations who wait upon the Lord (Isa. 40:31).
 - b. Only the sheep nations at the right hand of Jesus Christ will reap the blessings that He has for them (Matt. 25:34-40).
2. The message to the Gentile nations introduces a Gentile conqueror, an agent of the Lord's purpose (Isa. 41:2-4).
 - a. This conqueror is aroused and called in righteousness (v.2a).
 - b. This conqueror is given victory in every military endeavor (vv.2b,3).
 - c. This conqueror is the tool of the Lord, Who accomplishes all things as the Alpha/Omega "I AM" (v.4).
3. Isaiah describes the Tribulational activity of the coastlands (Isa. 41:5-7). The world thinks that through world-wide cooperation, they can build a world of peace, and overcome their fear.
4. Israel is the unique nation on the earth as they are the servant nation of the Lord, looking to Him for help (Isa. 41:8-16).
5. Eschatological theocratic kingdom blessings are then described (Isa. 41:17-20).
6. The Lord requires the fallen angels to submit their final arguments in the supreme court of heaven (Isa. 41:21-24), before He dispatches the elect angel to incarcerate them (Isa. 41:25-29; Rev. 20:1-3).

Isaiah Chapter Forty-Two

1. Isaiah 42 describes the Lord Jesus Christ in a beautiful way (Isa. 42:1-4). This is the first of four servant songs.*
 - a. He is a servant of God the Father, held fast by His hand (Isa. 42:1a; Phil. 2:7; Jn. 16:32; Acts 10:38).
 - b. He is the Elect (Chosen) One (Isa. 42:1b1; Jn. 6:27; 1st Pet. 2:4,6).
 - c. He is pleasing to the soul of the Father (Isa. 42:1b2; Matt. 3:17; 17:5).
 - d. He is indwelt by the Holy Spirit (Isa. 42:1c; Matt. 3:16; Acts 10:38).
 - e. He is to rule the nations (Isa. 42:1d).
 - f. He will silently endure shame (Isa. 42:2; 1st Pet. 2:23).

* Song #1 Isa. 42:1-9; Song #2 Isa. 49:1-13; Song #3 Isa. 50:4-11; Song #4 Isa. 52:13-53:12. A great study is *The Servant Songs: A Study in Isaiah*, by F. Duane Lindsey: Moody Press (1985). Originally published in 5 parts, *Bibliotheca Sacra* #553-557 (1982-1983).

- g. He will suffer, but not break, and through His being crushed, He will establish justice in the earth (Isa. 42:3,4a; Heb. 12:2-4; 1st Pet. 2:24).
 - h. Following this work, a period of expectant waiting will begin until His worldwide instruction will begin (Isa. 42:4b; 1st Thess. 1:9,10).
2. This entire prophecy can only have its fulfillment in the Lord Jesus Christ (Matt. 12:18-20).
 3. God the Father has a personal message for the Lord Jesus Christ as God the Son agrees to accomplish the Father's good pleasure (Isa. 42:5-9; Lk. 2:32; Jn. 17:5,6).
 4. A victory song is composed for the Gentile nations to sing in the Millennium (Isa. 42:10-13).
 5. The Lord is pleased to accomplish all these things on behalf of Israel and the Gentile nations who cannot totally comprehend the depths of His plan (Isa. 42:14-25).

Isaiah Chapter Forty-Three

1. The promise of restoration for Israel is unconditional, as it is based on their unconditional redemption (Isa. 43:1-7).
2. Only God is God, and only His witnesses are true witnesses, and He demands any other pretenders to step forward and introduce their witnesses (Isa. 43:8-13).
3. The Lord, Redeemer of Israel, will restore Israel from their coming Babylonian captivity (Isa. 39:6,7; 43:14-21).
4. He does so for His name sake, as their idolatry has earned them no mercy whatsoever (Isa. 43:22-28).

Isaiah Chapter Forty-Four

1. The Lord promises blessings of prosperity upon Jeshurun (Israel in prosperity) (Isa. 44:1-5).

(Chapter Forty-Four continues tomorrow)

Day 210 – July 29

God's Purpose for the Coming Captivity Isaiah 44:6-48:11

Isaiah Chapter Forty-Four

(Outline continues from yesterday)

2. The Lord declares His glory, and challenges any pretenders to make their case (Isa. 44:6-8).
3. Having proven that there are no other gods (only false gods), the Lord describes how worthless idolatry truly is (Isa. 44:9-20).
4. The Lord promises to not forget Israel, He will only forget their sin (Isa. 44:21-23).
5. As their Redeemer, the Lord promises to frustrate the plans of the fallen angels, and to restore the fortunes of Jerusalem through a most amazing tool (Isa. 44:24-28; cf. 41:2-4; 45:1-13).
 - a. Redeemer is a title that has only human application—no angelic redemption is revealed in Scripture.
 - b. The maker of all things is the ultimate rebuke upon the fallen angels. These creatures viewed themselves as equal to the Creator (Isa. 14:14).
 - c. The amazing tool He establishes is named as Cyrus (Isa. 44:28; 45:1).
 - 1) Cyrus the son of Cambyses of Persia, and Mandane of Media, united the Medes & Persians in 550BC.
 - 2) Cyrus conquered Babylon in October of 539BC (Dan. 5:28; 6:28), and issued a decree for the Jews to return to Jerusalem (2nd Chr. 36:22,23).

Isaiah Chapter Forty-Five

1. Having introduced Cyrus in chapter 44, the Lord goes on to describe the activity of His Gentile tool (Isa. 45:1-7).
 - a. He is the Lord's shepherd (Isa. 44:28). The only Gentile to have such a title with reference to Israel.
 - b. He is the Lord's anointed (Isa. 45:1). As a type of Christ, Cyrus is in fact a christ (anointed one).
 - 1) He destroys Israel's enemies.
 - 2) He orders Israel's return to the promised land.
 - 3) He provides for the rebuilding of Jerusalem, and the restoration of the Temple.

- 4) In all these things, Cyrus is a perfect picture of Christ in His second advent.
- c. Cyrus was called to this service in conjunction with his own salvation (Isa. 45:3,4).
 - 1) Daniel was the most likely evangelist to bring Cyrus to Christ (Dan. 6:28; 2nd Chr. 36:22,23).
 - 2) Josephus records that Cyrus was saved by reading Isaiah 44 & 45 ([Ant. XI i 2.](#)).
- d. The Lord's work through Cyrus will form a unique witness to Himself for all the world to observe (Isa. 45:5-7).
2. The eschatological conditions of theocratic kingdom blessing are typologically described through Cyrus' work in restoring Israel to their land (Isa. 45:8-13).
3. In the eschatological theocratic kingdom of YHWH, the Gentile nations will forsake their idols (false gods) to serve the one true God (Isa. 45:14-17).
4. The Lord addressed the Gentile nations, and declares His glory, and the emptiness of Satanic rebellion (Isa. 45:18-25).
 - a. It is in this context that the Lord reveals specifically that Gen. 1:2 was not the original state of affairs upon the earth.
 - b. The world was originally beautiful & perfect, and the angels sung its praise (Job 38:7).
 - c. The formless and void condition of the world in darkness was the result of Satan's angelic rebellion (Isa. 14:17).

Isaiah Chapter Forty-Six

1. Isaiah prophesies the captivity of the Babylonian gods Bel & Nebo (Isa. 46:1,2).
2. God promises deliverance to Israel (Isa. 46:3,4), as the one true God (Isa. 46:5-11).
3. Pending, imminent judgment is a motivation for believers to repent and bear much fruit (Isa. 46:12,13; 1st Pet. 4:7).

Isaiah Chapter Forty-Seven

1. Chapter 47 is a call for Babylon to sit silently in the dust (Isa. 47:1,5), and go into darkness (Isa. 47:5).
2. Speaking symbolically, the Lord speaks of Babylon as a shamed maiden (Isa. 47:2,3).
3. Babylon had seen herself as an eternal queen (Isa. 47:5,7). Satan's favorite lie is to promote the Queen of Heaven as a mother to oppose God the Father (Jer. 7:18; 44:17-19).
 - a. Historically, Babylon was the center of these sorceries (Isa. 47:8-15).
 - b. Ecclesiastically, local churches must be on guard against these Jezebel sorceries (Rev. 2:18-29).
 - c. Prophetically, the Whore of Babylon will continue these sorceries (Rev. 17-18).

Isaiah Chapter Forty-Eight

1. The Lord rebukes Judah for their failure to listen to His previous warnings (Isa. 48:1-11).
 - a. Judah was ultimately accountable to live the Word of God that had been entrusted to them.
 - b. God made no secret of the national Divine discipline that Judah would be subject to.
 - c. God works for His glory, on behalf of His praise.

(Chapter Forty-Eight continues tomorrow)

Day 211 – July 30

Deliverance and Joy

Isaiah 48:12-52:12

Isaiah Chapter Forty-Eight

(Outline continues from yesterday)

2. The Lord promises a restoration to Israel after their punishment in Babylon is complete (Isa. 48:12-22).
 - a. This is a faithful promise of the Alpha & Omega.
 - b. This is another message that has not been a secret in times past.

Isaiah Chapter Forty-Nine

1. Chapters 49-57 highlight a greater messiah-shepherd than Cyrus, the virgin-born Lord Jesus Christ.
2. The chapter begins with a personal message from the Lord Jesus Christ to the farthest peoples (Isa. 49:1-13). This is the second of four Servant Songs.

- a. The Father prepared the body of Jesus Christ in His first advent incarnation (Isa. 49:1; Heb. 10:5).
 - b. The Lord Jesus Christ is entrusted with verbal judicial execution authority (Isa. 49:2; Rev. 1:16; 2:12,16; 19:15).
 - c. The Lord Jesus Christ is the visible representation of God the Father's glory (Isa. 49:3; Jn. 13:31,32; Heb. 1:3).
 - d. The Lord Jesus Christ received no reward from man, was rejected by His brethren, and embraced God the Father for His total reward (Isa. 49:4; Matt. 23:37; Jn. 1:11; Lk. 23:43,46).
 - e. The Lord's second advent work will include regathering Israel, and ruling over all the nations (Isa. 49:5-7).
 - f. The universal offer of salvation in Jesus Christ is described (Isa. 49:8-13).
3. The Messianic promises of God will be impossible for Israel to accept while they view themselves as forsaken and forgotten (Isa. 49:14). The Lord answers Zion's complaint with examples of His faithfulness (Isa. 49:15-23).
 4. The Messianic promises of God will be impossible for Israel to accept while they view themselves as helplessly captive to a tyrant (Isa. 49:24). The Lord answers this complaint as well (Isa. 49:25,26).

Isaiah Chapter Fifty

1. Although Israel was divorced, and the Jews were sold into slavery, the Lord was ready, willing, & able to Redeem them (Isa. 50:1-3).
2. Jesus Christ describes His daily ministry of listening to the Word of God, and meeting the needs of others (Isa. 50:4-11; Jn. 8:28,29). This is the third of four Servant Songs.

Isaiah Chapter Fifty-One

1. The Lord instructs His audience three times to listen (Isa. 51:1,4,7).
 - a. Believers should always maintain their remembrance of the Lord Who saved them, and from where they were saved.
 - b. Believers should remember the witness of Scripture—the faithfulness of God in earlier generations.
 - c. Believers should remember the prophetic messages of Scripture—the faithfulness of God in future generations.
2. Isaiah calls upon the LORD to awaken, and strive for Israel (Isa. 51:9).
 - a. His past victory over the Dragon provides assurance of the future, ultimate victory over the Dragon.
 - b. It is a double failure for a believer to take their eyes off of the Lord, and consequently place their attention on flesh and blood (Isa. 51:12,13; Eph. 6:12).
3. The Lord twice calls upon Israel to awaken (Isa. 51:17; 52:1).
 - a. The first wake-up call is to cause Israel to understand the nature of their Divine judgment, and their helplessness because of it.
 - b. This wake-up call is also an encouragement, because they have finished their cup of Divine wrath, and now the nations will drink of it.

Isaiah Chapter Fifty-Two

1. Israel's second wake-up call is to awaken and dress joyously for the joy that is set before them (Isa. 52:1-6).
2. Isaiah introduces the ultimate Evangelist, the Christ Who provides peace, happiness, and salvation in His Kingdom (Isa. 52:7-12).

(Chapter Fifty-Two continues tomorrow)

Day 212 – July 31

Yahweh's Suffering Servant

Isaiah 52:13-57:21

Isaiah Chapter Fifty-Two

(Outline continues from yesterday)

3. The Messiah is described once again (Isa. 52:13-15).
 - a. He will be exalted (v.13) because
 - b. He was disfigured (v.14).
 - 1) מִשְׁחָת ^{#4893}: disfigurement.

- 2) Only other use of mishchath (Lev. 22:25).
- c. Leaving the nations silenced (v.15).

Isaiah Chapter Fifty-Three

1. The “marred Messiah” (Isa. 52) continues to be revealed as the “crushed Christ.”
2. Unlike the gentile nations, the Jews had the Old Testament to identify their messiah when He arrived (Isa. 52:15 cf. 53:1).
3. The humility and humiliation of Christ is seen in this passage (Isa. 53:2-9).
 - a. A tender shoot (not a majestic tree) (Isa. 53:2a; Ezek. 17:3,4,22-24).
 - b. The only physical description of Jesus Christ tells us that He was not majestic in physical appearance (Isa. 53:2b).
 - c. The description of the reputation of Jesus Christ tells us that He will understand our loneliness (Isa. 53:3).
 - d. Although men despised Him, He loved them, accepting God’s judgment on their behalf (Isa. 53:4).
 - e. His sacrifice is the one and only means by which we might be saved (Isa. 53:5).
 - f. Not one person in the history of the world is able to save themselves, but the Lord accomplished what we could not do (Isa. 53:6).
 - g. Christ understood the Father’s eternal purpose, and silently submitted to the Father’s will (Isa. 53:7).
 - h. We are the ones to whom the stroke was due (Isa. 53:8; Rom. 3:23).
 - i. Through it all, He was an innocent man Who died in shame (Isa. 53:9).
4. The work of the Father & the Son in the crucifixion of Jesus Christ is described (Isa. 53:10-12).
 - a. The Father’s pleasure was accomplished (Isa. 53:10a).
 - b. The Son’s work was to render Himself as the guilt offering (Isa. 53:10b).
 - 1) The only qualified offerer bringing
 - 2) The only acceptable offering.
 - c. The Son’s reward is the ultimate reward for faithful service (Isa. 53:11,12).

Isaiah Chapter Fifty-Four

1. Chapter 54 is an essay which details the reasons for Israel’s rejoicing in the eschatological theocratic kingdom of the Lord (Isa. 54:1-17).
2. Israel will no longer be a barren, forsaken woman (Isa. 54:1-6).
3. The Lord makes a promise to Israel similar to the promise He made with Noah—no, never again (Isa. 54:7-10).
4. The eschatological theocratic kingdom of the Lord will feature temporal-life prosperity, spiritual-life prosperity, and immediate Divine vindication (Isa. 54:11-17).

Isaiah Chapter Fifty-Five

1. Chapter 55 begins with a grace invitation to salvation (Isa. 55:1-7).
 - a. These waters are a grace gift for all who believe in Christ (Isa. 55:1; Jn. 4:10-14).
 - b. It cost nothing for the believer, because the entire price was paid by Christ.
 - c. It is an eternal possession, in contrast with the worldly things we so often pursue.
 - d. Listen & eat (believe) (Isa. 55:2).
2. Salvation is a grace gift offered to all men, regardless of their wickedness or unrighteousness (Isa. 55:6,7).
 - a. Man’s finite thinking may struggle with the grace and forgiveness of God, but those are His thoughts, and those are His ways (Isa. 55:8,9).
 - b. God’s thoughts are perfect, and His word accomplishes His desire (Isa. 55:10,11).
3. The redemption of man is a matter for all the creation to rejoice over (Isa. 55:12,13).

Isaiah Chapter Fifty-Six

1. The work of Christ will not only be for the Jews, but for the God fearing Gentiles as well (Isa. 56:1-8).
2. Isaiah shifts his address back to his present time in a dramatic change of context and setting (Isa. 56:9-12). The invitation to plunder demonstrates the wrath of God upon a nation whose shepherds have neglected their duties (Jer. 12:9; Ezek. 34:5,8; Nah. 3:18,19).

Isaiah Chapter Fifty-Seven

1. Isaiah's shift back to the present (56:9-12) continues in chapter 57.
2. Faithful believers are being called home, while the nation slides into further apostasy (Isa. 57:1-10).
3. When God gives an idolatrous nation over to destruction, He invites their idols to deliver them (Isa. 57:11-13).
4. The promise of glory is restated, and Israel is reminded that God is working for His purpose and His glory (Isa. 57:14-21).

Day 213 – August 1

Glory Ahead for Judah

Isaiah 58:1-63:14

Isaiah Chapter Fifty-Eight

1. Chapter 58 begins with God's instruction for Isaiah to deliver a message loud & clear (Isa. 58:1).
2. Judah is holding to a form of godliness, yet denying it's power (Isa. 58:2-14; 2nd Tim. 3:5).
3. Although they have forsaken God, they take for granted their unique nearness to God (Isa. 58:2; 1st Pet. 4:17).
4. True fasting must be from a pure heart (Isa. 58:3-6; Matt. 6:16-18; 2nd Tim. 2:22).
5. Better than fasting, is feasting, so that the believer can rejoice in the Lord's provision, and share with those in need (Isa. 58:7-12).
6. The entire purpose for any spiritual activity is to set aside our own pleasure, and seek to be pleasing to God (Isa. 58:13,14; Col. 1:10).

Isaiah Chapter Fifty-Nine

1. Judah had complained that her fasts weren't effective (Isa. 58:3a), but it was their own carnality which produced that wall of separation (Isa. 59:1-8; Ps. 66:18).
2. The lost condition of mankind walking in darkness is described in all of its hopelessness (Isa. 59:9-15a).
3. Only One Redeemer provides for mankind walking in darkness (Isa. 59:15b-20).
 - a. Only God can provide salvation (v.16b; Job 40:14).
 - b. Only God can wear garments of vengeance (v.17b; Deut. 32:35).
4. The Lord voices His eternal covenant with Israel, and His eternal promise to the Redeemer (Isa. 59:21).

Isaiah Chapter Sixty

1. Isaiah 60 is a message of glory for Israel anticipating the revelation of Jesus Christ.
2. The revelation of Jesus Christ comes only after the entire human race is plunged into darkness (Isa. 60:2).
3. In the Exodus, Israel came out of Egypt with the wealth of Egypt, but at the Regathering of Israel, the nations will come to Israel with their wealth (Isa. 60:6ff.).
4. Previous standards of value will be entirely different (Isa. 60:15-20).

Isaiah Chapter Sixty-One

1. Isaiah describes his anointing, and his ministry in the Word of God (Isa. 61:1-3).
 - a. In describing his own ministry, Isaiah prophetically describes the ministry of Jesus Christ.
 - b. Jesus taught this passage, and cut the reading short (Lk. 4:17-21).
 - 1) The favorable year of the Lord is a 1st Advent reference.
 - 2) The day of vengeance of our God is a 2nd Advent reference.
2. The eschatological theocratic kingdom is then described (Isa. 61:4-9), and garments are given for born-again believers (Isa. 61:10,11).

Isaiah Chapter Sixty-Two

1. The promise to Jerusalem and all Israel is for a new name, and great rejoicing (Isa. 62:1-5).
 - a. Jerusalem is named Hephzibah **הַפְּזִיבָה** chephtsiy bāh ^{#2657}: my delight is in her.
 - b. Israel is named Beulah **בְּעוּלָה** b^euwlāh ^{#1166}: married.
2. Believers faithfully waiting for the Lord to fulfill His promises are called upon to be watchmen upon the wall (prayer activity) (Isa. 62:6-12).

- a. Israel was waiting for her husband—the 2nd Advent of Jesus Christ.
- b. The Church is waiting for her husband—the Rapture of the Church.

Isaiah Chapter Sixty-Three

1. The conquering, blood-soaked Messiah marches forth from Bozrah, in Edom (Isa. 63:1-6; cf. 34:5,6).
 - a. There was no one else qualified to accomplish the 1st Advent work of Jesus Christ (Isa. 59:16).
 - b. There will be no one else qualified to accomplish the 2nd Advent work of Jesus Christ (Isa. 63:5).
2. The eschatological theocratic kingdom will be a time for Israel to bear witness to the Lord's lovingkindnesses & praises (Isa. 63:7-14).

(Chapter Sixty-Three continues tomorrow)

Day 214 – August 2

Two Possible Paths

Isaiah 63:15-66:24; 2nd Kgs. 20:20-21; 2nd Chr. 32:32-33

Isaiah Chapter Sixty-Three

(Outline continues from yesterday)

3. The eschatological theocratic kingdom will be a time for Israel to bear witness to their national humbling and repentance (the Great Tribulation) (Isa. 63:15-19).

Isaiah Chapter Sixty-Four

1. In chapter 64, Isaiah recognizes that God With Us (Emmanuel) is going to be an awesome appearing.
2. Creation & the nations will react to the bodily presence of God (Isa. 64:1-5).
3. Mankind will be face to face with their own unrighteousness, and God's unique provision of righteousness (Isa. 64:6,7).
4. Mankind will be face to face as clay to the potter (Isa. 64:8-12).

Isaiah Chapter Sixty-Five

1. Chapter 65 begins with a review of God's matchless grace (Isa. 65:1-7).
 - a. As unbelievers, we do not seek God (Ps. 14:1-3). He seeks us (Jn. 6:44), and because of His grace, we respond by faith (1st Jn. 4:10,19).
 - b. As believers, we have full asking and seeking privileges through the priestly function of prayer (Matt. 7:7,8).
2. The eschatological theocratic kingdom will begin with a removal of unbelievers (Isa. 65:8-12).
3. The estate of the righteous and the estate of the unrighteous is contrasted (Isa. 65:13-16).
4. The new heavens and new earth are introduced (Isa. 65:17-25).
 - a. In Isaiah, and many other prophets the 1st Advent and 2nd Advent prophecies of Jesus Christ are often blended into one view. The New Testament revelation serves to distinguish between these blended views.
 - b. It is also true that Millennial prophecies and Fullness of Times prophecies are also blended into one view. The NT revelation serves to distinguish between these blended views.
 - 1) The new heavens and new earth are mentioned (Isa. 65:17; Rev. 21&22).
 - 2) The Millennial conditions are described (Isa. 65:18 25; cf. Rev. 21:4).
 - c. Lifespans in the Millennial reign of Jesus Christ will be restored to the pre-flood conditions (Isa. 65:20,22), but death itself is done away with in the Fullness of Times (Rev. 21:4).

Isaiah Chapter Sixty-Six

1. God is absolutely Sovereign, but in His own Sovereignty He allows for the rebellion of men & angels (Isa. 66:1-4).
2. This rebellion comes into ultimate judgment, and God's faithful servants have ultimate vindication (Isa. 66:5-11).
3. Isaiah concludes with a final view of the eternal blessings of Israel (Isa. 66:12-24).

Principle= The Abrahamic & Davidic covenants are eternal, therefore the prophetic views concerning them go beyond the finite Millennium & Fullness of Times.

Second Kings Chapter Twenty (Outline continues from Day 208)

5. Hezekiah dies, and 12 year old Manasseh becomes King (2nd Kgs. 20:20-21).

Second Chronicles Chapter Thirty-Two (Outline continues from Day 208)

6. Hezekiah dies, and 12 year old Manasseh becomes King (2nd Chr. 32:32-33).

Day 215 – August 3

Idolatry and Imminent Judgment

Jer. 1:1-2:22; 2nd Kgs. 21:1-22:2; 2nd Chr. 33:1-34:7

Jeremiah Chapter One

1. Jeremiah was of a priestly family, and yet one of the descendants of Abiathar the priest dismissed by Solomon (1st Kgs. 2:27).
2. Jeremiah received his initial call to prophetic ministry in the thirteenth year of King Josiah (Jer. 1:2-10).
 - a. The year was 626BC, 40 years before the fall of Jerusalem.
 - b. Jeremiah was still a youth (Jer. 1:6-8) comparable to other such faithful servants of the Lord (Job 32:6-8; 1st Kgs. 3:7; 1st Tim. 4:12). נַעַר na'ar #5288: boy, lad, youth.
 - c. Jeremiah will minister beyond the fall of Jerusalem for an overall ministry of perhaps 50 years or more.
3. The purpose for a believer's life is established before that believer even has life (Jer. 1:5).
4. Jeremiah was appointed a prophet to the nations (Jer. 1:5,10). This is an amazing title for the prophet that the Lord designated to observe the fall of Jerusalem.
 - a. Jeremiah had a destructive & constructive ministry (Jer. 1:10).
 - b. He achieved this work by faithfully speaking of the One who will literally and ultimately accomplish these activities (Jer. 31:28).
5. Jeremiah is shown two visions (Jer. 1:11-13), and given one hard message to deliver to the kings of Judah (Jer. 1:14-19).

Jeremiah Chapter Two

1. Jeremiah's first public message (Jer. 2:1-3:5) was a look back over the Lord's marriage to Israel, from the love of her betrothal (Jer. 2:1-3) to the years of harlotry leading to divorce (Jer. 3:1-5).
2. Israel's marital straying from the Lord was not due to any injustice/faithlessness on His part (Jer. 2:5-7).
3. The people's rebellion followed that of their leaders (Jer. 2:8).
4. The Lord stressed that even the pagans are at least loyal to their false gods (Jer. 2:9-13).
5. The Lord God cannot believe that his warnings have gone unheeded (Jer. 2:14-19,26-37).
6. Although redeemed by the grace of God, Israel refused to serve the One Who purchased their redemption (Jer. 2:20-25).

(Chapter Two continues tomorrow)

Second Kings Chapter Twenty-One

1. The reign of Manasseh, King of Judah is described (2nd Kgs. 21:1-18).
 - a. Manasseh מְנַשֶּׁה #4519: causing to forget (Gen. 41:51).
 - b. The oldest son of Joseph, and one of the 12 Tribes of Israel must not be confused with the son of Hezekiah, and the most wicked King in the history of Judah.
2. Manasseh was 12 years old when he became king, and he reigned 55 years. Many chronological studies give Manasseh a coregency with Hezekiah, but this is highly unlikely.
3. Manasseh was an evil king—the worst that Judah ever had (2nd Kgs. 21:2-9).
4. Manasseh's evil reign was the hinge which made the Babylonian captivity inevitable (2nd Kgs. 21:10-15).
5. The end of Manasseh's life is described (2nd Kgs. 21:16-18), but Manasseh's repentance is omitted (2nd Chr. 33:10-20).
6. Amon's tragic two year reign is described (2nd Kgs. 21:19-26).

Second Kings Chapter Twenty-Two

1. The reign of King Josiah of Judah is described (2nd Kgs. 22:1-23:29).
2. Josiah was a good king, like David & Hezekiah (2nd Kgs. 22:2), and the last good king Judah will be blessed with before the Babylonian captivity.
 - a. The Chronicles account tells how at the age of 16, Josiah began an intensive study of David's God—likely through Psalms & Proverbs, and the written prophets (2nd Chr. 34:3a).
 - b. At the age of 20, Josiah began to aggressively destroy idolatry within his kingdom (2nd Chr. 34:3b).

(Chapter Twenty-Two continues on Day 217)

Second Chronicles Chapter Thirty-Three

1. Chapter 33 describes the reigns of King Manasseh & Amon of Judah.
2. Manasseh was born during the 15 years of God's grace which extended Hezekiah's life (2nd Chr. 33:1; 2nd Kgs. 20:6).
3. Manasseh became the most wicked king in the history of Judah (2nd Chr. 33:2-10).
 - a. His wickedness is recounted in Kings (2nd Kgs. 21:1-18; 23:26,27; 24:3,4; Jer. 15:4).
 - b. His repentance is only recounted here in the Bible (2nd Chr. 33:12,13). Ezra had access to the records of the Prophet Hozai (2nd Chr. 33:19).
4. Manasseh was dragged away to Babylon, and humbled before the Lord (2nd Chr. 33:11-20).
5. The short, two year reign of King Amon is detailed (2nd Chr. 33:21-25).

Second Chronicles Chapter Thirty-Four

(Outline will be combined with Day 217)

Day 216 – August 4

Idolatry and Imminent Judgment Jer. 2:23-5:19

Jeremiah Chapter Two

(Outline continues from yesterday)

5. The Lord God cannot believe that his warnings have gone unheeded (Jer. 2:14-19,26-37).
6. Although redeemed by the grace of God, Israel refused to serve the One Who purchased their redemption (Jer. 2:20-25).

Jeremiah Chapter Three

1. The Lord used the teachings of the Law concerning divorce to illustrate how faithless Israel had been.
 - a. A man who divorced his wife could not take her back once she had become the wife of another man (Deut. 24:1-4).
 - b. Israel had played the harlot with every man she could find, and yet expected the Lord to take her back (Jer. 3:1-5).
2. The Lord spoke to Jeremiah, so that Jeremiah would develop the same sense of outrage that He had over Israel & Judah (Jer. 3:6-10).
3. The Lord gave Jeremiah an appropriate message for faithless Israel—come back (Jer. 3:11-18).
4. Israel is away from the Lord and miserable in her lost estate (Jer. 3:19-25).

Jeremiah Chapter Four

1. The Lord's "come back" message to Israel concludes with an additional blessing—Israel's repentance will not only benefit them, but all the nations will be blessed at that time as well (Jer. 4:1,2).
2. The Lord also has a message for Judah—confess & repent before you too are swept away (Jer. 4:3-18).
 - a. Jeremiah accuses the Lord of a disingenuous offer (Jer. 4:10).
 - b. The offer is valid—repentance & confession will forestall the judgment (Jer. 4:3,4,8,14).
3. Jeremiah is hit hard by this message because he knows that the foolish & stupid men of Jerusalem will not repent and confess (Jer. 4:19-22).
4. In the context of his despair over a foolish and stupid people, Jeremiah sees a vision of world-wide chaos (Jer. 4:23-26).
 - a. The earth was **תְּהוֹ וְתֹהוּ** **tohu wabohu**.

- b. Jeremiah is seeing the formless and void condition of the earth after the rebellion of the angelic dispensation (Gen. 1:2).
5. The destruction of Jerusalem will be instructive in both the human and angelic realms (Jer. 4:27-31).

Jeremiah Chapter Five

1. The Lord instructed Jeremiah to search through Jerusalem for one righteous person (Jer. 5:1-5).
2. Destruction is imminent, and is the consequence for Judah's faithless ways (Jer. 5:6-13).
3. Jeremiah is told that his words will be as fire, and his audience will be like wood (Jer. 5:14).
4. The Lord goes on to describe the might of the coming nation (Jer. 5:15-19).

(Chapter Five continues tomorrow)

Day 217 – August 5

God's People Are Robbing Themselves of Blessing Jer. 5:20-6:30; 2nd Kgs. 22:3-20; 2nd Chr. 34:8-28

Jeremiah Chapter Five

(Outline continues from yesterday)

5. A final appeal is made for Jerusalem to humble themselves before the Sovereignty of the Lord their God (Jer. 5:20-29).
6. The bottom line for Judah—the people thrive on false messages and evil rulers (Jer. 5:30,31).

Jeremiah Chapter Six

1. Jeremiah issues the command to flee, ordering the evacuation of Jerusalem ahead of the coming siege and destruction (Jer. 6:1-8).
 - a. Tekoa was 10 miles south of Jerusalem. Tekoa's elevation of 2,790 ft. and location made it ideal for a trumpet alarm site.
 - b. Beth-haccerem was 3 miles south of Jerusalem, on an elevated crop of land ideal for a fire signal tower.
2. The military orders for the destruction of Jerusalem are coming from the Lord (Jer. 6:4,6).
3. Judah no longer has the ears to hear the wake-up calls of the Lord (Jer. 6:9-21).
4. Jeremiah describes the coming army, and Judah is too afraid even to flee (Jer. 6:22-26).
5. Jeremiah is appointed as the assayer and tester of Jerusalem (Jer. 6:27-30).
 - a. To accomplish this work, Jeremiah will also have to be a fortified wall & tower (Jer. 1:18; 15:20).
 - b. Jeremiah is simply the tool; it is the Lord Himself assaying them (Jer. 9:7; Zech. 13:9; Mal. 3:2,3).
 - c. This refining process is the process every believer endures (Prov. 17:3; 1st Pet. 1:7).

Second Kings Chapter Twenty-Two

(Outline continues from Day 215)

3. At the age of 26, Josiah commissioned Shaphan the Scribe to work with Hilkiah the High Priest to renovate the temple (2nd Kgs. 22:3-7).
 - a. Shaphan was a remarkable steward and servant for King Josiah. Three of Shaphan's sons, and two grandsons are featured in a positive manner.
 - 1) Ahikam & his son Gedaliah, assisted the Prophet Jeremiah (Jer. 26:24). Gedaliah was appointed as the Governor of Judah by Nebuchadnezzar after the destruction of Jerusalem (2nd Kgs. 25:22).
 - 2) Elashah, entrusted to carry Jeremiah's letter to the exiles in Babylon (Jer. 29:3).
 - 3) Gemariah & his son Micaiah, tried to prevent King Jehoiakim from burning Jeremiah's scroll (Jer. 36:10-12,25).
 - b. Hilkiah "my portion is YHWH" was a faithful high priest in the line of Zadok. He was instrumental in enacting King Josiah's spiritual reforms.
4. Apparently as a result of the temple renovation, the long lost Law of Moses was discovered (2nd Kgs. 22:8-13; Deut. 31:24-26).
5. Josiah's humility prompted him to inquire of the Lord, consulting Huldah the Prophetess (2nd Kgs. 22:14-20).
 - a. Her residence was well known in the city of Jerusalem.

- b. She was consulted rather than Jeremiah (Jer. 1:2) or Zephaniah (Zeph. 1:1).

Second Chronicles Chapter Thirty-Four

1. Chapters 34&35 describe the last good king of Judah—Josiah (2nd Chr. 34:1-33; 35:1-27; 2nd Kgs. 22:1-20; 23:1-30).
2. Josiah's early chronology is detailed (2nd Chr. 34:1-13).
 - a. He was a king at age 8 (v.1). 639BC.
 - b. He was saved at age 16 (v.3a). 631BC.
 - c. He began to purge Judah's idolatry at age 20 (v.3b). 627BC.
 - d. He began a temple restoration project at age 26 (v.8). 621BC.
3. At some point in the temple restoration project, Hilkiah the priest found the Book of the Law of the Lord, and through Shaphan the scribe delivered it to King Josiah (2nd Chr. 34:14-18).
4. Josiah's response to the rediscovery of the Mosaic Law was to humble himself and send 5 delegates to Huldah the prophetess (2nd Chr. 34:19-22).
5. Huldah's message was that the Lord was applying His Divine discipline upon Judah, but that Josiah's humility would produce mercy in his generation (2nd Chr. 34:23-28).

(Chapter Thirty-Four continues tomorrow)

Day 218 – August 6

Nineveh's Approaching Judgment

Nah. 1-3; 2nd Kgs. 23:1-28; 2nd Chr. 34:29-35:19

Nahum Chapter One

1. The Book of Nahum is an oracle against Nineveh, given by the Lord as a vision to Nahum the Elkoshite (Nah. 1:1).
2. Chapter 1 begins with a trinity of vengeance (Nah. 1:2).
 - a. YHWH is a jealous and avenging God.
 - b. YHWH is avenging and wrathful.
 - 1) His vengeance is against His adversaries.
 - 2) His wrath is against His enemies.
3. His adversaries, and enemies are defined, and their guilt is certain (Nah. 1:2,3).
 - a. Adversaries & enemies may be a reference to angelic and human opponents of God.
 - b. More likely, the fondness of Nahum for poetic couplets is behind this passage.
4. Mixed in with the promise of judgment is the promise of goodness (Nah. 1:7).
5. A wicked counselor has initiated a scheme, but the Lord brings those schemes to an end (Nah. 1:9-14; Ps. 2:1ff.; Isa. 8:9,10).

Nahum Chapter Two

1. The arrival of the ultimate Evangelist heralds the removal of Belial (Nah. 1:15).
2. The Lord is described as The One Who Scatters (Nah. 2:1,2), and He directs a mighty army to destroy the Assyrians (Nah. 2:3-12).
 - a. The description of the attackers matches the Babylonians & Medes.
 - b. The flooding reference is uncertain to archaeologists today.
 - c. The lion imagery fits the imagery of Assyria.

Nahum Chapter Three

1. The great evil of Nineveh is described in this chapter.
2. The harlotries of Assyria are descriptive of the harlotries of mystery Babylon in the Tribulation of Israel (Nah. 3:4; Rev. 17:1,2).
3. Assyria should learn from the example of Thebes (Nah. 3:8-10). Supposedly unconquerable cities do get conquered, as the Lord brings down a prideful people.

4. Gentile nations should observe that sleeping shepherds & scattered people (Nah. 3:18) are indicative of an incurable wound (Nah. 3:19).

Second Kings Chapter Twenty-Three

1. King Josiah responded to the message of Huldah by leading a national revival (2nd Kgs. 23:1-27).
 - a. The king assembled the national elders, the prophets, and the priests, in order to re-dedicate themselves to obedience to God's word (2nd Kgs. 23:1-3).
 - b. At the king's command, Hilkiah cleansed the temple of all idolatry (2nd Kgs. 23:4-6).
 - c. Josiah removed every form of idolatry within his land (2nd Kgs. 23:7-14), and the former territory of the northern kingdom (2nd Kgs. 23:15-20).
2. Josiah's activity was according to the prophetic word concerning him (2nd Kgs. 23:15-18; cf. 1st Kgs. 13:1,2,31,32).
3. The Passover of Josiah's 18th year was the greatest Passover since the days of the Judges (2nd Kgs. 23:21-23), and Josiah was the greatest King since David (2nd Kgs. 23:25).

(Chapter Twenty-Three continues on Day 220)

Second Chronicles Chapter Thirty-Four

(Outline continues from Day 215)

6. Josiah's response to Huldah's message was to initiate a Bible study for all his kingdom to study God's Word and commit to live it (2nd Chr. 34:29-33).

Second Chronicles Chapter Thirty-Five

1. Josiah presided over the greatest Passover observance in the history of Jerusalem (2nd Chr. 35:1-19; 2nd Kgs. 23:21-23).
 - a. Josiah oversaw the appropriate service of the priests & Levites (2nd Chr. 35:2-6).
 - b. Josiah financed the appropriate sacrifice of the general population (2nd Chr. 35:7).
 - c. Josiah's example motivated his officers to financially bless the holy day (2nd Chr. 35:8,9).

(Chapter Thirty-Five continues on Day 220)

Day 219 – August 7

Judah's Sin and Forthcoming Judgment Habakkuk 1-3; Zeph. 1:1-2:7

Habakkuk Chapter One

1. Like Nahum & Malachi, the Book of Habakkuk is an oracle, or burden (Hab. 1:1).
2. Chapter 1 begins with a complaint by Habakkuk that his prayers are not being answered (Hab. 1:2-4). What Habakkuk cannot understand is why the Lord is so slow about destroying Judah.
 - a. Habakkuk feels forced to look upon the wickedness his people (Hab. 1:3).
 - b. This is something that God Himself cannot do (Hab. 1:13).
3. God's answer to Habakkuk's prayer is beyond anything Habakkuk could ask or think (Hab. 1:5-11).
 - a. Habakkuk wasn't receiving answers because he was not yet able to handle them.
 - b. God's judgment upon Judah through Babylon will be unlike anything that has ever occurred before.
4. Chapter 1 concludes with Habakkuk's second prayer (Hab. 1:12-2:1). Habakkuk is wrestling with God's answer, God's character, and God's ultimate plan for Israel.
 - a. An infinite God with eternal covenant promises to Israel cannot allow Israel to be totally destroyed.
 - b. A finite man with a perspective bound by time struggles to accept the temporal life achievements of those who pursue wickedness.
 - c. Like Job, Habakkuk greatly desired to know why God was doing what he was doing, but unlike Job, Habakkuk was willing to humbly wait for the Lord to reveal His will and reprove him for being so rebellious (Hab. 2:1).

Habakkuk Chapter Two

1. Habakkuk is commissioned to record the Lord's answer in written form, and have that message spread rapidly (Hab. 2:2).

2. God's timing is precise and perfect (Hab. 2:3).
3. God is opposed to the proud, and gives grace to the humble (Hab. 2:4a; 1st Pet. 5:5).
4. The righteous is to live by faith (Hab. 2:4b; Rom. 1:17; Gal. 3:11; Heb. 10:38).
5. The Lord also gives Habakkuk a taunt song (cf. Isa. 14:4) to sing concerning the fall of Babylon with five particular woes (Hab. 2:6,9,12,15,19).

Habakkuk Chapter Three

1. Chapter 3 is a prayer of Habakkuk's (Hab. 3:1) put to music and intended for the choir to sing in the corporate worship of Israel (Hab. 3:19).
2. The Lord remembers His mercy, even as He is expressing His wrath (Hab. 3:2; Ps. 78:38,39; 103:8-14).
3. Habakkuk describes the Lord's Armageddon campaign (Hab. 3:3-15).
4. The terror of Habakkuk's vision nearly overwhelmed him, but He rejoiced in the Lord and his feet were set securely (Hab. 3:16-19; Ps. 18:33; 2nd Sam. 22:34).

Zephaniah Chapter One

1. The Book opens with a four-generation introduction to the Prophet (Zeph. 1:1).
 - a. He is ministering to Judah during the reign of King Josiah—the son and grandson of two wicked kings.
 - b. Zephaniah is used by the Lord to remind Josiah that he is the heir to a good king (Hezekiah).
2. The message begins with a reminder to Josiah that the Grace Eternal Plan of God is a vast plan that encompasses the whole world (Zeph. 1:2,3).
 - a. The language is similar to the language of Noah's flood.
 - b. The order of destruction is the reverse of the order of creation.
3. The world-wide judgment is then narrowed to the localized judgment of Judah (Zeph. 1:4-13).
4. The emphasis of Zephaniah's message was to build upon Joel's message, highlighting the nearness of the Day of the Lord, and culminating in the world-wide destruction by fire (Zeph. 1:14-18).

Zephaniah Chapter Two

1. Zephaniah calls upon his audience to humble themselves in anticipation of the Lord's arrival (Zeph. 2:1-3).
 - a. Judah had lost their longing (v.1).
 - b. Judah needs to seek righteousness & humility, and thus be "hidden" in God (v.3; Col. 3:3).
2. Zephaniah then pronounces the Divine judicial decree against the Gentile nations that have been afflicting Judah (Zeph. 2:4-15).
 - a. Philistines (vv.4-7).

(Chapter Two continues tomorrow)

Day 220 – August 8

Judgment on the Philistines and Moab Jer. 47-48; Zeph. 2:8-3:20; 2nd Chr. 35:20-27; 2nd Kgs. 23:29-30

Jeremiah Chapter Forty-Seven

1. This prophecy came before Egypt struck the Philistines (enroute to assist Assyria against Babylon) (Jer. 47:1; 2nd Chr. 35:20-25).
2. The damage Egypt inflicted was nothing compared to the tidal wave that Babylon would represent (Jer. 47:2-7).

Jeremiah Chapter Forty-Eight

1. The Lord utters a curse upon the faithless servant who does not completely fulfill His will against Moab (Jer. 48:1-10).
2. Moab has enjoyed temporal-life tranquility for much of their history, but that tranquility is coming to an end, as Moab goes into exile (Jer. 48:11-25).
3. Jeremiah expanded Isaiah's (Isa. 15:1-16:14) & Zephaniah's (Zeph. 2:8-11) Moabite oracles with an ode to vomit (Jer. 48:26-35).
4. The Lord wept for Moab, and the wrath He had to execute upon them (Jer. 48:36-44).

5. The Lord promised a restoration of Moab in the latter days (Jer. 48:45-47 cf. Dan. 11:41).

Zephaniah Chapter Two

(Outline continues from yesterday, points 2. & 2a. repeated)

2. Zephaniah then pronounces the Divine judicial decree against the Gentile nations that have been afflicting Judah (Zeph. 2:4-15).
 - a. Philistines (vv.4-7).
 - b. Moabites (vv.8-11).
 - c. Ethiopians (v.12).
 - d. Assyrians (vv.13-15).

Zephaniah Chapter Three

1. Chapter 3 consists of an admonition (vv.1-7), application (v.8), anticipation (vv.9-13), and appreciation (vv.14-20).
2. Jerusalem is called the tyrannical city (Zeph. 3:1 NASB). Oppressing city (KJV, NKJV, LEB, YLT). Oppressive city (CSB). This is the consequence for any people who abandon the Word of God.
3. The application is for every believer of every age: “Therefore wait for Me, declares the Lord” (Zeph. 3:8).
4. Israel’s anticipation is to be gathered to Jerusalem from the farthest reaches of the earth; the Church’s anticipation is to be gathered to heaven (Jn. 14:3; 1st Thess. 4:17).

Second Chronicles Chapter Thirty-Five

(Outline continues from Day 218)

2. The death of Josiah is detailed, in his attempt to hinder Pharaoh Neco’s march to Carchemish, & prevent Egypt’s assistance to Assyria against Babylon (2nd Chr. 35:20-27; 2nd Kgs. 23:29,30). 609BC. [Map](#).
 - a. Pharaoh warned him (2nd Chr. 35:21).
 - b. Jeremiah lamented him (2nd Chr. 35:25).

Second Kings Chapter Twenty-Three

(Outline continues from Day 218)

4. The worst decision of Josiah’s life was the decision which ended his life—going out to prevent Egypt from allying with Assyria (2nd Kgs. 23:29,30; 2nd Chr. 35:20-27).

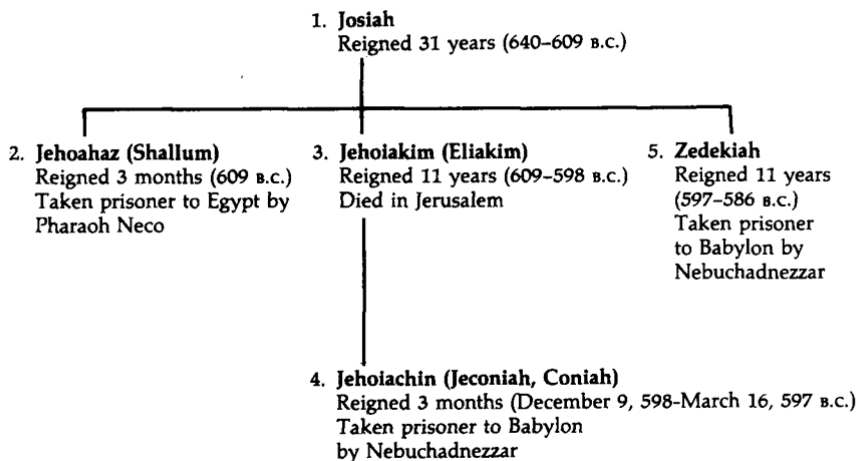
(Chapter Twenty-Three continues tomorrow)

Day 221 – August 9

The Impending Babylonian Captivity Jer. 22:1-23; 25:1-14; 26; 2nd Chr. 36:1-5; 2nd Kgs. 23:31-24:4

The Bible Knowledge Commentary has a helpful diagram for The Last Five Kings of Judah

The Last Five Kings of Judah



Jeremiah Chapter Twenty-Two

1. Even now, Zedekiah has the volitional opportunity to do justice and righteousness, and deliver his city from destruction (Jer. 22:1-9).
2. Jeremiah's message against Shallum/Jehoahaz was that he would never return from his Egyptian captivity (Jer. 22:10-12; 2nd Kgs. 23:34).
3. Jeremiah's message against Jehoiakim was that he would die unlamented and buried like a donkey (Jer. 22:13-19; cf. Jehoram 2nd Chr. 21:20).

(Chapter Twenty-Two continues on Day 228)

Jeremiah Chapter Twenty-Five

1. This message was given to Jeremiah in the fourth year of King Jehoiakim's eleven year reign (Jer. 25:1; 2nd Kgs. 23:36). This message is contemporaneous with other messages in Jeremiah (36:1; 45:1; 46:2).
2. Jeremiah's message recounts a 23 year long ministry of total rejection (Jer. 25:1-7).
3. Jeremiah's message details the coming invasion, and a seventy year captivity in the land of Babylon (Jer. 25:8-11).
4. At the conclusion of the 70 years, Babylon will be destroyed in accordance with prophecy (Jer. 25:12-14 cp. Jer. 50&51).

(Chapter Twenty-Five continues tomorrow)

Jeremiah Chapter Twenty-Six

1. Chapter 26 occurs in the in the first year of King Jehoiakim (Jer. 26:1).
2. Jeremiah's message: "Repent now, or else" (Jer. 26:2-6).
3. The response of the priests and the prophets: "You must die" (Jer. 26:8,9).
4. The religious leaders hand off Jeremiah to the civil leaders for his trial and execution (Jer. 26:10-15).
5. Some elders of Judah were able to quote Micah, and acquit Jeremiah of all charges (Jer. 26:16-19). One prominent leader was Ahikam the son of Shaphan (Jer. 26:24; 2nd Kgs. 22:12,13).
6. Another prophet (Uriah, the son of Shemaiah) did not fare as well as Jeremiah (Jer. 26:20-23).

Second Chronicles Chapter Thirty-Six

1. Chapter 36 contains a summary of the post-Joash kings of Judah, the Babylonian Captivity, and the decree of Cyrus releasing the Jews to return to their land.
2. The 3 month reign of Jehoahaz (2nd Chr. 36:1-4; 2nd Kgs. 23:31-33).

(Chapter Thirty-Six continues on Day 228)

Second Kings Chapter Twenty-Three

(Outline continues from yesterday)

5. The three month reign of King Jehohaz of Judah is described (2nd Kgs. 23:31-33).
6. The eleven year reign of King Jehoiakim of Judah is introduced (2nd Kgs. 23:34-37).

Second Kings Chapter Twenty-Four

1. Jehoiakim, King of Judah (and puppet king of Egypt's choosing) transfers his tribute to Nebuchadnezzar of Babylon for a period of three years (2nd Kgs. 24:1).
 - a. Jehoiakim's loyalty to Nebuchadnezzar is secured by the royal hostages which were taken to Babylon, including the Prophet Daniel (Dan. 1:1-7).
 - b. Jehoiakim's rebellion should have resulted in the death of the hostages, but the Lord had already elevated them to prominence in Nebuchadnezzar's court (Dan. 1:19,20).
2. Jehoiakim did not enjoy any blessings of national freedom, as the Lord continued to extend judgment upon the house of Manasseh (2nd Kgs. 24:2-7).

(Chapter Twenty-Four continues on Day 228)

Day 222 – August 10

God's Wrath on the Nations

Jer. 25:15-38; 36; 45-46

Jeremiah Chapter Twenty-Five

(Outline continues from yesterday)

5. Jeremiah, the prophet to the nations (Jer. 1:10), is given a cup of the wrath of the Lord and sent to all the nations of the earth (Jer. 25:15-29).
 - a. Scripture reveals that Jeremiah accomplished this work (Jer. 25:17).
 - b. Scripture reveals that some of these gentile kings will object to being made to drink (Jer. 25:28).
 - c. How was this accomplished?
 - 1) Spiritually, in a vision-type experience similar to Ezekiel?
 - 2) Literally, physically traveling the world, and appearing before each mentioned king?
 - 3) Metaphorically, by revealing the coming Christ, and leaving every nation without excuse.
6. The chapter closes with a vivid description of the Second Advent of Jesus Christ (Jer. 25:30-38).

Jeremiah Chapter Thirty-Six

1. This chapter is contemporaneous with other messages in Jeremiah (25:1; 45:1; 46:2). It is also the very year that Daniel, and his 3 friends are taken away into Babylon (Dan. 1:1*).
2. Jeremiah is instructed to record every message he had ever verbally delivered in written form (Jer. 36:2).
3. The Lord's intention was to add a written witness to the verbal witness, in the hope that Judah would repent and receive His gracious forgiveness (Jer. 36:3).
4. Baruch is established as Jeremiah's secretary, and messenger in places where Jeremiah was banned (Jer. 36:4-8).
5. Jeremiah's scroll circulated from the temple to the king's officials, to King Jehoiakim—who promptly burned it (Jer. 36:9-26).
6. Jeremiah dictates a second scroll for Baruch to record, and once again predicts the ignominious death of Jehoiakim (Jer. 36:27-32).

Jeremiah Chapter Forty-Five

1. Chapter 45 (5 verses) describes the call of Baruch to Jeremiah's service (Jer. 45:1; 36:4).
2. Baruch was seeking great things for himself, rather than seeking the Lord (v.5).

Jeremiah Chapter Forty-Six

- Chapters 46–51 center on the Gentile nations around Judah.
 - Egypt (Jer. 46:1–28; cf. Isa. 19:1–25; Ezek. 29:1–32:32).
 - Philistines (Jer. 47:1–7; cf. Am. 1:6–8; Zeph. 2:4–7; Zech. 9:5–7).
 - Moab (Jer. 48:1–47; cf. Isa. 15:1–16:14; Ezek. 25:8–11; Am. 2:1,2; Zeph. 2:8–11).
 - Ammon (Jer. 49:1–6; cf. Ezek. 21:28–32; 25:2–10; Am. 1:13–15; Zeph. 2:8–11).
 - Edom (Jer. 49:7–22; cf. Isa. 34:5–17; 63:1–6; Ezek. 25:12–14; 35:1–15; Am. 1:11,12; Obad.).
 - Damascus (Jer. 49:23–27; cf. Isa. 17:1–3; Am. 1:3–5).
 - Kedar/Hazor (Jer. 49:28–33; Isa. 21:13–17).
 - Elam (Jer. 49:34–39).
 - Babylon (Jer. 50:1–46; 51:1–64; cf. Isa. 13:1–14:23; 21:1–10; 47:1–15).
- These messages came at various times during Jeremiah’s ministry, but were compiled at a later time—most likely during his “retirement” in Egypt, and possibly by Baruch after Jeremiah’s death.
- Chapter 46 contains two messages of Jeremiah concerning Egypt.
 - An early message (Jer. 46:2–12).
 - A late message (Jer. 46:13–28).
- This early message addresses the Egyptian campaign to come to the aid of Assyria against Babylon (Jer. 46:2–12; 2nd Kgs. 23:29; 2nd Chr. 35:20–25).
- The late message describes the coming Babylonian victory, and an Egyptian captivity in the land of Babylon (Jer. 46:13–28; Ezek. 29:8–16).
 - The message against Egypt also includes a promise of restoration (Jer. 46:25,26).
 - Egypt’s 40 year captivity will feature a return (Ezek. 29:13,14), but there is also an eschatological restoration of Egypt that awaits Millennial fulfillment (Isa. 19:19–25).
- The chapter closes with an encouragement for Jacob (Jer. 46:27,28).

Day 223 – August 11

Jeremiah’s Persecution and Daniel’s Integrity Jer. 19–20; Dan. 1

Jeremiah Chapter Nineteen

- Jeremiah is instructed to purchase a potter’s jar (Jer. 19:1), and use the visual aid to demonstrate Jerusalem’s shattering (Jer. 19:2–13).
 - The valley of Ben-hinnom (Hinnom) was the garbage dump for Jerusalem; people would bring their broken pottery through the potsherd gate.
 - The Lord chose an appropriate setting for Jeremiah’s message.
- The Lord declares His intention to rename Topheth (Ben-hinnom) The Valley of Slaughter (Jer. 19:6). Topheth was the scene of great evil, as the center for child-sacrifice in Judah (2nd Kgs. 23:10).
- Jeremiah concludes his Topheth message, and marches to the temple for his next work assignment (Jer. 19:14,15).

Jeremiah Chapter Twenty

- Jeremiah’s message resulted in his persecution at the hands of Pashhur the priest (Jer. 20:1,2).
- Pashhur “destruction all around” will be renamed to “terror on every side” (Jer. 20:3).
- Jeremiah continues to proclaim his messages of judgment (Jer. 20:4–6).
 - He feels deceived doing so (Jer. 20:7,8).
 - He cannot stay silent (Jer. 20:9).
 - He knows his message is producing enemies (Jer. 20:10), but he takes refuge in the Lord (Jer. 20:11–13).
 - When Jeremiah fails to see immediate answers to his prayer, he grows discouraged and curses his very birth (Jer. 20:14–18).

Daniel Chapter One

1. The 3rd year of King Jehoiakim according to Babylonian reckoning (Dan. 1:1) is the 4th year of King Jehoiakim according to Jewish reckoning (Jer. 25:1). The year is 605BC.
2. Although placed on the throne of Judah by Egypt as a puppet King (2nd Kgs. 23:34-37), Jehoiakim submitted to Babylonian rule and agreed to pay tribute (Dan. 1:1:1-4; 2nd Kgs. 24:1-6; 2nd Chr. 36:5-8).
3. Daniel, Hananiah, Mishael, & Azariah are among the youths taken hostage to guarantee Jehoiakim's allegiance (Dan. 1:6).
 - a. Of the royal family. "Seed of royalty"
 - b. Youths. יָלָד yeled ^{#3206}. Approx. 10-14 years old.
 - c. Able to serve. "to stand in the King's house"
4. The royal hostages are enrolled in a Chaldean academy in order to be conformed to the Babylonian way of life.
 - a. They were educated in the literature and language of the Chaldeans.
 - b. They were provided the finest food & drink of Babylonian prosperity.
 - c. They were given Babylonian names of idolatry to break their identification with Jehovah Elohim.
 - d. They graduated #1-4 in their class as God the Father blessed them with academic ability.
5. Daniel took the leadership for the faithful four and stood for righteousness in dietary purity (Dan. 1:8-16).
6. The royal hostages become royal advisors at graduation (Dan. 1:18-20).

Day 224 – August 12

Daniel Interprets Nebuchadnezzar's Dream Dan. 2-3; Jer. 7:1-8:3

Daniel Chapter Two

1. Nebuchadnezzar was plagued by a recurring dream which left him unable to sleep (Dan. 2:1).
2. He ordered his supernatural advisory board to describe his dream and interpret it (Dan. 2:2-11).
 - a. His top four advisors, ten times better than the rest, were not included in this consultation.
 - b. The demonic powers couldn't read the king's mind and interpret his dream.
 - c. Nebuchadnezzar's anger at the emptiness of the Chaldean religion prompted his execution order for the entire college of wise men.
3. Daniel takes the leadership once again for the faithful four and views the danger of physical death as an opportunity for the glory of the Lord (Dan. 2:14-24).
 - a. He exercised discretion & discernment.
 - b. He called an immediate prayer meeting.
 - c. He gave all praise to God for answered prayer.
4. Daniel redeems the opportunity to speak in the king's presence by giving the king an introduction to the God of Heaven (Dan. 2:25-30).
5. Daniel correctly describes the king's dream as a vividly portrayed statue, and accurately interprets the dream as a prophetic panorama of Gentile history. This time period is called "the times of the Gentiles" (Luke 21:24).
 - a. The head of gold is King Nebuchadnezzar and the empire of Babylon (Dan. 2:37,38).
 - b. The breast and arms of silver represent a kingdom subsequent to and inferior than Babylon (Dan. 2:39a). Historically, this kingdom was the Medio-Persian empire.
 - c. The belly and thighs of bronze represent a kingdom subsequent to the others, but one that rules over the whole earth (Dan. 2:39b). Historically, this was the Greek empire.
 - d. The legs of iron represent a fourth kingdom subsequent to, and crushing the first three (Dan. 2:40). Historically, this was the Roman empire.
 - e. The feet of iron and clay represent a divided condition subsequent to (but developed out of) the fourth kingdom.
 - f. The toes of iron and clay represent a fragmented and mixed state of affairs—the legacy of that fourth kingdom.
 - 1) Although the 4th empire fell (Rome in 476AD, Byzantium in 1453AD), its heritage continues to the present day.

- 2) The gold was replaced by silver, the silver was replaced by bronze, and bronze was replaced by iron. The iron, however, was not replaced by clay—the clay was injected into the iron, mixed and bonded with it to transform the 4th empire into something else altogether.
 - 3) The Latin (iron) & Germanic (clay) elements formed the new cultures and societies of medieval Europe.
 - 4) The “seed of men” (v.43) nature of these toes indicates a physical descent from the iron & clay cultures and is fulfilled in the present condition of western civilization.
- g. God will bring the Gentile domination of the Jewish people to an end when He establishes His mountain (kingdom) on earth in the eschatological theocratic kingdom of the Lord (Dan. 2:34,35,44,45).
6. The chapter closes by describing the promotion of Daniel and his faithful friends (Dan. 2:46-49).

Daniel Chapter Three

1. Although he was awed by the power and wisdom of Daniel’s God (Dan. 2:47), Nebuchadnezzar is not yet saved, and erects his own golden image for his empire to worship (Dan. 3:1-7).
2. Nebuchadnezzar commands his entire political establishment to ensure that the entire empire would submit to his worship under penalty of death. Zedekiah of Judah was likely present for this (Jer. 51:59).
3. Hananiah, Mishael, & Azariah are high-ranking government officials who refuse to participate (Dan. 3:8-18). Daniel is not mentioned in the passage, and most likely wasn’t present.
4. Satanically inspired lies (religions) often spark Satanically inspired murder. Such is the case here as Nebuchadnezzar orders the execution of his “rebellious” officials (Dan. 3:19-23).
5. The miracle of Divine deliverance took Nebuchadnezzar from the point of God-consciousness to the point of salvation (Dan. 3:24-33(Aramaic)).

Jeremiah Chapter Seven

1. Jeremiah’s second primary message is to be delivered at the entrance to the temple (Jer. 7:1-15).
 - a. Judah must immediately amend her ways and her deeds (v.3).
 - b. **יָטַב** yātab ^{#3190}: to do good, do well, be pleasing.
 - c. Judah’s arrogance thought that God would not destroy His own house (v.4).
 - d. Judah’s has turned the temple into a den of robbers (v.11; Matt. 21:13).
 - e. Judah better think again concerning what the Lord will allow to happen to the Ark of the Covenant (1st Sam. 4:10,11; Ps. 78:56-61).
2. The Lord prohibits Jeremiah from becoming an intercessor on Jerusalem’s behalf (Jer. 7:16-20).
3. The Lord continued His discourse to Judah, telling them that they’ve missed the entire point of the animal sacrifices (Jer. 7:21-26; 1st Sam. 15:22; Ps. 40:6; 51:16,17; Hos. 6:6).
4. The Lord warns Jeremiah that his message is going to be ignored (Jer. 7:27-34).
5. The judgment of this passage looks ahead both to Nebuchadnezzar’s destruction, and to the Day of the Lord (cf. Rev. 19:17,18).

Jeremiah Chapter Eight

1. Jeremiah continues to describe the coming invasion by describing the plundering of even their tombs (Jer. 8:1-3).
- (Chapter Eight continues tomorrow)

Day 225 – August 13

Covenant Violations and Judgment Jer. 8:4-11:23

Jeremiah Chapter Eight

(Outline continues from yesterday)

2. The Lord rebukes Judah with a series of proverbial rhetorical questions (Jer. 8:4-12).
 - a. No person who trips and falls just lays there for the rest of their life.
 - b. Those who fall need to simply repent, and turn back to the Lord.

- c. Rejection of God's Word perverts wisdom into some other kind of wisdom (Jer. 8:8,9; Jas. 3:13-17).
- 3. The Lord describes His judgment upon Judah (Jer. 8:13-17), and Jeremiah can only weep for the terminal condition of his people (Jer. 8:18-23(Hebrew)).

Jeremiah Chapter Nine

1. Jeremiah would prefer to live in the desert to living in Jerusalem among the liars there (Jer. 9:2-6).
 - a. Pursuing lies means pursuing the will of the Father of Lies (Jn. 8:44).
 - b. This willful pursuit is a refusal to know the Lord (Jer. 9:6; 11:10; 13:10).
2. God must execute judgment upon Jerusalem in order to be faithful to Himself (Jer. 9:7-11). Students of God's Word will understand this necessity (Jer. 9:12-16).
3. Jeremiah calls for the professional mourners to come for duty—Jerusalem will be the deceased (Jer. 9:17-22).
4. The only answer for such times is humility (Jer. 9:23-26; cf. 4:4; Rom. 2:28,29).
 - a. Judah was circumcised in body.
 - b. Judah was uncircumcised in heart.

Jeremiah Chapter Ten

1. Jeremiah delivers a message from the Lord concerning the uselessness of the idolatry of the nations (Jer. 10:1-16).
 - a. It is a message directed towards the united House of Israel.
 - b. As soon as Judah falls to Babylon, the northern kingdom of Israel and southern kingdom of Judah will be "united" in dispersion among the nations.
 - c. Idols are man-made non-gods (vv.3-5).
 - d. The fallen angel non-god gods will be destroyed when the Lord puts an end to all their evil (v.11,12-15).
2. Jeremiah speaks for Jerusalem herself, as she laments her terminal condition (Jer. 10:19-22).
3. Jeremiah continues to speak for Jerusalem, as he prays to the Lord and asks for the Lord's mercy in the process of righteous judgment (Jer. 10:23-25). (He sneaks this prayer in! Jer. 7:16).

Jeremiah Chapter Eleven

1. Jeremiah's next message is an address to Judah concerning her faithlessness to the Lord, and the broken covenant their faithlessness produced (Jer. 11:1-13).
 - a. The Lord reminds Jeremiah concerning the covenant He established with Israel at the Exodus (Jer. 11:2-5a; Deut. 27:26).
 - b. Jeremiah supplies the "Amen" to the covenant message (Jer. 11:5b; Deut. 27:26).
2. The Lord warns Judah yet again—pay heed to the warning given to the Exodus generation (Jer. 11:6-8).
3. Two conspiracies are then exposed.
 - a. Judah has conspired against the Lord (Jer. 11:9-13).
 - b. Men of Anathoth have conspired against Jeremiah (Jer. 11:18-23).
4. The Lord forbids Jeremiah once again to pray on behalf of Jerusalem (Jer. 11:14-17; cf. 7:16; 14:11).

Day 226 – August 14

Jeremiah's Struggles

Jer. 12-15

Jeremiah Chapter Twelve

1. Jeremiah responds to the second command not to pray for Judah by praying for Judah (Jer. 12:1-4).
 - a. Why do the wicked prosper? (Job 21:7-15; Ps. 73:3-28)
 - b. How long is His Divine discipline going to last?
2. The Lord's answer to Jeremiah was a rebuke to stay the course—harder tests are on the way (Jer. 12:5,6).
3. The God of "I will never leave you nor forsake you (Deut. 31:6,8; Heb. 13:5) has forsaken His house and abandoned His inheritance (Jer. 12:7-13).

4. The Lord also described the opportunity that the gentile nations would have because of His people being dispersed among them (Jer. 12:14-17; cf. Ezek. 36:16-36).

Jeremiah Chapter Thirteen

1. The Lord instructs Jeremiah to bury his waistband & dig it up again (Jer. 13:1-7), and use that waistband to illustrate his next message (Jer. 13:8-11).
 - a. פִּרְתָּהּ p^erāthāh.
 - b. The Euphrates river? פִּרְתָּהּ p^erāth #6578: Euphrates, fruitfulness. NASB, KJV, NKJV, CSB.
 - c. Parath/Perath? פִּרְתָּהּ pārah #6511: Parah, heifer-town (Josh. 18:23). About 3 miles north of Jeremiah's home town of Anathoth. NIV, NET, Tanakh.
2. The Lord instructs Jeremiah to have every jug in Jerusalem filled with wine (Jer. 13:12), and use that opportunity to illustrate another message (Jer. 13:13,14).
3. The chapter concludes with a song the Lord sings in lamentation for the evil of Judah (Jer. 13:15-27).
 - a. The king, and the queen mother are specifically addressed for captivity (Jer. 13:18). This was literally fulfilled by King Jehoiachin, & his mother Nehushta (2nd Kgs. 24:8,12).
 - b. The proverbial Ethiopian and leopard is taught here (Jer. 13:23). Human impossibility must be contrasted with Divine infinite possibility (Matt. 19:26).
 - c. Forgetting the Lord equals trusting in falsehood (Jer. 13:25). We will be of service to either one father or another (Jn. 8:44).

Jeremiah Chapter Fourteen

1. Chapters 14 & 15 are the Lord's message to Judah regarding the drought that He was afflicting them with.
 - a. Drought is an instrument of Divine discipline (Lev. 26:19).
 - b. The Lord afflicted Judah with this drought because of her adultery against Him (Jer. 3:3).
2. Jeremiah's prayer during this time is a prayer for the Lord's faithfulness—for His own name's sake (Jer. 14:7,9,21; cf. Ps. 25:11; Ezek. 20:9,14,22; Dan. 9:18,19).
3. The Lord instructed Jeremiah for the third time not to pray for Israel, because He was going to remember every iniquity, and call them to account (Jer. 14:10-12).
4. Jeremiah complains to the Lord about the false prophets that he has to contend with (Jer. 14:13-18).
5. Jeremiah also complains that the Lord has completely rejected Judah (Jer. 14:19-22).

Jeremiah Chapter Fifteen

1. The Lord answers Jeremiah with an astounding statement (Jer. 15:1-4).
 - a. The two greatest prophets in the history of Israel could not intercede for Israel's preservation (v.1).
 - b. Jerusalem has only two options: death or captivity (v.2).
 - c. Jerusalem has four stages of destruction because of Manasseh's idolatry (v.3).
2. The Lord designates a Destroyer to inflict His wrath upon Jerusalem (Jer. 15:5-9). שָׁדָד shādad #7703: devastator, destroyer. Cf. Isa. 33:1, TTB Day 204.
3. Jeremiah laments for his mother, that she would have such a miserable son (Jer. 15:10,11).
4. Jeremiah responds to yet another message of destruction (Jer. 15:12-14) by voicing a complaint of self-pity (Jer. 15:15-18) for which the Lord rebukes him (Jer. 15:19-21).

Day 227 – August 15

Judgment Imminent

Jer. 16-18; 35

Jeremiah Chapter Sixteen

1. The Lord provides Jeremiah with his next instructions (Jer. 16:1-9).
 - a. No marriage life or family life for him (vv.1-4).
 - b. No attending of funerals (vv.5-7).
 - c. No attending of parties (vv.8,9).

2. The Lord provides Jeremiah with a response to deliver to Jerusalem's question of "why?" The explanation is given in generational terms (Jer. 16:10-13).
 - a. The Captivity Generation represents the worst apostasy up to that point—outdoing the Exodus Generation, the Wilderness Generation, the Give us a King Generation, and the Fall of Samaria Generation (Jer. 16:12,13 cf. 7:26).
 - b. Even greater evil will be manifest by the Crucifixion Generation (Mt. 23:36; 27:25; Acts 2:40) and the Antichrist Generation (Mt. 10:23; 24:13,14,34).
3. The promise of restoration is given in comparison with—and superior to the Exodus (Jer. 16:14-21).
 - a. The regathering is the work of fishermen and hunters (v.16).
 - b. The regathering transpires after the double-discipline is applied (vv.17,18).
 - c. Jeremiah's song will be restored Israel's song—we have been serving empty idols (vv.19,20).
 - d. The Lord's song will be the song He tried to teach them in the Exodus (v.21).

Jeremiah Chapter Seventeen

1. The Lord tries the heart (Jer. 17:10; cf. 1st Sam. 16:7; Prov. 16:2; 21:2; 24:12; Lk. 16:15) and has found Judah guilty (Jer. 17:1-4).
2. The Lord describes two men—one cursed and one blessed (Jer. 17:5-8).
3. The heart is a fallen wreck as the result of sin, and incapable of serving God (Jer. 17:9-18).
 - a. More deceitful than all else (Jer. 17:9a). עֲקֹב 'aqōb #6121: deceitful, sly; fr. עֲקָב 'āqab #6117: to supplant, overreach, attack at the heel. Cf. יַעֲקֹב ya'āqōb #3290: Jacob, heel holder (Gen. 25:26).
 - b. Desperately sick (Jer. 17:9b). אָנָשׁ 'ānash #605: to be weak, sick, incurable; Rel. to אֲנָשׁ 'e-nāsh #606 & אֲנוּשׁ 'e-nowsh #582: man, human being, mankind.
 - c. Only the Lord can know our heart, and redeem our heart (Jer. 17:9c,10).
 - 1) The throne and sanctuary of the Lord has been established from the beginning (Jer. 17:12).
 - 2) Forsaking the Lord and His provision of living water is the lost estate of sick, deceitful man (Jer. 17:13).
 - 3) Healing and salvation is entirely the work of God (Jer. 17:14).
 - 4) Once saved, the believer clings to the Lord for his daily provision and protection (Jer. 17:15-18).
4. Jeremiah is given a Sabbath message to deliver at the city gate (Jer. 17:19-27).
 - a. Isaiah had previously addressed this issue (Isa. 56:2; 58:13).
 - b. Nehemiah will later address this issue (Neh. 13:15-22).
 - c. The Pharisees will totally pervert this issue (Jn. 5:10-18).

Jeremiah Chapter Eighteen

1. Jeremiah was assigned a field trip to the potter's house for the purpose of receiving the full impact of the Lord's next message (Jer. 18:1-6).
 - a. The Lord delayed giving His message to Jeremiah, until he had seen the potter remake a spoiled vessel into another vessel for his own pleasure (vv.3,4).
 - b. The Lord instructs Jeremiah that He is the potter, and Israel is the clay (vv.5,6; cf. Isa. 45:9; 64:8; Rom. 9:21).
2. The Lord described His procedures in delivering messages to nations (Jer. 18:7-17).
 - a. Hostile messages (v.7) may produce repentance (v.8).
 - b. Encouraging messages (v.9) may be followed by apostasy (v.10).
 - c. The Lord's hostile message to Jerusalem (v.11) failed to produce any repentance (v.12).
 - d. The Lord described His astonishment at the appalling condition of Israel (vv.13-17; cf. Jer. 2:9-13).
3. Even while the Lord was teaching Jeremiah, the people of Jerusalem were determining to ignore anything that Jeremiah had to say (Jer. 18:18).
4. Jeremiah surrendered his enemies into the hands of the Lord for the execution of His vengeance (Jer. 18:19-23).

Jeremiah Chapter Thirty-Five

1. Chapter 35 is one of Jeremiah's earliest messages, during the reign of King Jehoiakim (Jer. 35:1).

2. The Lord instructs Jeremiah to bring the Rechabites into the temple, and give them wine to drink (Jer. 35:2).
 - a. רֶכָב rekāb ^{#7394}: rider, charioteer.
 - b. The Rechabites were a clan within Israel that were forbidden to consume alcohol, or settle down in permanent dwellings (Jer. 35:6,7).
 - c. This prohibition was a human requirement laid down under laws of establishment principles of family & nationalism (Jer. 35:8-10).
 - d. Jonadab, the son of Rechab, was the founder of this clan (2nd Kgs. 10:15-23).
3. The Lord used the faithfulness of the Rechabites to establishment life obedience as an illustration of Israel's faithlessness to spiritual life obedience (Jer. 35:12-19).

Day 228 – August 16

A Remnant Will Survive

Jer. 22:24-23:32; 49:1-33; 2nd Kgs. 24:5-9; 2nd Chr. 36:6-9

Jeremiah Chapter Twenty-Two

(Outline continues from Day 221)

4. Jeremiah's message against Coniah (Jehoiachin) was that his line would be forbidden from ever sitting on the Davidic throne (Jer. 22:24-30; 2nd Kgs. 24:12-16).
 - a. Under the Curse of Coniah, Jesus Christ would not be entitled to the Throne of David.
 - b. Jesus Christ is not a physical son of Coniah, being (through Joseph) the legal heir and son of David by Solomon (Matt. 1:2-16), but also (through Mary) a literal and physical son David by Nathan (Lk. 3:23-38).
 - c. Both genealogical lines intersect at Shealtiel & Zerubabbel, and at Jesus Christ (Matt. 1:12; Lk. 3:27). To Zerubabbel was given a mitigation of the Coniah Curse, to be applied at the Second Advent of Jesus Christ (Hag. 2:21-23).

Jeremiah Chapter Twenty-Three

1. The Lord rebukes the faithless shepherds (kings) of Judah (Jer. 23:1-4; cf. Ezek. 34).
2. He promises a faithful Branch, Who will be a blessing to His people (Jer. 23:5-8; 33:15).
 - a. The Branch is the Lord Jesus Christ, first introduced by Isaiah (Isa. 4:2; 11:1-5; 53:2).
 - b. The Branch will also be spoken of by Ezekiel (Ezek. 17:2-10,22-24), & Zechariah (Zech. 3:8; 6:12,13).
 - c. His Royal Name will be יהוה צדקנו יהוה צדקנו Jehovah Tsidqenu: The Lord our Righteousness (Jer. 23:6).
 - d. The regathering of Israel into the land will overshadow even the Exodus of Israel out of Egypt (Jer. 23:7,8; 16:14,15).
3. The Lord describes and denounces the false prophets of Jeremiah's day (Jer. 23:9-40).
 - a. The false prophets broke Jeremiah's heart (v.9).
 - b. The false prophets of Samaria & Jerusalem are addressed (vv.13-15).
 - c. Believers are accountable to the Lord to reject false teaching (vv.16,18; 1st Cor. 14:29; 1st Thess. 5:20,21; 1st Jn. 4:1).
 - d. The whole object for false teaching is to get believers' eyes off the Lord (v.27).
 - e. The true prophet wields both fire and hammer (vv.28-32).

(Chapter Twenty-Three continues tomorrow)

Jeremiah Chapter Forty-Nine

1. Ammon's pride brings about destruction (Jer. 49:1-5), but like Moab, Ammon is promised a restoration (Jer. 49:6).
2. Edom's worldly wisdom is brought to an end by the Lord's wrath (Jer. 49:7-22).
3. Damascus, the city of praise, is silenced (Jer. 49:23-27).
4. Kedar's & Hazor's prosperity and tranquility are ended, as Kedar & Hazor are plundered (Jer. 49:28-33).

(Chapter Forty-Nine continues on Day 230)

Second Kings Chapter Twenty-Four

(Outline continues from Day 221)

2. Jehoiakim did not enjoy any blessings of national freedom, as the Lord continued to extend judgment upon the house of Manasseh (2nd Kgs. 24:1-7).
3. The three month reign of King Jehoiachin of Judah is described (2nd Kgs. 24:8-17).

(Chapter Twenty-Four continues on Day 231)

Second Chronicles Chapter Thirty-Six

(Outline continues from Day 221)

3. The 11 year reign of Jehoiakim (2nd Chr. 36:5-8; 2nd Kgs. 23:34-37; 24:1-5). Jehoiakim was bound in chains (2nd Chr. 36:6), but left in Jerusalem in exchange for royal hostages (cf. Dan. 1:3ff.).
4. The 3 month reign of Jehoiachin (2nd Chr. 36:9,10; 2nd Kgs. 24:6-16). Jehoiachin was 18 years old (Kings) rather than 8 years old (Chronicles, disputed text).

(Chapter Thirty-Six continues on Day 231)

Day 229 – August 17

A Remnant Will Survive

Jer. 23:33-24:10; 29:1-31:14

Jeremiah Chapter Twenty-Three

(Outline continues from yesterday)

- f. In the presence of such rebellion, the Lord will pause the oracular function of His true prophets and leave the people to their own collective ignorance (Jer. 23:33-40 cf. 1st Sam. 3:1; Am. 8:11).

Jeremiah Chapter Twenty-Four

1. Chapter 24 occurred after Jeconiah/Coniah/Jehoiachin was carried off to Babylon.
2. Jeremiah saw two baskets of figs (Jer. 24:1-3), which were illustrative of his next message against Jerusalem (Jer. 24:4-10).
 - a. The Jews that have gone into captivity are the good figs (vv.5-7).
 - b. The Jews that are left in Jerusalem are the bad figs (vv.8-10).
 - c. This is similar to Ezekiel's pot and meat message (Ezek. 11:1-21).

Jeremiah Chapter Twenty-Nine

1. Chapter 29 centers on three letters that passed between Jerusalem and Babylon.
 - a. Jeremiah's first letter to the exiles (Jer. 29:1-23).
 - b. Shemaiah's letter to Jerusalem (Jer. 29:24-28).
 - c. Jeremiah's second letter to the exiles (Jer. 29:29-32).
2. Jeremiah's first letter provided instructions for the seventy year captivity.
 - a. Elasah & Gemariah were Zedekiah's messengers to Nebuchadnezzar. Jeremiah used the sons of Shaphan and Hilkiyah to carry his spiritual message.
 - b. The exiles were instructed to go on with their lives, and plan for a seventy year stay in Babylonia (Jer. 29:5-7).
 - c. The exiles were instructed to not trust in false prophets (Jer. 29:8-20).
3. Jeremiah specifically rebukes the false prophets Ahab & Zedekiah for their false prophecies (Jer. 29:21-23). They will be roasted in Nebuchadnezzar's fiery furnace (Dan. 3:6).
4. Another false prophet (Shemaiah) wrote back to Jerusalem, and asked Zephaniah the priest (cp. Jer. 21:1; 37:3; 2nd Kgs. 25:18-21) to arrest Jeremiah (Jer. 29:24-28).
5. Jeremiah's second letter to the exiles provided prophetic word concerning Shemaiah (Jer. 29:29-32).

Jeremiah Chapter Thirty

1. Chapters 30-33 (Jeremiah's "Book of Consolation") focus on the restoration of Israel & Judah to the land, and the coming Christ Who will accomplish this (Jer. 30:1-3).
2. The restoration of Israel & Judah will be achieved through a unique time of Divine discipline (Jer. 30:4-11).

- a. The time of Jacob's Trouble (Jer. 30:7).
- b. A unique time unlike any before or ever again (Dan. 12:1; Matt. 24:21).
- c. The restoration will be a physical restoration to the land, and spiritual restoration to the Lord (Jer. 30:8-11).
3. The exile and the Tribulation are necessary because their wound is incurable (Jer. 30:12-17).
4. The glory of the coming Kingdom is described (Jer. 30:18-22), along with the wrath which must precede it (Jer. 30:23,24).

Jeremiah Chapter Thirty-One

1. The promise of regathering Israel is one of universal blessing (Jer. 31:1-10).
 - a. It is an expression of God's everlasting love (v.3).
 - b. It is an expression of Israel's weeping and supplication (v.9).
2. It is very important to understand that the Zerubbabel/Ezra/Nehemiah returnings to the land fulfilled the 70 year captivity prophecy (Jer. 25:11,12; 29:10), but NOT the world-wide regathering prophecies.
 - a. The Z/E/N returnings to Jerusalem were physical returnings to the land, but were marked by continued spiritual rebellions.
 - b. The ultimate regathering of Israel will be both a physical and spiritual return to the Lord because the Great Tribulation of Israel and the Wilderness Judgment will remove all unbelievers from her midst.
3. The Lord announces a message to the gentiles concerning the coming blessings upon Israel (Jer. 31:10-14).

(Chapter Thirty-One continues tomorrow)

Day 230 – August 18

The New Covenant

Jer. 31:15-40; 49:34-51:14

Jeremiah Chapter Thirty-One

(Outline continues from yesterday)

4. Jeremiah describes Rachel weeping for her children (Jer. 31:15-20).
 - a. Joseph had been carried away by Assyria in 722BC.
 - b. Benjamin is now being carried away by Babylon in 586BC.
 - c. Ramah was the mustering point for the Babylonian death march (Jer. 40:1).
 - d. This lamentation and weeping will find yet another fulfillment when the mothers of Bethlehem weep over their slain infants (Matt. 2:16-18).
5. Jeremiah urges the captives to mark their route of travel, because they will be returning. This is a promise guaranteed by Divine miracle—a woman will encompass a man (Jer. 31:21,22).
 - a. This verse is perhaps the most difficult verse in the entire Bible. A woman will encompass a גִּבּוֹר geber.
 - b. Pastor Bob believes this verse has its fulfillment in the virgin birth of Jesus Christ.
 - 1) A child is born, a son is given, and it is the אֵל גִּבּוֹר 'el gibbowl mighty God (Isa. 9:6) within the woman (Jer. 31:22).
 - 2) Jesus Christ is the גִּבּוֹר geber (Zech. 13:7).
6. The time of Israel's physical and spiritual restoration is described (Jer. 31:23-30), and a New Covenant is introduced (Jer. 31:31-37).
 - a. The New Covenant is "made" in these coming days—the Second Advent of Jesus Christ (v.31a).
 - b. The New Covenant is made "with" the unified house of Israel & Judah (v.31b).
 - 1) The New Covenant is not made with the Church, which was never under Mosaic Law, never broke the Mosaic Covenant, and was never brought out of Egypt (v.32).
 - 2) Members of the Church are deacon/servant/ministers of the New Covenant (2nd Cor. 3:6), as we are in Christ (Eph. 2:6,10), the Mediator of the New Covenant (Heb. 8:6; 9:15; 12:24).
 - c. The New Covenant is contrasted with the conditional, obsolete Mosaic Covenant (v.32 cf. Heb. 8:13; 9:15).
 - 1) The New Covenant will be inscribed upon hearts rather than tablets of stone (v.33; Ezek. 11:19; 36:25-27).

- 2) The New Covenant will provide for Israel's knowledge of the Lord and the forgiveness of their national sin (v.34).
- 3) Israel will finally serve to communicate the Lord and His word to the gentile nations (Isa. 11:9,10; 60:3,14; Zech. 8:21-23).
- d. The heavens and earth will pass away before God abandons Israel as a nation before Him (Jer. 31:35-37 cf. Mt. 5:18).

Jeremiah Chapter Forty-Nine

(Outline continues from Day 228)

5. Jeremiah's message to Elam is unique (Jer. 49:34-39).
 - a. No comparable messages are given by any other prophet; only passing comments in Isaiah (Isa. 11:11; 21:2; 22:6), Ezekiel (Ezek. 32:24), and Daniel (Dan. 8:2).
 - b. From Shem (Gen. 10:22) to Chedorlaomer (Gen. 14:1), to Ezra (Ezr. 4:9,10) & Pentecost (Acts 2:8,9) the Elamites remain largely unexplained.

Jeremiah Chapter Fifty

1. Chapters 50 & 51 are an extended series of prophecies against Babylon. 110 verses in these two chapters surpasses 60 verses by Isaiah (Isa. 13:1-22; 14:1-23; 47:1-15) and 42 verses by the Apostle John (Rev. 17:1-18; 18:1-24).
2. Babylon's fall is described (Jer. 50:1-10).
 - a. Great stress is laid on Babylon's destruction and resultant uninhabited object of horror (Jer. 50:3,12,13,23,26,39,40; 51:29,27,43,62 cf. Isa. 13:20). This prophecy was not fulfilled by the Medo-Persian overthrow of Babylon (Dan. 5:28-31).
 - b. "In those days and at that time" (Jer. 50:4,20) is an eschatological formula common to Jeremiah (Jer. 3:16-18; 33:15,16), the direct consequences of which is Israel's eternal blessing under the New Covenant (Jer. 50:5).
3. Babylon (like Assyria before) was prideful over their destruction of the Jews (Jer. 50:11-20).
4. The Land of Double-Rebellion, and the Inhabitants of Punishment become the objects of God's wrath, as He takes vengeance for the destruction of His temple (Jer. 50:21-28).
5. The deliverance of Israel from the Babylonian captivity is a mighty work of the Lord, the Redeemer of Israel, and the One Who brings down the arrogant one (Jer. 50:29-43).
6. Who is like Me? Who will summon Me into court? (Jer. 50:44-46).
 - a. Ultimately, God's victory over Babylon is God's victory over Satan (Isa. 14:12-23; 46:5-13).
 - b. The Accuser will be thrown down in the Tribulation of Israel (Rev. 12:10) and his global plan will be ended at Armageddon (Rev. 19:11-20:3).

Jeremiah Chapter Fifty-One

1. The Lord describes the fall of Babylon in both human and angelic terms (Jer. 51:1-4).
 - a. Leb-kamai "heart of my adversary" has reference to the fallen angelic influences that motivate the human realm of Babylon.
 - b. Leb-kamai is called the destroying spirit. רִיחַ מְשַׁחֵת. Hiph. ptc. שָׁחַת shāchath ^{#7843}: to destroy, corrupt, decay.
 - c. Leb-kamai is also an encoded name for Chaldea.
 - 1) Hebrew atbashes are found three times in Jeremiah (Jer. 25:26; 51:1,41).
 - 2) Leb-kamai is the atbash for Chaldea, and Sheshach is the atbash for Babylon.
 - 3) It is not clear that the pre-Masoretic Hebrew manuscripts contained these atbashes. The LXX and other texts seem to indicate such atbashes were not in use prior to the textual emendations of Rabbi Akiba in the 2nd century.
2. Babylon is the Lord's golden cup, which the Lord has allowed to intoxicate the nations of the earth (Jer. 51:5-14; cf. Rev. 14:8; 17:1,4; 18:3).

(Chapter Fifty-One continues tomorrow)

Day 231 – August 19

The Future Destruction of Babylon

Jer. 51:15-58; 37:1-10; 2nd Kgs. 24:10-20; 2nd Chr. 36:10-14; 1st Chr. 3:10-16

Jeremiah Chapter Fifty-One

(Outline continues from yesterday)

3. The Sovereignty of God in creation places Him higher than the fallen angels who deigned to consider themselves to be gods (Jer. 51:15-26; cf. Isa. 13:2ff.). The shattering weapon is entrusted to agents of God's holiness and glory (Isa. 27:9; Ezek. 9:2; Ps. 2:9). 9x Babylon is spoken of as the shattering weapon in God's hand (Jer. 51:20-23), the unrestrained permissive will for Satan who also engages in shattering attacks (Dan. 12:7; 2nd Thess. 2:6-9; Rev. 13:7-10).
4. The harvest of God's judgment is the harvest of the end of the age (Matt. 13:39,40), and so the end of Babylon portrayed here is eschatological (Jer. 51:27-33).
5. Babylon in Nebuchadnezzar's day was the earthly empire of Behemoth/Leviathan (Jer. 51:34-40; cf. Job 40:15-24).
6. Believers should be mindful of the Babylon (confusion) in which they live, and remember the Jerusalem (teaching of peace) for which they are waiting (Jer. 51:41-58).

(Chapter Fifty-One continues on Day 233)

Jeremiah Chapter Fifty-Two

1. Chapter 52 details the fall of Jerusalem. It parallels ch. 39, 2nd Kgs. 25 & 2nd Chr. 36.
2. Chapter 52 is likely an addition to Jeremiah (by Baruch) after Jeremiah's death.

(Chapter Fifty-Two continues on Day 239)

Jeremiah Chapter Thirty-Seven

1. Zedekiah was made king by Nebuchadnezzar when Jehoiachin was taken into captivity (Jer. 37:1-10; 2nd Kgs. 24:17-20).
2. His house was in complete rejection of Jeremiah's ministry, yet he sent two agents for intercession and inquiry (Jer. 37:3,7).
3. This incident came during a reprieve for Jerusalem. Egypt was marching forth, and Nebuchadnezzar temporarily lifted the Jerusalem siege in order to crush the Egyptians (Jer. 37:5,7,8).

(Chapter Thirty-Seven continues tomorrow)

Second Kings Chapter Twenty-Four

(Outline continues from Day 228)

3. The three month reign of King Jehoiachin of Judah is described (2nd Kgs. 24:8-17).
 - a. Jehoiachin prevents the destruction of Jerusalem by voluntarily surrendering himself to captivity (2nd Kgs. 24:10-12,15).
 - b. An additional 10,000 captives are taken away into Babylon, including the Prophet Ezekiel (2nd Kgs. 24:13,14,16; Ezek. 1:1-3).
4. The eleven year reign of King Zedekiah of Judah is introduced (2nd Kgs. 24:18-20).

Second Chronicles Chapter Thirty-Six

(Outline continues from Day 228)

5. The 11 year reign of Zedekiah culminating in the destruction of Jerusalem and the Temple (2nd Chr. 36:11-21; 2nd Kgs. 24:17-20; 25:1-21).
 - a. He rebelled against the Lord.
 - b. He rebelled against Babylon.
 - c. He mocked the Word of the Lord which rebuked him.

(Chapter Thirty-Six continues on Day 243)

First Chronicles Chapter Three

(Outline continues from Day 120!)

1. The line of David is traced from David to Zedekiah (1st Chr. 3:1-16).
 - a. Six Hebron princes (vv.1-4).
 - b. Nine Jerusalem princes (vv.5-8).

- c. An unknown number of other sons and daughters, born to concubines, and not princes (v.9).
- d. The royal lineage through Solomon is then outlined (vv.10-16).

(Chapter Three continues on Day 259)

Day 232 – August 20

God Commissions Ezekiel

Jer. 37:11-38:28; Ezek. 1:1-3:15

Jeremiah Chapter Thirty-Seven

(Outline continues from yesterday)

- 4. With the Babylonian siege lifted, Jeremiah uses the opportunity to travel and settle some real estate business (Jer. 37:11,12).
- 5. Jeremiah is wrongfully accused of being a Babylonian spy, and imprisoned accordingly (Jer. 37:13-16).
- 6. Zedekiah sought a word from the Lord and set Jeremiah at liberty in the court of the guardhouse (Jer. 37:17-21).

Jeremiah Chapter Thirty-Eight

- 1. Zedekiah's officials finally had enough of Jeremiah's messages (Jer. 21,37), and lowered him into a cistern to die (Jer. 38:1-6).
- 2. Ebed-melech, an Ethiopian eunuch becomes the man of the hour, and rescues Jeremiah from the cistern (Jer. 38:7-13).
- 3. Zedekiah approached Jeremiah secretly, and asked what he must do to survive (Jer. 38:14-28).
 - a. Zedekiah personally guarantees Jeremiah's safety (vv.14-16).
 - b. Zedekiah confesses his many fears (vv.17-19).
 - c. Jeremiah warns Zedekiah to begin obeying the Lord immediately (vv.20-23).
 - d. Zedekiah & Jeremiah agree to a "cover story" for their conversation, and respect the confidence of their discussion (vv.24-28).

Ezekiel Chapter One

- 1. Ezekiel was called to prophetic office at 30 years of age, when he could not enter into the priestly service because of his captivity in Babylon (Ezek. 1:1).
- 2. Ezekiel was given the spiritual capacity to view the spiritual dimension of heaven and was spiritually empowered by the hand of the Lord (Ezek. 1:1-3).
- 3. Ezekiel will never be able to physically travel to the Lord's presence in Solomon's temple, but the Lord traveled to Ezekiel upon His royal angelic chariot-throne (Ezek. 1:4-28).
- 4. The Word of the Lord came to Ezekiel. He was commissioned with a Divine message for Israel (cp. Isa. 1:10; 38:4; Jer. 1:2,4; Hos. 1:1; Joel 1:1; Jon. 1:1; Mic. 1:1; Zeph. 1:1; Hag. 1:1,3; Zech. 1:1; Mal. 1:7). This phrase occurs 60x in the Book of Ezekiel.
- 5. The chariot-throne of God is borne by four four-winged, four-faced cherubim (Ezek. 1:5-12).
- 6. Like the Apostle John on Patmos, Ezekiel falls on his face in the presence of such Divine majesty (Ezek. 1:28; Rev. 1:17).

Ezekiel Chapter Two

- 1. Ezekiel is called "Son of Man." This is a title he is addressed by 93x in this book, and shared only by the other exilic prophet—Daniel (Dan. 8:17).
- 2. Ezekiel is spiritually empowered to function in a unique prophetic ministry (Ezek. 2:2).
- 3. The Lord instructs Ezekiel to stay faithful to his message regardless of how poorly that message is received (Ezek. 2:3-7).
- 4. Ezekiel's first glimpse of the Word of the Lord was an unpleasant message of lamentations, mourning & woe (Ezek. 2:8-10).

Ezekiel Chapter Three

- 1. Ezekiel ate the Word which the Lord fed him (Ezek. 3:1-3), and is warned again how obstinate his audience will be (Ezek. 3:4-11).
- 2. The Lord departed in His chariot, and Ezekiel was transported back to Tel-abib, waiting 7 days for his first sermon (Ezek. 3:12-15).
 - a. These exiles went into captivity with King Jehoiachin in 597BC.

- b. They waited eagerly for any prophetic word concerning their return to Jerusalem—up to the very day that Jerusalem was destroyed in 586BC.
- c. The prophetic word did come, to Jeremiah in Jerusalem and to Ezekiel in Babylonia—the return will not occur for 70 years.

(Chapter Three continues tomorrow)

Day 233 – August 21

Ezekiel on the Babylonian Siege

Jer. 27-28; 51:59-64; Ezek. 3:16-4:17

Jeremiah Chapter Twenty-Seven

1. Chapter 27 occurs at the beginning of the reign of Zedekiah (Jer. 27:1). There is a manuscript discrepancy at this point, with some Hebrew texts indicating Jehoiakim as the king here.
2. Jeremiah was instructed to place himself in bonds and yokes, and deliver a message to the five gentile nations that have sent messengers to Zedekiah (Jer. 27:1-11). This message focused on the role of Nebuchadnezzar as the servant of the Lord (Jer. 27:6).
3. Jeremiah also spoke to the King and priests of Judah, warning them to disregard the false message of the false prophets (Jer. 27:12-22).

Jeremiah Chapter Twenty-Eight

1. Chapter 28 focuses on a conflict between Jeremiah, and a false prophet named Hananiah.
 - a. חַנַּנְיָהּ ch^ananyāh #2608: God has favored.
 - b. At least 11 OT characters with this name, including Daniel’s friend who becomes known as Shadrack (Dan. 1:7).
 - c. As a son of Azzur, Hananiah is likely a brother of Jaazaniah (Ezek. 11:1).
2. Hananiah declared a “Thus says the Lord” message, and predicts an end to King Jehoiachin’s exile within two years (Jer. 28:1-4,10,11).
3. Jeremiah gives a hearty “amen” to Hananiah’s message, and yet reminds all the people listening that a prophet of peace must have his words fulfilled in order to be identified as a true prophet of the Lord (Jer. 28:5-9).
4. The Lord gave Jeremiah a personal rebuke for Hananiah, followed by Hananiah’s Sin Unto Death shortly thereafter (Jer. 28:12-17).

Jeremiah Chapter Fifty-One

(Outline continues from Day 231)

7. The chapter closes with the setting for the preaching of Jeremiah 50 & 51: in Babylon itself, by the Euphrates (Jer. 51:59-64).
 - a. Zedekiah was summoned to Babylon (Jer. 51:59), to worship Nebuchadnezzar’s golden statue (Dan. 3:2,3).
 - b. Baruch’s brother Seraiah is tasked with a mission of his own during that trip (Jer. 51:59-61).
8. Jer. 51:64 is likely the conclusion to Jeremiah, by his own pen, with chapter 52 being added by Baruch.

Ezekiel Chapter Three

(Outline continues from yesterday)

3. Ezekiel is warned about the accountability of a watchman (Ezek. 3:16-21).
 - a. The watchman must deliver the message of warning or else the blood of the wicked will be accounted to him (Ezek. 3:18,20).
 - b. The watchman who faithfully delivers the warning has washed his hands of all blood, and the wicked audience will bear the full accountability (Ezek. 3:19 cf. Mt. 27:24; Acts 20:26,27; 1st Tim. 5:22).
4. Ezekiel is spiritually bound and gagged by the Lord (Ezek. 3:22-27 cf. Lk. 1:20-22,62-64ff.).
 - a. His spiritual bonds will not allow him any freedom of movement apart from where the Lord wants him to go.
 - b. His spiritual gag will not allow him any freedom of speech apart from what the Lord wants him to say.

Ezekiel Chapter Four

1. Ezekiel is instructed to silently pantomime the siege of Jerusalem for the exiles in Babylonia to observe (Ezek. 4:1-3).
2. Ezekiel is also instructed to bear the iniquity of Israel & Judah through a period of suffering and shame (Ezek. 4:4-17).
 - a. He paints a living picture of Christ, Who bore all our iniquities (Isa. 53:11,12).
 - b. He endured ritual defilement according to the will of God.
3. This drama will take over a year to fully communicate (Ezek. 4:5,6).
4. The physical hardship Ezekiel endured was designed to teach a spiritual lesson to the exiles (Ezek. 4:17).

Day 234 – August 22

A Remnant Will Survive

Ezek. 5-9

Ezekiel Chapter Five

1. Ezekiel is instructed to bear even more shame with a shave & a haircut (Ezek. 5:1).
 - a. For a Levitical priest, this was forbidden (Lev. 21:5), and for any Jew it was shameful (2nd Sam. 10:4).
 - b. The Lord's purpose is explained, and Ezekiel's hair became the visual aide to teach Bible class (Ezek. 5:2-12).
2. The wrath of God is applied to His own nation, and should be a tremendous warning to every other nation on the earth (Ezek. 5:13-17).

Ezekiel Chapter Six

1. Ezekiel is given a hostile message to deliver to the mountains, hills, ravines, & valleys of Israel (Ezek. 6:1-3).
 - a. The exiles aren't addressed, as they can't remove the idols from Israel.
 - b. The remnant in Jerusalem aren't addressed, as they won't remove the idols from Israel.
 - c. The mountains themselves are addressed as God is glorified through announcing His actions and faithfully accomplishing it (Isa. 41:21-23,26; 45:21).
2. God promises a remnant for Israel that will be preserved through captivity in foreign lands (Ezek. 6:8).
3. This remnant is promised a restoration during a time of true repentance and self-loathing resulting in an unparalleled knowledge of God (Ezek. 6:9-11; 7:16; 12:16; 16:63; 20:43; 36:31).
4. Divine discipline is not pleasant, but must be appreciated by believers who understand its necessity and its blessing (Ezek. 6:11-14).

Ezekiel Chapter Seven

1. Ezekiel's message of judgment emphasizes "the end" (Ezek. 7:2,3,6,8). This is similar to Amos' message (Amos 8:1-3).
2. The wrath of God is manifest "according to" their ways (Ezek. 7:3,8,9,27), and yet "not according to" their ways (Ezek. 20:44; Ps. 103:10; Ezra 9:13).
3. "The time has come," "the day is near," and "shortly" all reflect God the Father's perfect timing in the perfect execution of His perfect plans (Ezek. 7:7,8).
4. The Lord may use earthly tools, but He Himself is the One doing the smiting (Ezek. 7:9).
5. There is nothing humanly possible to prevent this judgment, from military might to wealth (Ezek. 7:10-19).
6. The spiritual ugliness of Judah's idolatry will be matched by the physical ugliness of Babylonians defiling their holy city and the House of the Lord (Ezek. 7:20-27).

Ezekiel Chapter Eight

1. Chapters 8-11 form a spiritual journey through time and space that the Lord takes Ezekiel on to survey Judah's great evil.
2. The 6th year, 6th month, 5th day occurred within the time-frame of Ezekiel's laying prostrate in shame (Ezek. 8:1; 4:4-6).
 - a. The elders of Judah sat before him.
 - b. They were possibly inquiring of the Lord (Ezek. 20:1), but this does not indicate that they had positive volition towards His Word (Ezek. 14:1-3; 33:31,32).
3. Ezekiel is spiritually lifted up and dimensionally positioned between the realm of earth and the realm of heaven (Ezek. 8:3).

4. In this dimensional state outside of space & time, he is brought to Jerusalem, where he will observe a panorama of Jerusalem's idolatry through the years (Ezek. 8:6,13,15).
 - a. He is brought to the Jerusalem of King Manasseh's day.
 - 1) An idol is seated within the temple (Ezek. 8:3).
 - 2) There were many instances of idolatry in Judah's history, but only King Manasseh went so far as to seat an idol within the temple (2nd Kgs. 21:7).
 - 3) Good King Josiah (king at Ezekiel's birth) removed that idol (2nd Kgs. 23:6).
 - b. The idolatry of Judah was crafted in the very presence of the glory of God (Ezek. 8:4).
5. The Lord specifically highlights what Ezekiel is supposed to see (Ezek. 8:5), & verifies what Ezekiel is supposed to understand (Ezek. 8:6).
6. The Lord takes Ezekiel within the Holy of Holies to see the idolatry there, and even within these men's very souls to see the idolatry there (Ezek. 8:10-13).
7. The panorama of idolatry also demonstrated Tammuz worship and sun worship (Ezek. 8:14-18).

Ezekiel Chapter Nine

1. While Ezekiel was watching, the Lord uttered the command: "Draw near!" (Ezek. 9:1-3)
 - a. Six angelic executioners and one angelic scribe answered the summons.
 - b. As the angels drew near, the shekinah glory of God prepared to depart.
2. The Lord instructed His angelic scribe to place a seal of protection upon those who were not partakers of the idolatry (Ezek. 9:4).
3. The Lord instructed His angels to scour the city of every person without His personal seal of protection (Ezek. 9:5-7).
4. Ezekiel became a personal intercessor for his wicked people (Ezek. 9:8), but the judgment is unavoidable (Ezek. 9:9,10).
5. The angelic scribe didn't need a whole lot of time to mark out the faithful believers within Jerusalem (Ezek. 9:11).

Day 235 – August 23

Prophecies of Judgment Soon Fulfilled Ezek. 10-13

Ezekiel Chapter Ten

1. In Chapter 10 Ezekiel gets his closest look at the Lord's chariot-throne and the cherubim that carried it.
2. A comparison of Ezekiel 1:10, 10:14, & Revelation 4:7.
 - a. Ezek. 1:10 Four wings & four faces: man, lion, bull, eagle.
 - b. Ezek. 10:14 Four wings & faces: cherub, man, lion, eagle.
 - c. Rev. 4:7 Four six-winged living creatures: lion, calf, man, eagle.
3. It was necessary for God's glory to depart for an even greater glory to appear.
4. The burning coals served to purify the defiled land (Mal. 3:1-4).

Ezekiel Chapter Eleven

1. The shekinah glory of the Lord has entered His throne-chariot, and has paused at the eastern gate of the temple (Ezek. 10:18,19).
2. Ezekiel is then spiritually transported to that eastern gate, in order to see why the Lord delayed His departure out of Jerusalem (Ezek. 11:1).
3. Ezekiel observes a false assembly, which is convened to replace the legitimate priestly assembly of 25.
4. This false assembly is gathered under Satanic leadership communicating Satanic messages to lead Israel into rebellion against God.
5. Two ring-leaders are highlighted. This is a common feature of Satanic rebellions:
 - a. Jaazaniah & Pelatiah against Jeremiah.
 - b. Jannes & Jambres against Moses (2nd Tim. 3:8).
 - c. Hymenaeus & Alexander (1st Tim. 1:20) and Hymenaeus & Philetus (2nd Tim. 2:17) in the ministry of Paul.

- d. The two beasts of the Tribulation (Rev. 13).
- 6. Messengers of Satan often resort to murder, in order to maintain their false message (Ezek. 11:6,7).
- 7. Ezekiel delivers his message against the ringleaders and Pelatiah fell dead (Ezek. 11:13a), prompting Ezekiel's fervent intercession (Ezek. 11:13b).
- 8. The message of judgment is followed by a message of restoration (Ezek. 11:14-21). This restoration does not refer to the Z/E/N returnings, but to the regathering of Israel at the 2nd Advent of Jesus Christ.
- 9. The glory of the Lord departed from Jerusalem, and hovered over the Mount of Olives to the east of the city (Ezek. 11:22,23).
- 10. Ezekiel is returned to his body, and communicates the entire contents of Chapters 8-11 to the exiles in Babylon (Ezek. 11:24,25).

Ezekiel Chapter Twelve

- 1. Ezekiel's rebellious audience is incapable of perceiving spiritual truth (Ezek. 12:2).
- 2. Ezekiel is instructed to perform two more instructive skits (Ezek. 12:3-7).
 - a. The matinee: packing for exile (vv.3,4a).
 - b. The evening show: sneaking out of the house (vv.4b-6).
 - c. Ezekiel faithfully executes his instructions, although he has no idea why (v.7).
- 3. Ezekiel receives a four-part explanation for his skit, and how to use that skit to teach the coming captivity of Zedekiah to the exiles in Babylon (Ezek. 12:8-28).
 - a. Part One (vv.8-16): This skit is a picture of Zedekiah sneaking out of Jerusalem between the walls and getting caught (2nd Kgs. 25:4).
 - b. Part Two (vv.17-20): Eat & drink nervously—this is probably your last meal.
 - c. Part Three (vv.21-25): Your false proverb is going to be done away with.
 - d. Part Four (vv.26-28): Past proffered prophecies presently performed.
- 4. Bottom lines to this message:
 - a. God's Word will be fulfilled (Isa. 55:11).
 - b. God's timetable is not our timetable (Isa. 55:8,9; Psa. 90:4; 2nd Pet. 3:8).
 - c. Our responsibility is to be found faithfully waiting (Ps. 27:14; 130:5,6; Isa. 30:18; Lam. 3:25,26; Hab. 2:3; Mic. 7:7; Matt. 24:45-51; 1st Thess. 1:9,10; 2nd Pet. 3:12,13; Jas. 5:7,8).

Ezekiel Chapter Thirteen

- 1. Ezekiel is charged to rebuke the false prophets of his generation who were delivering false messages to the exiles (Ezek. 13:2-16).
 - a. False prophets communicate "their own spirit" from the lusts of their own heart (Ezek. 13:2,3) under demonic influence (Ezek. 13:6,7).
 - b. False prophets are like scavengers in the ruins when they should be soldiers on the wall (Ezek. 13:4,5).
- 2. The Lord is the adversary to those who serve the Adversary (Ezek. 13:8-16).
 - a. The Adversary's primary message is a message of peace (Ezek. 13:10a).
 - b. False teaching builds an artificial wall that looks good, but cannot withstand the judgment coming against it (Ezek. 13:10b-16).
- 3. The Lord also condemns the women who promote witchcraft among His people (Ezek. 13:17-24).
 - a. They are hunters of souls as they ensnare their men in their webs (Ezek. 13:18,20,21).
 - b. They are not help-mates in serving the Lord, but are encouragers to keep doing evil (Ezek. 13:22).

Day 236 – August 24

Loyalty and Fidelity

Ezek. 14-16

Ezekiel Chapter Fourteen

1. The elders of Judah came to Ezekiel, but their hearts were not right (Ezek. 14:1-3).
2. The Lord made it quite clear that approaching Him with an impure heart will result in immediate judgment (Ezek. 14:4-11).
 - a. It is a trampling of His courts (Isa. 1:12).
 - b. It is a regarding as unclean His holy blood (Heb. 10:29).
 - c. God sees through such double-mindedness (Jer. 7:9-11).
3. The Lord describes a “hypothetical nation” (Judah, historically & prophetically) that was so wicked that not even the presence of Noah, Daniel, & Job combined could spare that nation from God’s coming wrath (Ezek. 14:12-23).

Ezekiel Chapter Fifteen

1. Chapter 15 begins a series of three parables to the exiles in Babylon.
 - a. The parable of the vine (Ezek. 15).
 - b. The parable of the harlot (Ezek. 16).
 - c. The parable of the two eagles & the vine (Ezek. 17).
2. A series of “prophetic rhetorical” questions teaches the lesson (Ezek. 15:2-5).
 - a. How is vine “wood” better than tree branch wood from the forest? (v.2) It’s not! You can’t make anything out of it—not even a single peg (v.3). It is useless.
 - b. What if you burn that vine wood, so that it is consumed and charred? Can you make anything out of it now? (vv.4,5) Of course not! It is now worse than useless.
3. Judah is the consumed and charred vine wood (Ezek. 15:6-8). They are worse than useless.
4. Lessons to learn from this parable:
 - a. The wood of the vine has no value to the carpenter. He considers it as the unbeliever regards God’s Word (1st Cor. 1:18,21,23,25; 2:14; 4:10).
 - b. The only value that the vine possesses is the fruit that it bears (Jn. 15:1-11; Isa. 5:1-7).
 - c. The goal of every believer is to be useful for service (2nd Tim. 2:15,21,22; 3:16,17; Heb. 13:21).
 - d. God is the One who makes the useless to be useful (2nd Cor. 2:16; 3:5,6).

Ezekiel Chapter Sixteen

1. In this parable, Israel is a woman who has received unbelievable grace and who has performed unbelievable evil.
2. Her birth is described (Ezek. 16:3-5).
 - a. She had an abusive parents (v.3).
 - b. She was left to die (vv.4,5).
3. Her life was saved (Ezek. 16:6,7).
4. Her Savior returned & married her (Ezek. 16:8-14).
5. Her beauty imbued her with pride, and she played the harlot (Ezek. 16:15-34).
 - a. She engaged in multiple affairs (v.15).
 - b. She financed her adulteries with her husband’s own wealth (vv.16-19).
 - c. She sacrificed her own children in the pursuit of more adultery (vv.20,21).
 - d. She totally lost sight of the grace that had given her everything (v.22).
 - e. She accelerated her harlotry to highly profitable levels (vv.23-29).
 - f. She made herself more and more miserable the harder she worked to make herself happy (vv.30-34).
6. Her harlotry will be judged (Ezek. 16:35-43).
7. Her story will be a proverb for future generations (Ezek. 16:44-52).
8. Her sisters (who were also quite evil) will be restored to serve her (Ezek. 16:53-59).
9. Her own restoration will be a time for humble recognition of her husband’s grace (Ezek. 16:60-63).

Day 237 – August 25

Individual Responsibility for Sin

Ezek. 17-19

Ezekiel Chapter Seventeen

1. The parable/riddle of the two eagles & the vine is given (Ezek. 17:1-10).
 - a. Babylon is the first eagle, and Egypt is the second eagle.
 - b. Zedekiah is the vine.
 - c. The riddle is asked: will it thrive?
2. The parable/riddle is explained (Ezek. 17:11-21).
 - a. Zedekiah was Babylon's puppet.
 - b. Zedekiah turned to Egypt for help.
 - c. The riddle is restated: will he succeed?
3. The parable/riddle is expanded (Ezek. 17:22-24). Jesus Christ is the tender shoot that will be planted and prosper (Isa. 53:2).

Ezekiel Chapter Eighteen

1. In Chapter 18, the Lord has to put an end to another false proverb (cf. Ezek. 12:22,23).
2. The false proverb assured the exiles that they were suffering for the failures of past generations—but they themselves were o.k. (Ezek. 18:2; Jer. 31:29).
3. Three hypothetical circumstances are described.
 - a. Hypothetical #1: three generations (Ezek. 18:5-18).
 - b. Hypothetical #2: a wicked man who repents (Ezek. 18:21-23).
 - c. Hypothetical #3: a righteous man who turns apostate (Ezek. 18:24).
4. The chapter closes with the certainty of God's judgment.
 - a. He judges according to His standards, not man's (Ezek. 18:25-29; Isa. 55:8,9).
 - b. He takes no pleasure in the destruction of the wicked, but seeks for our repentance (Ezek. 18:30-32).

Ezekiel Chapter Nineteen

1. In Chapter 19, the Lord composes a lament for the princes of Israel (Ezek. 19:1).
2. The lament is drafted in poetic language.
3. The lioness “mother” represents Judah (Gen. 49:9). The two cubs are two of Judah's kings.
 - a. Cub #1 is Jehoahaz, who was carried away to Egypt (2nd Kgs. 23:31-34).
 - b. Cub #2 is Jehoiachin, who was carried away to Babylon (2nd Kgs. 24:8-16).
4. The second part of the lament returns to vine imagery (Ezek. 19:10-14; cf. Ezek. 15,17).
 - a. The vine should be fruitful (vv.10,11).
 - b. The vine was plucked up in fury and cast down (v.12).
 - c. The vine is now a transplanted, pitiful thing to observe (vv.13,14).

Day 238 – August 26

Choices Have Consequences

Ezek. 20:1-22:16

Ezekiel Chapter Twenty

1. The elders of Judah come to Ezekiel once again with their false motives (Ezek. 20:1-3; cf. 14:3).
2. The Lord denies their prayer requests, and commands Ezekiel to judge them (Ezek. 20:4).
3. The Lord reviews a history of Israel's rebellion against Him (Ezek. 20:5-32).
 - a. The Exodus Generation rebelled before they ever left Egypt (Ezek. 20:5-12; Josh. 24:14).
 - b. The Exodus Generation rebelled after they left Egypt (Ezek. 20:13-20).
 - c. The Wilderness Generation rebelled before they entered the promised land (Ezek. 20:21-26).

4. With each rebellion, the Lord resolved to pour out His wrath (Ezek. 20:8,13,21), but then relented of His wrath for the sake of His own name (Ezek. 20:9,14,22).
5. Throughout their history in the land of promise, Israel has rebelled against the Lord (Ezek. 20:27-32), and thus will be dispersed among the nations (Ezek. 20:23-26 cf. Lev. 26:27-39; Deut. 28:58-68).
6. God then promises that He will put an end to Israel's rebellion—finally & eternally (Ezek. 20:33-44).
 - a. He will do this through the expression of His own wrath (v.33,34).
 - b. He will do this through the national judgment in the wilderness (vv.35-38).
 - 1) The believers pass under the rod of God's discipline, and enter into the New Covenant (v.37).
 - 2) The unbelievers are purged from their midst—cast into hell until the Great White Throne judgment (v.38; Rev. 20:11-15).
 - 3) This is Israel's private judgment in the wilderness, but notice the similarities with the Gentile judgment (Matt. 25:31-46).
 - c. The redeemed nation of Israel will be a witness and testimony to the nations (Ezek. 20:39-41).
 - d. The redeemed nation of Israel will have a more intimate, personal knowledge of God than ever before (Ezek. 20:42-44).

Ezekiel Chapter Twenty-One

1. Chapter 21 consists of four rapid-fire messages preached to highlight how imminent the judgment will be.
2. Fire is coming to Teman (Ezek. 20:45-49).
3. A sword is coming to Judah (Ezek. 21:1-7).
4. The “song of the sword” (Ezek. 21:8-17). Follow-up songs will be the “song of the cup” (Ezek. 23:32-34) and the “song of the cooking pot” (Ezek. 24:3-13).
5. A signpost to mark the way (Ezek. 21:18-32).
6. Summary thoughts for the chapter:
 - a. God may utilize a pagan nation to inflict His judgment, but ultimately, He is the One Who wields the tool (Isa. 10:5-15; Jer. 51:20-23).
 - b. The Lord is slow to anger (Ex. 34:6; Num. 14:18; Ps. 86:15; 103:8; 145:8; Joel 2:13; Jon. 4:2; Nah. 1:3), but once that anger is kindled, it cannot be quenched (Ezek. 20:48; 2nd Kgs. 22:17; Isa. 66:24; Jer. 7:20; 17:27; Heb. 12:29; Mk. 9:43-48), until it is satisfied (Isa. 53:11; Rom. 3:25; Heb. 2:17; 1st Jn. 2:2; 4:10).
 - c. The Lord is an effective and powerful swordsman (Dt. 32:41,42; Josh. 5:13-15; Num. 22:23,31; 1st Chr. 21:16,27,30; Isa. 27:1; 31:8; 34:5,6; Matt. 10:34; Heb. 4:12; Rev. 1:16; 2:12,16; 19:15,21).

Ezekiel Chapter Twenty-Two

1. The Lord asks Ezekiel to judge the bloody city (Ezek. 22:1-16).
 - a. It is a two-count indictment: blood-shedding & idolatry.
 - b. Judah's lack of positive witness produced a negative witness, and made them the object of reproach & mocking.
 - c. The rulers are named as defendants in this judgment (Ezek. 22:6-8).
 - d. Particular slanderers are also addressed (Ezek. 22:9-12).

(Chapter Twenty-Two continues tomorrow)

Day 239 – August 27

Spiritual Adultery

Ezek. 22:17-24:14; 2nd Kgs. 24:20-25:2; Jer. 52:1-5; 39:1

Ezekiel Chapter Twenty-Two

(Outline continues from yesterday)

2. The Lord tries His servants through the fire of testing which removes their dross (Ezek. 22:17-22; Isa. 1:25,26; Zech. 13:9; Mal. 3:2-4; 1st Pet. 1:6,7).

3. The Lord exposes Jerusalem's conspiracy of priests, prophets, princes & people, and laments a lack of even one man to stand in the gap (Ezek. 22:23-31).
4. Even one man can make a difference (Jas. 5:16b-18; Gen. 18:23-32; Jn. 9:31)!

Ezekiel Chapter Twenty-Three

1. Chapter 23 is a parable of two wicked sisters—Oholah & Oholibah (Ezek. 23:4a).
2. The sisters were symbolic of Samaria & Jerusalem (Ezek. 23:4b).
3. The parable teaches the unfaithfulness of Israel towards their covenant husband (Ezek. 23:5ff.; 16:8,20; Jer. 3:6-11).
4. The premarital harlotry of these two sisters prompted their adultery (Ezek. 23:2,3,5 8).
5. Although the example of Oholah should have prompted Oholibah's repentance, her evil was even worse (Ezek. 23:11-21).
6. God's judgment comes upon Oholibah: she will be abused by her own lovers (Ezek. 23:22-35). This judgment includes the "song of the cup" (vv.32-34).
7. Ezekiel is asked to judge the two sisters, and three additional summaries of their harlotry are then described (Ezek. 23:36-44).
 - a. Their harlotry came at the expense of the children they sacrificed (vv.37-39).
 - b. Their harlotry extended to more and more lovers, of less and less distinguished stature (vv.40-42).
 - c. Their harlotry continues even long after her body is destroyed by her harlotries (vv.43,44).
8. Graphic evil at times needs graphic messages (Jn. 16:25; Prov. 26:4,5; Eccl. 3:7).
9. Sin patterns from our past must be recognized, and guarded against in present time (Prov. 26:11; 2nd Pet. 2:21,22).

Ezekiel Chapter Twenty-Four

1. On the first day of the siege of Jerusalem, the Lord directs Ezekiel to mark the day and deliver another parable (Ezek. 24:1-3a). The 10th day of the 10th month equates to January 15, 588BC.
 - a. The day is also mentioned in 2nd Kings (25:1).
 - b. Jeremiah also records this exact day (Jer. 39:1).
2. Ezekiel's parable consists of a recipe—cooking instructions for the exiles (Ezek. 24:3b-5). This parable is a reminder of Jerusalem's evil message (Ezek. 11:3ff.).
3. The meal is ruined because the pot itself is rusty (Ezek. 24:6).

(Chapter Twenty-Four continues tomorrow)

Second Kings Chapter Twenty-Five

1. Chapter 25 describes the fall of Jerusalem to Nebuchadnezzar of Babylon. This chapter is parallel to Jeremiah 52.
2. The siege lasted from January 15th, 588BC until July 16th, 586BC.

(Chapter Twenty-Five continues on Day 242)

Jeremiah Chapter Fifty-Two

1. Chapter 52 details the fall of Jerusalem. It parallels ch. 39, 2nd Kgs. 25 & 2nd Chr. 36.
2. Chapter 52 is likely an addition to Jeremiah (by Baruch) after Jeremiah's death.

(Chapter Fifty-Two continues on Day 242)

Day 240 – August 28

The High Price of Following God

Ezek. 24:15-25:17; 29:1-16; 30:20-31:18; Jer. 21; 34

Ezekiel Chapter Twenty-Four

(Outline continues from yesterday)

4. Ezekiel's next work assignment is to silently endure the loss of his beloved wife, without any mourning (Ezek. 24:16-24).
5. The chapter closes with the Lord's promise to release Ezekiel's mouth on the day that word of Jerusalem's destruction arrives in Babylon (Ezek. 24:25-27).

6. Summary thoughts on the chapter:
 - a. The plan of God is precise, determining the perfect days for His perfect will (Ps. 139:16; Dan. 12:11,12; 9:24-27 cp. Matt. 21:2,3; 26:18; Acts 1:7).
 - b. Believers are admonished to keep their vessels pure (2nd Tim. 2:21).
 - c. Personal tragedies have a purpose—to teach us, and others the grace of God (Gen. 50:20; Rom. 8:28; Heb. 5:8).
 - d. The Old Testament prophets endured a tremendous amount of testing and suffering, for purposes that were left incomplete until this present age of grace (Heb. 11:32-40).

Ezekiel Chapter Twenty-Five

1. Chapter 25 begins an 8 chapter section of prophecies directed against the gentile nations.
2. Ammon is rebuked for the pleasure they took in the fall of Jerusalem (Ezek. 25:3,6).
 - a. God takes no pleasure in the death of the wicked (Ezek. 18:32; 33:11).
 - b. Ezekiel was also to clap and stamp his foot (Ezek. 6:11), but with God's mental attitude, and not with the scorn of his soul (Ezek. 25:6).
 - c. Ammon's Divine discipline will result in their knowledge of the Lord (Ezek. 25:5,7).
3. Moab is rebuked for their insult of the Lord (Ezek. 25:8-11).
 - a. Moab & Seir claimed that Judah is "like" all the nations (Ezek. 25:8).
 - b. The Lord states that there is no nation on earth like His chosen people (Ex. 34:10; Num. 23:9; Deut. 26:18,19; 28:1; and see also 1st Sam. 8:5,20).
 - c. Moab's Divine discipline will result in their knowledge of the LORD (Ezek. 25:11).
4. Edom is rebuked for acting upon their mental-attitude of celebration & scorn by exacting vengeance upon Judah (Ezek. 25:12-14).
 - a. They took vengeance of vengeance, בְּנִקְמָם נִקְמוּ.
 - b. They are guilty of guilt, וְרֵאשָׁמוֹ אָשׂוּם.
 - c. Edom's Divine discipline will result in their knowledge of the vengeance of the Lord (Ezek. 25:14).
5. Philistia's rebuke is like Edom's as a result of their own vengeance upon Judah (Ezek. 25:15-17). Their Divine discipline also results in a knowledge of the Lord (v.17).

Ezekiel Chapter Twenty-Nine

1. Chapter 29 contains the first two of seven messages directed against Egypt.
2. Like chapter 28, there is an earthly ruler (Pharaoh) and the dragon who empowers him (Ezek. 29:3).
 - a. הַתַּנִּינִים הַחֲדָדוּלִים hattanniym haggadowl. תַּנִּינַי tanniyn ^{#8577}: dragon, serpent, sea monster. (Job 7:12; Ps. 74:13*; Isa. 27:1*; 51:9**; Jer. 51:34; Ezek. 29:3; 32:2). * || לִיבְיָתָן livyāthān ^{#3882 **} || רַהַב rahab ^{#7294}.
 - b. The dragon claims Creator status (v.3).
 - c. God intends to spear this dragon, and leave his dead physical body for the beasts and the birds to eat (vv.4,5; Ps. 74:13,14; Job 41:1,2).
 - d. See the TTB Day 032 for Job 41, TTB Day 203 for Isaiah 27, and TTB Day 211 for Isaiah 51.
3. The message to Egypt highlights a 40 year captivity & a return (Ezek. 29:9b-16).
4. Egypt's Divine discipline results in their knowledge of the Lord (Ezek. 29:6,9,16).

(Chapter Twenty-Nine continues on Day 257)

Ezekiel Chapter Thirty

(Outline continues from Day 257)

4. Even as the Lord breaks Egypt's arms, He is strengthening Babylon's arm (Ezek. 30:20-26).
 - a. Historically, the conflict of Nebuchadnezzar's Babylon with Egypt is well documented.
 - b. Prophetic Babylon (Rev. 17:5) led by Antichrist will clash with Egypt and her helpers (Dan. 11:40-43).

Ezekiel Chapter Thirty-One

1. Chapter 31 is a descriptive allegory of Egypt & Assyria.
2. The Satanic glory of Assyria is described (Ezek. 31:2-17).
 - a. Assyria rose to become the world's only great superpower (Ezek. 31:3-5).
 - b. Fallen angels infested Assyria's upper branches, and oversaw the daily human activity (Ezek. 31:6 cf. Dan. 4:12,21; Matt. 13:32; Eph. 2:2).
 - c. Edenic trees were jealous of Assyria's glory (Ezek. 31:8,9).
 - d. God judges Assyria because of their pride (Ezek. 31:10-14; Nahum; Jonah).
 - e. Assyria was welcomed into Sheol by other trees, who were "comforted" by Assyria's downfall (Ezek. 31:15-17 cf. Isa. 14:15-17).
3. Pharaoh is reminded that his glory and greatness doesn't rise to Assyria's level, and that he will share Assyria's fate (Ezek. 31:18).

Jeremiah Chapter Twenty-One

1. Chapter 21 begins a series of rebukes against Judah's kings.
 - a. Zedekiah (Jer. 21:1-22:9).
 - b. Shallum (Jehoahaz) (Jer. 22:10-12).
 - c. Jehoiakim (Jer. 22:13-19).
 - d. Jehoiachin (Jer. 22:24-30).
2. Zedekiah dispatched two officials to inquire of the LORD concerning Nebuchadnezzar (Jer. 21:2).
 - a. This appears to be a good thing on Zedekiah's part, but the Divine commentary against him is clear (2nd Kgs. 24:19).
 - b. His inquiry of the Lord was apparently one of a number of gods he consulted looking for hope against Babylon.
3. Jeremiah's message is not a happy one for King Zedekiah—stay in the city and die, or go out of the city and volunteer for exile (Jer. 21:3-14).

Jeremiah Chapter Thirty-Four

1. Jeremiah personally delivers the Lord's message of judgment to King Zedekiah (Jer. 34:1-7).
2. King Zedekiah attempted a release of all Hebrew slaves (Jer. 34:8-10,15), as an act of obedience to the Law of Moses (Jer. 34:12-14).
3. The release was short-lived, however, as the slave-owners re-enslaved their Hebrew slaves (Jer. 34:11,16).
4. The consequence for their disingenuous release would be a true release—death (Jer. 34:17-22).

Day 241 – August 29

When Not to Rejoice

Ezek. 26:1-14; Jer. 32-33

Ezekiel Chapter Twenty-Six

1. Chapter 26 begins a three chapter discourse on Tyre. Four oracles are thus directed:
 - a. A message against Tyre for their intended actions against fallen Israel (Ezek. 26).
 - b. A poetic message describing the sinking of the "ship" of Tyre (Ezek. 27).
 - c. A message against the Prince of Tyre (Ezek. 28:1-10).
 - d. A lament for the King of Tyre (Ezek. 28:11-19).
2. Tyre said "Aha" like Ammon did (Ezek. 26:2 cf. 25:3), and was eager to control land-based caravan trade through the region (Ezek. 26:2b).
3. The Lord speaks to Tyre in language of the sea so they clearly understand the coming judgment (Ezek. 26:3-6).
4. The fall of Tyre at the hands of Babylonians, Persians, & Greeks illustrates the faithfulness of God in fulfilling not only His prophecies through Ezekiel, but also the Gentile dominion as prophesied by Daniel (Ezek. 26:3-14; Dan. 2:36-43; 7:1-8).

(Chapter Twenty-Six continues tomorrow)

Jeremiah Chapter Thirty-Two

1. Chapters 32&33 occur during the siege of Jerusalem, and Jeremiah's imprisonment in King Zedekiah's dungeon (Jer. 32:1-5).
2. The Lord instructs Jeremiah to redeem his cousin's field, and use that real estate transaction as an encouragement to Jerusalem (Jer. 32:6-15).
 - a. Jeremiah's scribe, Baruch, first appears here in the Book of Jeremiah (Jer. 32:12).
 - b. Chronologically, Baruch first appears during the reign of King Jehoiakim (either Jer. 36:4 or 45:1).
3. Jeremiah prays to the Lord with a tremendous walk through the Bible, knowing that his purchase of Hanamel's field will become one more element in the unfolding of God's grace eternal plan of the ages (Jer. 32:16-25).
4. The Word of the Lord comes to Jeremiah once again—declaring the guilt of Jerusalem before the Lord (Jer. 32:26-35).
5. The Lord is faithful to bring about His Divine discipline upon Jerusalem, and He will be faithful to bring about His New Covenant with them (Jer. 32:36-44, esp. v.42).

Jeremiah Chapter Thirty-Three

1. Jeremiah receives a second message from the Lord during his confinement in King Zedekiah's dungeon (Jer. 33:1).
2. While Jerusalem was frantically trying to build up their physical walls, they were ignoring their spiritual resources in the Lord (Jer. 33:2-5).
3. The Lord intends to heal Jerusalem (Jer. 33:6), restore and rebuild Judah & Jerusalem (Jer. 33:7), and cleanse them from all iniquity (Jer. 33:8), for His eternal glory in the sight of all the nations (Jer. 33:9).
4. The regathering of Israel is described (Jer. 33:10-13) as the work of Jesus Christ (the Branch) (Jer. 33:14-18).
5. The Davidic covenant is eternal, and cannot be thwarted by man any more than man can put an end to the cycle of day & night (Jer. 33:19-26).

Day 242 – August 30

Tyre, Sidon, and Lucifer's Fall

Ezek. 26:15-28:26; 2nd Kgs. 25:3-7; Jer. 39:2-10; 52:6-11

Ezekiel Chapter Twenty-Six

(Outline continues from yesterday)

5. The fall of Tyre foreshadows the fall of a future world commercial power (Ezek. 26:15-18; Rev. 18).
6. The fall of Tyre recalls the fall of two past world commercial powers (Ezek. 26:19-21).
 - a. The antediluvian world (Gen. 4:17-24; 6:1-4).
 - b. The angelic world (Isa. 14:15-21; Ezek. 28:18,19).

Ezekiel Chapter Twenty-Seven

1. Chapter 27 sings the song of the Ship of Tyre.
2. The song is a lament based upon the sadness of Tyre's own words (Ezek. 27:3).
3. The beautiful ship is described (Ezek. 27:4-11).
4. Her customers are detailed (Ezek. 27:12-25).
5. The ship is sunk (Ezek. 27:26-36).
6. Every nation weeps and laments. They ask "who is like Tyre" (v.32), when they should be asking "who is like the Lord?" (Ex. 15:11). This, too, is a foreshadowing of future pride to come (Rev. 13:4; 18:9ff.).

Ezekiel Chapter Twenty-Eight

1. The addressee for this message cannot be confused with the following message.
 - a. The addressee here is identified as n^egiyd tsor לְנִגְיָד צֹר (Ezek. 28:2).
 - b. The addressee in the following message is identified as melek tsowr מֶלֶךְ צֹר (Ezek. 28:12).
2. The Prince of Tyre (n^egiyd tsor) is the human ruler of Tyre (Ethbaal III), but the King of Tyre (melek tsowr) is the true ruler (Satan) (Jn. 12:31; 14:30; 16:11; 1st Jn. 5:19; Dan. 10:13,20,21; 12:1).
3. The human ruler of Tyre had lifted up his heart and made his heart like the heart of God (Ezek. 28:2,6).

4. The human ruler of Tyre believed that he was a god, controlling events in the world around him. His view of himself was as an antediluvian god-king ruling in the “heart of the seas.”
5. In the following message, the true power behind the human power is unveiled, and the rebuke of Satan is expressed.
 - a. Like Isaiah 14, the prophet looks beyond the human realm and sees the reality of the angelic realm in the details of Satan’s fall.
 - b. The recipient of this lament cannot be a human being because:
 - 1) Adam & Eve were the only human beings to be in the Adamic Garden of Eden (Ezek. 28:13a).
 - 2) Human beings are not covered in jewels (Ezek. 28:13b).
 - 3) Human beings are born, not created (Ezek. 28:13c).
 - 4) He is called a cherub angel (Ezek. 28:14).
 - 5) He went from a blameless condition to an unrighteous condition (Ezek. 28:15). In the history of the human race, only Adam & Eve experienced a fall from blamelessness to unrighteousness. Every other human being from Cain onward began their lives totally depraved.
 - c. Like the human ruler he influenced, Satan’s heart was lifted up, and he viewed himself as being a god (Ezek. 28:16-19).
6. The Tyre section concludes with a message to her sister city Sidon (Ezek. 28:20-24).
7. Tyre & Sidon’s discipline results in knowledge of the Lord (Ezek. 26:6; 28:22-24).

Second Kings Chapter Twenty-Five

(Outline continues from Day 239)

3. Zedekiah was captured while attempting to flee (2nd Kgs. 25:4-7).
 - a. Ezekiel prophesied this escape attempt (Ezek. 12:5-13).
 - b. Zedekiah will be taken to Babylon, yet he will not see it.

(Chapter Twenty-Five continues tomorrow)

Jeremiah Chapter Thirty-Nine

1. Chapter 39 details the fall of Jerusalem. It parallels ch. 52, 2nd Kgs. 25 & 2nd Chr. 36. The prophet Ezekiel also gave witness to this event (Ezek. 24:1,2).
2. The walls are breached on July 18th, 586BC.
3. Nebuchadnezzar’s generals established judicial sovereignty in the city (Jer. 39:3).
4. Zedekiah attempts to flee, but is caught and imprisoned according to prophecy (Jer. 39:4-10; Ezek. 12:12-14).
5. Those who voluntarily surrendered into Babylonian custody (considered deserters by their fellow Jews) were taken into captivity (Jer. 39:9), while the most destitute were left as caretakers of the land (v.10).

(Chapter Thirty-Nine continues tomorrow)

Jeremiah Chapter Fifty-Two

(Outline continues from Day 239)

3. The gate between the walls allowed for an attempted escape despite the surrounding armies (Jer. 52:7).
4. The execution of the line of Zedekiah (Jer. 52:10-11) combined with the curse on the line of Coniah/Jeconiah/Jehoiachin (Jer. 22:24-30) brings the Book of Jeremiah to close with a significant concern for the Davidic Covenant (2nd Sam. 7:16).

(Chapter Fifty-Two continues tomorrow)

Day 243 – August 31

Judgment Falls, Jeremiah Spared

Jer. 39:11-40:6; 52:12-27; 2nd Kgs. 25:8-21; 2nd Chr. 36:15-21

Jeremiah Chapter Thirty-Nine

(Outline continues from yesterday)

6. Jeremiah (Jer. 39:11-14) and Ebed-melech (Jer. 39:15-18) are delivered from death.

Jeremiah Chapter Forty

1. Nebuzaradan's release of Jeremiah is described here in greater detail (Jer. 40:1-6; cf. 39:11-14).

(Chapter Forty continues on Day 246)

Jeremiah Chapter Fifty-Two

(Outline continues from yesterday)

5. The 597BC deportation left the poorest of the land (2nd Kgs. 24:14), and now the 586BC deportation left only the poorest of the poor (Jer. 52:12-16; 2nd Kgs. 25:12).
6. Much of the temple required dismantling in order to plunder the material wealth of its construction (Jer. 52:17-23).
7. The remaining spiritual and secular authorities found in Jerusalem are brought to Nebuchadnezzar for execution (Jer. 52:24-27).

Second Kings Chapter Twenty-Five

(Outline continues from yesterday)

4. Nebuzaradan is the servant of Nebuchadnezzar tasked with the burning of Jerusalem, and the plundering of the temple (2nd Kgs. 25:8-17).
5. Seraiah, Zephaniah, and three other priests are taken to Nebuchadnezzar and executed (2nd Kgs. 25:18,21).
6. Zedekiah's cabinet is arrested and executed (2nd Kgs. 25:19-21).

(Chapter Twenty-Five continues on Day 246)

Second Chronicles Chapter Thirty-Six

(Outline continues from Day 231)

6. Chronicles provides a great spiritual insight into the Babylonian captivity: the 70 years of desolation provided for the land itself to enjoy its sabbaths (2 Chr. 36:15-21; Lev. 26:34,35).

(Chapter Thirty-Six continues and concludes on Day 259)

Era 6: Living in Exile 586-538BC

Day 244 – September 1

An introductory class to prepare for Day 245 through Day 257. 13 messages for this era is the shortest portion of this TTB. Scriptures in this era include the last four verses of 2nd Kings, Psalm 137 (the final psalm for this TTB), Jeremiah, Lamentations, Ezekiel, Daniel, Obadiah.

Significant Realities of the Assyrian/Babylonian Captivity

Seed of the Woman (Gen. 3:15) remains a pending promise. The serpent's head still awaits being crushed.

Seed of Abraham (Gen. 12:1-3) remains a pending promise. The families of the earth still await the Abrahamic blessings.

Mosaic Covenant (Ex. 19-Deut. 24) remains the holiness code for the covenant nation, but has been so broken as to place Israel entirely on the cursing side of this conditional covenant.

Seed of David (2nd Sam. 7) remains a pending promise. The throne of David awaits the Son of David, the virgin-born Immanuel YHWH Our Righteousness to be enthroned.

Day of the Lord (Joel, Amos, Isaiah, Nahum, Habakkuk, Zephaniah, Jeremiah, Ezekiel) remains a pending promise.

Nebuchadnezzar's desolation of Jerusalem, devastating as it was, only foreshadows the great and terrible Day of the Lord.

Eschatological Theocratic Kingdom, including New Heavens, New Earth, and New Covenant (same prophets) remains a pending promise. Ezekiel and Daniel are uniquely suited to convey more information regarding this.

Near Term and Long Term Views

Jeremiah: Living life from generation to generation, waiting for the future and the hope (Jer. 29:1-14).

Ezekiel: Dry Bones (Ezek. 37) and Future Temple (Ezek. 40-48).

Daniel: Gentile Geopolitics of the vacated Davidic throne (Dan. 2,7-12).

Day 245 – September 2

Anguish at Jerusalem's Destruction Lam. 1-4

Lamentations Chapter One

1. Chapter 1 is an acrostic poem, 22 verses long, each verse beginning with successive letters of the Hebrew alphabet. The alphabetical order matches Ps. 119 & Prov. 31
2. Jeremiah describes fallen Jerusalem in the 3rd person (Lam. 1:1-11).
3. Jeremiah speaks as fallen Jerusalem in the 1st person (Lam. 1:12-22).
4. Six times in this chapter the word “adversary” occurs (Lam. 1:5_{x2},7_{x2},10,17). **צַר** tsar #6862.
5. Five times in this chapter the verb “to comfort” occurs (Lam. 1:2,9,16,17,21). **נָחַם** nācham #5162.
6. Chapter 1 has lamentations without any positive note of encouragement.

Lamentations Chapter Two

1. Chapter 2 is an acrostic poem, 22 verses long, each verse beginning with successive letters of the Hebrew alphabet. The alphabetical order is the Aramaic order which transposes **פ** & **ע**.
2. Chapter 2 highlights the work of the Lord in destroying Jerusalem. It wasn't Babylon who did this—it was the Lord Himself.
3. Jeremiah endured the destruction of Jerusalem like Jesus Christ endured the suffering of the cross (Lam. 2:11; Jn. 12:27).
4. Chapter 2 has lamentations without any positive note of encouragement. The closest Jeremiah comes to praising the Lord is to declare the Lord's unwavering commitment to His own Word (Lam. 2:17).

Lamentations Chapter Three

1. Chapter 3 is an acrostic poem, 66 verses long, 3 verses each beginning with successive letters of the Hebrew alphabet. The alphabetical order is the Aramaic order which transposes **פ** & **ע**.
2. Chapter 3 is “all about me.” Jeremiah describes all the awful things the Lord has done to him personally.
3. Jeremiah surpassed even Job to become the most persecuted believer in the history of the world up to this point (Lam. 3:1-18(**ו,ה,ד,ג,ב,א**)).
4. Even as his lamentations reached a crescendo, the Word of God in Jeremiah's heart placed everything back into proper perspective (Lam. 3:19-39(**מ,ל,כ,י,ח,ז**)).
 - a. A foundation in the Word of God is vital for the believer to have Doctrine available for use in testing (vv.19-21).
 - b. The Lord's lovingkindnesses **חַסְדֵי־יְהוָה** ch^asādiym #2617 and compassions **רַחֲמֵי־יְהוָה** rach^amiym #7356 are infinitely expressed towards His children (v.22).
 - c. Every morning the believer wakes up and testifies to the Lord's faithfulness **אֱמוּנָה** ^{te}muwnāh #530.
 - d. The Lord is good to those who wait for Him (Lam. 3:25,26; Nah. 1:7; Rom. 8:28).
 - e. All living mortals must place their own worthlessness on the scales when they begin to think that the Lord is being unfair towards them (v.39).
5. With God's perspective, a believer learns to examine himself during times of undeserved suffering and/or divine discipline (Lam. 3:40-48(**פ,ט,נ**)).
6. With God's perspective, a believer learns to grieve, but not as the rest who have no hope (Lam. 3:49-66(**ת,ש,ק,ר,צ,ע**)); 1st Thess. 4:13).

Lamentations Chapter Four

1. Chapter 4 is an acrostic poem, 22 verses long, each verse beginning with successive letters of the Hebrew alphabet. The alphabetical order is the Aramaic order which transposes **פ** & **ע**.
2. Chapter 4 focuses on the contrast between then and now. Believers cannot dwell on what used to be, but must observe what is, and what will be in the Lord's faithfulness (Lam. 4:1-10).
3. Believers will be an example for unbelievers to learn from: either a positive example of blessing for obedience, or a negative example of divine discipline for disobedience (Lam. 4:11-20).

4. The fall of a believer into sin and judgment will be a time of rejoicing for the unbeliever, but that unbeliever (represented by Edom) better beware (Lam. 4:21,22).

Day 246 – September 3

Praying for Restoration

Lam. 5; Obadiah; 2nd Kgs. 25:22-26; Jer. 40:7-41:18

Lamentations Chapter Five

1. Chapter 5 is 22 verses long, but is not an acrostic poem.
2. The lamentation contains three commands for the Lord: to remember (v.1), restore and renew (v.21).
3. The lamentation describes the daily life of the Jews under the conditions of captivity. Believers must accurately recognize how things are, and not dwell on how things should be.

Obadiah

1. The Lord's opposition to the proud (1st Pet. 5:5) applies to nations as well as individuals (Obad. 3).
2. Human affliction has its limits, but Divine affliction is complete (Obad. 5,6).
3. The friendships of this world system are deceptive (Obad. 7; Ps. 118:8,9).
4. Confidence in human ability is worthless (Obad. 8,9; Jer. 9:23).
5. Edom had rejoiced to plunder Judah when they were afflicted (Obad. 10-14; Ps. 137:7-9; Jer. 49:7-12; Ezek. 25:12-14; Joel 3:19; Am. 1:11).
6. In addition to being a time for Israel's judgment & discipline, the Day of the Lord will also be a time for recompense upon the Gentile nations for how they have treated Israel (Obad. 15-20).
7. The role of Judges in those days will be established in terms of Deliverers/Saviors (Obad. 21 cf. Neh. 9:27 & Jdg. 2:16).

Second Kings Chapter Twenty-Five

(Outline continues from Day 243)

7. Gedaliah is appointed the new Governor (2nd Kgs. 25:22-24).
8. Jeremiah is left in Jerusalem to assist the new Governor (Jer. 39:11-14).
9. Gedaliah's governorship is short-lived, however, as zealous and vengeful Jews assassinate him (2nd Kgs. 25:25,26).

Jeremiah Chapter Forty

(Outline continues from Day 243)

2. The reign of Gedaliah, Governor of Judea, is described (Jer. 40:7-12).
 - a. He governed the destitute caretakers of the land (v.7b).
 - b. He presided as guerilla commanders came out of hiding (vv.7a,8-10).
 - c. He presided as refugees returned from Moab, Ammon, Edom, & other countries (vv.11,12).
3. Gedaliah is warned of an assassination attempt by Ishmael the son of Nethaniah, but he does not believe the report (Jer. 40:13-16).
 - a. Johanan the son of Kareah is the informant who warns Gedaliah. He is one of 10 Johanans in the OT.
 - b. Ishmael the son of Nethaniah is the assassin. He is one of 6 Ishmaels in the OT.

Jeremiah Chapter Forty-One

1. Ishmael succeeded in his assassination mission against Governor Gedaliah, and murdered many others in the process (Jer. 41:1-3).
2. Ishmael also murdered 70 additional guerillas coming in from Shechem, Shiloh, & Samaria, and attempted to flee into Ammon with his booty (Jer. 41:4-10).
3. Gedaliah's murder is discovered, and Johanan the son of Kareah rescues Ishmael's captives, but fails to catch Ishmael (Jer. 41:11-15).
4. Johanan makes preparations to lead a collection of refugees into Egypt (Jer. 41:16-18).

Day 247 – September 4

Attempted Refuge in Egypt

Jer. 42-44; Ezek. 33:21-33

Jeremiah Chapter Forty-Two

1. Johanan approaches Jeremiah and seeks Divine guidance for his circumstances (Jer. 42:1-6).
 - a. He calls the Lord Jeremiah's God (v.3).
 - b. He agrees to do whatever the Lord says (v.6).
2. After ten days of prayer, Jeremiah returns with the Lord's message (Jer. 42:7-22).
 - a. The refugees of Judah are ordered to remain in Judah.
 - b. Their heart is already set on fleeing to Egypt.

Jeremiah Chapter Forty-Three

1. Jeremiah is accused of lying, kidnapped, and brought by Johanan down into Egypt (Jer. 43:1-7).
2. Jeremiah hides some stones in a courtyard in Tahpanhes, and prophesies that this would be Nebuchadnezzar's headquarters for his Egyptian conquest (Jer. 43:8-13).

Jeremiah Chapter Forty-Four

1. Jeremiah receives his second Egyptian message (Jer. 44:1-14).
 - a. The message is a walk-thru, reminding the refugees that the judgment upon Jerusalem was the expression of God's righteous judgment (vv.1-6).
 - b. The message is a condemnation—against the continued idolatry of the refugees who fled to Egypt (vv.7-14).
2. The people respond to Jeremiah's message with defiance (Jer. 44:15-19). They intend to continue worshipping the Queen of Heaven.
3. The Lord restates His message of destruction, and provides a sign for that destruction's fulfillment (Jer. 44:20-30).

Ezekiel Chapter Thirty-Three

(Outline continues from Day 248)

5. The Lord opened Ezekiel's mouth the night before the human messenger arrives with news of Jerusalem's destruction (Ezek. 33:22 cf. 24:27).
6. Ezekiel is reminded once more what sort of audience he has (Ezek. 33:23-33).

Day 248 – September 5

Repent and Live

Ezek. 32:17-33:20; Jer. 52:28-30; 1st Chr. 4:24-5:17; Ps. 137

Ezekiel Chapter Thirty-Two

(Outline continues from Day 253)

2. Sheol itself is described and lamented (Ezek. 32:17-32).
 - a. Ezekiel is commanded to wail (Ezek. 32:18).
 - b. The eternal destruction of the Lord's enemies is a cause for lamentation.
3. The one "perfect in beauty" (Ezek. 28:12) is asked whom he surpasses in beauty (Ezek. 32:19).
4. "The death of the uncircumcised" is a human death apart from the blessings of God's covenant; i.e. the death of an unbeliever.
5. The Chiefs of the Mighty Ones will tell the story of the fall of Egypt (Ezek. 32:21).
 - a. "Him and his helpers" is in reference to Egypt & the supporting nations under him (Ezek. 30:5-8; Nah. 3:9).
 - b. There is also a poetic allusion to Rahab and her helpers (Job 9:13; Isa. 30:7).
 - c. The Chiefs of the Mighty ones are the Nephilim offspring of the fallen angels (Gen. 6:4) who sing the "praises" of those very same fallen angels.
6. The arrangement of Sheol is outlined (Ezek. 32:22-32).
 - a. Assyria occupies the remotest part of the pit, having been slain by the sword (vv.22,23).

- b. Elam also occupies the pit, having been slain by the sword (vv.24,25).
 - c. Meshech, & Tubal occupy the pit, having been slain by the sword (v.26).
 - d. The Nephilim Mighty Ones are there with their swords (v.27; Gen. 6:4).
 - e. You (Pharaoh/Satan) will be in the midst of these people (v.28).
 - f. Edom, having been slain by the sword (v.29).
 - g. The chiefs of the north, and Sidonians, having been slain by the sword (v.30).
 - h. Egypt, having been slain by the sword (vv.31,32).
7. Angelic Conflict principles gleaned from Ezekiel & other passages:
- a. Satan rules this world (Jn. 12:31; 14:30; 16:11).
 - b. Satan obtained this sovereignty over the kosmos when Adam abdicated his authority to him (1st Jn. 5:19; Matt. 4:8,9).
 - c. Satan's forces are organized into layers of agents (Eph. 6:12; Dan. 10:20,21; 11:1; 12:1).
 - d. Satan's activity is under God the Father's stated limitations (Job 1:12; 2:6), and God the Holy Spirit's world-wide restraint through the indwelt Church (2nd Thess. 2:6,7).
 - e. Satan's goal is to establish an alternative plan and program to God the Father's plan and program (Isa. 14:13,14; Rev. 13).
 - f. Satan is already judged, and his parole will soon be revoked (Jn. 16:11; Gen. 3:15; Lk. 10:18-20; 1st Jn. 3:8; Col. 2:15; Heb. 2:14,15; Isa. 49:24-26; Rom. 16:20; Rev. 12:7-12; 20:2,3,10).
 - g. God is in total control of human history, and He will fulfill His plan and program regardless of what human or Satanic opposition attempts to stop it (Job 42:2; Prov. 19:21; Eccl. 3:14; Isa. 14:24-27; 46:10; Dan. 4:35).

Ezekiel Chapter Thirty-Three

1. Following the destruction of Jerusalem, Ezekiel is re-commissioned to the prophetic ministry (Ezek. 33:7 cf. 3:17).
2. "The sons of your people" indicates that Ezekiel's message of encouragement is targeted to a coming generation (Ezek. 33:2).
3. The illustration of an earthly watchman (Ezek. 33:2-6) establishes the principle for a spiritual watchman (Ezek. 33:7-9).
4. Ezekiel's message of encouragement tells a people without hope that they can indeed have hope (Ezek. 33:10-20).

(Chapter Thirty-Three continues yesterday)

Jeremiah Chapter Fifty-Two

(Outline continues from Day 243)

3. Jeremiah 52 tallies the exiles who were taken away (Jer. 52:28-32).

(Chapter Fifty-Two continues and concludes on Day 257)

First Chronicles Chapter Four

(Outline continues from Day 101)

4. The chapter closes with a chapter of Simeon's tribal history (1st Chr. 4:24-43; Gen. 46:10; Num. 26:12-14).

First Chronicles Chapter Five

1. Chapter 5 begins with a chapter of Reuben's tribal history (1st Chr. 5:1-10; Gen. 46:9; Num. 26:5-7).
2. A chapter of Gad's tribal history is included (1st Chr. 5:11-17; Gen. 46:16; Num. 26:15-18).

(Chapter Five continues and concludes tomorrow)

Psalms One Hundred Thirty-Seven

1. The exilic psalmist recounts how sorrowful the captivity was for those who were mindful of Zion (Ps. 137:1-3).
2. To the devout Jew, there could be no substitute for Jerusalem (Ps. 137:4-6).
3. The exiles' grief in particular focused anger against Edom for their celebration of the fall of Jerusalem (Ps. 137:7-9 cf. Jer. 49:7-22; Ezek. 25:12-14; Obad. 10-14).

Day 249 – September 6

There is Hope for the Future

1st Chr. 5:18-26; 6:3-15; 7:1-8:28

First Chronicles Chapter Five

(Outline continues from yesterday)

2. The Hagride war is a curious episode in the history of the trans-Jordan tribes (1st Chr. 5:18-22).
3. Chapter 5 closes with the last of the trans-Jordan tribes: the ½ tribe of Manasseh (1st Chr. 5:23-26; Gen. 46:20; Num. 26:15-18).

First Chronicles Chapter Six

(Outlines skipped on Day 034, 091, & 119 included in full here)

Rhodes' reading breakdown: Day 034 vv.1-3; Day 249 vv.3-15; Day 119 vv.16-53; Day 091 vv.54-81

1. First Chronicles Chapter Six is a critical passage in the detail of the Tribe of Levi, and the Aaronic priesthood established under Mosaic Law.
2. The Tribe of Levi was divided into three primary Levitical clans: Gershon, Kohath, and Merari (1st Chr. 6:1,16; Gen. 46:11; Num. 26:57-62).
 - a. The Clan of Gershom/Gershon was divided into two Houses: Libni & Shimei (1st Chr. 6:17). Some of their descendants are listed (1st Chr. 6:20,21).
 - b. The Clan of Kohath was divided into four Houses: Amram, Izhar, Hebron, & Uzziel (1st Chr. 6:2,18). Some of their descendants are listed (1st Chr. 6:22-28).
 - c. The Clan of Merari was divided into two Houses: Mahli & Mushi (1st Chr. 6:19). Some of their descendants are listed (1st Chr. 6:29,30).
3. The House of Amram (within the Clan of Kohath) was divided into two families: Aaron & Moses (1st Chr. 6:3). (Miriam was evidently unmarried, and would have become a part of her husband's house had she married). [TTB Day 034]
4. The Family of Aaron is the priestly family of Israel. The line of descent from Aaron to Jehozadak is then detailed (1st Chr. 6:3-15). [TTB Day 249]
5. The Levitical music ministries of Heman (1st Chr. 6:31-38) and Ethan (1st Chr. 6:39-48) are described.
6. The Aaronic heritage is reviewed once again, from Aaron down to Ahimaaz the son of Zadok (1st Chr. 6:49-53). [TTB Day 119] The Levitical territory is defined (1st Chr. 6:54-81; Josh. 21:1-42). [TTB Day 091]
7. The specific Levitical genealogies are important as specific promises of blessing are established for the Division of Zadok within the Family of Aaron (Ezek. 40:46; 43:19; 44:15; 48:11).

First Chronicles Chapter Seven

1. Chapter 7 details the tribal history of six tribes of Israel.
2. The chapter begins with a chapter of Issachar's tribal history (1st Chr. 7:1-5; Gen. 46:13; Num. 26:23-25).
3. A chapter of Benjamin's tribal history is included (1st Chr. 7:6-12; Gen. 46:21; Num. 26:38-41).
4. A brief notice of Naphtali's tribal history is included (1st Chr. 7:13; Gen. 46:24; Num. 26:48-50).
5. A chapter of (½) Manasseh's tribal history is included (1st Chr. 7:14-19; Gen. 46:20; Num. 26:15-18).
6. A chapter of Ephraim's tribal history is included (1st Chr. 7:20-29; Gen. 46:20; Num. 26:35-37).
7. The chapter ends with a chapter of Asher's tribal history (1st Chr. 7:30-40; Gen. 46:17; Num. 26:44-47).

First Chronicles Chapter Eight

1. Chapter 8 returns to the tribe of Benjamin, and introduces the first King of Israel.
2. The line of Benjamin (1st Chr. 8:1-5).
3. The line of Ehud, the Benjamite judge (1st Chr. 8:6,7; Jdg. 3:15ff.).
4. The line of Shaharaim, the polygamous divorcé (1st Chr. 8:8-28).

(Chapter Eight continues and concludes tomorrow)

Day 250 – September 7

The Humbling of Nebuchadnezzar

Dan. 4; 1st Chr. 8:29-40

Daniel Chapter Four

1. Nebuchadnezzar endures another period of nightmares which his supernatural advisory board could not interpret (Dan. 4:1-7).
 - a. Although now a believer, he failed to separate himself from the unbelievers around him (2nd Cor. 6:14-18).
 - b. He returned to his unbelieving ways (2nd Pet. 2:20-22).
2. After some time, Daniel came to Nebuchadnezzar about his dream (Dan. 4:8).
 - a. Nebuchadnezzar did not want to hear from Daniel, and did not summon him.
 - b. Nebuchadnezzar even related the dream to his supernatural advisory board, and only required them to give him the interpretation.
 - c. Daniel provides both the description and the interpretation of the dream.
3. Nebuchadnezzar's dream consisted of a great tree (Dan. 4:10-12). The tree was chopped down and its stump was banded.
 - a. An angelic watcher came down out of heaven and made the angelic pronouncement of the Divine judgment. עִיר 'iy^{#5894}: wakeful one, watcher, angel (Aram. used only here: Dan. 4:13,17,23).
 - b. Nebuchadnezzar was to be placed under Divine discipline. This discipline was to be instructive (Dan. 4:17) and corrective (Dan. 4:25,26). This is the discipline of a Father to a son (Prov. 3:11,12; Heb. 12:5-7).
 - c. Nebuchadnezzar had the opportunity to repent & confess, but failed to do so (Dan. 4:27,28).
4. For seven years Nebuchadnezzar lived as a beast, afterwards recognizing and submitting to the authority of the Most High God (Dan. 4:33-37).

First Chronicles Chapter Eight

(Outline continues from yesterday)

5. The line of Jeiel, including King Saul, Prince Jonathan, and their descendants (1st Chr. 8:29-40).

Day 251 – September 8

Daniel and the Lions' Den

Dan. 6; 9

Daniel Chapter Six

1. Darius the Mede "received" the kingdom at the age of 62 (Dan. 5:31). He was "made" king (Dan. 9:1).
 - a. Known as Gubaru in the cuneiform texts of the period, he was appointed by Cyrus the Great to reign over Babylon, Syria, Phoenicia, & Judah.
 - b. He must not be confused with Darius I (Hystapes) (Darius the Great) who is mentioned elsewhere in Scripture (Hag. 1:1,15; 2:10; Zech. 1:1,7; 7:1; Ezra 4:5,24; 5:5,6,7; 6:1,12,13,14,15). Neither should he be confused with Darius II (the Persian) (Neh. 12:22).
2. Darius restructured the political organization of Babylonia into 120 satraps under three commissioners (NASB), administrators (CSB, LEB, NIV), governors (NKJV), presidents (KJV, Darby, YLT). Daniel shone forth with such wisdom that Darius intended to make him the sole commissioner.
3. The other two commissioners and the satraps conspired to trap Daniel (Dan. 6:6-9).
4. Daniel, in full-knowledge of the consequences, continued his prayer ministry (Dan. 6:10,11).
5. Daniel is arrested and sentenced to die in the lion's den, but Darius grieved over the trap he had fallen into (Dan. 6:12-18).
6. Darius is pleased to find Daniel alive in the morning, and orders the malicious witnesses to suffer the judgment they had sought for their prey (Dan. 6:19-24).
7. The chapter closes with an expression of Darius' conversion and a statement of Daniel's high esteem among the Medes and the Persians (Dan. 6:25-28).

Daniel Chapter Nine

1. This vision came to Daniel during the first year of Darius the Mede, probably before the lion's den incident (Dan. 5:31; 6:1,22).
2. Daniel's Bible study in Jeremiah motivated him to undertake an intensive prayer ministry (Dan. 9:2-19; Jer. 25:11,12).
3. His full day of prayer was answered by the angelic visitation of Gabriel (Dan. 9:20,21).
4. The answer to Daniel's prayer comes as a message and a vision (Dan. 9:24-27).
 - a. Seventy "weeks" (sevens) have been decreed for Daniel's people (the Jews) and Daniel's holy city (Jerusalem) (Dan. 9:24). These "weeks" are septads: periods of 7 years.
 - b. Six objectives of the decree are all fulfilled in the course of those seventy septads.
 - c. The beginning of the decreed time-span is marked by another decree—to restore and rebuild Jerusalem (Dan. 9:25). This was the fourth of four Persian decrees concerning the Jews.
 - 1) Cyrus' decree in 538BC (2nd Chr. 36:22-23; Ezra 1:1-4; 5:13). This decree authorizes the rebuilding of the temple.
 - 2) Darius I (522-486BC) in 520BC (Ezra 6:1,6-12). This decree was a confirmation of the first decree.
 - 3) Artaxerxes Longimanus (464-424BC) in 457BC (Ezra 7:11-26). Relates to finances for animal sacrifices.
 - 4) Artaxerxes Longimanus issued this decree on March 5, 444BC (Neh. 2:1-8). The previous decrees by Cyrus & Darius did not reference the walls of Jerusalem, as this one did.
 - d. After the sixty-ninth septad, Messiah the Prince will be cut off and have nothing (Dan. 9:25,26).
 - 1) Daniel's prophetic messages utilize a 360 day "prophetic year," and not the 365¼ day solar year (Dan. 7:25; 9:27; 12:7,11**; Rev. 11:2*,3**; 12:6**,14; 13:5*).
 - a) A "prophetic year" consists of 12 30-day months.
 - b) The second half of this septad: times, time & half a time 3½ years equals 42 months* equals 1260 days**.
 - c) This understanding compares Scripture to Scripture and upholds the truth value for every passage. It is not a mathematical gimmick to make the dates come out right.
 - 2) The 483 "prophetic years" of the 69 septads therefore equals 173,880 days (just over 476 calendar years) and extended from March 5, 444BC to March 30 (Nisan 10), 33AD. See [BKC chart](#).
 - 3) The 69th septad concluded on Monday, March 30th (Nisan 10), 33AD, with the triumphant entry of the Messiah into Jerusalem. Four days later, on Friday April 3rd (Nisan 14), the Christ was "cut off" (crucified).
 - e. After the 69th septad the people of the Prince Who is To Come will destroy the city and the sanctuary (Dan. 9:26). These people were the Romans, the legs of iron from Dan. 2.
 - f. The Prince Who is To Come will make a 7 year covenant (treaty), but will break it after 3½ years (Dan. 9:27).
 - 1) This time-span is the 70th septad of the 70 septads prophecy, and is still yet future from the perspective of the Church (2nd Thess. 2:6,7).
 - 2) It will end with the fulfillment of the six listed objectives (Dan. 9:24), and the destruction of the Prince Who is To Come (Dan. 9:27; 2nd Thess. 2:8).

Day 252 – September 9

Blessings Lie Ahead for Israel

Ezek. 34-36

Ezekiel Chapter Thirty-Four

1. Chapter 34 is a scathing rebuke upon the shepherds (princes, prophets, priests) of Israel for their dereliction of duty.
2. The shepherds have been taking care of themselves and not caring for the flock (Ezek. 34:2b,3).
3. Their negligence is recorded in five areas (Ezek. 34:4a).
 - a. The sickly need strength.
 - b. The diseased need to be healed.
 - c. The broken need to be bound up.
 - d. The scattered need to be brought back.
 - e. The lost need to be sought.

4. The shepherds' activity is called a "domination" and is characterized by "force" and "severity" (Ezek. 34:4b).
5. The Lord's solution to His flock's lack of a shepherd is to step in and be their Good Shepherd (Ezek. 34:7-24).
 - a. He will relieve the negligent shepherds of duty (Ezek. 34:7-10).
 - b. He will faithfully feed the faithful flock, and destroy the false shepherds & false sheep (Ezek. 34:11-22).
 - c. He will lift up David to be their eschatological theocratic kingdom shepherd (Ezek. 34:23,24; Jer. 30:9; Ezek. 37:24,25; Hos. 3:5).
6. The eschatological theocratic kingdom conditions for this flock are described (Ezek. 34:25-31).

Ezekiel Chapter Thirty-Five

1. Chapter 35 is another prophetic message against Edom (Ezek. 35:1-15 cp. 25:12-14).
2. The Good Shepherd protects His flock from the preying wolves (Ezek. 34:5,8,28), Edom most of all.
3. Historically, Edom celebrated Israel's fall to Babylon. Prophetically, Edom will do likewise (Ezek. 35:5-9).

Ezekiel Chapter Thirty-Six

1. Ezekiel receives a message that describes the glory of the coming eschatological theocratic kingdom.
2. The mountains are addressed (Ezek. 36:1) and promised abundant blessings (vv.8-15).
3. The millennial blessings of Israel will produce amazing birthrates (Ezek. 36:10,11) and the erasure of the infant-mortality rate (v.12).
4. The Lord explains to Ezekiel why the restoration of Israel has been promised, and then delivers three messages concerning this promised restoration (Ezek. 36:16-38).
 - a. Ezekiel's explanation of the promised restoration is that the Lord is acting for the sake of His own name (Ezek. 36:16-21).
 - b. Message #1 highlights the unmerited nature of Israel's eschatological theocratic kingdom blessings, and spotlights the ministry of the Holy Spirit in that day (Ezek. 36:22-32).
 - c. Message #2 indicates the miraculous nature of the rebuilding of the earth after the Tribulation, and the glory that God will receive for restoring Eden on the earth (Ezek. 36:33-36).
 - d. Message #3 describes the blessings of Israel to be multiplied numerically and be blessed spiritually throughout their eschatological theocratic kingdom prosperity (Ezek. 36:37,38).

Day 253 – September 10

God the Great Deliverer

Ezek. 37-39; 32:1-16

Ezekiel Chapter Thirty-Seven

1. Ezekiel is taken on another spiritual journey (Ezek. 37:1).
2. The dry bones prophecy describes the national resurrection of Israel and also forms the clearest Biblical description of the bodily resurrection of individual believers (Ezek. 37:7-14).
3. Ezekiel performs another skit to teach Bible class. Two sticks are joined into one stick in order to teach the unified nation of Israel during the eschatological theocratic kingdom of the Lord (Ezek. 37:15-23).
4. The restored Throne of David is seen, with the resurrected David in view (Ezek. 37:24-28).

Ezekiel Chapter Thirty-Eight

1. Chapters 38 & 39 describe an invasion of Israel by Gog, from the land of Magog (Ezek. 38:2).
 - a. Magog (land of Gog) was the 2nd son of Japheth, & grandson of Noah (Gen. 10:2).
 - b. Chief prince (nesiy' ro'sh) of Meshech & Tubal. The alternate reading; prince of Rosh, Meshech, & Tubal is preferred by those who find etymological affinity between Rosh and Russia.
2. Gog heads a coalition of nations unified in the necessity to invade Israel (Ezek. 38:4-7).
 - a. Persia (modern Iran). A blend of Japhetic peoples.
 - b. Cush (Ethiopia/Sudan). 1st son of Ham (Gen. 10:6,7).
 - c. Put (modern Libya). 3rd son of Ham (Gen. 10:6).

- d. Gomer (historical Cimmerians, through intermarriage disappeared from history in the 6th century BC; modern Turks could claim such descent). 1st son of Japheth (Gen. 10:2,3).
 - e. Beth-Togarmah (modern Armenians). 3rd son of Gomer, grandson of Japheth (Gen. 10:3).
3. The Gog federation will be summoned to attack a disarmed Israel (Ezek. 38:8-16).
 - a. Gog will have hooks in his jaws, and be summoned (Ezek. 38:4,8).
 - b. Israel has returned from “many nations” (not all nations) (Ezek. 38:8,12).
 - c. Israel has unwallied cities (Ezek. 38:8,11,14; 39:26).
 - d. The purpose for this invasion will be for the instruction of the nations (Ezek. 38:16).
 4. The Lord promises to personally destroy Gog and his armies (Ezek. 38:17-23).

Ezekiel Chapter Thirty-Nine

1. The Lord repeats His promise to Gog and indicates how Israel & the nations will respond to Gog’s destruction (Ezek. 39:1-8).
2. The cleanup for this invasion will take seven years (Ezek. 39:9-16).
 - a. The inability to fit a seven year cleanup within the Tribulation has led many scholars to place this event within the Millennium.
 - b. Another possibility places the event within the Tribulation, and places the cleanup within the Millennium.
 - c. A third possibility places the event and the cleanup before the Tribulation.
 - 1) After the Church Age, but before the Dan. 9:27 covenant with Antichrist.
 - 2) A time-gap between the Rapture and the Dan. 9:27 covenant is entirely likely. Dan. 9:26 encompasses 37 years.
 - 3) It’s even possible for this warfare to take place prior to the Rapture, during the Dispensation of the Church. The establishment of the modern State of Israel in 1948 demonstrates how God can set the table for the coming Tribulation even during the Church’s presence on earth.
3. The destruction of Gog is a witness to the nations (Ezek. 39:21-24).
4. The restoration to the land is once again promised (Ezek. 39:25-29).

Ezekiel Chapter Thirty-Two

1. Pharaoh, the Dragon of Egypt, is lamented once again (Ezek. 32:1-16).
 - a. The Lord destroys this dragon (Ezek. 32:3-10 cp. 29:3-7).
 - b. The fall of the dragon will leave other kings horrified (Ezek. 32:9,10; Rev. 6:12-17).

(Chapter Thirty-Two continues on Day 248)’

Day 254 – September 11

A Revived Roman Empire

Dan. 7-8; 5

Daniel Chapter Seven

1. This prophetic message came to Daniel in 553BC (Dan. 7:1). Daniel was not told to deliver this message to Belshazzar, and was prompted by his own alarm to keep the matter to himself (Dan. 7:28). The handwriting on the wall, and the downfall of Belshazzar (Dan. 5) occurred in 539BC, or 14 years after Daniel received these visions.
2. Daniel saw a dream (sing.) and visions (pl.). This was either a long night of dreaming, or successive visions from night to night.
3. This dream came to Daniel at 66 years of age, and would become the first of four great visions that Daniel would receive.
 - a. Vision #2 (Dan. 8) came two years later.
 - b. Vision #3 (Dan. 9:20-27) came twelve years after the second vision, shortly after the fall of Babylon to the Medio-Persian empire.
 - c. Vision #4 (Dan. 10:1-12:5) came two years after the third vision.
4. The subject matter of this vision is essentially the same as the subject matter of Nebuchadnezzar’s statue vision (Dan. 2).
5. Daniel’s dream begins with a view of the four winds of heaven stirring up the great sea (Dan. 7:2).

- a. These are mighty angels of God who inflict His wrath upon the world (Jer. 49:36; Zech. 6:1-8; Rev. 7:1-3).
 - b. Elect angels clash with fallen angels and the spiritual driving force behind human conquest begins.
6. Daniel's first glimpse of the four beasts (Dan. 7:3-8).
 - a. A lion with eagle wings (Dan. 7:4). This beast corresponds to the head of gold (Dan. 2:32a).
 - b. A bear (Dan. 7:5). This beast corresponds to the breast and arms of silver (Dan. 2:32b).
 - c. A four-headed, four-winged leopard (Dan. 7:6). This beast corresponds to the belly and thighs of bronze (Dan. 2:32c).
 - d. A "beast" with large iron teeth and ten horns (Dan. 7:7,8). This beast corresponds to the legs of iron and the feet of iron & clay (Dan. 2:33).
 7. Daniel's first glimpse of heaven (Dan. 7:9,10). A judicial trial is in view before the Ancient of Days (God the Father).
 - a. Thrones (pl.) were set up, but no one was yet seated upon them (cp. 1st Cor. 6:2,3; Rev. 20:4).
 - b. The Ancient of Days (God the Father) was seated in Judicial Authority (cf. Jn. 5:22,27; Rev. 20:11,12).
 - c. Angelic beings (myriads upon myriads) were before the Judicial Seat (Heb. 12:22; Rev. 5:11). The opening of books refers to a review and judging of one's stewardship.
 8. Daniel's second glimpse of the fourth beast sees that beast destroyed (Dan. 7:11,12).
 - a. The "little horn" had eyes like a man, and a mouth uttering great boasts (v.8).
 - b. His boasts were directed against God, and the heavenly host (vv.8,11; Rev. 13:5,6).
 - c. Daniel witnessed the end of this beast (v.11; Rev. 19:20).
 9. Daniel's second glimpse of heaven (Dan. 7:13,14). The Son of Man (Jesus Christ) is presented before the Ancient of Days (God the Father).
 - a. The presentation of the Son of Man (Dan. 7:13 cp. Job 1:6; 2:1; Rev. 5:6,7).
 - b. The exaltation of the Son of Man (Dan. 7:14; Heb. 1:5-14).
 10. Daniel approached one of the attending angels and asked for an explanation of these visions (Dan. 7:15-18).
 - a. The four beasts are four kings who will arise from the earth (Dan. 7:17), but they are also represented as kingdoms (Dan. 7:23).
 - b. The kingdoms will not dominate the world forever, though, because the "saints" of God will receive the Kingdom of God on Earth.
 - c. This explanation & interpretation is consistent with Nebuchadnezzar's dream (Dan. 2:36-45).
 11. Daniel's third glimpse of the fourth beast (Dan. 7:21,22).
 - a. The horn was engaged in warfare against God's saints (v.21; Rev. 13:7).
 - b. The horn's dominion is removed by direct Judicial function of the Ancient of Days (v.22 cp. vv.10,14).
 12. Daniel recognizes that the fourth beast is the key one to study for the culmination of God's plan for the Gentile dominion of the vacated Davidic throne (Dan. 7:19-27).
 - a. The fourth kingdom will be different from all other kingdoms (Dan. 7:23; 2:40).
 - b. The fourth kingdom will have ten kings arise (Dan. 7:24). These kings will reign over the ten toes of the Roman Empire (Dan. 2:41,42).
 - c. The fourth kingdom will have a "different" king (Dan. 7:24). This is the antichrist, and he will subdue three kings (Dan. 7:8).
 - d. His message is one of opposition to the Most High God (Dan. 7:25a). Anyone who serves the Most High becomes the enemy of Antichrist.
 - e. His agenda includes making changes in time & law (Dan. 7:25b).
 - f. His reign of terror will last for 3 ½ years (Dan. 7:25c).
 - g. The court will sit for judgment, and Antichrist's dominion is taken away forever (Dan. 7:26 cp. v.10; Rev. 19:20).

Daniel Chapter Eight

1. Similar to Ezekiel's spiritual journeys, Daniel is transported in his vision to Susa, the capital of the Persian province of Elam (Dan. 8:1-3).
 - a. Susa is where Nehemiah will serve the Persian King Artaxerxes I (Neh. 1:1; 2:1).

- b. Susa is where Esther was brought to marry Ahaseurus (Xerxes I) (Est. 1:2; 2:3).
 - c. Susa is the traditional burial site for Daniel, but no Scripture verifies this tradition.
2. Daniel's 2 beast vision (the ram and the goat) is a more precise vision amplifying the 4 beast vision (Dan. 8:3-12). In the ram & goat vision the Lord expands His previous message concerning the bear and the leopard (Dan. 7:5,6).
 - a. The two horned ram is the Medio-Persian empire (Dan. 8:3,4,20).
 - b. The one-horned goat is the Greek Empire—specifically Alexander the Great (Dan. 8:5-7,21).
 - c. The four-horned goat is the Greek Empire after Alexander—under Alexander's four generals (Cassander, Lysimachus, Ptolemy, Seleucus) (Dan. 8:8,22).
 - d. The small horn is the Seleucid King Antiochus IV (Epiphanes) (175-163BC) (Dan. 8:9-12).
 - 1) This is not the same as the little horn of the previous dream (Dan. 7:8ff.).
 - 2) That horn arises out of Rome, whereas this horn arises out of Greece (Seleucid Syria).
 - 3) The activities of the Greek little horn prior to the First Advent of Jesus Christ foreshadow in typology the activities of the Roman little horn prior to the Second Advent of Jesus Christ.
 3. Daniel's prophetic briefing in the human realm coincides with a briefing in the angelic realm (Dan. 8:13,14).
 4. The angel Gabriel strengthens Daniel, and instructs him in the proper understanding of his dream (Dan. 8:15-26).
 5. Gabriel urged Daniel to keep this prophetic message secret, but Daniel was too exhausted to go proclaim the message anyway (Dan. 8:26,27).

Daniel Chapter Five

1. Chapter 5 details the fall of Babylon & the death of King Belshazzar. Belshazzar was a coregent under his father Nabonidus (who avoided Babylon for over 10 years).
2. Secular history identifies this night as the 16th of Tishri (October 12), 539BC.
3. While a Persian army was besieging Babylon, Belshazzar was giving a great pagan feast (Dan. 5:1-4).
4. God manifested His hand in the full view of Belshazzar's audience (Dan. 5:5,6,9). This hand proceeded to write a message on the wall (Dan. 5:5,8,25-28).
5. Belshazzar's supernatural advisory board was unable to read the writing or interpret the message (Dan. 5:7,8).
6. The Queen Mother (grandmother) entered and offered to bring Daniel to the scene (Dan. 5:10-12).
7. 80 year old Daniel comes in and rejects any reward offer that Belshazzar tries to make. His burden is to give the gospel to a pagan king that will be killed that very night (Dan. 5:13-24).
8. The inscription: **מְנַא מְנַא וּפְרָסִין וְהִקְלֵ מְנַא** m^enē' m^enē' t^eqēl uwpharciyn (Dan. 5:25).
 - a. The words were Aramaic, but apparently in some script that the supernatural advisory board could not read. Once Daniel read the words, the occultists could verify the meaning.
 - b. Translation: numbered, numbered, weighed, divided.
 - c. Interpretation: God has numbered your days and your number is up. God has weighed your stewardship and found you lacking. God has divided your kingdom between the Medes and the Persians.
9. Belshazzar made good on his promise of "reward" and named Daniel the Third Ruler of Babylon (after his father Nabonidus and himself) (Dan. 5:29).
10. God's Word was fulfilled and Darius the Mede is appointed to rule the Persian province of Babylon (Dan. 5:30,31; 9:1).

Day 255 – September 12

The Millennial Temple

Ezek. 40-43

Ezekiel Chapter Forty

1. Chapter 40 begins the last portion of the Book of Ezekiel—a guided tour of the Millennial Temple and the surrounding land of Israel (Ezek. 40-48).
2. Ezekiel is once again transported through time and space "in the visions of God" (Ezek. 40:2).
3. Ezekiel is instructed to relate the Millennial temple information to Israel (Ezek. 40:3,4).
 - a. The description does not match any historical temple, it is therefore a future temple.

- b. The dimensions of the temple, and the surrounding land do not match present-day geography.
- 4. Tour Stop #1 is the outer wall, and the eastern gate (Ezek. 40:5-16).
- 5. Tour Stop #2 is the outer court, and the northern & southern gates (Ezek. 40:17-27).
- 6. Tour Stop #3 is the inner court, and the three inner gates (Ezek. 40:28-47).

Ezekiel Chapter Forty-One

- 1. Tour Stop #4: the temple proper, from the porch (Ezek. 40:48,49), to the Holy Place (Ezek. 41:1,2), to the Holy of Holies (Ezek. 41:3,4).
- 2. Tour Stop #5: the side chambers (Ezek. 41:5-11).
- 3. Tour Stop #6: the mysterious western building (Ezek. 41:12).
 - a. No purpose for this building is given.
 - b. No activity within this building is described.
 - c. No entrance to this building is mentioned.
- 4. Tour Stop #7: an overall measurement of the house, and a more detailed examination of the engravings (Ezek. 41:16-26).

Ezekiel Chapter Forty-Two

- 1. Tour Stop #8: the holy chambers (Ezek. 42:1-14).
- 2. Tour Stop #9: an overall measurement of the entire temple complex (Ezek. 42:15-20).

Ezekiel Chapter Forty-Three

- 1. Ezekiel's tour is interrupted by the return of God's glory into His temple (Ezek. 43:1,2; 1:28; 3:23; Rev. 1:17).
- 2. God's glory fills the house, and His voice comes from the house (Ezek. 43:3-6).
- 3. Ezekiel is informed of why he has been given this tour (Ezek. 43:7-12).
 - a. The description of the temple is to produce shame (Ezek. 43:10; 16:61,63; 20:43; 36:31,32; Jer. 31:18).
 - b. The Law of the Temple is holiness (Ezek. 43:12; Ex. 19:6,12,18-25; 24:1-11; Heb. 12:18-24).
- 4. Tour Stop #10: a closer examination of the altar (Ezek. 43:13-17), and the instructions for the altar's atonement (Ezek. 43:18-27).

Day 256 – September 13

The Millennial Sacrifices

Ezek. 44-46

Ezekiel Chapter Forty-Four

- 1. Tour Stop #11: a return to the outer gate on the east (Ezek. 44:1-3).
 - a. The gate was shut, following the return of the glory of God (Ezek. 44:2).
 - b. This gate will be the place for David the Prince to partake of his sacred feasts (Ezek. 44:3 cp. 34:24; 37:25).
- 2. Tour Stop #12: back to the front of the house (Ezek. 44:4-31).
 - a. The message demands supreme attention, as a repeat of the original command in this section (Ezek. 40:4). "Pay attention" (CSB) "Mark well" (NASB, NKJV) "Set your heart on" (LEB, NASB fn), "see with your eyes, and hear with your ears" (CSB, LEB, NASB, NKJV).
 - b. The Lord outlines the abominations of the previous temple, which will not be permitted in this temple (44:6-14; cp. Ezek. 22:26).
 - c. The faithless Levites will minister to the people, but the faithful descendants of Zadok will minister before the Lord (44:11,13 cp. 15ff.).

Ezekiel Chapter Forty-Five

- 1. Ezekiel's tour is paused once again as instructions are given for the division of the land (Ezek. 45:1-8).
 - a. A holy portion of land measured 25,000 cubits by 20,000 cubits (Ezek. 45:1).
 - b. Under Mosaic Law, no land was set aside for the house of the Lord (2nd Sam. 7:7).
- 2. Within this division of the land, a contribution is given to the Lord for the use of the Priests and Levites (Ezek. 45:1-5).

3. A further land division is given to the capital city for the Prince (Ezek. 45:6-9). The Prince will no longer need to take the best of the land from the tribes of Israel (45:8 cp. Deut. 17:14-17; 1st Sam. 8:10-18; Isa. 11:3-5; 32:1-8).
4. Fair economic standards for measurement are established and will be maintained by the Lord (Ezek. 45:10-12).
5. The primary activity for the Prince is to bring the people's offerings to the Lord (Ezek. 45:13-25).
 - a. His taxes (tithes) were used for the national offerings to the Lord (Ezek. 45:16,17).
 - b. He will also officiate at the national feasts of New Year (45:18-20), Passover (45:21-24), and Tabernacles (45:25).

Ezekiel Chapter Forty-Six

1. Chapter 46 contains particular instructions for the millennial worship protocol.
2. The eastern gate to the inner courtyard is the scene of the Prince's offerings (Ezek. 46:1-8).
 - a. This gate shall be shut, except for Sabbath days (Ezek. 46:1), new moon days, and during times of freewill offerings by the Prince (Ezek. 46:12).
 - b. This gate is the primary location for public worship of the Lord Jesus Christ (Ezek. 46:3).
3. The flow of traffic for the people shall be progressive—north to south or south to north (Ezek. 46:9).
 - a. The worshipper will enter through either the northern or southern outer gate with his offering in hand. The eastern outer gate will not be an option (Ezek. 44:1,2).
 - b. The worshipper will cross the outer courtyard to the corresponding northern or southern inner gate, where he will deliver his offering to the Levites (Ezek. 40:39-43).
 - c. The Levites will slaughter the offering, and minister to the worshipper (Ezek. 44:11-14).
 - d. The Zadokite priests will take the offering within the inner courtyard, offer it on the altar, and minister to the Lord (Ezek. 40:46; 44:15,16).
 - e. The worshipper cannot exit by the outer gate through which he entered (Ezek. 46:9).
 - 1) He must exit through the outer gate opposite to where he entered (either north or south).
 - 2) Therefore his path of travel will take him between the two eastern gates.
 - 3) Each worshipper will have the opportunity to not only bring an offering, but worship directly before the Lord.
4. The activity of worship will be for the Prince and all the people (Ezek. 46:10).
5. Instructions are given for required and freewill sacrifices (Ezek. 46:11-15).
6. Additional instructions are given for the Prince and his sons, and the administration of their land inheritance (Ezek. 46:16-18).
7. Tour Stop #13: a view of the temple's kitchen facilities (Ezek. 46:19-24).

Day 257 – September 14

Land Allotments in the Millennial Kingdom Ezek. 47-48; 29:17-30:19; 2nd Kgs. 25:27-30; Jer. 52:31-34

Ezekiel Chapter Forty-Seven

1. Tour Stop #14 (the final stop): the newly created River of Life (Ezek. 47:1-12).
 - a. In place of the missing laver in the temple, water will flow from the temple.
 - b. Ezekiel follows the eastern branch of a two-branch river (Zech. 14:8).
 - c. Ezekiel took measurements at 1,000 cubit increments, and noted the power of the water going forth to provide life (Ezek. 47:3-5; Isa. 11:9; Hab. 2:14).
 - d. The healing nature of this river will give life to the Dead Sea, and will provide sustenance to Israel (Ezek. 47:6-12).
 - e. When redeemed Israel finally rejects all idolatry, God will flow forth His living waters (Jer. 2:13).
 - f. "Come to the waters" becomes synonymous with coming to the Lord at the temple (Isa. 55:1; Joel 3:18).
 - g. The New Earth will likewise contain a river of life (Rev. 22:1).
2. At the conclusion of the tour, specific instructions are given for the boundaries of the land of Israel (Ezek. 47:13-23).
 - a. These instructions include the twelve tribes and the aliens who reside among the twelve tribes (Ezek. 47:21-23).

- b. Gentiles will desire to sojourn in the land of Israel for a period of time, and even volunteer for bond-service in devotion to the Lord (Ezek. 47:23; Isa. 14:1,2; 56:6,7).

Ezekiel Chapter Forty-Eight

1. Chapter 48 centers on land divisions.
2. Seven northern tribes are given their Millennial inheritance (Ezek. 48:1-7). Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah.
3. The Holy Allotment is reviewed (Ezek. 48:8-20 cp. 45:1-8).
 - a. The holy allotment is bordered by Judah & Benjamin—the two tribes of the southern Kingdom.
 - b. Portions for the Priests, Levites, and Prince are designated, as well as “the city.”
4. Five southern tribes are given their Millennial inheritance (Ezek. 48:23-29). Benjamin, Simeon, Issachar, Zebulun, Gad
5. The city is described (Ezek. 48:30-35). Its millennial name: “The Lord is There” (Ezek. 48:35), and “The Throne of the Lord” (Jer. 3:17).

Ezekiel Chapter Twenty-Nine

(Outline continues from Day 240)

5. The plunder of Egypt was God’s reward to Nebuchadnezzar for doing His work at Tyre (Ezek. 29:17-21).

Ezekiel Chapter Thirty

1. A four-part message of destruction details the imminent Day of the Lord (Ezek. 30:2,3).
2. Four individual messages each begin with “Thus says the Lord God” (Ezek. 30:2,6,10,13).
3. Egypt will be destroyed, and her idolatry will be destroyed city by city (Ezek. 30:2-19).

(Chapter Thirty continues on Day 240)

Second Kings Chapter Twenty-Five

(Outline continues from Day 246)

10. The Book of 2nd Kings is concluded with an epilogue concerning King Jehoiachin (2nd Kgs. 25:27-30). (Jeremiah closes with the same epilogue, Jer. 52:31-34).

Jeremiah Chapter Fifty-Two

(Outline continues from Day 248)

4. Jeremiah 52 also contains the appendix note regarding King Jehoiachin that ended 2nd Kings.

Era 7: The Return From Exile 538-6BC

Day 258 – September 15

An introductory class to prepare for Day 259 through Day 273. 15 messages for this era is the second shortest portion of this TTB. Scriptures in this era include Daniel (the last three chapters), Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi, and the final snippets from 1st & 2nd Chronicles.

Back in the Land, Now What?

Various returnings to the land by a few (Jer. 29:10) are not God’s sovereign regathering of all Israel (Jer. 24:6,7; Mt. 24:31) for the eschatological theocratic kingdom.

Vacated Davidic Throne is not the eschatological theocratic kingdom (Dan. 2:44,45; 7:13,14,21,22,27).

Vacant Temple (no shekinah glory presence) with no mercy seat still awaits a greater glory (Lk. 2:22-38; Ezek. 40-48).

Ezra-Nehemiah records the reality of anti-Jewish hostility in the promised land.

Esther records the reality of anti-Jewish hostility in the diaspora.

Preparing for Silence

Closing the Hebrew Canon.

Gathering (and excluding), arranging and ordering, transcribing and editorial redacting.

Translating into Samaritan and Greek—the Samaritan Pentateuch (SP) & the Septuagint (LXX).

Day 259 – September 16

Return From Exile

Ezra 1:1–4:5; 2nd Chr. 36:22–23; 1st Chr. 3:17–24

Ezra Chapter One

1. The Lord “stirred up the spirit of Cyrus” to accomplish His eternal purpose (Ezr. 1:1).
 - a. This fulfilled Jeremiah’s prophecy of a 70 year captivity (Jer. 29:10).
 - b. This fulfilled Isaiah’s prophecy which named Cyrus by name (Isa. 44:28; 45:1).
2. Cyrus’ decree instructed the Lord’s people to return to Jerusalem and rebuild the temple (Ezr. 1:3). They were to be sponsored by the exilic communities from which they go (Ezr. 1:4).
3. The elders who returned did so according to the stirring of their spirit by God (Ezr. 1:5).
4. Cyrus funded their operations from Nebuchadnezzar’s plunder of Jerusalem (Ezr. 1:7–11). Note: Sheshbazzar (Ezr. 1:8,11; 5:14,16) is the Babylonian name for Zerubbabel (Ezr. 2:2; 3:2,8; 4:2,3; 5:2).

Ezra Chapter Two

1. Chapter 2 details the names and numbers of the faithful remnant that returned to Israel’s covenant land of promise.
2. Eleven tribal leaders are named (Ezr. 2:2). The Nehemiah account lists 12 tribal leaders (Neh. 7:7).
3. Returning men are indicated by their families, and the land allotments of their inheritance (Ezr. 2:3–35).
4. The Priests, Levites, and other temple servants are particularly featured as the main purpose for the Return is to rebuild the temple (Ezr. 2:36–54 cf. 1:3).
5. A number of Jews were unable to document their lineage (Ezr. 2:59,60), including some of the priests (Ezr. 2:61–63).
6. The total number of the exiles returning with Zerubbabel was 49,897 out of an estimated population of two or three million Jewish people (Ezr. 2:64,65).

Ezra Chapter Three

1. The seventh month was the month for the Feast of Trumpets (Lev. 23:23–25), Day of Atonement (Lev. 23:26–32), and the Feast of Tabernacles (Lev. 23:33–44). The returning exiles were blessed to build an altar and observe the first sacrifices in Jerusalem in over 50 years.
2. The two leaders of this worship were the Davidic heir Zerubbabel and the Aaronic heir Jeshua (Ezr. 3:2).
3. The returning exiles worshipped even as they assembled their building materials, and even as they lived in fear of the surrounding peoples (Ezr. 3:3–7).
4. Construction gets underway in the second month of the second year of their return (Ezr. 3:8–13).
 - a. The young men rejoiced at the laying of the foundation.
 - b. The old men lamented at the same event.

Ezra Chapter Four

1. The Adversary of Israel motivated the adversaries of Israel to hinder the temple project (Ezr. 4:1ff).
 - a. They attempted to infiltrate and join in the work project (Ezr. 4:2,3). Their claim to worshipping YHWH was partially true according to their hybrid Samaritan religion (2nd Kgs. 17:29–41).
 - b. They engaged in terrorism to discourage the temple building project (Ezr. 4:4,5,24).

(Chapter Four continues on Day 264)

Second Chronicles Chapter Thirty-Six

(Outline continues from Day 243)

7. The proclamation of Cyrus for God’s people to return to their land and rebuild the House of God (2nd Chr. 36:22,23; Ezr. 1:1–3; Isa. 44:28; 45:13). Remember: this is not the decree which launches the seventy septad calendar of Daniel 9.

First Chronicles Chapter Three

(Outline continues from Day 231)

- The descendants of Jeconiah “the childless” (Jer. 22:30) are listed (1st Chr. 3:17-24).
 - Jeconiah’s “childlessness” is one of royal childlessness. “In his days” he will observe no descendant seated on the Davidic throne (Jer. 22:30).
 - Shealtiel is the legal son of Jeconiah (1st Chr. 3:17; Matt. 1:12), but the physical son of Neri (Lk. 3:27,28).
 - Zerubbabel is the legal son of Shealtiel (Ezra 3:2,8; Hag. 1:12,14; Matt. 1:12), but the physical son of Pedaiah (1st Chr. 3:19).
 - The descendants of Zerubbabel are listed down through Ezra’s generation (1st Chr. 3:19-24), giving additional evidence to the Ezrite authorship of the Book.
- The line of David is vital as the continuation of the promise of the Seed of the Woman: through Shem; through Abraham, Isaac, & Jacob; through Judah; through David (2nd Sam. 7:12-16).

Day 260 – September 17

Angelic Assistance in Answer to Prayer Dan. 10-12; Ezra 4:24-5:1; Hag. 1

Daniel Chapter Ten

- Daniel receives his last recorded message in the 3rd year of Cyrus, King of Persia. 537BC when Daniel was 82 years of age.
- Daniel’s response to this vision was to fast and pray for three weeks (missing a Passover in the process) (Dan. 10:2,3).
- The Lord Jesus Christ personally appears to Daniel, speaking to him, and leaving him comatose (Dan. 10:4-9; cf. Rev. 1:13-17).
 - Daniel had experienced this condition before (Dan. 8:17,18).
 - On this occasion, Daniel will need to be strengthened three times (Dan. 10:10,16,18).
- An angel (most likely Gabriel again) touches Daniel and revives his physical strength (Dan. 10:10) and proceeds to explain his delay in arriving (Dan. 10:11-13).
 - He had been captured and held prisoner by the Prince of Persia (Dan. 10:13,20).
 - Another prince is mentioned as well—the Prince of Greece (Dan. 10:20).
 - Michael is identified as the Prince of Israel (Dan. 10:13,21; 12:1).
- Gabriel restores Daniel’s speech (Dan. 10:16) & strength (Dan. 10:18), and provides additional strength (Dan. 10:19) for Daniel to endure the coming message.
- The angelic ministrations that Daniel received is similar to the ministrations that the Lord Jesus Christ received during His earthly ministry (Matt. 4:11; Lk. 22:43; Heb. 1:14).
- Gabriel states his need to return to the angelic warfare, but delays long enough to give Daniel a Bible class from the “Writing of Truth” (Dan. 10:20,21).

Daniel Chapter Eleven

- Chapter 11 details the content of the vision that left Daniel so troubled in Chapter 10.
- This horrifying vision is an amplification of Daniel’s previous 2 beast vision, expanding the description of the coming Greek empire.
- The course of Persian history is outlined to the 4th king (Ahaseurus) (Dan. 11:1,2).
- A mighty king will arise, and do as he pleases (Dan. 11:3,4). The rise and fall of Alexander the great is seen here (cp. Dan. 8:8,22).
- The King of the South vs. the King of the North (Dan. 11:5-35). These terms refer to the division of Alexander’s empire.
 - King of the South: the Ptolemy ruler of Egypt.
 - King of the North: the Seleucid ruler of Syria.

Note: a very helpful listing of these Ptolemy and Seleucid rulers is available in the Bible Knowledge Commentary.

- A despicable person arises to become King of the North (Dan. 11:21).
 - History names him Antiochus IV (Epiphanes).

- b. He is the Greek little horn previously revealed (Dan. 8:9-12,23-25).
 - c. He foreshadows the Roman little horn (Dan. 7:8) who is detailed as “the King” below (Dan. 11:36-45).
 - d. He hates the Jews (Dan. 11:22,30) and makes a deceptive covenant with them (Dan. 11:23,24).
 - e. He desecrates the Jewish Temple and motivates the faithful remnant of believers to take action (Dan. 11:31-35).
7. The typology of Antiochus Epiphanies gives way to the prophecy of Antichrist (Dan. 11:36-45).
- a. The boastful horn (Dan. 7:8,11,20,24-26).
 - b. The Prince Who is To Come (Dan. 9:26,27).
 - c. The self-exalted and magnified god-king (Dan. 11:36).
 - d. The Man of Lawlessness, Son of Perdition (2nd Thess. 2:3).
 - e. Antichrist (1st Jn. 2:18,22; 2nd Jn. 7).
 - f. The Beast (Rev. 13:1-10).

Daniel Chapter Twelve

1. The chapter division is unfortunate, as Chapter 12 picks up the narrative from the end of Chapter 11. “At that time” is a reference to the time of Antichrist (Dan. 11:40-45), when the Archangel Michael arises to defend Israel (Dan. 12:1).
2. The Great Tribulation is a unique period of time unlike anything before or after (Dan. 12:1; Jer. 30:7; Ezek. 5:9; Matt. 24:21,22).
3. At the conclusion of the Tribulation, only believers will enter into the eschatological theocratic kingdom (Millennium).
 - a. The resurrection of life and resurrection of disgrace & abhorrence are described (Dan. 12:2; Jn. 5:28,29; Rev. 20:4,5).
 - b. The faithful Jewish evangelists will be rewarded (Dan. 12:3).
4. Daniel is instructed to record his visions in Scripture, and set the stage for the fulfillment of prophecy (Dan. 12:4).
5. Daniel observes the angelic briefing also in progress, and has more questions concerning the things to come (Dan. 12:5-8).
 - a. The information Daniel wanted was not for him to know (Dan. 12:9).
 - b. The Tribulational Remnant will be given the insight to understand such things (Dan. 12:10).
 - c. The angels are notified of events of a 3 ½ year duration (Dan. 12:14 cf. 7:25). Elsewhere this period of time is referred to as 42 months (Rev. 11:2; 13:5) and as 1260 days (Rev. 11:3; 12:6).
 - d. Two additional events are to occur 30 days after the Tribulation (the 1290 day reference, Dan. 12:11) and 75 days after the Tribulation (the 1335 day reference, Dan. 12:12). These events are not stated here, but logically they could refer to:
 - 1) The time required for the dust of the Gentile empires to blow away (Dan. 2:35). This may be the 30 day time period.
 - 2) The time required to judge the Jews (Ezek. 20:33-44) and the Gentiles (Matt. 25:31-46). This may be the 45 day time period.
 - 3) The time required to build “Ezekiel’s” temple. This may be the 2,330 days mentioned for the holy place to be restored (Dan. 8:14).
6. The Book closes with final words of encouragement for Daniel. His life was nearly complete, and his reward is great (Dan. 12:13).

Ezra Chapter Four

(Outline continues from Day 266)

3. Artaxerxes responded to the letter of Bishlam, Mithredath & Tabeel by ordering a total halt to all building projects in Jerusalem (Ezr. 4:7-23).
 - a. The son of Xerxes I, Artaxerxes I (Longimanus) reigned from 464-423BC.
 - b. Dispatched Ezra to Jerusalem in 458BC (Ezr. 7).
 - c. Allowed his cupbearer Nehemiah to rebuild the city walls in 445BC (Neh. 2:1-8).

Haggai Chapter One

1. Chapter 1 contains the first of four messages that Haggai delivered over a four month period of time.
2. Haggai’s message is directed to Zerubbabel the governor & Joshua the high priest (Hag. 1:1).

- a. Zerubbabel was the grandson of King Jehoiachin, and the heir to the throne of David in the line of Christ (Matt. 1:12). He is not a Davidic King, but a Persian governor.
- b. Joshua (Jeshua) was the son of Jehozadak & grandson of Seraiah the last high priest of Jerusalem.
3. The Lord rebuked the returnees for their misplaced priorities (Hag. 1:2-11). They had rebuilt their own houses but left the temple unfinished.
4. The Lord admonishes them to consider their ways (Hag. 1:5).
5. Zerubbabel, Joshua & all the returnees responded positively to the Lord's rebuke (Hag. 1:12-15).

Day 261 – September 18

Motivation to Rebuild the Temple Zech. 1-5; Hag. 2; Ezr. 5:2

Zechariah Chapter One

1. Zechariah's first message (Zech. 1:1-6) comes in between Haggai's second and third messages. He calls upon the returnees to not repeat the mistakes that led to the captivity.
2. Three months later, and two months after Haggai's final message, Zechariah receives a series of eight night-visions (Zech. 1:7ff.).
 - a. The rider on the red horse (Zech. 1:7-17).
 - b. The four horns & four craftsmen (Zech. 1:18-21).
 - c. The man with the measuring line (Zech. 2).
 - d. Joshua the High Priest (Zech. 3).
 - e. The golden lampstand & two olive trees (Zech. 4).
 - f. The flying scroll (Zech. 5:1-4).
 - g. The ephah and the women (Zech. 5:5-11).
 - h. The four chariots (Zech. 6:1-8).
3. The first night vision (Zech. 1:7-17).
 - a. Zechariah has an angelic narrator (Zech. 1:14) who accompanies him and offers explanation.
 - b. A man riding on a red horse. Behind him were three other horsemen—red, sorrel & white horses (Zech. 1:8).
 - 1) These are not to be identified with the chariots of the 8th vision (Zech. 6:1-8).
 - 2) Nor are they the white, red, black & ashen horsemen of the apocalypse (Rev. 6:1-8).
 - c. The horsemen patrol the earth and establish peace through Persia (Zech. 1:11).
 - d. With the world at peace the Angel of the Lord cries out to the Lord and asks "how long?"
 - e. The Lord of Hosts assures the Angel of the Lord that His perfect timing is bringing about blessing to Zion.
4. The second night-vision (Zech. 1:18-21).
 - a. Zechariah sees the four horns (rulers) responsible for the scattering of the Jews.
 - b. Zechariah sees four angelic craftsmen that are sent to throw down the Gentile powers that afflicted the Jews.

Zechariah Chapter Two

1. Chapter 2 contains the third of the eight night-visions that Zechariah received.
2. Zechariah sees another angel who is tasked with the rebuilding of Jerusalem (Zech. 2:1).
3. The Lord dispatches another angel to instruct Zechariah's narrator to inform Zechariah of the circumstances of Millennial Israel (Zech. 2:2-13).

Zechariah Chapter Three

1. Night vision #4 is a view of Joshua the High Priest, and how he stands in heaven.
 - a. In the courtroom of heaven, the Angel of the Lord (Lord Jesus Christ) is our advocate (1st Jn. 2:1).
 - b. In the courtroom of heaven, Satan is our accuser (Rev. 12:10).
2. The Lord called upon the Lord to rebuke Satan (Zech. 3:2).
 - a. The (Angel of the) Lord Jesus Christ did not rebuke the Devil, but called upon the Lord (God the Father) to do so.

- b. Joshua has no condemnation as he is a brand plucked from the fire (born-again believer).
- 3. Joshua's eternal reward is seen, as his filthy garments are removed and he is clothed with festal robes.
 - a. The turban is a special blessing in eternity reward for Joshua's faithful service.
 - b. Governance in eternity is a reward based upon faithfulness in time (Lk. 19:11-27)—as is free access to angelic realms of heaven (Rev. 3:4,5; cf. Rev. 3:12).
- 4. Just as Zerubbabel has Messianic Kingship promises given to him (Hag. 2:20-23), Joshua receives Messianic Priesthood promises given to him (Zech. 3:8-10). Branch is a title for Jesus Christ (Zech. 6:12; Isa. 4:2; 11:1; 53:2; Jer. 23:5,6).

Zechariah Chapter Four

- 1. Night vision #5: a golden lampstand and two olive trees (Zech. 4:1-14).
- 2. Zechariah is eager to learn the significance of this vision, and insistently asks for greater explanation (Zech. 4:4,5).
- 3. The angel does not answer Zechariah's question, but delivers a Word of the Lord message (Zech. 4:6,7).
- 4. Zechariah likewise receives a Word of the Lord message (Zech. 4:8-10).
- 5. Zechariah still insists on understanding the symbolism of the vision (Zech. 4:11-14).
 - a. As with the Tabernacle, the lampstand is Christ.
 - b. Oil in Scripture is symbolic of the Holy Spirit.
 - c. The olive trees are anointed believers in service to the Lord.
 - d. Zerubbabel and Joshua were the two olive trees of Zechariah's day. Two more will rise in the Tribulation (Rev. 11:4).

Zechariah Chapter Five

- 1. Night vision #6: a flying scroll (Zech. 5:1-4).
 - a. The Lord of Hosts is dispatching a curse upon the whole earth.
 - b. Thieves are going to come into account by the One Who sees in secret.
 - c. There are physical thieves and there are spiritual thieves (Mal. 3:8-10).
- 2. Night vision #7: the ephah and the women (Zech. 5:5-11).
 - a. Zechariah sees a traveling ephah (basket).
 - b. He is allowed to peek under the lead cover and sees a woman inside, named Wickedness.
 - c. Wickedness is sealed up and carried away. It has no place in Jerusalem, but will be removed to the source of its wickedness for judgment.
 - d. Shinar is a reference to the region of Babylon from its earliest time (Gen. 10:10), and looking ahead to the fall of Babylon in the end times.

Haggai Chapter Two

- 1. Chapter 2 contains messages two through four of Haggai's short ministry.
- 2. In message #2 Haggai asks the elders who remembered Solomon's temple to make comparisons (Hag. 2:1-9).
 - a. Ezra's temple cannot compare with Solomon's.
 - b. Neither temple can compare with the temple yet to come (Ezekiel's temple).
- 3. In message #3 Haggai uses the people's own knowledge of ritual purity and defilement to illustrate their need of an attitude adjustment (Hag. 2:10-19).
- 4. In message #4 Haggai speaks to Zerubbabel the Persian governor (Hag. 2:20-23).
 - a. He communicates the Lord's promise to replace the signet ring which he removed in the days of Coniah (Jehoiachin) (Jer. 22:24).
 - b. The eschatological theocratic kingdom blessings described here show how the son of Zerubbabel will rule to the glory of God (cf. Matt. 1:12-16).

Ezra Chapter Five

- 1. Zerubbabel & Jeshua responded to the tough messages of Haggai & Zechariah by resuming their work on the temple (Ezr. 5:1,2).

(Chapter Five continues tomorrow)

Day 262 – September 19

No Empty Ritualism

Zech. 6-8; Ezr. 5:3-6:14

Zechariah Chapter Six

1. Night vision #8: four chariots (Zech. 6:1-8).
 - a. The four spirits of heaven are four mighty angels used by the Lord in directing world affairs (Jer. 49:36; Dan. 7:2; Rev. 7:1).
 - b. They are not just patrolling and reporting; they are the agents of the Lord's wrath upon the north country (prophetic Babylon).
2. Following the night-visions, Zechariah's next work-assignment is to manufacture a crown for High Priest Joshua (Zech. 6:9-15).
 - a. The promised Messiah is revealed as Branch (cf. 3:8; Jer. 23:5; 33:15).
 - b. Messiah will not only be a Davidic King, but also a temple-building Priest.

Zechariah Chapter Seven

1. On December 7th, 518BC a delegation from Bethel came to Zechariah and asked about their 5th month fasting tradition (Zech. 7:1-3). The 5th month had become a time for fasting and weeping over the destruction of Jerusalem.
2. The Lord doesn't precisely answer the Bethel delegation until chapter eight. His first word addressed the 5th month and 7th month fasts as being man-centered (Zech. 7:4-7).
3. The Lord reminded them how the man-centered ritual of past generations led to the captivity (Zech. 7:8-14).

Zechariah Chapter Eight

1. The Lord promised a return from world-wide dispersion, and peace in the land (Zech. 8:1-17).
2. The Lord finally provides an answer to the Bethel delegation's question on fasting by addressing a full spectrum of monthly fasts and prophesying that those very occasions would become occasions for joy (Zech. 8:18-23).
 - a. The 10th month marked the beginning of Nebuchadnezzar's siege.
 - b. The 4th month marked the fall of the city.
 - c. The 5th month marked its burning.
 - d. The 7th month marked the assassination of Gedaliah.

Ezra Chapter Five

(Outline continues from yesterday)

2. A group of Persian officials observe the temple work and investigate their building permit (Ezr. 5:3-5).
3. Tattenai & Shethar-bozenai drafted a letter to Darius I (Hystapes) (the Great) (522-486BC) reporting the matter and requesting guidance (Ezr. 5:6-17).

Ezra Chapter Six

1. King Darius ordered an internal investigation of Persian records to research Tattenai's report (Ezr. 6:1) and found the decree of Cyrus which authorized the temple building (Ezr. 6:2-5).
2. Darius orders Tattenai's full cooperation with the temple project (Ezr. 6:6-12).

(Chapter Six continues on Day 264)

Day 263 – September 20

The Lord is My Shepherd

Zech. 9-14

Zechariah Chapter Nine

1. Chapters 9-14 contain oracle revelations concerning Israel's future. As with other prophetic Books, the distinctions between 1st Advent and 2nd Advents are not always clear.
2. The coming invasion by Alexander the Great is described (Zech. 9:1-8).
3. An even greater King's arrival is described (Zech. 9:9,10; Matt. 21:1-11; Jn. 12:12-15).

4. The King of Peace ensures that peace through the destruction of His enemies (Zech. 9:11-17).

Zechariah Chapter Ten

1. In anticipation of the coming glory, Israel is commanded to seek the Lord and reject the false messages of idolatry (Zech. 10:1,2).
2. The Lord will do away with the false shepherds when He comes to shepherd His people and when He transforms them into the mightiest army on earth (Zech. 10:3-11:3).
3. The Cornerstone, Tent Peg, & Battle Bow are metaphors for Jesus Christ (Zech. 10:4). He will come in battle with every resurrected King of Judah from David to Jehoiachin.
4. This is the time-frame for the future promised Global Regathering of Israel—not the Z/E/N Returnings under Zerubbabel, Ezra & Nehemiah.

Zechariah Chapter Eleven

1. Zechariah hears the Lord's instructions to a Faithful Shepherd of a doomed flock (Zech. 11:4-14).
 - a. This is a prophetic description of the 1st Advent of Jesus Christ.
 - b. The spiritual shepherds are more interested in economic activity (buying and selling) and political activity (power and kings) than they are in pursuing the things of the Lord.
 - c. The wages paid to this Faithful Shepherd were thirty pieces of silver, thrown to the potter (Zech. 11:12,13; Matt. 26:14-16; 27:1-10).
2. Zechariah also receives a prophetic message that highlights a coming Worthless Shepherd (antichrist) (Zech. 11:15-17).
 - a. His coming is in accord with the activity of Satan (2nd Thess. 2:9).
 - b. His coming is in accord with the purpose of the LORD (Zech. 11:16).

Zechariah Chapter Twelve

1. In the context of the Worthless Shepherd (antichrist) comes a message of world war against Jerusalem (Zech. 12:1-9).
 - a. The cup of God's wrath will be consumed by the nations of the earth hostile to Jerusalem (Isa. 51:22,23).
 - b. The flaming torch likewise consumes the nations of the earth hostile to Jerusalem (Isa. 10:17,18).
2. The Great Tribulation of Israel will produce a true spirit of repentance (Zech. 12:10-14).
 - a. The return of the Crucified Christ will be a time of mourning and shame (Rev. 1:7; Matt. 24:29-31).
 - b. The mourning is national—spanning the tribes and clans, but also personal—dividing even husbands and wives (Matt. 24:40,41; Lk. 17:33-35).

Zechariah Chapter Thirteen

1. The national mourning and repentance of Israel will be accompanied by a Divine removal of demonic influences (Zech. 13:1-6; cf. 12:10).
2. False prophets will do everything they can to conceal their involvement with demonism.
3. God's Shepherd is struck by the will of God (Zech. 13:7; Acts 2:23; Isa. 53:4; Rev. 13:8).
4. God's people are struck by the will of God (Zech. 13:8,9), refined and prepared for Millennial glory.

Zechariah Chapter Fourteen

1. Zechariah closes his Book with a summary of the Lord's coming victory over the nations, and His rule over them with His rod of iron.
2. Jerusalem will be plundered and defiled during the Great Tribulation (Zech. 14:1,2; Lk. 20:20-24).
3. The Lord of Hosts Personally battles the assembled enemies (Zech. 14:3,12-15).
4. The Lord will stand upon the Mount of Olives, providing a way of escape for the faithful remnant to flee through (Zech. 14:4,5).
5. Topographical changes are then indicated for the Millennial reign (Zech. 14:7,8,10).
6. The Lord's world rule is stated (Zech. 14:9) and described (Zech. 14:16-21). Note the Gentile rebellion against the reign of Jesus Christ (vv.17-19 cf. Ps. 2:1-3,9; 18:44; 66:3; 81:15).

Esther Chapter One

1. The drama of Esther begins with the Persian King Ahasuerus and his self-manifested glory (Est. 1:1-9).
 - a. Ahasuerus is better known by his Greek name: Xerxes (486-465BC).
 - b. Xerxes' assembly of princes in the 3rd year of his reign is attested in secular history (Herodotus vii.8).
 - c. The geographic description of 127 provinces from India to Ethiopia is likewise confirmed by secular history.
2. Queen Vashti's refusal to be displayed before the Persian princes is not explained in this passage (Est. 1:10-12). If we correctly identify her with the historical Queen Amestris, then at this time she is pregnant with Artaxerxes.
3. Ahasuerus' advisors warned him about a pending rebellion by Persian noblewomen everywhere if Vashti is not punished (Est. 1:13-22).

Esther Chapter Two

1. Ahasuerus' advisors recommend a New Queen Audition Contest (Est. 2:1-4).
2. The beautiful virgin selected from Susa to compete in the NQAC was an orphaned Jewish girl named Hadassah (Est. 2:5-11).
 - a. She had been raised by her uncle Mordecai after her parents death.
 - b. She has hidden her racial background all her life, taking the Persian name "Esther."
 - c. Mordecai was a Benjamite and apparently a eunuch in the Persian court.
 - d. Esther found favor in the eyes of the chief Eunuch in charge of virgins—Hegai.
3. Esther's audition goes very well, and Ahasuerus gives her the Queen's crown (Est. 2:12-20).
4. Mordecai discovers a plot against Ahasuerus, and through Esther saves the King's life (Est. 2:21-23).

Esther Chapter Three

1. Rather than reward Mordecai for his service (Est. 2:21-23 cf. 6:1-3), Ahasuerus promoted Haman to a position of authority second only to his own (Est. 3:1,2a).
2. Mordecai's daily refusal to pay homage became a source of anger to Haman (Est. 3:2b-5).
3. Haman's rage motivated him to murder not only Mordecai, but his entire race (Est. 3:6).
4. Haman followed the Persian soothsaying practice of throwing the Pur (stone) in order to determine fortunate timing for a planned event (Est. 3:7).
 - a. In the Sovereignty of God, the casting of lots provided for nearly an entire year of warning to the Jews of the coming genocide.
 - b. The King's edict cannot be changed (Est. 1:19 cf. Dan. 6:8).

Esther Chapter Four

1. In response to Haman's edict, Mordecai undertook a public ministry of humble repentance (Est. 4:1,2). Mordecai's response was typical of the mourning of Jews throughout the Persian empire (Est. 4:3).
2. Hathach the Queen's Eunuch became the go-between for Esther and Mordecai (Est. 4:5ff.).
3. Esther offers clothing (and likely sanctuary) to Mordecai (Est. 4:4), but he refuses, and orders Esther to plead their case before the King (Est. 4:8).
4. Esther fears the danger of approaching the King uninvited (Est. 4:11), but Mordecai advises her that she is in danger regardless (Est. 4:13,14).
 - a. She is in danger of Haman's decree.
 - b. She is in danger of refusing her work-assignment of deliverance.
 - c. Although God is not mentioned here by name it is clear that Mordecai views Esther's royal office as the Lord's provision for this very moment.
5. Esther accepts Mordecai's rebuke, and asks for a national three day prayer meeting and fast before she approaches the King (Est. 4:15-17).

Ezra Chapter Six

(Outline continues from Day 262)

3. The temple is completed on the 3rd of Adar, in the 6th year of King Darius (515BC) (Ezr. 6:13-22).

Ezra Chapter Four

(Outline continues from Day 259)

2. They engaged in legal/political slander to halt the wall building project (Ezr. 4:6). They file a **סִטְנָה** *sitnāh* ^{#7855}: legal accusation (from **שָׂטָן** *sātan* ^{#7853}: adversary, accuser).
 - a. There is no recorded response by Ahasuerus to their indictment (Ezr. 4:6). He is known in secular history as Xerxes I (485-465BC).
 - b. He is the King of Persia featured in the Book of Esther. It is perhaps her influence, and/or Mordecai's influence that keeps Ahasuerus from responding to the Ezra 4:6 accusation.

(Chapter Four continues on Day 266)

Day 265 – September 22

The Jews Are Providentially Rescued Est. 5-10

Esther Chapter Five

1. Esther walked by faith and was received in grace (Est. 5:1-4).
 - a. She is offered to name anything her heart desires (v.3).
 - b. She invites Ahasuerus & Haman to a prepared banquet (v.4).
 - 1) The first letters of the phrase “Let the King and Haman come today” spell the divine name YHWH.
 - 2) The only book of the Old Testament to not name the name of God quite specifically highlights it here. In a few codices the letters for YHWH are written in an extra-large fashion to highlight them.
2. At Esther's banquet, Ahasuerus again offers Esther to request anything of him (Est. 5:5,6). Esther asks the King to return with Haman for a second banquet the next day, at which time she will voice her request (Est. 5:7,8).
3. Haman's proud heart was angered by the sight of Mordecai, and he decides to not wait until the decreed execution date (Est. 5:9-14).

Esther Chapter Six

1. The Lord prevented Ahasuerus from sleeping, and sovereignly determined the reading material the King would “just happen” to read (Est. 6:1,2).
2. When Ahasuerus realized that Mordecai was unrewarded for his service, he determines to reward him (Est. 6:3).
3. The Divine humor of God (Psa. 2:4) sovereignly determined for Haman to become the planner of Mordecai's exaltation (Est. 6:4-9).
4. Haman was forced to honor Mordecai in an ironic twist that left him humiliated (Est. 6:10-14).

Esther Chapter Seven

1. At Esther's second banquet, she makes her request of the King—save her and her people from wicked Haman's great evil (Est. 7:1-6).
2. Ahasuerus stormed into the garden in his anger perhaps considering how to undo Haman's edict (Est. 7:7).
3. Ahasuerus returns and observes Haman's prostration before the Queen; and orders Haman's execution (Est. 7:8-10).

Esther Chapter Eight

1. Mordecai was exalted to Haman's office, and given the house of Haman for a possession (Est. 8:1,2).
2. Esther made a second faith approach to the King, and begged for a revocation of Haman's edict (Est. 8:3-6).
3. Ahasuerus permits Mordecai to write any edict he desires in the King's name (Est. 8:7,8).
4. Mordecai cannot undo Haman's edict, so he issues an edict arming the Jews and permitting them to defend themselves against the pending massacre (Est. 8:9-14).

5. Mordecai's salt & light in Persia blessed both Jews and Gentiles (Est. 8:15-17).

Esther Chapter Nine

1. When the execution day arrived, as determined by the Pur, the Jews defended themselves spectacularly (Est. 9:1-10).
 - a. The Jews killed their enemies.
 - b. The Jews did not plunder their enemies.
2. The Jews needed a second day of battle to finish destroying the agents of Haman in Susa (Est. 9:11-19).
 - a. The 14th of Adar became a Jewish holiday outside of Susa.
 - b. The 15th of Adar became a Jewish holiday in Susa.
3. The death 75,800 throughout Persia seems high at first until the total populations are taken into account. The Jews numbered approximately 3,000,000 (3%) of a total Persian population of 100,000,000.
4. These two days were established by Mordecai and Esther as the Feast of Purim (Est. 9:20-32).

Esther Chapter Ten

1. The epilogue to the Book of Esther highlights the glory of Ahasuerus and the greater glory of Mordecai as recorded in the chronicles of the Medes & Persians (Est. 10:1-3).
2. Mordecai is attested in secular history: [WBE]
 - a. An undated cuneiform document found at Borsippa (near Babylon), mentions a Mardukâ who was a high official at Susa in the court of Xerxes I; his title, *sipir*, indicates he was an influential counselor.
 - b. Ctesias (xiii. 51) writes about Matakas who "was the most influential of the eunuchs."

Day 266 – September 23

Rebuilding Spiritual Lives

Ezra 4:7-23; 7-8

Ezra Chapter Four

(Outline continues from Day 264)

3. Artaxerxes responded to the letter of Bishlam, Mithredath & Tabeel by ordering a total halt to all building projects in Jerusalem (Ezr. 4:7-23).
 - a. The son of Xerxes I, Artaxerxes I (Longimanus) reigned from 464-423BC.
 - b. Dispatched Ezra to Jerusalem in 458BC (Ezr. 7).
 - c. Allowed his cupbearer Nehemiah to rebuild the city walls in 445BC (Neh. 2:1-8).

Ezra Chapter Seven

1. Chapter 7 describes the mission of Ezra the priest-scribe from Babylon to Jerusalem.
2. Artaxerxes, King of Persia reigned from 464-423BC.
3. Ezra's priestly lineage is firmly established (Ezr. 7:1-5).
4. Ezra was a mature believer in grace and knowledge (Ezr. 7:6a).
 - a. He was blessed with favor in temporal-life politics (Ezr. 7:6b).
 - b. He inspired others to follow his leadership (Ezr. 7:7).
 - c. The Lord blessed his travels, and guided his path to Jerusalem (Ezr. 7:8,9).
 - d. Ezra's intention was to establish a school of Mosaic Law instruction in Israel (Ezr. 7:10).
5. Artaxerxes commissioned Ezra to start his school, and to place his graduates in political office (Ezr. 7:11-26).
 - a. He gives permission for any who desire to go to accompany him (vv.13).
 - b. He sends a freewill offering from his own treasury & authorizes additional offerings from the Jewish people (vv.14-20).
 - c. He authorizes Ezra to draw from the Treasuries in the Provinces beyond the River (vv.21-24).
 - d. He instructs Ezra to appoint his graduates as magistrates and judges over civil affairs (vv.25,26).
6. Ezra praised the Lord for the grace He extended and the blessings He provided for his journey (Ezr. 7:27,28).

Ezra Chapter Eight

1. Chapter 8 details the people and wealth that Ezra brought with him to Jerusalem.
2. Ezra took a census of all those with him, recording their lineage (tribal inheritance) (Ezr. 8:2-14).
3. Ezra observed a shortage of Levites, and appealed to Iddo at the “place” (school) of Casiphia (Ezr. 8:15-20).
4. Ezra began the journey by leading a prayer meeting (Ezr. 8:21-23).
5. They divided the wealth between their various groups, and arrived in Jerusalem safely (Ezr. 8:24-32).
6. They successfully delivered their offerings to the temple, and issued King Artaxerxes’ decree to the satraps and governors (Ezr. 8:33-36).

Day 267 – September 24

Jerusalem’s City Walls Rebuilt

Neh. 1-2; Ezr. 9-10

Nehemiah Chapter One

1. The Book begins in Chislew (Nov/Dec) of Artaxerxes’ 20th year (444BC). It has been nearly 14 years since Ezra led over 4,000 Jews back to Jerusalem.
2. In Nehemiah’s way of thinking, those who returned to Jerusalem from Persia “escaped” and “survived” the captivity (Neh. 1:2,3).
 - a. This is the spiritual escape from the devil who keeps believers from pursuing the will of God (2nd Tim. 2:25,26).
 - b. This is the spiritual escape from the corruption and defilement of the world system (2nd Pet. 1:4; 2:20).
3. Nehemiah is informed that the Jews in Jerusalem are being afflicted and unable to successfully build city walls for their own self-defense (Neh. 1:3; Ezr. 4:12).
4. The struggles of his people motivated Nehemiah to engage in a fervent effective intercessory prayer ministry (Neh. 1:4-11).
 - a. He calls upon the Lord to hear His prayer.
 - b. He confesses the sins of his people.
 - c. He calls upon the Lord to be faithful to His promises.
 - d. He calls upon the Lord to provide grace in his upcoming petition before King Artaxerxes.

Nehemiah Chapter Two

1. Nehemiah was the cupbearer to King Artaxerxes (Neh. 1:11b). מִשְׁקֵהּ *mashqeh* ^{#4945}: butler, cupbearer (cf. Gen. 40:1ff).
2. Artaxerxes has the capacity to recognize Nehemiah’s spiritual heaviness of heart (Neh. 2:1,2).
3. Nehemiah explains his spiritual burden for Jerusalem, and realizes that the Lord has answered his prayers (Neh. 2:3,4).
4. Nehemiah requests the king’s permission to head up a wall-building project in Jerusalem (Neh. 2:5). After determining the length of time until Nehemiah’s return, Artaxerxes gives permission (Neh. 2:6) and issues a decree to restore and rebuild Jerusalem (Neh. 2:7,8 cf. Dan. 9:25).
5. Nehemiah encounters opposition by the local Persian officials, but presses forward anyway (Neh. 2:9,10).
 - a. Sanballat the Horonite.
 - b. Tobiah the Ammonite servant.
 - c. Geshem the Arab.
6. He conducts three days of nightly inspections (Neh. 2:11-16), and then encourages the Jews of Jerusalem to build their walls (Neh. 2:17-20).

Ezra Chapter Nine

1. The leaders of Israel approached Ezra the Bible teacher with a serious Biblical issue (Ezr. 9:1-4).
 - a. The returnees had been inter-marrying with the idolatrous gentiles in the land of Canaan (Ezr. 9:1b,2).
 - b. This was strictly prohibited under Mosaic Law (Deut. 7:1-4).
2. Ezra sat down appalled, and explained the Law to the returned exiles (Ezr. 9:3,4).
3. Ezra enters into an intercessory prayer ministry on behalf of his sinful nation (Ezr. 9:5-15).
 - a. Ezra practiced “intercessory confession.”

- b. Ezra praised the Lord for the grace He extended in preserving a remnant through the captivity.
- c. Ezra praised the Lord for the grace He extended in returning a remnant to rebuild His temple.
- d. Ezra is left to wonder what the Lord's judgment will be upon the returnees who continue to defy His Word.

Ezra Chapter Ten

1. Ezra's prayer ministry towards God prompted a repentance among the guilty parties involved (Ezr. 10:1ff).
2. Shecaniah represents the people, and encourages Ezra to take the leadership in this national revival (Ezr. 10:2-4).
 - a. The Lord lifts up His servants for His purposes.
 - b. Humble believers will recognize God's calling of others, and appreciate the Godly leadership that is exercised.
 - c. This national revival was not led by a prophet, priest, or king, but by the greatest recognized Bible teacher of that generation.
3. Ezra secured the cooperation of the Levitical priesthood, and fasted before the Lord for the three days it took for Israel to be assembled (Ezr. 10:5-8).
4. Ezra bluntly taught Israel's guilt and the need for confession & separation from the paganism of their mixed marriages (Ezr. 10:9-12).
5. The people understood the seriousness of their evil, and accepted the consequences of their actions (Ezr. 10:13-17).
 - a. Rather than the fervor of mob action, the people determined to handle the issue city by city under the delegated authority of the elders and judges.
 - b. Each marriage was "investigated" before a divorce was decreed.
6. In a tradition quite like the Chronicles, the Book of Ezra concludes with a roster of identified significance (Ezr. 10:18-44).
7. Is this truly the end of the Book? Was Ezra-Nehemiah originally one book?

Day 268 – September 25

Rebuilding Jerusalem's City Walls

Neh. 3:1-7:3

Nehemiah Chapter Three

1. The building of the walls and gates of Jerusalem was a group effort. Many people came together and were responsible for their specific portion in the overall work.
2. Eliashib the high priest (Neh. 3:1) was the grandson of Joshua (Neh. 12:10).
3. Meremoth (Neh. 3:4,21) was the priest who received the temple treasures (Ezr. 8:33).
4. Meshullam (Neh. 3:4) spoke against Ezra's divorce teaching (Ezr. 10:15), and gave his daughter in marriage to Tobiah the Ammonite's son Jehohanan (Neh. 6:18).
5. The walls were completed, and gates were built, but not yet hung until the final stage of construction (Neh. 6:1).
6. Particular residences are also built up within and adjacent to particular sections of wall (Neh. 3:20,21,23,24,28,29,30,31).

Nehemiah Chapter Four

1. The building project came under the ridicule of Sanballat (Governor of Samaria) and Tobiah (Governor of Ammon) (Neh. 4:1-3).
2. Nehemiah responded to this reproach by leading a prayer meeting (Neh. 4:4-6; cf. 1st Pet. 2:23).
3. Sanballat, Tobiah & the others intended to intensify their opposition, and sponsor terrorism to stop the wall-building (Neh. 4:7,8).
4. Nehemiah responded to the terrorism threat by leading another prayer meeting, and setting round-the-clock guards (Neh. 4:9).
5. The terror nearly succeeded until Nehemiah's leadership encouraged the men to fight for their families (Neh. 4:10-14).
6. The imagery of this building project is totally appropriate for Church Age believers to make application: building up with one hand and holding a weapon in the other hand (Neh. 4:15-23; Eph. 4:12; 6:17).

Nehemiah Chapter Five

1. The Jews building the Jerusalem walls neglected their own farms, and came into serious debt in their service to the Lord (Neh. 5:1-5).

2. Nehemiah became very angry over the profiteering that fellow Jews were engaged in at the expense of their brethren, and preached a message of rebuke against them (Neh. 5:6-13; Ex. 22:25-27).
3. Nehemiah made certain that his personal life was conducted in accordance with his public message (Neh. 5:14-19).

Nehemiah Chapter Six

1. With the wall complete, and the gates nearly mounted, Nehemiah's enemies plot his assassination (Neh. 6:1,2).
2. Nehemiah resists four enticements and a threat of slanderous blackmail (Neh. 6:3-9). Nehemiah maintained a diligent prayer life and was blessed by wisdom in these dealings.
3. Tobiah & Sanballat hired a friend of Nehemiah to betray him, but Nehemiah's diligent prayer life allowed him to see through their plot (Neh. 6:10-14).
4. The completion of the wall in only 52 days was a Divine miracle that produced fear in the heart of the Lord's enemies (Neh. 6:15,16).
5. Tobiah's family alliances with Shecaniah the son of Arah, Meshullam the son of Berekiah (Neh. 3:4,30), and Eliashib the high priest (Neh. 13:4) gave him a political edge in his hostility against Nehemiah (Neh. 6:17-19).

Nehemiah Chapter Seven

1. Having completed the walls of Jerusalem, Nehemiah assigned Hanani & Hananiah as the commanders of Jerusalem's defense (Neh. 7:1-4).
 - a. The gates were opened on a limited basis.
 - b. 24hr guard duty was scheduled upon the walls.

(Chapter Seven continues tomorrow)

Day 269 – September 26

Revived By the Word

Neh. 7:4-8:12

Nehemiah Chapter Seven

(Outline continues from yesterday)

2. The enumeration of the returnees is virtually identical to the account given in Ezra (Neh. 7:5-72 cf. Ezra 2:1-70).
 - a. Nehemiah made use of a previously written record (Neh. 7:5).
 - b. Those who could not verify their lineage were excluded until they could be Divinely validated (Neh. 7:64,65). Urim and Thummim privileges returned to the High Priest (Neh. 7:65 & Ezer. 2:63).

Nehemiah Chapter Eight

1. Within the security of the Jerusalem walls, the people of Jerusalem told Ezra the Scribe to teach them from the Word of God (Neh. 8:1-8).
 - a. The general population was united in spirit, intent on one purpose (Neh. 8:1 cf. Ezer. 3:1; Phil. 2:2). Important to note that unity can also be quite harmful (Jdg. 20:1).
 - b. Bible class was freely available to the assembly of men, women and all the children who could listen with understanding (Neh. 8:2,3).
 - c. This first class by Ezra (Neh. 8:1) was followed by additional daily teaching (Neh. 8:1,13,18).
 - d. The preaching began at dawn and continued until midday, and the people maintained their attentiveness throughout (Neh. 8:3).
 - e. Purposeful pulpit preaching flanked by faithful fellows (Neh. 8:4).
 - f. Sitting, standing, bowing, Amen and Amen! (Neh. 8:5-6).
 - g. Follow-up explanations by a team of Levitical teaching assistants (Neh. 8:7).
 - h. Exegetical exposition specifically provided for the comprehension of the material (Neh. 8:8).
2. Nehemiah encouraged the worshippers to look forward in joy rather than looking back in guilt (Neh. 8:9-12).
 - a. Accurate preaching can spark incredible remorse, which must be transformed into a joyous celebration (Ps. 126:1-3; 19:8-11).

- b. What a privilege to stand in the council of the Lord (Jer. 23:18,22 cf. 1st Cor. 2:16).

(Chapter Eight continues tomorrow)

Day 270 – September 27

A Commitment to Obey

Neh. 8:13-10:39

Nehemiah Chapter Eight

(Outline continues from yesterday)

3. This teaching produced the greatest Feast of Tabernacles ever observed (Neh. 8:13-18; cf. 2nd Chr. 7:8; Ezr. 3:4,5).

Nehemiah Chapter Nine

1. Two days after the Feast of Tabernacles was completed, all the returnees assembled together for a solemn assembly (Neh. 9:1-3).
 - a. They assembled privately, apart from the Gentiles.
 - b. They listened to the Word of God for 3 hours, then participated in a 3 hour prayer service.
2. A committee of eight Levites stood and led Israel in a Walk-Thru the Bible (Neh. 9:4-31).
3. The Walk-Thru led them right up to the present generation and their ongoing shortcomings (Neh. 9:32-37).

Nehemiah Chapter Ten

1. The returnees from exile desired to demonstrate their commitment to the Law by signing their name to a sealed document (Neh. 9:38).
2. The signers of the document are recorded (Neh. 10:1-27).
3. The non-signers of the document nevertheless take an oath under penalty of a curse to be obedient to the Law of Moses in every respect (Neh. 10:28-31).
4. The non-signers went beyond their stated oath and pledged their support for the Levitical worship services (Neh. 10:32-39).

Day 271 – September 28

A Dedication Ceremony

Neh. 11-12; 1st Chr. 9:1-34

Nehemiah Chapter Eleven

1. Chapters 11-13 describe the circumstances within Israel after the completion of Jerusalem's walls.
2. Jerusalem was under-populated, so a tithe of all the Jews in the land was designated for the building up of the holy city (Neh. 11:1,2).
3. Although individual believers and certain families may represent other Tribes after the captivity (Lk. 2:36), the only significantly large Tribes represented were Judah & Benjamin (Neh. 11:4).
4. The land allotments are all southern territories that had previously been the Tribal territory of Judah & Benjamin (Neh. 11:25-36). The land of the northern Tribes at this time is in Samaritan hands.

Nehemiah Chapter Twelve

1. The detailed census of the post-exilic inhabitants of Judah continues with the lineages and family heads of the priests and Levites (Neh. 12:1-26).
2. The builders of the wall dedicated that wall to the glory of the Lord Who allowed that wall to be completed (Neh. 12:27-30).
3. Ezra & Nehemiah lead to choir processions around the walls of the city (Neh. 12:31-43). The two parades met at the temple, and a great worship celebration was conducted there.
4. The proper activities of singers, gatekeepers, priests & Levites were established (Neh. 12:44-47).

First Chronicles Chapter Nine

1. The importance of maintaining accurate genealogical records becomes all the more critical when Judah is carried away into exile to Babylon (1st Chr. 9).

- a. For the Family of David, the lineage is important for the coming Christ.
 - b. For the Family of Aaron, the lineage is important for the preserved priesthood.
 - c. For every Jew, lineage is important for land allotment, and inheritance rights.
2. As the Jews return from their captivity, their lineage for land allotment and inheritance rights will once again become important (1st Chr. 9:2-34).

(Chapter Nine continues on Day 106)

Day 272 – September 29

Disillusionment and Apathy

Mal. 1:1-2:9; Neh. 13 (Rhodes:12:27-13:31; 5:14-19)

Malachi Chapter One

1. The Lord's oracle/burden begins with a declaration of His love for Israel (Mal. 1:2a).
 - a. Israel does not have the capacity to understand or appreciate the Lord's love (Mal. 1:2b).
 - b. The Lord's love was an unconditional love (Mal. 1:2c; Rom. 9:10-13).
2. The Lord's oracle/burden continues with an accusation against Israel—their priests despise His name (Mal. 1:6b).
 - a. As their Father and Master He does not receive any honor or fear from His people (Mal. 1:6a).
 - b. Again, Israel does not have the capacity to understand why their carnality was a despisement of the Lord (Mal. 1:6c).
 - c. The Lord also explained that Israel was despising His name by their fraudulent and cheapskate offerings (Mal. 1:7-10).
 - d. The Lord promised a coming day when His name will be magnified, & His offerings will be awesome (Mal. 1:11,12).
3. The entire apostasy of Malachi's day is described as a spiritual fatigue (Mal. 1:13,14).

Malachi Chapter Two

1. The Lord's oracle/burden follows the accusation of chapter one with a warning in chapter two (Mal. 2:1-9).
 - a. They are already under Divine discipline (curse) (Mal. 2:2), but that Divine discipline will progress to fecal disposal (Mal. 2:3).
 - b. The warning charges the priests of Malachi's day to imitate the Levites of Moses' day (Mal. 2:4-7).
 - c. The warning recognizes that their failure was leading the people astray (Mal. 2:8,9).

(Chapter Two continues tomorrow)

Nehemiah Chapter Thirteen

1. Chapter 13 takes place years after the events of chapters 1-12.
2. Nehemiah completed his term as governor, and returned to Persia. After an unknown period of time, he returned to Jerusalem and found more evil at work (Neh. 13:1-9).
 - a. Tobiah the Ammonite (Neh. 2:10) had been given chambers within the temple (Neh. 13:4,5).
 - b. When Nehemiah found out about it, he threw Tobiah out of the temple (Neh. 13:8,9).
3. Nehemiah also discovered that the Levites were working outside jobs to support themselves because they were not being supported by the tithes and offerings (Neh. 13:10-14).
4. Nehemiah also put an end to the Sabbath violations that he observed (Neh. 13:15-22).
5. The mixed marriage snare was also becoming prevalent once again (Neh. 13:23-29).
6. Other seemingly basic tasks were being neglected without Nehemiah's spiritual leadership (Neh. 13:30,31).

Day 273 – September 30

Disillusionment and Apathy Continue

Mal. 2:10-4:6

Malachi Chapter Two

(Outline continues from yesterday)

2. Following the fecal forewarning, the Lord's oracle/burden returns to describing Israel's rebellion (Mal. 2:10-12).

- a. Israel does not have the capacity to understand that their spiritual adultery and physical adultery placed a barrier between them and the Lord (Mal. 2:13,14,17).
- b. The Lord God of Israel reminded Israel that their marriage covenants were spiritually binding, and a reflection of His national covenant with them (Mal. 2:15,16).

Malachi Chapter Three

1. The Lord's oracle/burden continues with a promise of a coming messenger, expanding Isaiah's prophecy of the one who will "clear the way" (Mal. 3:1 cf. Isa. 40:3).
 - a. Mal. 3:1a is quoted in the Gospels with reference to John the Baptist (Matt. 11:10; Mk. 1:2; Lk. 7:27).
 - b. Mal. 3:1b is never quoted in the Gospels, and is not fulfilled by 1st Advent. It is fulfilled by the 2nd Advent of Jesus Christ (Zech. 13:9; Dan. 12:10).
 - c. The forerunner's work, and the Lord's refining work are the only means by which Israel will ever again be pleasing to the Lord and enjoy His blessings in the land (Mal. 3:4-6).
 - d. In light of the coming wrath, the Lord appeals for Israel to return to Him (Mal. 3:7a), but Israel lacked the capacity to understand how such a return would be accomplished (Mal. 3:7b).
2. The Lord rebuked Israel for their robbery of His tithes & offerings (Mal. 3:8-12).
 - a. Israel lacked the capacity to give to the Lord either their required tithes or their freewill offerings.
 - b. Israel failed to have faith in the Lord's provision and His reward for their faithful giving.
 - c. Believers are forbidden to test the Lord (Deut. 6:16) except in this one area (Mal. 3:10).
 - d. Israel failed to recognize that their difficult financial circumstances were the result of their lack of grace capacity (Mal. 3:11).
3. The Lord's oracle/burden continues with a rebuke for their rebellion against him (Mal. 3:13a).
 - a. Yet again, Israel lacks the capacity to understand how their mental attitude is one of open rebellion (Mal. 3:13b).
 - b. The Lord spells it out for them (Mal. 3:14,15).
4. The Lord is keeping track of those who are humbled by the rebuke He sends, and their names are recorded in a Divine diary (Mal. 3:16-18).

Malachi Chapter Four

1. The Book of Malachi closes with a view of the 2nd Advent of Jesus Christ (Mal. 4:1-3; Isa. 30:26; 60:1).
2. The coming Day is a day which should prompt believers to live in a Godly manner (Mal. 4:4; 2nd Pet. 3:11).
3. The forerunner is specifically identified as Elijah the prophet (Mal. 4:5,6).
 - a. His work of "clearing the way" (Mal. 3:1; Isa. 40:3) is a moral work of working in the hearts of Israel (Mal. 4:6a).
 - b. Gabriel declared that John the Baptist would be the fulfillment of the Mal. 4:5 Elijah prophecy (Luke 1:17,76).
 - c. Jesus Christ declared John the Baptist to be the fulfillment of the Mal. 3:1 forerunner and Mal. 4:5 Elijah prophecies (Matt. 11:10,14).
 - d. Jesus Christ also declared that although Elijah came, he is coming yet again (Matt. 17:10-13).
4. The Old Testament closes with the Lord expressing a desire to not "come and smite the land with a curse" (Mal. 4:6).
 - a. This was the last given Divine statement of the Old Testament, and must have grown on the minds of Israel through 400 years of silence.
 - b. Matthew, Mark, & Luke focused on the Baptist as the forerunner (Matt. 11:10; Mk. 1:2; Lk. 7:27).
 - c. John focused on the grace that came not to smite, but to save (Jn. 3:17; 12:47).

Era 8: The Coming of Jesus Christ 6BC-33AD

Day 274 – October 1

An introductory class to prepare for Day 275 through Day 320. 46 messages for this era open the New Testament. Scriptures in this era are the first we've encountered to be written in Greek rather than Hebrew or Aramaic. Books covered are the four Gospels: Matthew, Mark, Luke and John.

Silent Years

Logos Factbook on Intertestamental Period is a great place to start.

Titus Flavius Josephus' Antiquities of the Jews is our best source for filling the gap between Malachi and Matthew. Born Joseph son of Matthias in 37AD, granted Roman citizenship by the emperor Vespasian in 71AD.

Excellent LBD summary on Josephus' life and writings.

Bible and Spade 3:3 (Summer 1990) describes the intertestamental period quite nicely.

Bible and Spade 1:3 (Summer 1972) presents an Arabic version of Josephus' famous Testimonium Flavianum.

Timeline of Jerusalem. Useful Wikipedia summary (even with the anti-Bible and anti-Christian snark).

Dispensational Clarity

The four Gospels were all written in Greek by born-again Jewish Christians after the Acts 2 Day of Pentecost, all of them narrating events entirely prior to Acts 2.

Matthew's Gospel portrays Christ the King. The Book of the Genealogy of Jesus the Messiah, the Son of David, the Son of Abraham (Mt. 1:1). Echoing Genesis and Chronicles, the NT opens with an eager anticipation for remedying the vacated Davidic Throne. Focuses on Jesus' lengthy discourses.

Mark's Gospel portrays Christ the Servant. Written largely for a Gentile audience, focuses on actions more than words: 18 miracles but only four parables. Relied on Peter's remembrances and possibly Matthew's written text.

Luke's Gospel portrays Christ the Man. Written for a specific noble recipient: most excellent Theophilus (Lk. 1:3), focuses on relatable human-interest stories (Mary & Elizabeth, Good Samaritan, Prodigal Son, Rich Man & Lazarus, the Persistent Widow). Independently researched with numerous living and written sources (Lk. 1:1-4).

John's Gospel portrays Christ the God-Man (Word made Flesh). Written years after the Synoptic Gospels, focuses on seven great I AM messages, and a select number of miracles so as to lead the reader to faith in Jesus Christ for eternal life (Jn. 20:31).

Day 275 – October 2

God With Us

Matt. 1; Lk. 1; 3:23-38; Jn. 1:1-5

Matthew Chapter One

- Matthew begins with the Record of the Genealogy of Jesus Christ, Son of David, Son of Abraham (Matt. 1:1).
Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.
 - The Christ/The Messiah (Χριστός christos ^{#5547}) links Jesus to the Messiah (מָשִׁיחַ māshiy^ach ^{#4899}) prophecies of the Old Testament (Ps. 2:2; Dan. 9:25).
 - The Son of David links Jesus to the Davidic Covenant—eternal Kingship over God's chosen earthly people (2nd Sam. 7:8-16).
 - The Son of Abraham links Jesus to the Abrahamic Covenant—eternal blessings for all the families of the earth (Gen. 12:1-3).
- Matthew's record of the genealogy of Jesus Christ traces His legal line from Abraham down to Jesus' legal (not physical) father Joseph (Matt. 1:2-17).
 - The lineage is selectively edited to show three sections of fourteen generations (Matt. 1:17).
 - From Abraham to Zerubbabel the lineage is consistent with the Old Testament.
 - The lineage from Zerubbabel to Joseph is not established via the Old Testament.
 - His lineage would have been "on the record" with the records kept in the temple.
 - His enemies attacked his birth as coming from fornication, but never impugned his Davidic lineage.
 - The five women recorded is highly unusual—a feature not usually found in Old Testament genealogies.
 - The vocabulary shift in v.16 is critical. Joseph was not the physical father of Jesus.
- The circumstances of Jesus' virgin birth are described from Joseph's perspective (Matt. 1:18-25).
 - During Joseph & Mary's engagement, Mary became pregnant & Joseph planned a discreet divorce (Matt. 1:18,19).

- b. Joseph was a believer (righteous man) who sought Mary's best interest.
- c. Joseph's intentions were overruled by the faithfulness of God (Matt. 1:20,21).
- d. The virgin birth of Jesus Christ is the fulfillment of Isaiah's prophecy (Matt. 1:22,23; Isa. 7:14).
- e. Joseph responded to the angel's message with unquestioning obedience (Matt. 1:24,25).
- f. Mary's virginity ended after the birth of Jesus (Matt. 1:25) as she and Joseph gave birth to four more sons and at least two daughters (Ps. 69:8; Matt. 13:55,56).

Luke Chapter One

1. The Gospel of Luke is a historical narrative researched by Luke and written to Most Excellent Theophilus (Lk. 1:1-4).
 - a. Theophilus = God-lover. Θεόφιλος ^{#2321} = θεός theos ^{#2316} + φίλος philos ^{#5384}. Only here and Acts 1:1.
 - b. "Most Excellent" suggests that Theophilus was a person of social and political prominence. Used of political figures: most excellent Felix (Acts 23:26; 24:3) and most excellent Festus (Acts 26:25).
 - 1) One likely candidate (not provable) is the Jewish high priest from 37-41AD. Jos.Ant. xviii,5,3; xix,6,2.
 - 2) Annas was high priest from 6-15AD. His son-in-law Caiaphas was high priest from 18-36AD. Both men are featured in the Gospels.
 - 3) Five sons of Annas also served as high priest prior to 70AD. Eleazer (16-17AD), Jonathan (36-37AD), Theophilus (37-41AD), Matthias (42-44AD), and Ananos II (3 months in 62AD).
2. Matthew's Gospel handles the narrative prior to the birth of Jesus from Joseph's standpoint (Matt. 1:18-25). Luke's Gospel handles the narrative prior the birth of Jesus from Mary's standpoint.
 - a. Beginning with Mary's cousins—Zacharias & Elizabeth (Lk. 1:5-25).
 - b. Continuing on to the virgin Mary (Lk. 1:26-38).
 - c. Mary and her cousins together (Lk. 1:39-56).
 - d. Concluding with John the Baptist (Lk. 1:57-80).
3. Zechariah was a priest of the line of Abijah (Lk. 1:5,8,9; 1st Chr. 24:10). This was the one and only time he would ever be blessed to perform this task in the temple.
4. John the Baptist would be a unique character in the Dispensation of Israel.
 - a. He will be the greatest believer to ever live prior to the cross (Lk. 1:15a; Matt. 11:11).
 - b. He will serve under a life-long Nazirite vow (Lk. 1:15b; Num. 6:1-21).
 - c. He will have the indwelling of the Holy Spirit from the womb onward (Lk. 1:15c).
5. Zacharias' question prompted Divine discipline (Lk. 1:18-20), but Mary's question prompted a patient explanation (Lk. 1:26-38).
 - a. The difference may have been one of faith. Zacharias asked his question without faith, but Mary asked hers in faith.
 - b. The difference may have been one of maturity & accountability. Due to his maturity and Godliness, Zacharias was expected to have greater faith and was therefore more accountable. Due to her youth, Mary was shown more patient grace.
6. The song of Mary (Lk. 1:46-55) and the prophecy of Zacharias (Lk. 1:68-79) reflect a thorough understanding of OT doctrine.

Luke Chapter Three

(Outline continues from Day 277)

3. Luke's record of the genealogy of Jesus Christ traces His physical line from Mary's father Eli back to Adam (and even God Himself) (Lk. 3:23-58).

John Chapter One

1. The Gospel of John begins with an "In the beginning" that precedes the Gen. 1:1 "In the beginning" (Jn. 1:1-5).
 - a. "The Word" ὁ λόγος ho logos ^{#3056} is a title for God the Son, the Lord Jesus Christ.
 - b. "Was" in the imperfect (ἦν ēn) expresses continuous action in the past—reflecting the eternal nature of God the Son.
 - 1) His work with (before) God the Father.

- 2) His very essence as God.
- 3) His unique position before God the Father.
- 4) These elements of God the Son are powerful connections between Jn. 1:1-3 and Prov. 8:30-31.
- c. God the Son, the Lord Jesus Christ, ὁ λόγος ho logos was the primary Member of Trinity to accomplish the creation (Jn. 1:3,10; Col. 1:16).
- d. God the Son, the Lord Jesus Christ, ὁ λόγος ho logos was the Member of Trinity who furnished the light of life to the realm of humanity (Jn. 1:4; 5:26; 14:6).
- e. The light of the gospel of the glory of Jesus Christ is Sovereign over the realm of darkness that attempts to blind the eyes of the unbelieving (Jn. 1:5; 2nd Cor. 4:4).

(Chapter One continues on Day 277)

Day 276 – October 3

Jesus as an Infant and Young Boy

Matt. 2; Lk. 2

Matthew Chapter Two

1. Up to two years has gone by in between Matt. 1&2 (Matt. 2:7,16).
2. Magi (μάγοι magoi ^{#3097}) from the east arrived in Jerusalem for the purpose of worshiping the King of the Jews (Matt. 2:1-12).
 - a. Their number is not stated, nor does Scripture call them kings. The μάγοι magoi were Babylonian & Persian astrologers who had tremendous influence in the eastern thrones (e.g. Dan. 2:2).
 - b. They came in response to “His star.” Likely an angel (commonly called stars).
 - c. This star’s guidance led them to Jerusalem (not Bethlehem) for a public audience with Herod.
3. Herod the Great was appointed King of Judea by Antony, Octavius, & the Roman Senate in 37BC and reigned until his death in 4BC.
 - a. Herod was greatly troubled over the birth of a Jewish King (Matt. 2:3). Herod was an Idumean (Edomite) married into the ruling Jewish (Hasmonean) family.
 - b. He knows that this coming King is the expected Christ/Messiah (Matt. 2:4).
 - c. The chief priests and scribes cite the Bethlehem prophecy (Matt. 2:4-6), and the magi provide the two year time-frame (Matt. 2:7).
 - d. Herod attempts to destroy the Seed of the woman according to the location and time-frame specified (Matt. 2:16-18).
4. After meeting with King Herod the Magi continued their journey to the Lord.
 - a. They followed the “star” to the very house (οἰκία oikia ^{#3614}) where the child (παιδίον paidion ^{#3813}) was.
 - b. They worshiped Him, and presented Him with gifts. This does not fulfill Ps. 72:10,11 or other such OT passages.
 - c. They obeyed the dream warning to avoid Herod (v.12).
5. Joseph obeys a dream warning, and flees with his family to Egypt (Matt. 2:13-15).
6. Following the death of Herod (traditionally 4BC), Joseph obeys additional dream warnings to return to Israel and settle in Galilee (Matt. 2:19-23).
7. The circumstances recorded here describe many Old Testament prophecies:
 - a. The star prophecy (Num. 24:17). A Gentile prophecy concerning Israel!
 - b. The Bethlehem prophecy (Mic. 5:2).
 - c. The slaughtered infant prophecy (Jer. 31:15).
 - d. The Egypt prophecy (Hos. 11:1).
 - e. The Nazarene (branch, Heb. netser ^{#5342}) prophecy (Isa. 11:1).
 - f. The Galilee prophecy (Isa. 9:1).

Luke Chapter Two

1. Luke’s Gospel teaches the birth of Christ from Mary’s viewpoint, and gives us the most human description of it (Lk. 2:1-7).

- a. Caesar Augustus reigned from 27BC-14AD.
- b. Herod reigned from 37BC-4BC.
- c. Quirinius ruled in Syria-Cilicia from 6-9AD. He supervised a census there in 6AD, but likely supervised an earlier census in that same region (Luke's recorded census).
2. Seeming coincidence would make Jesus Christ born in Bethlehem (Lk. 2:7), but God's directive Will was at work (Mic. 5:2).
3. Nearby shepherds are summoned to bear witness to the birth of Christ (Lk. 2:8-20).
 - a. The Lord had provided King Ahaz with a sign in 734BC—a virgin would conceive and bear a son (Isa. 7:14).
 - b. Now the shepherds are provided with a sign—that baby will be found in a manger (Lk. 2:12).
4. Angels are summoned to bear witness to the birth of Christ (Lk. 2:13,14).
5. Joseph & Mary observed all the requirements of Law in the raising of the humanity of Christ (Lk. 2:22-24,39; Gal. 4:4).
6. Two faithful witnesses in the temple identified the Christ and uttered prophecies regarding His mission (Lk. 2:25-38).
 - a. Simeon the Prophet (Lk. 2:25-35). Legend has made him the son of Hillel and father of Gamaliel I, but this has no historical basis.
 - b. Anna the Prophetess (Lk. 2:36-38).
7. The humanity of Jesus Christ experienced the same growth process that every human being since Cain has been subject to (Lk. 2:40,52).
 - a. His humanity grew physically, psychologically, and spiritually.
 - b. By volitionally choosing to not exercise His omniscience, Jesus Christ experienced the human learning process.
8. The only event in the childhood of Christ to be recorded in Scripture is one of His annual trips to Jerusalem for Passover (Lk. 2:41-51).

Day 277 – October 4

John the Baptist

Matt. 3; Mk. 1:1-11; Lk. 3:1-22; Jn. 1:6-34

Matthew Chapter Three

1. John the Baptist undertook a wilderness preaching ministry as the Herald of the Christ (Matt. 3:1-6).
 - a. His proclamation: “repent” (change your thinking) “for the Kingdom of Heaven has drawn near” (Matt. 3:2).
 - b. John's clothing and diet were reminiscent of Elijah (Matt. 3:4; 11:8; 2nd Kgs. 1:8).
 - c. John enjoyed unparalleled response to his preaching, as great multitudes came out of Jerusalem, Judea and the Jordan region in order to be baptized (Matt. 3:5,6).
 - 1) Judaism's baptism ritual of Gentile proselytes likely followed 70AD and bears no influence upon John's baptism.
 - 2) The Qumran records of the Essenes do precede John's activity, but their rites bear little resemblance to John's mission.
2. When the religious/political leaders came to participate in the baptism ritual, John confronted them like Elijah before the prophets of Baal (Matt. 3:7-10).
3. John understood that his ministry was temporary, and the One Who was Coming would perform a greater baptism (Matt. 3:11,12; Mal. 3:2,3; Joel 2:28,29).
4. The Herald fulfilled his purpose when the Christ appeared (Matt. 3:13-17).
 - a. Jesus Christ was sinless and perfect. He had no need to be baptized as a visible sign of His repentance. He did so anyway, in order to identify with His brethren (Isa. 53:12).
 - b. The Holy Spirit and God the Father testified to His Sonship (Matt. 3:16,17; Isa. 42:1).

Mark Chapter One

1. Mark skips the genealogy and begins his “good news” message with Isaiah's predicted messenger—John the Baptist (Mk. 1:1-8).
2. Mark covers the baptism of Christ in three verses (Matthew took five), and the wilderness temptation in two short verses (compared to Matthew's 11, and Luke's 13 verses).

- a. “Moving right along” Mark employs the adverb εὐθύς euthus ^{#2117} “immediately” 42 times in his 16 chapters.
- b. Mark also includes a number of vivid terms in describing the gospel activities—such as being “impelled” by the Spirit to go out into the wilderness, and the wild beasts He faced there.

(Chapter One continues tomorrow)

Luke Chapter Three

1. The commencement of the ministry of John the Baptist is pinpointed by Luke (Lk. 3:1,2).
 - a. The 15th year of Tiberius Caesar was 29AD. Tiberius reigned from 14–37AD.
 - b. Pontius Pilate was Governor from 26–36AD.
 - c. Herod the Tetrarch (son of Herod the Great) a.k.a. Herod Antipas ruled Galilee 4BC–39AD.
 - d. Lysanias, ruled Abilene (NW of Damascus). His dating is uncertain, as is the significance of his relationship to the territory of Israel. More likely, Lysanias has more significance to Luke and Theophilus.
 - e. The High Priesthood was vested in two men—Annas & Caiaphas.
 - 1) Annas was High Priest from 6–15AD, but was removed from that office by the Romans.
 - 2) His son-in-law Caiaphas was appointed to that office 18–36AD.
 - 3) The Jews continued to recognize Annas as the rightful High Priest, even after Caiaphas held the official title.
2. John the Baptist undertook a ministry of national rebuke to Israel in preparation for the arrival of their Messiah (Lk. 3:3–20).
 - a. His ministry was not primarily one of evangelizing unbelievers, but rebuking believers.
 - b. This fulfilled his prophesied role in preparing Israel for the arrival of Christ’s Kingdom of Righteousness (Lk. 1:16,17; Isa. 40:3–5).

Note: Elijah will fulfill this role for Christ’s Second Advent (Mal. 4:5,6; Matt. 17:10–13).

- c. When unbelievers (brood of vipers, sons of the Devil, Jn. 8:44) came out for the water baptism ritual, John rebuked them as having no part in his message of warning (Lk. 3:7,8).
- d. The change of thinking repentance, and the resulting change of activity (Lk. 3:10–14) is not a pattern for the procedure of an unbeliever becoming saved. It is a pattern for the believer who is convicted by the doctrine of Imminency.
- e. The result of the Baptist’s ministry is that the Jews were confused, and Herod was enraged (Lk. 3:15–20).

(Chapter Three continues on Day 275)

John Chapter One

(Outline continues from Day 275)

2. John summarizes the entire gospel as the witness to the Light followed by the Light (Jn. 1:6–13).
 - a. A faithful witness to the Light is designed to produce faith in the Light (vv.6–8).
 - b. Jesus Christ is the true Light, which provides for the universal offer of salvation (vv.9–13).
3. John summarized the work-assignment of the Word (Jn. 1:14–18).
 - a. “The Word became flesh” indicates the kenosis of Jesus Christ (Phil. 2:5) to come and identify with our weakness (v.14a). Note carefully: this is Incarnation (a body prepared for me Heb. 10:5) and a different doctrine than Hypostatic Union.
 - b. The fullness of His ministry was not the condemnation of the Law, but the freedom of grace and truth (v.14b,17).
 - c. The Lord taught and explained grace and truth through the revelation of God the Father (v.18). The exegesis of God the Father explains the Paterological nature of John’s Gospel—particularly the revelation of God the Father to the world (Jn. 2–12) and the explanation of God the Father to the Apostles (Jn. 13–17).
4. John the Baptist continually exalted the Coming One, and denied any greatness for himself (Jn. 1:19–34; 3:22–36).

(Chapter One continues tomorrow)

Day 278 – October 5

Jesus Tempted by the Devil

Matt. 4:1–22; Mk. 1:12–20; Lk. 4:1–15; 5:1–11; Jn. 1:35–2:25

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Matthew Chapter Four

1. Before Jesus can begin any ministry in the human realm, He was tempted and tested in the angelic realm (Matt. 4:1-11).
 - a. He followed the Spirit's leading. It was the Spirit's purpose to allow Jesus to be tempted by the Devil. ὁ διάβολος ho diabolos #1228.
 - b. He fasted forty days and forty nights before becoming hungry.
 - c. The Tempter (ὁ πειράζων ho peirazōn #3985) made a number of offers—three of which are recorded in Scripture—and the Lord answered all three with Deuteronomy quotations (Deut. 8:3; 6:16; 6:13 & 10:20).
 - 1) Satan's first recorded temptation acknowledged Jesus as the Son of God (Matt. 4:3).
 - a) The trap was for the Son of God to use his Deity for selfish reasons.
 - b) The way of escape was for the Son of Man to rely upon the Word of God.
 - 2) Satan's second recorded temptation needed a public setting rather than a private setting.
 - a) The trap was for the misapply the Word of God for personal glory.
 - b) The way of escape was for the Son of Man to walk humbly before the Lord.
 - 3) Satan's third recorded temptation betrayed his ultimate goal—to establish himself as an alternate god & father.
 - a) The trap was to receive the crown without the cross.
 - b) The way of escape was for the Son of Man to remain faithful to God.
2. John the Baptist's arrest prompted Jesus to move His ministry to Galilee (Matt. 4:12-25).
 - a. He established a headquarters in Capernaum, on the northwest shore of the Sea of Galilee.
 - b. He continued the Baptist's message of repentance, proclaiming the Kingdom of Heaven.
 - c. At this time, Jesus begins to call disciples to full-time ministry (Matt. 4:18-22).
 - 1) He had previously met Andrew, John, Peter & James at the Jordan River (Jn. 1:35-42).
 - 2) This call to service meant leaving their secular careers (Matt. 4:20,22).

(Chapter Four continues on Day 281)

Mark Chapter One

(Outline continues from yesterday)

3. Mark summarizes Jesus' Galilean ministry (Mk. 1:14,15). "The time is fulfilled, and the kingdom of God is at hand; change your thinking and place your trust in the good news."
4. Mark's account of the calling of the first four Disciples has two interesting items, both indicative of Mark's closeness to the Apostle Peter.
 - a. The reference to Simon Peter as Simon.
 - b. The reference to the hired servants in Zebedee's boat.

(Chapter One continues on Day 281)

Luke Chapter Four

1. The temptation of Christ is given in Matthew (4:1-11) & Mark (1:12,13), but Luke reverses Matthew's order for temptations #2 & 3 (Lk. 4:1-13).
 - a. The tests of personal provision, personal glory, and proper worship were undoubtedly repeated in various orders and various shades throughout the forty days (cf. Mk. 1:13; Lk. 4:2).
 - b. When a believer is victorious in temptation, he must remain on his guard, because the Adversary is simply biding his time until a better opportunity (Lk. 4:13).

(Chapter Four continues on Day 289)

Luke Chapter Five

1. Luke records some of the most interesting details on the call of the first disciples (Lk. 5:1-11).

- a. He performed a miracle related to Peter's secular career (vv.4-6), teaching Peter, James, & John that something greater than fishing success was in store for them (vv.10,11).
- b. The fishing partnership (μέτοχος metochos ^{#3353}) provides a glimmer of insight into the prosperous conglomerate that Simon (Peter) & Zebedee headed up.
- c. Peter's sense of worthlessness comes out here more than anywhere else in the Gospels (v.8).

(Chapter Five continues on Day 281)

John Chapter One

(Outline continues from yesterday)

5. Two of John the Baptist's disciples left the herald to follow the King (Jn. 1:35-51).
 - a. Andrew and John were the first two.
 - b. They each went to get their brothers (Peter & James).
 - c. On the way to Galilee, they gathered two more (Philip & Nathanael).

John Chapter Two

1. John records the first miracle of Jesus—turning the water to wine (Jn. 2:1-11).
 - a. These 7 miracles recorded in John are “signs” designed to communicate the heavenly source of His message. σημεῖον *sēmeion* ^{#4592}: sign, mark, token.
 - b. Although it was not yet his hour for marriage, He graciously provided for the needs of others.
 - c. In the coming Marriage Supper of the Lamb, the Jewish custom of purification will no longer be necessary.
2. John records the first cleansing of the temple in Jerusalem (Jn. 2:13-22), distinct from the second cleansing which occurred during the Passion Week. In this first public work, Christ revealed the Father's House (Jn. 2:16).
3. The Lord demonstrated a shrewdness in not drawing these miracle-observing believers into His inner circle of trust (Jn. 2:24-25; Matt. 10:16).

Day 279 – October 6

You Must Be Born Again

Jn. 3

John Chapter Three

1. A Pharisee and Jewish ruler named Nicodemus came to Christ and received the greatest Gospel message in the entire Bible (Jn. 3:1-21).
 - a. Nicodemus confessed the Pharisees understanding of Christ's origin (v.2).
 - b. Jesus laid out the only issue that matters to this lost and dying world. With the heavenly credentials established, the heavenly message must be given: “you must be born again” (vv.3,7).
 - c. The second birth cannot be understood in natural, human terms (vv.4-6). It is a spiritual action that cannot be physically seen, but it can certainly be felt (v.8).
 - d. Academic Bible knowledge is not the total answer. We must humbly accept the heavenly message as it has been given (vv.9-13).
 - e. The crucifixion of Jesus Christ is the only means by which mankind might receive eternal life by means of grace through faith (vv.14,15 cf. Num. 21:8,9).
 - f. In this Gospel message, Christ reveals the Father's Gift (vv.16,17).
 - g. Failure to believe results in death as the fallen estate of the natural man (v.18).
 - h. Light & darkness are in conflict even as the saved and the lost are in conflict (vv.19-21).
2. John records a parallel ministry of Jesus Christ and John the Baptist for a short period of time (Jn. 3:22-36).
 - a. During this time, the disciples of Christ were engaged in a baptism ministry (Jn. 3:22,23; 4:1,2).
 - b. The Baptist encouraged his followers to pursue the Christ's growing ministry even as his own ministry diminished (Jn. 3:25-30).

- c. The Baptist amplifies the message of Christ's exaltation as he outlines the ministry of Jesus Christ coming from God the Father in the power of God the Holy Spirit and the salvation message of faith in Christ (Jn. 3:31-36).

Day 280 – October 7

New Life in the Spirit

Jn. 4

John Chapter Four

1. Christ departed from Judea to Galilee (Jn. 4:1-4), passing through Samaria for His next work-assignment (Jn. 4:5-42).
 - a. Jesus found himself at the right place at the right time meeting the right person under the perfect circumstances (vv.7-19).
 - b. The Samaritan woman was not offended at having her sins exposed (vv.16-18). She was eager to learn from a true prophet of God (vv.19,20).
 - c. Jesus provides for her positive volition by teaching the Truth and revealing Himself to her as the Christ (vv.21-26). This teaching also serves to reveal the Father's Worship.
 - d. The Samaritan woman becomes the key to opening the door of revival in the entire city (vv.27-30,39-42).
2. The ministry to the Samaritan woman was also a teaching opportunity for Christ to instruct His disciples in the principle of fervent service (Jn. 4:31-38).
3. Upon returning to Galilee, Jesus performed the second of the 7 sign/miracles recorded in John: healing a royal official's son in Capernaum (Jn. 4:43-54).

Day 281 – October 8

Jesus' Divine Authority

Mt. 4:23-25; 8:1-4,14-17; 9:1-8; Mk. 1:21-2:12; Lk. 4:31-44; 5:12-26

Matthew Chapter Four

(Outline continues from Day 278)

- d. Jesus began a circuit ministry throughout the cities and villages of Galilee (Matt. 4:23-25).
 - 1) Teaching in the synagogues.
 - 2) Preaching the Gospel of the Kingdom.
 - 3) Healing every kind of disease and sickness. This was the element of His ministry that gathered the most attention.

Matthew Chapter Eight

1. Chapters 8-10 highlight a number of miracles. The Lord's credentials as a prophet were undeniable (cf. Jn. 3:2).
2. Although previous healings are mentioned (Matt. 4:23,24), Matthew's first recorded healing describes the Lord's healing of a leper by touching him (Matt. 8:1-4).
4. Jesus also healed Peter's mother-in-law and countless others in Capernaum (Mt. 8:14-17).

(Chapter Eight continues on Day 285 for vv.5-13, Day 296 for vv.18-22, & Day 288 for vv.23-34)

Matthew Chapter Nine

1. The miracles and messages of Jesus' Galilean ministry continue in Chapter 9.
2. The first recorded disapproval by the scribes comes as Jesus forgives a paralytic's sins (Matt. 9:1-8).

(Chapter Nine continues tomorrow)

Mark Chapter One

(Outline continues from Day 278)

5. Christ and His first four Disciples find an unclean spirit indwelling a man in the Capernaum synagogue (Mk. 1:21-28).
6. Mark records vivid details not mentioned by Matthew:
 - a. The Lord's early morning prayer ministry and eagerness to get to work each day in service to God the Father (Mk. 1:35,38).

- b. The multiple demons in multiple synagogues throughout Galilee (Mk. 1:39).
- c. The early Galilean popularity that prevented Jesus from publicly entering certain cities (Mk. 1:45).

Mark Chapter Two

1. Jesus had to sneak back into Capernaum with only a few days of privacy before the crowds laid siege to the house where he was staying (Mk. 2:1,2).

(Chapter Two continues tomorrow)

Luke Chapter Four

(Outline continues from Day 289)

3. The Lord established a headquarters at Capernaum (Lk. 4:31-44).
 - a. He cleansed the area of unclean spirits (demons) (Lk. 4:31-37,41).
 - b. He provided for the physical health of the inhabitants (Lk. 4:40). This included Peter's mother-in-law (Lk. 4:38,39).
 - c. From Capernaum, He undertook a number of missionary campaigns (Lk. 4:42-44).

Luke Chapter Five

(Outline continues from Day 278)

2. Jesus did not allow the increasing demands of ministry to impinge upon His personal prayer ministry (Lk. 5:12-16).
3. The Jewish religious leaders sent so many delegates to interview Jesus that ordinary folks couldn't get in to see him (Lk. 5:17).
4. A group of believers, strong in their faith, found a way to get in, and the resulting ministry gave maximum glory to God (Lk. 5:18-26).

(Chapter Five continues tomorrow)

Day 282 – October 9

Following Jesus

Mt. 9:9-17; Mk. 2:13-22; Lk. 5:27-39; Jn. 5

Matthew Chapter Nine

(Outline continues from yesterday)

3. The call of Matthew (Levi) was followed by Matthew's passion to reach out to other lost souls (Matt. 9:9-13).
 - a. The Pharisees were shocked at the company Jesus was keeping.
 - b. Jesus advises them to learn the lessons of Hos. 6:6.
4. John the Baptist is under arrest, but he still has loyal disciples and they have a question about fasting (Matt. 9:14,15).
 - a. Jesus answers the question with a metaphor and a pair of parables.
 - b. His ministry with His disciples is one of joy up until the arrest & crucifixion.
 - c. John's disciples should start getting used to new things coming.
5. Jesus illustrated with patches and wineskins to demonstrate how new and old don't mix—both are ruined (Matt. 9:16,17).

(Chapter Nine continues on Day 289)

Mark Chapter Two

(Outline continues from yesterday)

2. Mark's (& Luke's) account of the calling of Matthew uses the tax collector's Hebrew name: Levi the son of Alphaeus (Mk. 2:14-17). The connection with James the son of Alphaeus (Mk. 3:18; Lk. 6:15; Acts 1:13) is not known.

(Chapter Two continues tomorrow)

Luke Chapter Five

(Outline continues from yesterday)

5. Levi (a.k.a. Matthew) is personally called by Christ, and is pleased to host a great reception for Him (Lk. 5:27-39 || Matt. 9:9-17).

John Chapter Five

1. The feast of John 5 is almost certainly a Passover feast. This is the Passover of 31AD, two years before the cross.
2. The third recorded sign/miracle in the gospel of John is the healing an invalid at the Pool of Bethesda (Jn. 5:1-9a).
3. The healed man was criticized for breaking the sabbath (Jn. 5:9b,10), but he was obeying the Lord of the Sabbath (Jn. 5:11-13).
4. When Jesus was identified as the One Who had done the miracle, He was criticized for doing so on the Sabbath (Jn. 5:14-16).
5. The Lord's public teaching at that point revealed the Father's Work (Jn. 5:17-23).
 - a. The message of the Father and the Son is a message that produces the greatest Satanic opposition imaginable.
 - b. The Father's work was to demonstrate that work to the Son in love, and to motivate the Son to accomplish the Father's good pleasure.
6. This occasion also provides the open-door opportunity for evangelism (Jn. 5:24-29). Notice how resurrection and judgment day is employed evangelistically.
7. Christ concludes His message by declaring His testimony to be the final witness in the Father's gospel call (Jn. 5:30-47).
 - a. The Baptizer was a witness (vv.33-35).
 - b. Christ's miracles were witnesses (v.36).
 - c. God the Father is an abiding witness within believers after salvation (vv.37,38).
 - d. The Scriptures are an eternal witness—both for Christ, and against those who reject the gospel message (vv.39-47).

Day 283 – October 10

True Happiness in Life

Mt. 5:1-16; 12:1-21; Mk. 2:23-3:19; Lk. 6:1-26

Matthew Chapter Five

1. Chapters 5-7 form the first lengthy discourse in Matthew—the Sermon on the Mount. Five great discourses in Matthew:
 - a. Sermon on the Mount (Matt. 5:1-7:29).
 - b. Mission of the Disciples (Matt. 9:35-10:42).
 - c. Parables of the Kingdom (Matt. 13:1-53).
 - d. Parables of Discipleship (Matt. 18:1-18:35).
 - e. Mt. Olivet Discourse (Matt. 24:1-25:46).
2. Jesus primarily taught His disciples (Matt. 5:1b), but the crowds were also in audience (Matt. 5:1a; 7:28,29).
3. The Lord began His sermon with the Beatitudes (Matt. 5:3-12).
 - a. The Beatitudes are centered on the Kingdom of Heaven (Matthew's favorite expression for Pastor Bob's eschatological theocratic kingdom). The Beatitudes are descriptive of the comfort and mercy believers will receive after the Tribulation when the Earth is inherited at the beginning of the Millennium.
 - b. The shift from "they" to "you" highlights the circumstances the Disciples/Apostles would experience prior to the Kingdom of Heaven appearing on Earth.
4. The Beatitudes are followed by the Similitudes (Matt. 5:13-16).
 - a. Salt represents the ministry of believers in temporal-life as a seasoning and preservative element in society.
 - b. Light represents the ministry of believers as spiritual-life witnesses to God's work in and through us.

(Chapter Five continues tomorrow)

Matthew Chapter Twelve

1. Matt. 12:1 is the first use of the term "Sabbath" in the Gospel of Matthew. σαββατων sabbaton ^{#4521}: sabbath, seventh day, week.
2. The Pharisees objected to the Lord's disciples plucking grain and eating on the Sabbath (Matt. 12:1,2).

3. The Lord responded by asking the Pharisees challenging questions, and admonishing them with telling statements.
 - a. Jesus asked them to explain David's eating the consecrated bread (Matt. 12:3,4; 1st Sam. 21:6).
 - b. Jesus also challenged them to explain why priests working in the temple on the Sabbath aren't violating the Sabbath (Matt. 12:5).
 - c. Jesus contrasts the role of priests in the temple with the role of the Apostles with the Christ (Matt. 12:6). "Something greater than the temple is here." The Age of the Incarnation was a spectacular period within the Dispensation of Israel.
 - d. The Lord closed by rebuking the Pharisees for not learning what Hos. 6:6 is all about (Matt. 12:7,8 cf. 9:13).
4. Entering into the synagogue, Jesus was faced with another Sabbath controversy (Matt. 12:9-14).
 - a. The Pharisees ask Jesus for His opinion on healing on the Sabbath, so they might have grounds of accusation against Him (v.10).
 - b. The Pharisaic interpretation of Sabbath law forbid any medical attention to be given to anybody for anything less than a life-threatening situation (Mishna Yoma 8:6 F.).
 - c. The Lord challenged them by highlighting their own practice of rescuing sheep, and by logically concluding the greater value of human life.
 - d. He summarizes His message by declaring that doing the Will of God is always allowed on the Sabbath (v.12).
 - e. Christ performed the miracle, and the Pharisees responded to the thrown gauntlet by plotting His destruction (vv.13,14).
5. The Lord continued His healing ministry, but discouraged all attempts for personal acclaim (Matt. 12:15-21; cf. 8:4; 9:30; 17:9).

(Chapter Twelve continues on Day 286)

Mark Chapter Two

(Outline continues from yesterday)

3. Unique to Mark's narrative is the prioritized purpose proclamation: the Sabbath was made for man and not man for the Sabbath (Mk. 2:23-28). Such perspective often proves definitive (1st Cor. 11:9).

Mark Chapter Three

1. Mark's account of the Withered Hand miracle includes the information that the Pharisee conspiracy dedicated to Christ's destruction included the Herodians (Mk. 3:6; cf. Matt. 12:14, but also Matt. 22:16).
2. Mark also records the frequent demonic response to the presence of the Son of God (Mk. 3:11).
3. In the call of The Twelve, Mark is the Gospel writer to tell us about Boanerges (Mk. 3:17).

(Chapter Three continues on Day 286)

Luke Chapter Six

1. The Lord of the Sabbath was in their midst, but the Pharisees could only seethe over His "breaking" the Sabbath (Lk. 6:1-11).
2. Luke records that the Lord selected the Twelve after an entire night of prayer to God the Father (Lk. 6:12-16).
 - a. Bartholomew (Mt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13) = Nathanael (Jn. 1:45-59; 21:2).
 - b. Matthew (Mt. 9:9; 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13) = Levi (Mk. 2:14; Lk. 5:27,29).
 - c. Judas (not Iscariot Jn. 14:22), son of James (Lk. 6:16; Acts 1:13) = (Lebbaeus) Thaddaeus (Mt. 10:13; Mk. 3:18).
3. In Luke's careful chronology, it is after the selection of the Twelve that the Sermon on the Mount material is then recorded (Lk. 6:17-49 cf. Matt. 5-7).

(Chapter Six continues tomorrow)

Day 284 – October 11

Transformational Teachings

Mt. 5:17-7:6; Lk. 6:27-42

Matthew Chapter Five

(Outline continues from yesterday)

5. Jesus gave the longest portion of the Sermon as an explanation of how the Old Testament will be applied in the Kingdom (Matt. 5:17-46).
 - a. The work-assignment of Jesus Christ in His 1st & 2nd Advents was not (and will not be) to abolish the Law or the message of the prophets (Matt. 5:17).
 - b. The passing of the Law will occur with the passing away of heaven & earth (Matt. 5:17; 24:35; Heb. 8:13).
 - c. The work-assignment of Jesus Christ in His 1st & 2nd Advents was (and will be) to fulfill the Law and the Prophets.
 - d. Rank in the Kingdom of Heaven is established as a reward for faithful obedience to the Law's commandments, but the standard for righteousness will surpass the standard of the scribes and Pharisees (Matt. 5:19,20).
 - e. Kingdom Law will be an intensification of Mosaic Law to include the mental attitude sins which produce the overt activity sins of commission and omission (Matt. 5:21-47). Any perceived intimidation by the Disciples should be assuaged by the reminder that the Mosaic Covenant is supplanted by the New Covenant in the eschatological theocratic kingdom (Jer. 31:31-34).
6. The summary statement: the kingdom standard will be the Father's perfection (Matt. 5:48; cp. Lev. 19:2).

Matthew Chapter Six

1. Chapter 6 continues the Sermon on the Mount with practical messages for believers to live their "perfect" life.
2. Greater-than-Pharisaical-righteousness is to be practiced before God in Heaven (Matt. 6:1-18).
 - a. In giving (Matt. 6:2-4).
 - b. In prayer (Matt. 6:5-8).
 - c. In fasting (Matt. 6:16-18).
3. The (so-called) Lord's Prayer (Matt. 6:9-15) is actually the new disciple's prayer. It establishes prayer-principles for new believers to follow.
 - a. Adoration before the Heavenly Father.
 - b. Anticipation of His coming kingdom.
 - c. Assent to His will.
 - d. Acceptance of His daily provision.
 - e. Awareness of His forgiveness.
 - f. Abstinence from evil.
4. Our heart should be focused on Heaven, where our treasure is stored up (Matt. 6:19-21). True for Israel anticipating the coming kingdom, and even more true for the Church, already and presently citizens of Heaven (Phil. 3:20).
5. Our perspective should be kept clear as we serve the Lord and reject the master of darkness (Matt. 6:22-24). True for Israel anticipating the coming kingdom, and even more true for the Church, already and presently children of light (Eph. 5:8).
6. Our bios-life circumstances & details are in the Father's hands, so we can relax and concentrate on zoe-life matters as we walk by faith day-by-day (Matt. 6:25-34). True for Israel anticipating the coming kingdom, and even more true for the Church, Spirit-indwelt possessors of righteousness, peace and joy (Rom. 14:17).

Matthew Chapter Seven

1. The Sermon on the Mount continues with the message that we are not called upon to sit in judgment over one another (Matt. 7:1-5).
2. Neither are we to sit in judgment over unbelievers (Matt. 7:6). They don't need the holy pearls of God's Word; they need the simple Gospel message. Until they are redeemed and transformed they will hate the holy pearls of God's Word.

(Chapter Seven continues tomorrow)

Luke Chapter Six

(Outline continues from yesterday, point 3 repeated)

3. In Luke's careful chronology, it is after the selection of the Twelve that the Sermon on the Mount material is then recorded (Lk. 6:17-49 cf. Matt. 5-7).

(Chapter Six continues tomorrow)

Day 285 – October 12

The Right Foundation

Mt. 7:7-29; 8:5-13; 11:1-19; Lk. 6:43-7:35

Matthew Chapter Seven

(Outline continues from yesterday)

3. Our prayer life is guaranteed by a loving Heavenly Father Who delights in providing for us (Matt. 7:7-11).
4. The Sermon on the Mount also featured many other well-known teachings of Christ (Matt. 7:12-20):
 - a. The Golden Rule (v.12).
 - b. The narrow & broad gates (vv.13,14).
 - c. Wolves in sheep's clothing (v.15).
 - d. Know them by their fruit (vv.16-20).
5. The Sermon closes with two warnings (Matt. 7:21-27).
 - a. Entrance into the Kingdom of Heaven is not based upon what we have done for the Lord, but what He has done for us (vv.21-23).
 - b. The house is built on either the rock or the sand, either responding to or rejecting the gospel of Jesus Christ (vv.24-27).
6. The crowds were stunned by the teachings of Jesus because they had never heard the Word taught with such authority (Matt. 7:28,29).

Matthew Chapter Eight

(Outline continues from Day 281)

3. Matthew's second recorded healing is a Roman Centurion's servant (Matt. 8:5-13).
 - a. The Roman had a faith in Divine authority as superior to human authority (Matt. 8:8,9).
 - b. Jesus was amazed at the Roman's faith, and used the occasion to describe how some Gentiles will be blessed above many Jews in the Kingdom of Heaven (eschatological theocratic kingdom) (Matt. 8:10-12).

(Chapter Eight continues on Day 281)

Matthew Chapter Eleven

1. The Twelve are sent off to their own ministries, and Jesus is approached by the disciples of John the Baptist (Matt. 11:1-6).
2. John the Baptist was hoping to resolve a prophetic conundrum concerning the coming Christ(s) (Matt. 11:3; 1st Pet. 1:10).
 - a. Would the same Coming One come twice? Once to suffer and once again for glory?
 - b. Would two Coming Ones solve the puzzle? Messiah ben Joseph and Messiah ben David.
 - c. The Lord encouraged John through an Old Testament citation and the understanding that such prophecies were being fulfilled (Matt. 11:4-6; Isa. 35:5ff; 61:1).
3. This q&a ministry opened the door for a much larger ministry as Jesus addressed the crowds about John the Baptist (Matt. 11:7-19).

(Chapter Eleven continues tomorrow)

Luke Chapter Six

(Outline continues from yesterday and the day before, point 3 repeated)

3. In Luke's careful chronology, it is after the selection of the Twelve that the Sermon on the Mount material is then recorded (Lk. 6:17-49 cf. Matt. 5-7).

Luke Chapter Seven

1. The Jews thought that the Centurion was worthy of a miracle (Lk. 7:4,5). The Centurion knew that he was not worthy at all (Lk. 7:6-8).
2. The raising of the widow's son in Nain is recorded only in Luke (Lk. 7:11-17). Between Elijah & Elisha, three people were restored to physical life. The Lord also restored three people to physical life.
3. The material regarding John the Baptist parallels that recorded in Matthew (Lk. 7:18-35 || Matt. 11:2-19).

(Chapter Seven continues tomorrow)

Day 286 – October 13

More Transformational Teachings

Mt. 11:20-30; 12:22-45; Mk. 3:20-30; Lk. 7:36-8:3; 11:14-32

Matthew Chapter Eleven

(Outline continues from yesterday)

4. Israel has rejected the Herald, and ignored the Christ. Therefore they become objects of “woe” declarations (Matt. 11:20-24).
5. Jesus Christ gives praise and thanksgiving to God the Father for His well-pleasing way of hiding and revealing (Matt. 11:25,26). This praise is grounded on God's wisdom and the world's wisdom being so different and incompatible (1st Cor. 1:20,21; 3:18-23).
6. Jesus celebrates the plan of salvation which allows believers to know the Son because of the Father, and to know the Father because of the Son (Matt. 11:27).
7. Jesus ends His address with a Gospel call for all who desire to come (Matt. 11:28-30).

Matthew Chapter Twelve

(Outline continues from Day 283)

6. Another healed demoniac sparks a bitter slander campaign by the Pharisees (Matt. 12:22-24).
7. The “unpardonable sin” is a rejection of the Christ by attributing His power to Satanic sources rather than to the Holy Spirit (Matt. 12:31,32; Mk. 3:28-30; Lk. 12:10). This sin was only possible during the Age of the Incarnation, and the coming Age of Millennial Reign (Matt. 12:32). It is not possible to commit this sin during the Church Age.
8. Jesus continued His message to the Pharisees by telling them that the real issue was they needed to get saved (Matt. 12:33-37).
9. The Pharisees wanted Jesus to perform a sign for them (Matt. 12:38). Jesus lamented their hardness of heart and spoke of the only sign they should be concerned with—the crucifixion itself (Matt. 12:39-42).
 - a. “Something greater than Jonah is here.”
 - b. “Something greater than Solomon is here.”
10. The Crucifixion Generation has the greatest blessings imaginable, and yet the worst demonic subjugation (Matt. 12:43-45).

(Chapter Twelve continues tomorrow)

Mark Chapter Three

(Outline continues from Day 283)

4. Mark continues to record how the crowds were so overwhelming that Jesus and The Twelve had trouble finding time to eat (Mk. 3:20; 6:31).
5. Mark also provides how certain of Jesus family from Nazareth thought He was out of His mind with the whole preaching thing (Mk. 3:21).

(Chapter Three continues tomorrow)

Luke Chapter Seven

(Outline continues from yesterday)

4. The immoral woman anointing Christ's feet (Lk. 7:36-50) is not to be confused with Mary's anointing of Christ's head just before His crucifixion (Matt. 26:6-13; Jn. 12:1-8). Neither can we identify her with Mary Magdalene (Lk. 8:2) with any certainty.

Luke Chapter Eight

1. In addition to the Twelve, the Lord was blessed by a number of women with financial grace-orientation (Lk. 8:1-3).
 - a. These women had previously been afflicted by demonic powers.
 - b. They responded to the love & forgiveness they had received by extending grace to their Lord and Savior.
 - c. Mary Magdalene cannot be identified with the repentant harlot of ch. 7, although old church traditions do make that identification.
 - d. Joanna is seen again at the empty tomb (Lk. 24:10), but she & Susanna are otherwise unknown in the New Testament.
 - e. Many other women (ἑτέραι πολλαί heterai pollai) were also in this group of supporters.

(Chapter Eight continues tomorrow)

Luke Chapter Eleven

(Outline continues from Day 298)

2. When He was accused of serving Beelzebub, Jesus taught one of the most detailed messages on demonology to be found in Scripture (Lk. 11:14-26).
3. When one of the women in the crowd attempted to exalt the (no-longer) virgin Mary, the Lord provided an appropriate response (Lk. 11:27,28).
4. The chapter concludes with a series of messages that appear to be a sampling of exhortations that Jesus gave as His crucifixion approached. [The order is unclear, and perhaps immaterial as it reflects an assortment of messages given on various occasions]
 - a. A rebuke against the crucifixion generation (Lk. 11:29-32; cf. Matt. 12:38-41).

(Chapter Eleven continues on Day 298)

Day 287 – October 14

Parables of the Kingdom

Mt. 12:46-13:30; Mk. 3:31-4:29; Lk. 8:4-21

Matthew Chapter Twelve

(Outline continues from yesterday)

11. The Lord's earthly family arrived, and requested his presence. He utilized the occasion to teach an important doctrinal lesson—believers must be focused upon accomplishing the Father's Will (Matt. 12:46-50).

Matthew Chapter Thirteen

1. Chapter 13 contains 7 parables of the Kingdom of Heaven. The eschatological theocratic kingdom is among the most comprehensive subjects for the OT prophets. Why now provide teaching in parables?
 - a. He communicates in parables so that unbelieving Israel will not comprehend His message (Matt. 13:13-15,34,35; Isa. 6:9,10; Ps. 78:1-4).
 - b. He reveals the Kingdom for the first time in "mysteries" (Matt. 13:11). The Apostles are the recipients of mystery kingdom doctrines and will in the Dispensation of the Church be entrusted with revealing mystery doctrine in New Testament Scripture (Matt. 13:16,17; 1st Pet. 1:10-12; Eph. 3:1-12).
 - c. Due to the rejection of the Christ in His 1st Advent, the Kingdom of Heaven emphasis is changed.
 - 1) It is no longer "at hand." It is now "not of this world" (Jn. 18:36).
 - 2) It is foreshadowed on Earth in a Mystery State until it is physically manifest at 2nd Advent.
 - 3) The term Kingdom of Heaven (Mystery State) KoH(MS) references the time-frame between Israel's rejection of Jesus Christ and ultimate acceptance of Jesus Christ.
 - 4) Dispensationally, KoH(MS) encompasses the Dispensation of the Church and the Dispensation of Israel: Age of Tribulation.

2. The Parable of the Sower (Matt. 13:3-9) is explained by the Lord (Matt. 13:18-23).
 - a. The roadside believer is carnal and cannot understand the Word of God. The agents of the Adversary snatch away the seeds that have gone forth.
 - b. The rocky believer is immature without the soil capacity to endure affliction.
 - c. The thorny believer is entangled by circumstances & details of life, destroying their capacity to bear fruit.
 - d. The good soil believer is the only believer prepared and capable to bear fruit.
 - e. The underlying principle of the KoH(MS) is the principle of learning the Word of God and bearing fruit.
3. The Parable of the Wheat & Tares (Matt. 13:24-30) is explained by the Lord (Matt. 13:36-43).
 - a. The wheat are the born-again believers placed precisely where the Lord wants them.
 - b. The tares are the counterfeit believers placed precisely where the Devil wants them—right alongside the true believers.
 - c. The underlying circumstances of the KoH(MS) are the circumstances of diabolical infiltration.

(Chapter Thirteen continues tomorrow)

Mark Chapter Three

(Outline continues from yesterday)

6. Jesus' not only contrasted biological family with spiritual family, but He also highlighted the blessing of sitting at His feet (Mk. 3:31-35 cf. Lk. 10:39,42).

Mark Chapter Four

1. Mark records the Kingdom of Heaven parables in a much shorter fashion than Matthew's record (Mk. 4:3-34 || Matt. 13:3-52).
 - a. Mark includes the Parable of the Sower (with explanation), and the Parable of the Mustard Seed from Matt. 13.
 - b. Mark also includes portions of the Sermon on the Mount in this record (Matt. 5:15,16; 7:1,2).
 - c. Mark's only unique parable is the Parable of the Seed (Mk. 4:26-29).

(Chapter Four continues tomorrow)

Luke Chapter Eight

(Outline continues from yesterday)

2. The Parable of the Sower (Lk. 8:4-15), and the Lighted Lamp (Lk. 8:16-18) follow Mark's order (Mk. 4:1-25), but Luke does not go on to give all the Kingdom of Heaven parables that Matthew delivers (Mt. 13:1-52).
3. Jesus used the occasion of a visit by His earthly mother & ½ brothers to illustrate the spiritual family of disciples—hearing the Word and doing it (Lk. 8:19-21).

(Chapter Eight continues tomorrow)

Day 288 – October 15

More Parables of the Kingdom

Mt. 8:23-34; 13:31-52; Mk. 4:30-5:20; Lk. 8:22-39; 13:18-21

Matthew Chapter Eight

(Outline continues from Day 296)

6. During His Galilean ministry, the famous calming of the storm occurred (Mt. 8:23-27).
7. Although previous examples of casting out demons are mentioned, Matthew's first recorded exorcism occurs in between a cemetery and a pig farm (Mt. 8:28-34).
 - a. Two demoniacs (v.28). δαιμονίζομαι daimonizomai ^{#1139}: to be under the power of a demon (δαίμων daimōn ^{#1142} or δαιμόνιον daimonion ^{#1140}).
 - b. The demoniacs question why it is the Lord's purpose to seek them out (v.29).
 - 1) They recognize Him as the Son of God.
 - 2) They fear an appointed torment (Rev. 20:10).

- 3) The demons request an animal host as a replacement for the two men that they have been occupying.
- c. The Gentiles of the region were terrified of His power which had conquered the demons (Mt. 8:33,34).

Matthew Chapter Thirteen

(Outline continues from yesterday)

- 4. The Parables of the Mustard Seed (Matt. 13:31,32), and the Leaven (Matt. 13:33) are not explained by the Lord, but the principles are obvious in light of the first two parables.
 - a. The Parable of the Mustard Seed teaches two principles.
 - 1) The extraordinary growth of the mustard seed illustrates the phenomenal growth of faith communities in the KoH(MS)—applicable both in the Church and Israel (in the Tribulation).
 - 2) The nesting activity of the “birds” illustrates the attention that Satan’s angels pay to the assemblies of born-again believers.
 - b. The Parable of Leaven teaches the pervasiveness of sin throughout the KoH(MS).
- 5. The Parables of Hidden Treasure (Matt. 13:44), The Pearl (Matt. 13:45,46), and the Dragnet (Matt. 13:47-50) likewise have no explicit interpretation. Their principles become obvious in the light of the first two parables.
 - a. The Hidden Treasure and the Pearl represent two similar (but not identical) purchases that the buyer obtains through a total expenditure of all personal wealth.
 - 1) The Hidden Treasure represents Israel, Redeemed by the blood of the Lamb, but hidden away for a period of time.
 - 2) The Pearl represents the Church, redeemed by the blood of the Lamb, and obtained for immediate good pleasure.
 - b. In the KoH(MS), the Lord’s plan for Israel is temporarily hidden while He completes the Father’s plan for the Church.
 - c. The Dragnet shows the great spiritual fishing ministries to the Gentiles during the KoH(MS).
 - 1) The Church in the Church Age, and Redeemed Israel in the Tribulation of Israel will gather many Gentile fish.
 - 2) At the end of the age (KoH(MS)) the fish will be sorted.
- 6. Christ concludes His message to the disciples, and informs them that their new ministry will be to bring forth treasures new and old (Matt. 13:51,52).
 - a. The disciples claimed to have understood all the Lord’s parables.
 - b. The role of disciples in the KoH(MS) is to accurately teach the Truth of God’s Word through a synthesis of the New & Old Testaments.

(Chapter Thirteen continues tomorrow)

Mark Chapter Four

(Outline continues from yesterday)

- 2. Mark’s account of the calming of the sea contains a vivid description of the action (Mk. 4:35-41).

Mark Chapter Five

- 1. Matthew’s account mentions two cemetery dwelling demoniacs. Mark & Luke record only one—named Legion (Mk. 5:1-20).
 - a. Mark’s account is the vividly descriptive one.
 - b. Mark’s account also tells the origin of the Decapolis Evangelist (Mk. 5:18-20).

(Chapter Five continues tomorrow)

Luke Chapter Eight

(Outline continues from yesterday)

- 4. The disciples cried out to “Master, Master!” (Lk. 8:22-25). ἐπιστάτης epistatēs ^{#1988} common term in Luke & Acts.
 - a. In Matthew’s record, they’re shouting “Lord” (κύριος kurios) (Matt. 8:25).
 - b. In Mark’s record, they’re shouting “Teacher” (διδάσκαλος didaskalos) (Mk. 4:38).

- c. Remember: Out of Matthew, Mark, & Luke, only Matthew was actually in the boat to write this narrative. It is likely that the Twelve shouted all three of these names, and perhaps others when they panicked!
5. The healing of Legion is covered in parallel passages in Matthew & Mark (Lk. 8:26-39 = Mt. 8:28-34; Mk. 5:1-17).

(Chapter Eight continues tomorrow)

Luke Chapter Thirteen

(Outline continues from Day 299)

4. The Parables of Mustard Seed & Leaven parallel the record in Matthew (Lk. 13:18-21 || Matt. 13:31-33).

(Chapter Eight continues on Day 300)

Day 289 – October 16

Faith and Healing

Mt. 9:18-34; 13:53-58; Mk. 5:21-6:6; Lk. 4:16-30; 8:40-56

Matthew Chapter Nine

(Outline continues from Day 282)

6. Jesus' Galilean ministry included the first two out of three miracles of physical life restoration (Matt. 9:18-26).
- a. Unrecorded in Matthew is the raising of a widow's son in Nain (Lk. 7:11-17).
 - b. Recorded in all 3 synoptic gospels is the raising of a (synagogue official) ruler's daughter.
 - c. On the way to Jairus' home, the Holy Spirit performed another miracle through Jesus without His awareness (Matt. 9:20-22).
 - d. Jesus found Jairus' home in total disorder. He dismissed the chaos and restored the girl's life (Matt. 9:23-26).
7. Additional miracles included healing two blind men (Matt. 9:27-31) and a mute demoniac (Matt. 9:32-33). This was the beginning of the Pharisees slander campaign to accuse Jesus of using demonic power Himself (Matt. 9:34).

(Chapter Nine continues tomorrow)

Matthew Chapter Thirteen

(Outline continues from yesterday)

7. The chapter closes with another rejection of Jesus in Nazareth (Matt. 13:53-58).

Mark Chapter Five

(Outline continues from yesterday)

2. "Tell it like it is" Mark records the ineffectiveness of the many physicians to heal the woman with the twelve year hemorrhage (Mk. 5:25-34).
3. Mark records the Aramaic words Christ spoke, and translates them for a non-Aramaic speaking audience (Mk. 5:41).

Mark Chapter Six

1. Jesus is not only rejected by His kinsmen in Nazareth, but they even take offense at His wisdom and miracles (Mk. 6:1-6).

(Chapter Six continues tomorrow)

Luke Chapter Four

(Outline continues from Day 278)

2. Luke records the Lord's teaching debut in Nazareth (Lk. 4:16-30).
- a. Matthew & Mark record a later incident in Nazareth, after He had assembled his disciples (Matt. 13:54-58; Mk. 6:1-6).
 - b. Jesus taught in the synagogue from a prophetic passage in Isaiah (Lk. 4:17-21).
 - 1) The reading came from Isa. 61:1-3.
 - 2) Christ stopped reading 1/3 of the way through Isa. 61:2.
 - 3) The Lord declared Scripture to be fulfilled "today" (Lk. 4:21).

- 4) Conclusion: Isa. 61:1,2a refers to First Advent prophecy concerning Christ. Isa. 61:2b,3 refers to Second Advent prophecy concerning Christ.
- c. After amazing the crowds with His teaching, the Lord then enraged the crowd with His exhortation (Lk. 4:23-30). This incident resulted in the first murder attempt against Him.

(Chapter Four continues on Day 281)

Luke Chapter Eight

(Outline continues from yesterday)

6. The chapter closes with the raising of Jairus' 12-year old daughter, and the healing of the woman with a 12-year old hemorrhage (Lk. 8:40-56).

Day 290 – October 17

Jesus Sends Out 12 Apostles

Mt. 9:35-10:42; 14:3-12; Mk. 6:6-13,17-29; Lk. 9:1-6

Matthew Chapter Nine

(Outline continues from yesterday)

8. The Galilean ministry is once again summarized (Matt. 9:35 cf. 4:23) and Jesus' desire to expand the ministry is then communicated (Matt. 9:36-38).

Matthew Chapter Ten

1. Jesus had large crowds that followed Him, but twelve of them were special gifts from God the Father, and these were The Twelve who went from Disciples to Apostles (Matt. 10:1-4).
2. The Twelve
 - a. The enumeration of The Twelve occurs in four places (Matt. 10:2-4; Mk. 3:16-19; Lk. 6:13-16; Acts 1:13).
 - b. The Twelve are always divided into three groups of four, and the first name of each quartet is always the same.
 - 1) Peter's quartet includes Andrew, James & John.
 - 2) Philip's quartet includes Bartholomew, Thomas & Matthew.
 - 3) James the Less' quartet includes Thaddaeus, Simon the Zealot & Judas Iscariot.
3. Jesus sent The Twelve out into Judah & Galilee with specific power and instructions (Matt. 10:1,5-42).
 - a. His commission authorized The Twelve to cast out unclean spirits (demons) and to heal every kind of disease and sickness (v.1), even to restore physical life to the physically dead (v.8).
 - b. His commission established their jurisdiction as the lost sheep of the house of Israel (vv.5,6).
 - c. His commission confirmed their message: the Gospel of the Kingdom of Heaven (v.7).
 - d. His commission designated the grace financial policy they were to operate under (vv.9-15).
 - e. His commission included a warning of persecution and the need for shrewdness (vv.16-20).
4. The Lord's instructions for His Apostles not only addresses their immediate circumstances, but prophetically looks ahead to the Tribulation (Matt. 10:21-23).
5. The principle of kosmos hatred is clearly established. Servants of the Lord will be hated because the Lord Himself is hated (Matt. 10:24,25).
6. Occupation on the Father and a faithful witness for the Son are the means by which believers may not have fear when facing the angelic conflict (Matt. 10:26-33).
7. The Lord described the family conflicts that can arise because of a believer's new spiritual family relationship (Matt. 10:34-39).
8. The Lord concludes His commissioning message to the Twelve (Matt. 10:40-42).
 - a. He instructed them that they represent Him, even as He represents the Father (v.40).
 - b. He taught them that the basis of eternal reward is our service to the Father and the Son through our treatment of His representatives (vv.41,42).

Matthew Chapter Fourteen

(Vv.1-2 outlined tomorrow)

2. Herod Antipas imprisoned John the Baptist for preaching against his marriage to his sister-in-law Herodias (Matt. 14:3,4).
 - a. He would have executed John, except for his fear of the Jewish mob (Matt. 14:5).
 - b. Herodias' daughter Salome (Josephus Ant. 18.136) forced Herod's hand to deliver John's head (Matt. 14:6-12).

(Chapter Fourteen continues tomorrow)

Mark Chapter Six

(Outline continues from yesterday)

2. Jesus sent His disciples on a training ministry two by two (Mk. 6:7-13).
3. The execution of John the Baptist is also recorded with narrative skill (Mk. 6:14-29).

(Chapter Six continues tomorrow)

Luke Chapter Nine

1. The Lord sent out the Twelve to proclaim the Kingdom of God and to perform healing (Lk. 9:1-6).

(Chapter Nine continues tomorrow)

Day 291 – October 18

Jesus Performs Miracles

Mt. 14:1,2,13-33; Mk. 6:14-16,30-52; Lk. 9:9-17; Jn. 6:1-21

Matthew Chapter Fourteen

1. During the days of Jesus' Galilean ministry, news about Him came to Herod the Tetrarch (Matt. 14:1-12).
 - a. Herod Antipas was the son of Herod the Great. He ruled over the regions of Galilee and Perea from 4BC to 39AD.
 - b. Herod Antipas feared that Jesus was a resurrected John the Baptist (Matt. 14:1-2).
- (vv.3-12 outlined yesterday)
3. When Jesus received the word about His herald's death, He withdrew for prayer and meditation upon His own death (Matt. 14:13-21).
 - a. This miracle is the only one recorded in all four gospels (Matt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14).
 - b. The miracle coincides with the return of The Twelve from their first ministry (Lk. 9:10,11).
 - c. The miracle also marks the first recorded Passover Jesus ever failed to observe in Jerusalem (Jn. 6:4).
 4. The disciples intended to let the crowds fend for themselves for their evening meal (Matt. 14:15), but the Lord had other intentions (Matt. 14:16-21).
 5. The famous "Feeding of 5000" was followed by the famous "Walking on Water" (Matt. 14:22-33).

(Chapter Fourteen continues tomorrow)

Mark Chapter Six

(Outline continues from yesterday)

4. Mark's record of the Feeding of 5000 and the Walking on Water quite candidly described the problems the Disciples were having learning from His miracles (Mk. 6:52; 8:17).

(Chapter Six continues tomorrow)

Luke Chapter Nine

(Outline continues from yesterday)

2. The growing ministry of Jesus Christ was producing a troubled heart for Herod, as he feared that perhaps John the Baptist had been raised from the dead (Lk. 9:7-9).

3. The Feeding of the 5000 is the only miracle of Christ recorded in all four gospels (Matt. 14:13–21; Mk. 6:30–44; Lk. 9:10–17; Jn. 6:1–14).

(Chapter Nine continues on Day 293)

John Chapter Six

1. Chapter six takes place almost one year after chapter five (Jn. 6:4). This time, however, the Lord will not go to Jerusalem to observe the final Passover prior to the crucifixion Passover. He is now one year away from His sacrificial work.
2. The fourth sign/miracle recorded in John is the first miracle to also have been recorded in the synoptic gospels—the feeding of the 5000 (Jn. 6:5–14).
 - a. It is the only miracle recorded in all four gospels until the miracle of the resurrection itself.
 - b. John’s emphasis in this narrative is on the ministry to the disciples that the feeding of 5000 truly was.
 - c. This miracle motivated the crowds to make Him their earthly King through their own human effort, but the Lord’s humility and obedience to the Father would not permit such a thing (vv.14,15).
3. The fifth sign/miracle recorded in John is the walking on water miracle—a private miracle for His disciples (Jn. 6:16–21).

(Chapter Six continues tomorrow)

Day 292 – October 19

The Bread of Life

Mt. 14:34–15:20; Mk. 6:53–7:23; Jn. 6:22–71

Matthew Chapter Fourteen

(Outline continues from yesterday)

6. Returning to the western shore of the Sea of Galilee, the Lord’s fame resulted in more crowds assembling for cures to their sicknesses (Matt. 14:34–36).

Matthew Chapter Fifteen

1. A delegation of Pharisees & scribes came to Jesus from Jerusalem and called upon Him to defend His disciples (Matt. 15:1–20).
 - a. The disciples were violating the Rabbinic tradition of ceremonial washing (Matt. 15:1,2). According to Rabbi Jose, “that to eat with unwashed hands is as great a sin as adultery.”
 - b. The Lord delayed His answer to their specific purification issue (Matt. 15:10–20) by turning the question back against the accusers (Matt. 15:3–9).
 - 1) He rightly exposed their violation of Mosaic Law (Ex. 20:12; 21:17) through their legalistic gimmicking traditions (vv.3–6).
 - 2) He rightly designated them hypocrites and the subjects of prophetic Truth (vv.7–9; Isa. 29:13).
 - c. When the Lord does return to the purification issue, He rightly declares the defilement to come from internal sin rather than external physical things (Matt. 15:10,11).
 - d. Jesus’ attitude towards offended religious legalists is quite instructive: He didn’t care (Matt. 15:12–14).
 - e. Jesus’ attitude towards slow on the uptake disciples is also quite instructive: He retaught the lesson with even more blunt language (Matt. 15:15–20).

(Chapter Fifteen continues tomorrow)

Mark Chapter Six

(Outline continues from yesterday)

5. The Gennesaret regional residents (villages, cities, countryside) demonstrated an urgent-care urgency (Mk. 6:53–56).

Mark Chapter Seven

1. A delegation of scribes and Pharisees challenged Jesus for allowing His disciples to defy the tradition of the elders (Mk. 7:1–13).
 - a. Mark’s record contains additional explanations for the Pharisees activity not found in Matthew (Mt. 15:1–9).

- b. Mark's record also gives a fuller explanation of Corban.
- 2. Christ taught that external food does not defile a man, but the internal attitudes of the fallen heart (Mk. 7:14-23). The declaration of all foods to be clean (v.19b) is not found in Matthew's account and reflects Peter's understanding of the issue as he taught it to Mark.

(Chapter Seven continues tomorrow)

John Chapter Six

(Outline continues from yesterday)

- 4. The crowds tracked down Jesus and begged for more miracles of feeding (Jn. 6:22-26).
- 5. In His great "I AM the Bread of Life" message, the Lord fed them the Truth of His eternal Word, and attempted to teach them the reality of the true bread out of heaven (Jn. 6:27-58). This was the revelation of the Father's Provision (vv.32,37,39).
- 6. The Lord's tough teaching became the gut-check for His disciples, and the motivation for many to look elsewhere for their ear-tickling (Jn. 6:59-71).

Day 293 – October 20

More Miracles of Jesus

Mt. 15:21-16:20; Mk.7:24-8:30; Lk. 9:18-21

Matthew Chapter Fifteen

(Outline continues from yesterday)

- 2. Jesus "withdrew" to Phoenicia for a short period of time (Matt. 15:21-28).
 - a. The demonic affliction of the world was not limited to Israel.
 - b. The Canaanite woman understood the implications of "Son of David" (v.22a), the nature of the angelic conflict (v.22b), and her position as a "dog" beneath the Master's table (v.27).
- 3. Following His work on behalf of the one Gentile woman, the Lord had ministry to large Gentile crowds (Matt. 15:29-31 cf. Mark 7:31-37).
- 4. The disciples either failed to learn the lesson when 5000 were fed, or assumed that the Lord would not feed Gentiles in the same way. In either event, the Lord repeated the miracle and fed 4000 (Matt. 15:32-39).

Matthew Chapter Sixteen

- 1. The Pharisees & Sadducees approached Jesus and asked again for a sign from heaven (Matt. 16:1-4 cf. 12:38).
- 2. Jesus warned His disciples to beware the leaven of the Pharisees & Sadducees (Matt. 16:5-12).
- 3. Jesus questioned His disciples about public opinion concerning Him (Matt. 16:13-20).
 - a. The poorly taught population of Israel were divided. They thought that Jesus was a resurrected prophet.
 - b. Not one group considered Jesus to be the Christ, the Son of the living God.
 - c. Simon Peter correctly identified Jesus as the Christ. His confession is "this rock" upon which Jesus' Church would be built (cf. Jn. 11:27; 1st Jn. 2:22).
 - d. The Apostles will manifest heavenly authority on earth during the Kingdom of Heaven (Mystery State).

(Chapter Sixteen continues tomorrow)

Mark Chapter Seven

(Outline continues from yesterday)

- 3. Mark's servant-oriented gospel highlighted Christ's purpose for withdrawing to Tyre—rest and relaxation (Mk. 7:24-30).
- 4. Another retreat, to the northeast of the Sea of Galilee (Decapolis) resulted in even greater fame among the Gentiles (Mk. 7:31-37). This is one of only two miracles of Christ that is unique to Mark's gospel.

Mark Chapter Eight

- 1. The Lord repeated His miracle of feeding the 5,000 by feeding the 4,000. This time, though, He supplied a Gentile audience (Mk. 8:1-10).

2. The Pharisees requested a sign from heaven in order to tempt (πειράζω peirazō #3985) Him (Mk. 8:11-13).
3. Christ patiently taught His disciples—reviewing past lessons even as He taught new lessons (Mk. 8:14-21).
4. The healing of this blind man is the second of only two miracles of Christ unique to Mark’s gospel (Mk. 8:22-26).
5. Israel was terribly unprepared to receive their Christ—not even recognizing Him for Who He was (Mk. 8:27-30).
 - a. The disciples accepted Him as their Messiah (v.29), but from this day forth were charged to no longer proclaim the gospel until the death, burial, & resurrection of Christ (v.30).

(Chapter Eight continues tomorrow)

Luke Chapter Nine

(Outline continues from Day 291)

4. Following His greatest public miracle, the Lord began to prepare His disciples for His upcoming crucifixion (Lk. 9:18-22).

(Chapter Nine continues tomorrow)

Day 294 – October 21

Radical Commitment

Mt. 16:21-17:21; Mk.8:31-9:29; Lk. 9:22-43

Matthew Chapter Sixteen

(Outline continues from yesterday)

4. A significant change occurs within Jesus’ ministry to His disciples (Matt. 16:20-28). He is preparing them for His crucifixion.
 - a. They were to stop identifying Him as the Christ (v.20).
 - b. He taught them about the suffering, execution and resurrection (v.21). So much for Peter’s great praise (vv.17,23)!
 - c. He taught that their ministry as followers would have their own crosses to bear (vv.24-26).
 - d. He promised that some of them would even “see the Son of Man coming in His Kingdom” (vv.27,28).

Matthew Chapter Seventeen

1. Six days after the Lord promised, three of His disciples “saw” the Son of Man coming in His Kingdom (Matt. 17:1-13).
 - a. They observe a glorified Christ in conversation with Moses & Elijah.
 - b. Peter speaks rashly and is immediately humbled by God the Father.
 - c. After the experience, Jesus commands them to keep the matter secret until after the resurrection. He also explains the work of John the Baptist as a foreshadowing of Elijah’s upcoming work.
2. In Jesus’ absence with Peter, James & John, His remaining 9 disciples were unable to cure a demoniac (Matt. 17:14-21). Jesus explained that their ineffectiveness was the result of their having too little faith.

(Chapter Seventeen continues tomorrow)

Mark Chapter Eight

(Outline continues from yesterday)

- b. The message was a hard one for the disciples to accept, and Peter especially failed in this (Mk. 8:31-33).
- c. Such tough messages illustrated the cost of being a disciple (Mk. 8:34-38).

Mark Chapter Nine

1. Mark’s servant-oriented gospel account of the transfiguration of Christ is impressed with the superiority of heavenly laundry! (Mk. 9:1-13, esp. v.3)
 - a. This event was a preview of the Kingdom of God on earth for these three disciples (v.1).
 - b. They were not yet ready for Kingdom teaching (vv.5-7), because they had not yet come to understand the crucifixion teaching (vv.9,10,30-32).
 - c. They could not reconcile sufferings and glory (vv.11-13; 1st Pet. 1:10,11).

2. While Christ was on the Mount of Transfiguration with Peter, James, & John, the remaining disciples were having trouble casting out a powerful evil spirit (Mk. 9:14-29).

(Chapter Nine continues tomorrow)

Luke Chapter Nine

(Outline continues from yesterday)

5. In view of the difficult times ahead, any follower of Christ must follow with a cross (Lk. 9:23-26).
6. The Lord promised a view of the Kingdom to some of His disciples (Lk. 9:27), and then made good on that promise when He was transfigured before Peter, James, & John (Lk. 9:28-36).
7. The crowds kept demanding more miracles, the Lord kept speaking of His approaching betrayal, and the disciples continued to be too afraid to ask questions (Lk. 9:37-45).

(Chapter Nine continues tomorrow)

Day 295 – October 22

Important Spiritual Lessons

Mt. 17:22-18:35; Mk. 9:30-50; Lk. 9:43-50; Jn. 7:1-9

Matthew Chapter Seventeen

(Outline continues from yesterday)

3. The littleness of the disciples' faith is a problem as the crucifixion approaches (Matt. 17:22,23).
4. Matthew the tax collector is the only Gospel author to record the two-drachma tax controversy (Matt. 17:24-27).

Matthew Chapter Eighteen

1. Chapter 18 is the fourth of the five great discourses recorded in this Gospel.
2. The disciples were concerned with greatness in the Kingdom of Heaven, so the Lord taught the principles of greatness.
 - a. Humility (Matt. 18:2-6).
 - b. Seeking the benefit of others (Matt. 18:7-15).
 - c. Being like-minded in His service (Matt. 18:16-20).
 - d. Showing forgiveness as we function in grace (Matt. 18:21-35; cf. Eph. 4:32).
3. This great discourse closes the Galilean ministry (Matt. 19:1).

Mark Chapter Nine

(Outline continues from yesterday)

3. The disciples' argument about greatness led to messages on humility (Mk. 9:33-50).
 - a. Becoming childlike (vv.33-37).
 - b. Avoiding divisions (vv.38-41).
 - c. Removing stumbling blocks (vv.42-50).

Luke Chapter Nine

(Outline continues from yesterday)

8. The immaturity of the disciples is seen as they fight among themselves, and grumble about others serving the Lord (Lk. 9:46-50).

(Chapter Nine continues tomorrow)

John Chapter Seven

1. John 7 occurs less than 6 months before the cross (Jn. 7:2). October 32AD.
2. Jesus ministered in Galilee, continuously on guard against His enemies, including His own brothers (Jn. 7:1-9).

(Chapter Seven continues tomorrow)

Day 296 – October 23

Mixed Responses to Jesus

Mt. 8:18-22; 19:1-2; Mk. 10:1; Lk. 9:51-62; Jn. 7:10-8:20

Matthew Chapter Eight

(Outline continues from Day 281)

5. Some wanted to follow Jesus, but when He explained the cost of discipleship they had other priorities (Mt. 8:18-22).

(Chapter Eight continues on Day 288)

Matthew Chapter Nineteen

1. After leaving Galilee, the Lord continued His healing ministry in Perea (Matt. 19:1,2).

(Chapter Nineteen continues on Day 303)

Mark Chapter Ten

1. Jesus relocated the center of His ministry to the region of Judea and beyond the Jordan (i.e. Perea) (Mk. 10:1).

(Chapter Ten continues on Day 303)

Luke Chapter Nine

(Outline continues from yesterday)

9. Luke's Gospel is the only record of the misplaced zeal of James & John, sons of Zebedee (Lk. 9:51-56). In this incident we see the typology of Joab & Abishai (David's kinsmen) fulfilled in Christ (cf. 2nd Sam. 16:9,10).
10. The chapter ends with the Lord explaining what priorities a disciple will maintain (Lk. 9:57-62).

John Chapter Seven

(Outline continues from yesterday)

3. Jesus resisted the temptation to publicly proclaim Himself at the Feast of Tabernacles, but went up privately to observe the events there (Jn. 7:10-13).
4. The Lord responded to the people's confusion with a clear and accurate message—revealing the Father's Teaching (Jn. 7:14-39).
 - a. He assured the people that they can have an assurance of the true message (vv.17,18).
 - b. He exposed the murder plot against Him (vv.19-24).
 - c. He affirmed His commission from God the Father (vv.28,29).
 - d. He witnessed to the very officers that were sent to arrest Him (vv.33,34,45-47).
 - e. He concluded His conference teaching with another gospel call (vv.37-39).
5. The result of the Lord's teaching throughout this feast was considerable division—among the people and even among the Pharisees (Jn. 7:40-52).

John Chapter Eight

1. The Pericope de Adultera (Jn. 7:53-8:11) likely contains an accurate story from the life of Jesus, but should not be considered a genuine part of the Gospel of John.
2. The Lord delivered the second of His great I AM messages: revealing Himself as the Light of the World (Jn. 8:12).
 - a. Jesus barely got His message started before the Pharisees interrupted Him with their accusations (Jn. 8:13).
 - b. Jesus answers them with another revelation of God the Father—a message that highlights the testimony of His Heavenly Father (Jn. 8:14-20).

(Chapter Eight continues tomorrow)

Day 297 – October 24

Mixed Responses to Jesus

Lk. 10; Jn. 8:21-59

Luke Chapter Ten

1. The service of the Seventy (Lk. 10:1-24).
 - a. The Seventy may have actually been the Seventy-two. The manuscript evidence for ἑβδομήκοντα (70) versus ἑβδομήκοντα δύο (72) is evenly divided.
 - b. Although the Twelve are subsequently noted in the New Testament (Acts 6:2; 1st Cor. 15:5; Rev. 21:14), the Seventy are never again mentioned in Scripture.
 - c. Many early Church traditions feature a number of people as being among the Seventy—but the Bible does not name a single one.

Alleged members of the 70: Agabus (Acts 11:28; 21:10); Ananias (Acts 9:10-19); Archippus (Col. 4:17; Philem. 2); Artemas (Tit. 3:12); Barnabas (Acts 4:36); Crescens (2nd Tim. 4:10); Joseph Barsabbas (Acts 1:23); Matthias (Acts 1:23,26); Parmenas (Acts 6:5); Prochorus (Acts 6:5).

2. The parable of the Good Samaritan was an object lesson that the Lord provided for a lawyer who was putting Him to the test (violating Dt. 6:16) (Lk. 10:25-37).
 - a. The entire parable answers the lawyer's question: "Who is my neighbor?" (Lk. 10:29).
 - b. The Lord's question frames the true issue properly: "Who proves themselves to be a neighbor by virtue of the mercy they extend to anybody in need?" (Lk. 10:36,37).
 - c. The issue isn't who do I have to help, but do I have the heart of a helper?
3. The Mary & Martha contrast is another example of Luke's Gospel record, and his focus on Christ the man (Lk. 10:38-42).
 - a. These sisters are introduced here, appear again when their brother Lazarus dies (Jn. 11:1-44), and appear once again after Lazarus is restored to life (Jn. 12:1-3).
 - b. Martha's error was not in the external activities she was doing, but in the internal mental attitude that had her "worried and bothered" (Lk. 10:41).
 - c. Mary's praise comes not for her external activity, but for her internal mental attitude that demonstrated good priorities (Lk. 10:42).

John Chapter Eight

(Outline continues from yesterday)

3. Jesus preached an urgent salvation message to a religious crowd in danger of dying in their sins (Jn. 8:21-30).
4. Jesus urged the newly-saved believers to abide in the Word and live the free life in Christ (Jn. 8:31,32).
5. His critics replied with skepticism (Jn. 8:33), pride (Jn. 8:39), and anger (Jn. 8:41).
6. Jesus hit them hard with the Truth: the Jewish leaders were Devil worshippers (Jn. 8:42-47).
 - a. Their anger grew to outrage (Jn. 8:48,52,53,57).
 - b. Jesus' repeated statements of "I AM" prompted their attempted murder (Jn. 8:58,59).

Day 298 – October 25

Spiritual Health

Lk. 11:1-13,33-54; 12:1-48

Luke Chapter Eleven

1. After three years of learning from Jesus, and ministering with Him, the Disciples realized that they needed help with their prayer life (Lk. 11:1-13).
 - a. The Lord gave them a model prayer to follow, which outlines basic principles for prayer that even baby believers can follow (vv.2-4).
 - b. The Lord went on to give the adolescent-level prayer principle of persistence (vv.5-8), and the mature-level prayer principle of "much more" (vv.9-13).

(Lk. 11:14-32 outlined on Day 286. Points 4 & 4a repeated here)

4. The chapter concludes with a series of messages that appear to be a sampling of exhortations that Jesus gave as His crucifixion approached. [The order is unclear, and perhaps immaterial as it reflects an assortment of messages given on various occasions]

- a. A rebuke against the crucifixion generation (Lk. 11:29-32; cf. Matt. 12:38-41).
- b. The parable of the lighted lamp (Lk. 11:33-36; Matt. 5:14-16).
- c. Judgment against lawyers & Pharisees (Lk. 11:37-54; Matt. 23 in assorted verses).

Luke Chapter Twelve

1. Chapter 12 is primarily a private message of the Lord's to His disciples (Lk. 12:1,54).
2. The messages recorded here, (like ch. 11), appear to be a sampling of the Lord's messages as His death approached.
 - a. He warned His disciples about the leaven of the Pharisees (Lk. 12:1; Matt. 16:6).
 - b. He encouraged them to have confidence in their struggles (Lk. 12:2-9; Matt. 10:26-33).
 - c. The warning against blaspheming the Holy Spirit (Lk. 12:10; Matt. 12:31,32).
 - d. The need to relax when standing before rulers & authorities (Lk. 12:11,12; Matt. 10:17-20).
3. The parable of the rich fool is unique to Luke (Lk. 12:13-21), although the practical application is found elsewhere (Lk. 12:22-31 || Matt. 6:25-34; Lk. 12:32-34 || Mt. 6:19-21).
4. The chapter closes with messages on readiness in the context of imminence (Lk. 12:35-59).
 - a. The Jews are warned that when the Son of Man returns, He will have his Bride with Him (vv.35-40).
 - b. Peter is warned that imminence has a doubled urgency for him and the other Apostles (vv.41-48).

(Chapter Twelve continues tomorrow)

Day 299 – October 26

The Good Shepherd

Lk. 12:49-13:17; Jn. 9:1-10:21

Luke Chapter Twelve

(Outline continues from yesterday. Points 4, 4a, and 4b repeated)

4. The chapter closes with messages on readiness in the context of imminence (Lk. 12:35-59).
 - a. The Jews are warned that when the Son of Man returns, He will have his Bride with Him (vv.35-40).
 - b. Peter is warned that imminence has a doubled urgency for him and the other Apostles (vv.41-48).
 - c. The Lord would dearly love to proceed with 2nd Advent conquest, but He knows that the 1st Advent cross must occur first (vv.49,50).
 - d. The divided nature of the coming age is then described (vv.51-53).
 - e. A final warning is given to properly analyze this present time (vv.54-59).

Luke Chapter Thirteen

1. On the heels of the parable of the rich fool (Lk. 12:13-21), another practical message of the Lord's is given: Repent or perish (Lk. 13:1-5).
 - a. Believers can be victims of random acts of violence (Lk. 13:1,2).
 - b. Believers can be victims of random accidents (Lk. 13:4).
 - c. These things don't happen because people are more sinners than any other sinners. These things happen because we all live in a fallen world.
 - d. The issue is for each person to repent, because nobody is guaranteed any length of time beyond what they have already been given by grace (Lk. 13:3,5).
2. Barren Fig tree (Lk. 13:6-9).
 - a. The previous message is illustrated by means of a parable.
 - b. The vineyard keeper wanted just one more year for the fig tree to bear fruit. We may not have one more year to repent and bear fruit.
3. The synagogue officials thought that the crippled woman should be healed on any day of the week except the Sabbath (Lk. 13:10-17).

- a. Christ properly taught that the Sabbath was the perfect day to be given rest from the Satanic affliction the woman had endured for so long (v.16).
- b. Don't confuse this woman with the one who had the hemorrhage for 12 years (Lk. 8:43).

(Chapter Thirteen continues on Day 288)

John Chapter Nine

1. The man born blind became another opportunity for the Lord to teach His disciples an important lesson on the glory of God (Jn. 9:1-5).
2. Jesus understood that His final year on earth was beginning, and there was little time left for Him to accomplish the Father's work (Jn. 9:4,5).
3. John's sixth recorded miracle was the healing of a man born blind in Jerusalem (Jn. 9:6,7).
4. The aftermath of this miracle would be hilarious if it wasn't so tragically sad (Jn. 9:8-34).
 - a. The neighbors were confused (vv.8-12).
 - b. The Pharisees were conflicted (vv.13-16).
 - c. The man was convinced (vv.17,25,27,30-33).
 - d. His parents were concerned (vv.18-23).
 - e. The Pharisees became coercive (v.24) and contemptuous (vv.26,28,29,34).
5. Once the man was freed from the Pharisees' clutches, Jesus was able to present the gospel (Jn. 9:35-41).

John Chapter Ten

1. Chapter Ten continues the ministry of Jesus in Jerusalem after the conclusion of the Feast of Tabernacles.
2. Jesus taught a parable of the shepherd (Jn. 10:1-6) and then delivered the third and fourth I AM messages (Jn. 10:7-10,11-18).
 - a. The parable establishes a contrast between the shepherd and the thief/robber/stranger.
 - b. "I AM the Door" teaches the security that can only be found in Christ.
 - c. "I AM the Good Shepherd" teaches the intimacy that can only be realized by the sacrifice of Christ.
 - d. Once again, the Lord's message produced quite a division (Jn. 10:19-21 cf. 7:43; 9:16).

(Chapter Ten continues tomorrow)

Day 300 – October 27

Jewish Rejection of Jesus

Mt. 23:37-39; Lk. 13:22-15:10; Jn. 10:22-42

Matthew Chapter Twenty-Three

(Outline continues from Day 308)

5. The generation of the Lord's rebuke will be judged for their evil work as the scions of every Old Testament murdering persecutor (Matt. 23:34-39).
 - a. The Lord is going to meet the same martyrdom that many OT prophets met.
 - b. The coming (Church Age) messengers will likewise be persecuted.
 - c. Jerusalem's hardness of heart will lead to her destruction (70AD) and the absence of her Messiah until their heart-repentance of the 2nd Advent (Mt. 23:39 cf. Ps. 118:26; Zech. 12:10; 13:9).

Luke Chapter Thirteen

(Outline continues from Day 288)

4. The Parables of Mustard Seed & Leaven parallel the record in Matthew (Lk. 13:18-21 cf. Matt. 13:31-33).
5. When some of the Lord's followers grew discouraged at the lack of people responding to His ministry, the Lord taught an important Bible class concerning the narrow door of salvation (Lk. 13:22-30).

6. The Lord saw through the Pharisees' attempts to keep him out of Jerusalem, and urged them to report back to Herod that He was following a fixed schedule, intent to obey God the Father (Lk. 13:31-35).

Luke Chapter Fourteen

1. Jesus Christ graciously accepted a meal invitation from a Pharisee ruler (Lk. 14:1-24).

"I must confess that if a Pharisee had asked me to come to dinner for the purpose of spying on me, I would have refused."

J. Vernon McGee

- a. The Pharisees' intentions were to obtain evidence against Him (v.1).
 - b. Just as in chapter 13, the Pharisees wanted to call Healing a violation of the Sabbath, but they couldn't bring themselves to say the words aloud (vv.4,6).
 - c. The dinner invitation proved a wonderful opportunity to deliver parables on being a gracious & humble guest (vv.7-11), and being a gracious and humble host (vv.12-14).
 - d. The dinner invitation also proved an excellent opportunity for the Lord to teach on a coming "big dinner" to take place in the Kingdom (vv.15-24). In Matthew, this event was called a wedding feast, given by a King for His son (Matt. 22:1-14).
2. Demands of discipleship (Lk. 14:25-35).
 - a. Like in Matthew (Mt. 10:37-39), the "language of exaggerated contrast" is a rhetorical device used to communicate the relative priorities between two conflicting matters (Lk. 14:25-27).
 - b. The parables of the tower, the king, and salt illustrate the principles of what cross-bearing is truly about (Lk. 14:28-35).

Luke Chapter Fifteen

1. The Lord's growing acceptance by tax collectors and other sinners was matched by a growing rejection by the Pharisees & the scribes (Lk. 15:1,2).
2. The Pharisees' grumbling prompted the Lord to deliver a three-form parable (Lk. 15:3): The Lost Sheep (Lk. 15:4-7), The Lost Coin (Lk. 15:8-10), The Lost Son (Lk. 15:11-32).
 - a. Most believers would be satisfied with a 99% success rate. The Lord Jesus Christ does not accept anything less than 100% because that is the perfect standard of God the Father.
 - b. The ten silver coins refers to a row of coins which formed a headpiece for a married woman. To have one missing would reflect a less-than-perfect Bride.

(Chapter Fifteen continues tomorrow)

John Chapter Ten

(Outline continues from yesterday)

3. At the Feast of the Dedication (Hanukkah, December, 32AD) the Jews mobbed Jesus, and demanded a plain-language declaration of His Messiah-ship (Jn. 10:22-24).
 - a. He replies that they do not have the spiritual capacity to hear His message (vv.25,26).
 - b. He describes the blessing and security that His sheep enjoy because of the Father's faithfulness (vv.27-29).
4. Jesus' statement of unity with God the Father prompted another attempted murder (Jn. 10:30-39).
5. The results of these confrontational messages were a retreat to the Jordan river and an avoidance of Jerusalem until the Passion Week (Jn. 10:40-42).

Day 301 – October 28

The Prodigal Son

Lk. 15:11-17:10

Luke Chapter Fifteen

(Outline continues from yesterday. Points 2, 2a, 2b repeated)

2. The Pharisees' grumbling prompted the Lord to deliver a three-form parable (Lk. 15:3): The Lost Sheep (Lk. 15:4-7), The Lost Coin (Lk. 15:8-10), The Lost Son (Lk. 15:11-32).

- a. Most believers would be satisfied with a 99% success rate. The Lord Jesus Christ does not accept anything less than 100% because that is the perfect standard of God the Father.
- b. The ten silver coins refers to a row of coins which formed a headpiece for a married woman. To have one missing would reflect a less-than-perfect Bride.
- c. The lost son portion of the tri-part parable is the most extensive, and the most explicit. The repentant sinner is a cause for joy because he has experienced the necessary change of thinking. The self-righteous brother is now the one in need of an immediate change of thinking.

Luke Chapter Sixteen

1. Chapter 15 was directed towards the Pharisees, but the teaching of chapter 16 is directed toward the disciples (Lk. 16:1).
2. These stories are not referred to as parables, but many take them as such (cf. Lk. 15:3).
3. The Lord's account of the unjust steward (Lk. 16:1-8) introduces teaching for believers proper use of temporal wealth (Lk. 16:9-13).
 - a. Unbelievers are better than believers at working with the financial mechanisms of this world (v.8).
 - b. Rather than using temporal finances for the accrual of even more temporal finances, believers can utilize temporal finances for the purposes of furthering the Gospel of Jesus Christ (v.9).
 - 1) Temporal finances will fail.
 - 2) Spiritual friendships are eternal.
 - c. Diligence in temporal finances reflects a mental attitude that is faithful in spiritual finances (vv.10-12).
 - d. Is money your master, or does money serve you in your service to God? (v.13)
4. The Rich Man & Lazarus (Lk. 16:19-31) is another illustration of the Lord's that is not called a parable.
 - a. Unlike other parables, which leave the characters unnamed, this discourse actually names the believer who enters into Abraham's bosom (v.20).
 - b. Prior to the Cross, believers were ushered into Abraham's Bosom (=Paradise, Lk. 23:43).
 - 1) This compartment of comfort within the realm of Sheol is now empty (Eph. 4:8-10), as Paradise is now located in the third heaven (2nd Cor. 12:2,4).
 - 2) Believers who die after the cross do not descend to Sheol, but rather ascend to heaven (2nd Cor. 5:8).
 - c. Two things to note:
 - 1) The unbeliever is left unnamed, whereas the name of the victorious believer is recorded for eternity.
 - 2) The unbeliever has regrets and desires that still pertain to physical life, whereas the victorious believer is enjoying his rest without any further thoughts of his prior life on Earth.

Luke Chapter Seventeen

1. The Lord taught His disciples principles of love: stumbling blocks & forgiveness applied through faith (Lk. 17:1-6).
2. This service is simply that which is expected for God's servants (Lk. 17:7-10).

(Chapter Seventeen continues tomorrow)

Day 302 – October 29

Jesus is the Resurrection and the Life Lk. 17:11-37; Jn. 11

Luke Chapter Seventeen

(Outline continues from yesterday)

3. The Lord healed ten lepers, but only one (a Samaritan) turned back to give thanksgiving and praise (Lk. 17:11-19).
4. Jesus gave a cryptic message to the Pharisees (Lk. 17:20,21), and a more thorough message to the disciples regarding the Kingdom of God (Lk. 17:22-37).

John Chapter Eleven

1. Chapter Eleven contains the seventh sign/miracle recorded in John, and the fifth I AM message.
2. The family of Lazarus, Mary & Martha is introduced (Jn. 11:1,2).

- a. Lazarus: “whom God helps” (a form of the Hebrew name Eleazar).
 - b. Mary: “rebellion” (Heb. name Miriam).
 - c. Martha: “rebellious” (fr. Aramaic root).
 - d. Bethany: “house of misery” was a village on the SE slope of Mt. Olivet, 2 miles from Jerusalem.
 - e. Mary & Martha are most famous for Martha’s kitchen fit (Lk. 10:38-42).
3. The miracle is detailed:
- a. Mary & Martha sent word to Jesus that Lazarus was sick (Jn. 11:3).
 - b. The Lord delayed His journey to Bethany in order to teach His disciples and in order to magnify the glory of God in the coming miracle (Jn. 11:4-16).
 - c. Martha met Jesus on the road and accused Him of not arriving on time.
 - 1) Jesus encouraged her with the hope of eternal life in the resurrection (Jn. 11:17-27).
 - 2) Jesus fifth I AM message: “The Resurrection and the Life” was Martha’s encouragement.
 - d. Martha sent Mary out to Jesus on the road, where she also accused Him of not being there when He was needed (Jn. 11:28-33).
 - e. Jesus wept with a deeply moved spirit as He observed the weeping of Mary and the other Jews (Jn. 11:33-36).
 - f. The Lord had raised a widow’s son (Lk. 7:11-17), and a synagogue ruler’s daughter (Lk. 8:49-56) prior to this, but in neither case had the dead body been buried. Lazarus’ decomposition had already begun.
 - g. Jesus issued the resurrection command and gave thanksgiving and glory to God the Father for crafting the work-assignment (Jn. 11:41-44).
4. The miracle resulted in many coming to faith in Christ (Jn. 11:45), and many others rejecting the Christ and siding with His enemies (Jn. 11:46).
5. The chief priests and Pharisees formed a select committee for the preservation of their own political power (Jn. 11:47-57).

Day 303 – October 30

Insights on Christian Living

Mt. 19:3-30; Mk. 10:2-31; Lk. 18:1-30

Matthew Chapter Nineteen

(Outline continues from Day 296)

2. Pharisees came to Jesus in Perea and tried to ensnare Him in their in-house divorce debate (Matt. 19:3).
 - a. The School of Shammai taught that a man could only divorce his wife for a sexual offense.
 - b. The School of Hillel permitted a man to divorce his wife for almost any reason.
 - c. It was the divorce issue with Herod Antipas that got John the Baptist arrested, and perhaps this is where the Pharisees are trying to go with this line of attack.
3. The disciples thought Christ was too busy to take time with children, but He delayed his departure from the area until He had prayed over each child (Matt. 19:13-15).
4. A rich young man questioned Jesus about his human-effort attempts to obtain eternal life (Matt. 19:16-26).
5. Peter follows up the rich young man’s question with a question of his own (Matt. 19:27-30).
 - a. The disciples had sacrificed temporal-life wealth in their pursuit of spiritual-life ministry.
 - b. Believers are assured that such sacrifices in this life will be rewarded in the next.
 - c. Church Age saints will have judicial function over Israel during the Millennial reign of Jesus Christ (v.28).
 - d. Eternal reward will be given according to Divine Sovereignty, and not according to human understanding of precedence (v.30).

Mark Chapter Ten

(Outline continues from Day 296)

2. Upon the conclusion of His Galilean ministry, the Lord was challenged by the Pharisees to take sides in their own divorce debate (Mk. 10:2-12).

- a. Christ referred the issue to the authority of Scripture.
 - b. Christ distinguished between what was commanded (remaining married for life) and what was permitted (divorce: because of hardness of heart).
 - c. The Matthew parallels includes the permissive will πορνεία porneia ^{#4202} exception (Mt. 5:32; 19:9).
3. The disciples thought Christ was too busy to take time with children, but He delayed his departure from the area until He had prayed over each child (Mk. 10:13-16).
 4. Mark's account of the rich young ruler describes the love that Jesus felt for the man (Mk. 10:17-27).
 5. Peter follows up with a statement of his own concerning what the disciples had given up for Christ (Mk. 10:28-31).

(Chapter Ten continues tomorrow)

Luke Chapter Eighteen

1. The Lord taught His disciples two parables on prayer (Lk. 18:1-14).
 - a. A parable on persistence (vv.1-8).
 - b. A parable on humility (vv.9-14).
2. The disciples attempted to prevent any "waste of time" during Jesus' ministry, but He assured them that He always had time for such children (Lk. 18:15-17).
3. The Lord ministered to the rich young ruler, as well as to the listening disciples (Lk. 18:18-30).

(Chapter Eighteen continues tomorrow)

Day 304 – October 31

More Teachings From Jesus

Mt. 20; Mk. 10:32-52; Lk. 18:31-19:10

Matthew Chapter Twenty

1. Jesus taught a Kingdom of Heaven parable (Matt. 20:1-16) to illustrate the principle that concluded chapter 19 (Matt. 19:30).
2. As He headed towards Jerusalem, Jesus warned the disciples once again what was in store for Him there (Matt. 20:17-19).
3. Mrs. Zebedee came at James & John's behest and requested special privilege for them in the eschatological theocratic kingdom (Matt. 20:20-28).
4. As He approached Jerusalem, the Son of David continued to open the eyes of the blind (Matt. 20:29-34).

Mark Chapter Ten

(Outline continues from yesterday)

6. As He headed towards Jerusalem, Jesus warned the disciples once again what was in store for Him there (Mk. 10:32-34).
7. James & John requested special privilege in the Kingdom (Mk. 10:35-45). Mark's account does not describe the role of their mother in this scheme (cf. Matt. 20:20-28).
8. Only the servant-oriented Gospel of Mark records the name of the blind beggar Bartimaeus (Mk. 10:46-52).

Luke Chapter Eighteen

(Outline continues from yesterday)

4. As He set his sights on Jerusalem, the Lord advised His disciples what was in store (Lk. 18:31-34).
5. The blind man of Jericho (Bartimaeus, Mk. 10:46) clearly saw Jesus of Nazareth as Jesus, Son of David (Lk. 18:35-43).

Luke Chapter Nineteen

1. Luke is the only Gospel to record the story of Zaccheus (Lk. 19:1-10).

(Chapter Nineteen continues tomorrow)

Day 305 – November 1

Hosanna in the Highest

Austin Bible Church

Mt. 21:1-11; 26:6-13; Mk. 11:1-11; 14:3-9; Lk. 19:11-40; Jn. 12:1-19

Through the Bible 2022

Matthew Chapter Twenty-One

1. On Monday of the Passion week, Jesus entered into Jerusalem in fulfillment of Old Testament prophecies (Matt. 21:1-9).
 - a. The donkey and her colt are prepared for the precise day according to the 69 “weeks” of Daniel 9 (Dan. 9:25,26). The date is Monday, March 30, 33AD. It has been 173,880 days since Artaxerxes’ decree to rebuild and restore Jerusalem, given on March 5, 444BC.
 - b. The donkey and colt fulfill Zechariah’s prophecy of the coming King (Zech. 9:9).
 - c. The crowds shouted Hosanna to the Son of David Prophet-King (vv.9-11). ὡσαννά hōsanna ^{#5614} fr. הוֹשִׁיעָה נָא (Ps. 118:25) do save!

(Chapter Twenty-One continues tomorrow)

Matthew Chapter Twenty-Six

(Outline continues from Day 311)

2. The conspirators find their needed Betrayer (Matt. 26:14-16) who had finally had enough with Jesus’ repeated teachings concerning His death (Matt. 26:6-13).

(Chapter Twenty-Six continues on Day 311)

Mark Chapter Eleven

1. On Monday of the Passion week, Jesus entered into Jerusalem in fulfillment of Old Testament prophecies (Mk. 11:1-11; Zech. 9:9; Ps. 118:25; Dan. 9:25,26).

(Chapter Eleven continues tomorrow)

Mark Chapter Fourteen

(Outline continues from Day 311)

3. The woman who anoints the Lord’s body for burial is unnamed in Matthew & Mark (Mk. 14:3-9), but identified as Mary, the sister of Martha and Lazarus in John (Jn. 12:1-3).

(Chapter Fourteen continues on Day 311)

Luke Chapter Nineteen

(Outline continues from yesterday)

2. In Zaccheus’ home, Jesus presented the Parable of the Minas (Lk. 19:11-27).
 - a. This parable is not precisely the same as the Parable of the Talents (Matt. 25:14-30).
 - b. 1 talent = 60 minas.
 - 1) In Matthew, three slaves were given 5, 2, & 1 talents (or 300, 120, & 60 minas).
 - 2) In Luke, ten slaves were given 10 minas, 1 mina each.
3. Jesus made His triumphal entry into Jerusalem (Lk. 19:28-44). [Monday, March 30th, 33AD]
 - a. After His baptism, and the feeding of the 5000, this is the third event in the life of Christ to be recorded in all 4 Gospels.
 - b. Luke records the Lord’s statement concerning the stones crying out (Lk. 19:40).

(Chapter Nineteen continues tomorrow)

John Chapter Twelve

1. Jesus spends His final week in Bethany—days in Jerusalem and nights in Bethany (Jn. 12:1,12; Matt. 21:17,18; Mk. 11:11,12).
2. John informs us that Judas’ outrage over Mary’s costly perfume was because of Judas’ thieving (Jn. 12:2-8).
3. John also informs us that the conspiracy against Christ was also focused on Lazarus (Jn. 12:9-11).
4. The triumphal entry also shows the role Lazarus played in the Passion week (Jn. 12:12-19).

(Chapter Twelve continues tomorrow)

Day 306 – November 2

Conflict With Jewish Leaders

Mt. 21:12-27; Mk. 11:12-33; Lk. 19:41-20:8; Jn. 12:20-50

Matthew Chapter Twenty-One

(Outline continues from yesterday)

2. The Lord cleansed the temple, driving out the money-changers for the second time (Matt. 21:12,13).
3. The priests and scribes were scornful of the shouting children, but the Lord was enjoying the fulfilled prophecy (Matt. 21:15,16).
4. On Tuesday of the Passion week, Jesus cursed a fig tree and encouraged the disciples to develop a faith-based prayer ministry (Matt. 21:18-22).
5. On Wednesday of the Passion Week, Jesus is challenged by the chief priests and elders of Jerusalem to declare the authority under which he was operating (Matt. 21:23-27).

(Chapter Twenty-One continues tomorrow)

Mark Chapter Eleven

(Outline continues from yesterday)

2. On Tuesday of the Passion week, Jesus cursed a fig tree—not accepting the excuse that it was not the season for figs (Mk. 11:12-14). The next day, this withered tree became the visual aid to teach the doctrine of prayer (Mk. 11:20-25).
3. On Tuesday afternoon, Christ drove the money-changers out of the temple (Mk. 11:15-19).
4. On Wednesday of the Passion Week, Jesus is challenged by the chief priests and elders of Jerusalem to declare the authority under which he was operating (Mk. 11:27-33). Mark's servant-oriented Gospel highlights the spiritual leaders' fear of the people (v.32).

Luke Chapter Nineteen

(Outline continues from yesterday)

4. Jesus weeps over Jerusalem, as He foresees her total destruction (Lk. 19:41-44).
 5. Jesus cleansed the temple of all the economic business, and undertook a serious teaching ministry there (Lk. 19:45-48).
- [The Luke narrative doesn't spell out the days as clearly as other Gospels do. This event occurs on Tuesday, March 31st, 33AD.]

Luke Chapter Twenty

1. The Adversary certainly couldn't stand for any serious teaching, or the true gospel message to be proclaimed. Opposition to the Lord then came:
 - a. From the chief priests, scribes, & elders (Lk. 20:1-19).

(Chapter Twenty continues tomorrow)

John Chapter Twelve

(Outline continues from yesterday)

5. Only John's gospel records the full text of Jesus final public evangelistic appeal (Jn. 12:23-50).
 - a. The hour has come (Jn. 12:23,27; 13:1,31,32; 17:1) after many occasions in which His hour had not yet come (Jn. 2:4; 7:6; 8:20).
 - b. The necessity of death for eternal life is introduced here (Jn. 12:24-26) and expanded significantly by the Apostle Paul (1st Cor. 15:36-49).
 - c. Soul anguish does not excuse us from accomplishing the Father's purpose (Jn. 12:27-32).
 - d. The distinctive soteriology and eschatology of Son of Man doctrine cannot be overstated (Jn. 12:34-36; Dan. 7:13,14).
 - e. Jesus didn't hide long (Jn. 12:36) as He had additional gospel preaching to do on this day (Jn. 12:44-50).

Day 307 – November 3

Continued Jewish Rejection

Mt. 21:28-22:22; Mk. 12:1-17; Lk. 20:9-26

Matthew Chapter Twenty-One

(Outline continues from yesterday)

6. When the priests and elders would not answer Jesus, He went on to deliver three parables (Matt. 21:28–22:14).
7. The Parable of the two Sons (Matt. 21:28–32) and the Parable of the Landowner (Matt. 21:33–41) both applied to 1st Advent events. The priests and Pharisees responded with anger and murderous intentions (Matt. 21:42–46).

Matthew Chapter Twenty-Two

1. The Parable of the Marriage Feast (Matt. 22:1–14) applies to 2nd Advent Millennial events.
2. Since they couldn't confront Him directly, the Pharisees sent lackeys to Him with provocative questions (Matt. 22:15–22).

(Chapter Twenty-Two continues tomorrow)

Mark Chapter Twelve

1. The Parable of the Vineyard Owner is only the fourth (out of four) parable recorded in Mark's Gospel (Mk. 12:1–12).
2. Such was the κόσμος' hatred for Christ that even the Pharisees and Herodians cooperated together against Him (Mk. 12:13–17).

(Chapter Twelve continues tomorrow)

Luke Chapter Twenty

(Outline continues from yesterday with points 1. and 1a. repeated)

1. The Adversary certainly couldn't stand for any serious teaching, or the true gospel message to be proclaimed. Opposition to the Lord then came:
 - a. From the chief priests, scribes, & elders (Lk. 20:1–19).
 - b. Their spies posing as disciples (Lk. 20:20–26).

(Chapter Twenty continues tomorrow)

Day 308 – November 4

The Greatest Commandment

Mt. 22:23–23:36; Mk. 12:18–44; Lk. 20:27–21:4

Matthew Chapter Twenty-Two

(Outline continues from yesterday)

3. The Sadducees also felt they could leave Him without answer, but found themselves silenced (Matt. 22:23–34).
4. A Pharisee lawyer then took a shot at testing Jesus' knowledge of the Law (Matt. 22:35–40).
5. The Lord turned the tables on the Pharisees with a question from Ps. 110 that they could not answer (Matt. 22:41–46).

Matthew Chapter Twenty-Three

1. Jesus' final public sermon was another great discourse—pronouncing seven woes upon the scribe & Pharisee hypocrites.
2. The scribes and Pharisees of Jesus' day had seated themselves in authority over Israel (Matt. 23:2).
 - a. The disciples were admonished to listen to their words (as the authority of the Law was not based upon the Pharisees).
 - b. The disciples were warned to not imitate their actions (as their conduct was different from their words).
3. The general description of the Pharisees is one of pride and ambition. The general description of appropriate behavior for the disciples is one of humility and service (Matt. 23:5–12).
4. Seven woes are given (Matt. 23:13,15–31). (Verse 14 would make an eighth woe, but does not belong in the text of Matthew. It was inserted in later manuscripts as a harmonization corruption).
 - a. Rabbinic Judaism under Pharisee control was an obstructive institution to the Jews acceptance of Christ in His 1st Advent (Matt. 23:13).
 - b. Rabbinic Judaism under Pharisee control was a legalistic institution that only grew worse with each passing generation (Matt. 23:15).

- c. Rabbinic Judaism under Pharisee control was an ignorant (blind) institution that insisted itself to be the authoritative institution regarding the Law (Matt. 23:16-23).
- d. Rabbinic Judaism under Pharisee control was a misguided institution with Satanically modified priorities (Matt. 23:23,24).
- e. Rabbinic Judaism under Pharisee control was a superficial institution intent on external purity without any internal purity (Matt. 23:25,26).
- f. Rabbinic Judaism under Pharisee control was a vain institution motivated by human esteem rather than internal righteousness for Divine approbation (Matt. 23:27,28).
- g. Rabbinic Judaism under Pharisee control was a Satanic institution of pride, deceit, and murder (Matt. 23:29-33).

(Chapter Twenty-Three continues on Day 300)

Mark Chapter Twelve

(Outline continues from yesterday)

- 3. The Sadducees likewise tried to entrap Jesus with a question He could not answer (Mk. 12:18-27).
- 4. Mark's account of the Lawyer's great commandment question is fuller than Matthew's version (Mk. 12:28-34). This man was close to being saved, and the Lord's patient answers were designed to get him there.
- 5. Jesus had a question of His own for the Pharisees—one that left them speechless, and consequently delighted the crowds (Mk. 12:35-40).
- 6. It is also on this busy Wednesday that Jesus observed the poor widow and her spiritual prosperity (Mk. 12:41-44; Lk. 21:1-4).

Luke Chapter Twenty

(Outline continues from yesterday with points 1., 1a., and 1b. repeated)

- 1. The Adversary certainly couldn't stand for any serious teaching, or the true gospel message to be proclaimed. Opposition to the Lord then came:
 - a. From the chief priests, scribes, & elders (Lk. 20:1-19).
 - b. Their spies posing as disciples (Lk. 20:20-26).
 - c. The Sadducees (Lk. 20:27-40).
- 2. The Lord turned the tables and posed a question that His critics could not answer (Lk. 20:41-44).
- 3. The Lord used His present conflict to warn His disciples of future conflict (Lk. 20:45-47). [Chapters 20, 21, and 22:1-6 all take place on Wednesday, April 1st, 33AD.]

Luke Chapter Twenty-One

- 1. The Lord observed many wealthy people bringing their gifts to the treasury, and one poor widow doing even more (Lk. 21:1-4).

(Chapter Twenty continues tomorrow)

Day 309 – November 5

The End Times

Mt. 24; Mk. 13; Lk. 21:5-38

Matthew Chapter Twenty-Four

- 1. Matthew chapters 24 & 25 form the Mt. Olivet Discourse—a private series of messages by the Lord for His disciples.
- 2. As they departed Jerusalem, the disciples were highlighting features of the temple complex (Matt. 24:1). The Lord simply stated that it was all destined to come down (Matt. 24:2).
- 3. The disciples privately asked Jesus to plainly explain what He was talking about (Matt. 24:3). It is a threefold question that requires careful study in examining the Lord's answers (particularly in the various written accounts).
 - a. Question #1: "When will these things happen?" is in reference to the desolate house (Matt. 23:38) and the torn down temple (Matt. 24:2). Matthew's account of this discourse does not include the Lord's answer to this question, but Luke's account does (Lk. 21:20-22).

- b. Question #2: “What will be the sign of your coming?” is not answered first, but answered second in Matt. 24:29-31.
 - c. Question #3: (What will be the sign) “of the end of the age?” is answered first in Matt. 24:4-28. Jesus’ answer begins by describing what is not yet the end (Mt. 24:4-14) and then by describing the great signs they were asking about (Mt. 24:15-28).
 - d. All of these questions, and the Lord’s reply focus on God’s dealings with Israel, and do not relate to the Church in any manner.
4. “Not yet the end” is illustrated via beginning of birth pangs false-labor imagery (Mt. 24:4-14). These verses have a remarkable parallel to the Seal Judgments of Revelation 6 (Rev. 6:2-12).
 5. The Lord conclusively indicates Daniel’s Abomination of Desolation prophecy (Dan. 9:27) was not fulfilled by the shadow typology Antiochus Epiphanes in the intertestamental period (Dan. 11:31), as He speaks prophetically of the end of the age (Matt. 24:15-28).
 6. The Parable of the Fig Tree teaches that the Tribulation and 2nd Advent generation will know it when they see it (Matt. 24:32-35).
 7. The timing for these events is entirely within the Sovereignty of God the Father to determine, and not revealed to the humanity of the Son of Man (Matt. 24:36).
 8. The blindness of the world at that time will be like the days of Noah in which the world-wide judgment was not understood until it arrived (Matt. 24:37-41).
 - a. In the days of Noah, wicked world was “taken” in judgment while Noah and his family were “left” to repopulate the post-flood world.
 - b. In the 2nd Advent of Jesus Christ, the unbelievers will be “taken” in judgment while only born-again believers will be “left” to repopulate the post-Armageddon Millennial earth.
 - c. This is NOT A RAPTURE PASSAGE. Quite the opposite: it is an anti-rapture.
 9. The application for this message is an urgency for watchful readiness (Matt. 24:42-51).

Mark Chapter Thirteen

1. Mark 13 consists of the Mt. Olivet discourse, and parallels Matt. 24&25; and Lk. 21. This passage is the longest discourse recorded by Mark.
2. The disciples were impressed by the beauty of the temple (Mk. 13:1).
3. The Lord prophesied the destruction of that very temple (Mk. 13:2), and prompted the disciples to ask for a timetable for the end times (Mk. 13:3,4).
4. The Mt. Olivet Discourse refers to the end of the Dispensation of Israel (age of Tribulation), and has no reference to the Church at all.
5. General signs of the times are indicated as being a prelude to the Great Tribulation (Mk. 13:5-13).
 - a. False Christs giving Israel false hope (vv.5,6).
 - b. Hot & cold war conditions (v.7).
 - c. Multinational warfare, & natural disasters (v.8).
 - d. International judicial persecution of Jews by Gentiles and a corresponding witness for the Lord by believing Jews to their Gentile prosecutors (vv.9-12).
 - e. International opposition to Israel because of their continued reliance upon the Lord (v.13).
6. A specific sign is given: “when” or “whenever” the Abomination of Desolation stands in the temple (Mk. 13:14-23). The Jews must immediately flee, and the Great Tribulation is unleashed.
7. The Second Advent of Jesus Christ will be announced by heavenly warnings (Mk. 13:24-31).
8. Only the Father knows the timetable for all these events (Mk. 13:32). God the Father’s wisdom in reserving particular revelation until specific and appropriate times and recipients is a tremendous blessing worthy of praise (Mt. 11:25; 1st Cor. 2:7-9).
9. Because of the imminency of the 2nd Advent, the Tribulation generation of Israel is admonished to be on the alert (Mk. 13:33-37).

Luke Chapter Twenty-One

(Outline continues from yesterday)

2. The disciples were impressed with the temple's beauty, but the Lord prophesied the temple's destruction (Lk. 21:5,6). This prompted the disciples to ask for more instruction concerning coming events (Lk. 21:7).
3. The Lord's prophecies concerning things to come (Lk. 21:8-36 || Mt. 24; Mk. 13) spell out the events in store for Jerusalem throughout the times of the Gentiles (Lk. 21:24).
4. Luke's narrative includes a particular focus for 70AD (Lk. 21:20-22) that is not presented in the Matthew or Mark accounts.

Day 310 – November 6

Christ's Judgment of the Nations

Mt. 25

Matthew Chapter Twenty-Five

1. Jesus continues His prophetic message on the coming Kingdom Heaven with two parables and a description of Gentile judgment (Matt. 25:1-46).
2. The Parable of the Ten Virgins taught the importance of the fuel needed to produce light (Matt. 25:1-13). The virgins represent Israel awaiting the arrival of their King with His bride. While the exhortation is to be on the alert (24:42; 25:13), and the contrast is prudent versus foolish (25:2), the sole criteria for non-admittance is "I never knew you" (25:12 cf. 7:23).
3. The Parable of the Talents taught the importance of the Divine good production that the Lord expects believers to produce through the grace that He provides (Matt. 25:14-30). Significantly different than the Parable of the Minas (Lk. 19:11-27) (TTB Day 305).
4. The Sheep & Goat Judgment taught the standard for entrance into the Kingdom of Heaven—His righteousness (Matt. 25:31-46).
 - a. Believers will enter into the Kingdom, but unbelievers will be cast into the fire. The standard in judgment divides the blessed (Mt. 25:34) & righteous (Mt. 25:37) from the accursed (Mt. 25:41). Behavior does not merit righteous standing. Behavior reflects righteous standing as an expression of grace (Rom. 4:5; Eph. 2:8-9).
 - b. There is a private Jewish corollary for this public Gentile judgment found in Ezek. 20:33-38 (cf. 1st Pet. 4:17).
 - c. It is important to note that the Wilderness Judgment of Israel (Ezek. 20) and the Sheep & Goat Judgment (Mt. 25) are not post-mortem lifework evaluations for eternal reward bestowment (e.g. the Judgment Seat of Christ and the Great White Throne).

Day 311 – November 7

Passover Celebration

Mt. 26:1-5,14-25; Mk. 14:1-2,10-21; Lk. 22:1-13; Jn. 13:1-30

Matthew Chapter Twenty-Six

1. Jesus notified His disciples that he was within 48 hours of His death (Matt. 26:1,2), even while the conspirators were plotting the deed (Matt. 26:3-5).
2. The conspirators find their needed Betrayer (Matt. 26:14-16 cf. Zech. 11:12,13) who had finally had enough with Jesus' repeated teachings concerning His death (Matt. 26:6-13). (vv.6-13 were covered on Day 305)
3. On Thursday of the Passion Week, Jesus sent two of his Disciples (Peter & John, Lk. 22:8) to arrange for their Passover meal that evening (Matt. 26:17-25).

(Chapter Twenty-Six continues tomorrow)

Mark Chapter Fourteen

1. Mark 14 is the longest chapter in the Book. Mk. 14:1-72 || Matt. 26:1-75 describes the events of Wednesday & Thursday of the Passion week, from Mary's anointing of Jesus to Peter's triple denial.
2. The murder plot against Jesus grew urgent, and yet the plotters feared the people (Mk. 14:1,2). Their big break came when one of Jesus' own disciples agreed to help them (Mk. 14:10,11).

(vv.3-9 covered on Day 305)

4. On Thursday of the Passion week the disciples prepared the Passover meal for that evening (Mk. 14:12-25).
 - a. During this meal, the Lord spoke of His imminent betrayal (vv.17-21).

(Chapter Fourteen continues tomorrow)

Luke Chapter Twenty-Two

1. The chief priests and scribes were plotting the Lord's murder. Satan personally took possession of Judas Iscariot and motivated Judas' betrayal (Lk. 22:1-6).
2. On Thursday of the Passion Week [April 2nd, 33AD] Jesus sent Peter & John to take care of the Passover preparations (Lk. 22:7-13).

(Chapter Twenty-Two continues tomorrow)

John Chapter Thirteen

1. John 13-17 contains the longest account of the Lord's ministry to His disciples on the night in which He was betrayed.
 - a. Jn. 13:1-38; 14:1-31; 15:1-27; 16:1-33; 17:1-26 contain a total of 155 verses.
 - b. Matt. 26:20-46; Mk. 14:17-42; Lk. 22:14-46 contain a total of 86 verses.
2. John's account is the only gospel to give us the illustration of footwashing (Jn. 13:1-20).
 - a. Remember, the cleansing needs for a believer are different than the cleansing needs for an unbeliever (Ps. 51:2,7; 1st Jn. 1:7,9).
 - b. The example to follow is demonstrated humility (Jn. 13:14,16 cf. Lk. 12:37; 22:27).
3. John's account of the upper room gives us the greatest detail of the betrayal (Jn. 13:21-30).
 - a. This episode is the 3rd time John records a spiritual troubling that Jesus experienced (Jn. 11:33; 12:27; 13:21). It is quickly followed with "let not your heart be troubled" (Jn. 14:1,27).
 - b. The identification of the traitor is Judas' final opportunity to repent (Jn. 13:26,27).

(Chapter Thirteen continues tomorrow)

Day 312 – November 8

A Prediction and Final Teachings

Mt. 26:26-35; Mk. 14:22-31; Lk. 22:14-34; Jn. 13:31-14:31

Matthew Chapter Twenty-Six

(Outline continues from yesterday)

4. Following the Passover, Jesus provided a new ritual for His Disciples—the Communion service of the Church Age (Matt. 26:26-29).
 - a. The New Covenant is not with the Church, but with Israel—repentant and accepting Christ, regathered from the four corners of the Earth (Jer. 31:31-37; 32:37-40; Ezek. 20:37; 34:25-31; 36:22-32; 37:26-28).
 - b. The New Covenant replaces the broken Mosaic Covenant (Jer. 31:31; Heb. 7:11,22; 8:6).
 - 1) The Mosaic Covenant featured sprinkled blood when the covenant was accepted by those party to His conditional promises (Ex. 24:7-8).
 - 2) The New Covenant will feature sprinkled blood when the covenant will be accepted by those party to His unconditional promises (Mt. 23:39 cf. Ps. 118:22-29).
 - c. Jesus Christ is the Mediator of the New Covenant (Heb. 8:6; 9:15; 12:24) and His Bride are Ministers of the New Covenant (2nd Cor. 3:6; Heb. 10:19-25).
5. After the Communion, Jesus and 11 Disciples went out to the Mt. of Olives (Matt. 26:30-56).
 - a. Judas Iscariot had already gone out to accomplish the betrayal (vv.47-50).
 - b. He tells the 11 that this will be a night for them to be scattered, and they would meet Him in Galilee after the resurrection (vv.31,32 cf. Zech. 13:7).
 - c. Peter steps forward in prideful denial (v.33), to which Jesus prophesies three more denials (v.34). Peter is not dissuaded, and neither are the other 10 (v.35).

(Chapter Twenty-Six continues on Day 314)

Mark Chapter Fourteen

(Outline continues from yesterday, Points 4. & 4a. repeated)

4. On Thursday of the Passion week the disciples prepared the Passover meal for that evening (Mk. 14:12-25).
 - a. During this meal, the Lord spoke of His imminent betrayal (vv.17-21).
 - b. During this meal, the Lord delivered the Communion ritual to the disciples (vv.22-24).
5. They ended their service with a hymn, and then went out to the Mt. of Olives for more Bible class and a prayer meeting (Mk. 14:26-42).

(Chapter Fourteen continues on Day 314)

Luke Chapter Twenty-Two

(Outline continues from yesterday, Point 2. repeated)

2. On Thursday of the Passion Week [April 2nd, 33AD] Jesus sent Peter & John to take care of the Passover preparations (Lk. 22:7-13).
 - a. The Lord enjoyed the Passover with His disciples, knowing that it would be His last until the Kingdom of God is revealed (Lk. 22:14-16).
 - b. The Lord's provided a new ritual for His disciples—the Communion service of bread & wine (Lk. 22:17-20).
 - c. Jesus announced the presence of the betrayer (Lk. 22:21-23).
 - d. Jesus also answered a dispute about greatness (Lk. 22:24-27).
 - e. Jesus encouraged His disciples about their eternal reward (Lk. 22:28-30), but also warned them that the angelic conflict would be great (Lk. 22:31,32). This was the setting for His prophecy of Peter's denials (Lk. 22:33,34).

(Chapter Twenty-Two continues on Day 314)

John Chapter Thirteen

(Outline continues from yesterday)

4. Once the betrayer was gone, Jesus shifted to a series of messages pertaining to the soon to be revealed Dispensation of the Church (Jn. 13:31-17:26).
 - a. The new commandment for the coming Church: love one another (Jn. 13:31-35 cf. 1st Jn. 2:7-10; 3:11,14-18,23; 2nd Jn. 5).
 - b. Jesus also delivered a clear description of what the disciples should expect—to follow Him later (Jn. 13:36-38).

John Chapter Fourteen

1. Jesus picks up with His train of thought from chapter thirteen (Jn. 13:36) with a word of encouragement concerning the Rapture of the Church (Jn. 14:1-4).
 - a. The work of Jesus Christ in heaven after His death, burial, resurrection, & ascension is to prepare “a place” among the “many dwelling places” in heaven (v.2).
 - b. The work of Jesus Christ when He comes again, is to receive the Church and take them back to heaven (v.3).
 - c. Believers can, and will, follow after Christ to their heavenly home (Jn. 12:26; 13:33,36; 14:3; 17:24). Unbelievers cannot do so (Jn. 7:33,34; 8:21,22).
2. The Apostle Thomas objected that they didn't know the way to heaven (Jn. 14:5), prompting the sixth great I AM message: The Way and the Truth and the Life (Jn. 14:6-31).
 - a. The exclusive nature of the Gospel message is spelled out (v.6). Apart from faith in the finished work of Christ on the cross, mankind is excluded from a righteous relationship with God the Father.
 - b. The inclusive nature of the Christian way of life is spelled out. A result of faith in the finished work of Christ on the cross, believers are included in an abiding relationship with God the Father, God the Son, and God the Holy Spirit (vv.17,20,23).

- c. Our bodily access to the Father may wait until physical death or rapture, but our prayer access to the Father in the name of the son is immediate (vv.13,14).
 - 1) Prayer to Jesus in His name prompts Him to relay that prayer to the Father.
 - 2) This is an immature approach to prayer that needs to be developed into an intimate prayer ministry by believers directly to God the Father (Jn. 15:7,16; 16:23-27).
 - d. Jesus promised His disciples that they would do greater works (v.12) and receive greater teaching in the coming Church Age (v.26).
3. The Christian Way of Life as provided by the Way and the Truth and the Life is a life of peace in the fallen κόσμος kosmos despite the conflict with the ruler of the κόσμος kosmos (Jn. 14:27-31).

Day 313 – November 9

More Final Instructions

Jn. 15-17

John Chapter Fifteen

1. Having introduced the basics of Church Age Paterology in the upper room (Jn. 14), the Lord went on to describe the work of the Father as the Vinedresser as they approached the garden of Gethsemane (Jn. 15:1-17).
2. This is the thrust of His seventh and final I AM message: The Vine (Jn. 15:1,5).
 - a. A believer becomes a true disciple by abiding in the Word of God (Jn. 8:31).
 - b. A believer proves (demonstrates) their discipleship by abiding in Christ and allowing Christ and His Word to abide in them (Jn. 15:1-8).
 - 1) Such proven disciples are the only believers who bear fruit (v.4,5).
 - 2) Such believers have infinite prayer privileges (v.7).
 - 3) Such believers glorify the Father (v.8).
3. A proven disciple can then grow into the abiding mental-attitude of unconditional love (Jn. 15:9-17). This is fellowship with the Son and with the Father.
4. A proven disciple, walking in love, in fellowship with Father, Son, and Holy Spirit can face the hatred of the κόσμος kosmos with confidence (Jn. 15:18-27).

John Chapter Sixteen

1. Jesus picks up His train of thought from chapter fifteen (Jn. 15:18-27), with a warning concerning the angelic conflict in the coming Church Age (Jn. 16:1-6).
Basic Paterology (Jn. 14) and
Intermediate Paterology (Jn. 15) lead to
Advanced Paterology (Jn. 16).
2. Jesus encouraged them that the Church Age will be the greatest dispensation (advantage) with a glorified Christ in the Father's presence, and a glorifying Holy Spirit in believers' presence (Jn. 16:7-15; cf. 14:16-18,26; 15:26).
3. The disciples are furiously trying to figure out the "little while" and how long it will be until they see Him again (Jn. 16:16-22).
4. Jesus assures His disciples that the coming age will be one of plain language service to the Father in the name of Jesus Christ (Jn. 16:23-30).
5. Jesus concluded His address to the disciples with a parting admonition concerning tribulation and overcoming (Jn. 16:31-33).

John Chapter Seventeen

1. John 17 is the true Lord's Prayer. This is His intercession to the Father on behalf of His disciples (and their disciples, v.20) in the moments before His betrayal.
2. Jesus Christ has accomplished the purpose for His earthly life (Jn. 17:1-4), and is prepared to accomplish the purpose for His death (Jn. 17:5).
3. Christ prayed for His disciples:

- a. To be kept in the Father's name (v.11).
 - b. To be given His full joy (v.13).
 - c. To keep them from the evil one (v.15).
 - d. To sanctify them in the Truth (v.17).
 - e. To provide for their unity (v.11,21,22,23).
 - f. To know the love of Christ (v.26).
4. The depths of John 17 express the culmination of the entire Gospel's Paterological approach.
 5. The Upper Room and Walk to the Garden Discourse is uniquely Ecclesiastical in contrast to every other discourse Jesus delivered. Without violating mystery doctrine of the Church, Jesus faithfully provided content that would be reflected upon by the Apostles once the mystery of the Church is unveiled beginning at Pentecost (cf. Jn. 16:4,12,13).

Day 314 – November 10

The Betrayal of Jesus

Mt. 26:36-56; Mk. 14:32-52; Lk. 22:35-53; Jn. 18:1-14

Matthew Chapter Twenty-Six

(Outline continues from Day 312)

- d. Jesus instructed 8 of the Disciples to wait while He took Peter, James, & John for a prayer meeting in Gethsemane (vv.36-46).
- e. The betrayal takes place (vv.47-50) and Peter (Jn. 18:10) steps forward to insist on his will over the Father's will (vv.51-54).
- f. The Lord allowed Himself to be taken, and His Disciples fled (vv.55,56).

(Chapter Twenty-Six continues tomorrow)

Mark Chapter Fourteen

(Outline continues from Day 312)

6. Mark's account of the arrest of Jesus in Gethsemane contains a detail not found in any other Gospel record—a young man who fled naked from the scene (Mk. 14:43-52). Most believe that this young man was John-Mark himself.

(Chapter Fourteen continues tomorrow)

Luke Chapter Twenty-Two

(Outline continues from Day 312)

3. As they prepared to depart, Jesus instituted different procedures than they followed in earlier ministry (Lk. 22:35-38; cf. 9:1-6; 10:1-4).
4. Jesus went to the Mt. of Olives for prayer, where the betrayer engineered His arrest (Lk. 22:39-53).

(Chapter Twenty-Two continues tomorrow)

John Chapter Eighteen

1. John records the most thorough account of the Garden of Gethsemane (Jn. 18:1-12). It includes a triple I AM declaration (vv.5,6,8) so common in the fourth Gospel (Jn. 4:26; 6:20,35,41,48,51; 8:12,18,24,28,58; 9:9; 10:7,9,11,14; 11:25; 13:19; 14:6; 15:1,5).

(Chapter Eighteen continues tomorrow)

Day 315 – November 11

Jesus' Trial Before Caiaphas

Mt. 26:57-75; Mk. 14:53-72; Lk. 22:54-71; Jn. 18:15-27

Matthew Chapter Twenty-Six

(Outline continues from yesterday)

6. Jesus stood trial before Caiaphas and the Sanhedrin in an illegal night-session (Matt. 26:57,59-68).
7. Peter was loitering outside the proceedings and fulfilled the Lord's prophecy (Matt. 26:58,69-75).

Mark Chapter Fourteen

(Outline continues from yesterday)

7. The chapter closes with the Lord's night trial before the Sanhedrin (Mk. 14:53-65), and Peter's triple denial (Mk. 14:66-72).

Luke Chapter Twenty-Two

(Outline continues from yesterday)

5. Peter followed the Lord and tried to observe the proceedings, but ended up fulfilling the prophecy of triple denial (Lk. 22:54-62).
6. The Sanhedrin assembled first thing Friday morning [April 3rd, 33AD] and condemned Jesus for blasphemy (Lk. 22:66-71).

John Chapter Eighteen

(Outline continues from yesterday)

2. John's account provides information on a pre-trial hearing before Annas (Jn. 18:13-15,19-23), and glosses over the proceedings before Caiaphas (v.24).

(Chapter Eighteen continues tomorrow)

More details for these trials are contained in the Austin Bible Church Life of Christ series (#412-415).

For another tremendous study on these events, see Dr. Arnold Fruchtenbaum's The Trial of the Messiah (MBS009).

Day 316 – November 12

Further Trials of Jesus

Mt. 27:1-26; Mk. 15:1-15; Lk. 23:1-25; Jn. 18:28-19:16

Matthew Chapter Twenty-Seven

1. On Friday morning of the Passion Week, at the dawn of His crucifixion day, the Sanhedrin delivered Jesus to the Roman Governor, Pontius Pilate (Matt. 27:1,2).
2. The betrayer felt remorse, returned the blood money, and killed himself (Matt. 27:3-10) fulfilling Ahithophel typology (2nd Sam. 17:23) and Jeremiah & Zechariah's joint prophecy (Jer. 19:1ff.; Zech. 11:12,13).
3. Jesus stood before Pilate in two judicial sessions (Matt. 27:11-14,15-26). (A session with Herod Antipas came between Pilate's two sessions, Lk. 23:6-12).
 - a. Pilate knew that Jesus was innocent of all the Sanhedrin's charges (v.18).
 - b. Pilate appealed to the Jewish people to grant Jesus clemency, but the Pharisees had the mob on their side (vv.15-17,20-25).

(Chapter Twenty-Seven continues tomorrow)

Mark Chapter Fifteen

1. Chapter 15 describes Good Friday.
2. The Lord appears before Pilate (Mk. 15:1-5).
3. Pilate tries to release Jesus, but the crowds demand the release of Barabbas instead (Mk. 15:6-15).

(Chapter Fifteen continues tomorrow)

Luke Chapter Twenty-Three

1. Luke's Gospel is unique in describing the Lord's trial before Pilate as coming in two sessions (Lk. 23:1-7,13-25), with an intervening trial before Herod (Lk. 23:8-12).

(Chapter Twenty-Three continues tomorrow)

John Chapter Eighteen

(Outline continues from yesterday)

3. John records the most thorough account of Jesus' conversation in private with Pilate (Jn. 18:28-40).
 - a. Jesus' reference to His kingdom as "not of this world" conforms to its rejected and delayed condition and the mystery state realities previously studied in the Kingdom of Heaven parables (Mt. 13,18).
 - b. The eschatological theocratic kingdom will most certainly be in this world (but not of it) and will in fact continue on after this present world passes away.

John Chapter Nineteen

1. Chapter nineteen continues the remarkable description of Pontius Pilate.
 - a. His every attempt to release Christ (Jn. 19:1-16).

(Chapter Nineteen continues tomorrow)

Day 317 – November 13

Jesus Was Crucified

Mt. 27:27-44; Mk. 15:16-32; Lk. 23:26-43; Jn. 19:17-30

Matthew Chapter Twenty-Seven

(Outline continues from yesterday)

4. Jesus was scourged, mocked, beaten, and led off to be crucified by the Roman soldiers (Matt. 27:26-34).
5. The crucifixion was quite the spectacle to the unbelievers who witnessed it, and fulfilled OT prophecies in the process (Matt. 27:35-44; Ps. 22:6-8,16-18).

(Chapter Twenty-Seven continues tomorrow)

Mark Chapter Fifteen

(Outline continues from yesterday)

4. The mistreatment of the Lord (Mk. 15:16-21) and the crucifixion itself are then detailed (Mk. 15:22-41). Mark is the only Gospel author who gives us the name of the mother of James & John: Salome (Mk. 15:40; 16:1).

(Chapter Fifteen continues tomorrow)

Luke Chapter Twenty-Three

(Outline continues from yesterday)

2. The journey to Golgotha, the crucifixion, and the burial of Jesus is similar to the other Gospel accounts (Lk. 23:13-38,44-56), but Luke alone records the story of the repentant thief on the cross (Lk. 23:39-43).

(Chapter Twenty-Three continues tomorrow)

John Chapter Nineteen

(Outline continues from yesterday, Points 1 & 1a. repeated)

1. Chapter nineteen continues the remarkable description of Pontius Pilate.
 - a. His every attempt to release Christ (Jn. 19:1-16).
 - b. His personal engraving of the crucifixion inscription (Jn. 19:19-22).
2. John was the only Apostle recorded in Scripture to observe the cross in faith (Jn. 19:25b-27,31-37). Jesus entrusted his mother's care into John's hand at that time.
3. John records the final words of Christ in His humiliation: "It is finished!" τετέλεσται tetelestai (Jn. 19:30).
 - a. Any attempt to add human merit, repentance, lordship, works, or anything whatsoever to the gospel is a blasphemous rejection of τετέλεσται tetelestai.
 - b. Papyri receipts for taxes in the ancient world would have τετέλεσται tetelestai written across them: "paid in full" (Moulton & Milligan p.630).

(Chapter Nineteen continues tomorrow)

Day 318 – November 14

Jesus' Death and Burial

Mt. 27:45-66; Mk. 15:33-47; Lk. 23:44-56; Jn. 19:31-42

Matthew Chapter Twenty-Seven

(Outline continues from yesterday)

6. For three hours, the Father judged the sin of the world in total darkness (Matt. 27:45-50).
 - a. For the first time ever, the Lord was no longer in fellowship with God the Father and the Holy Spirit (v.46).
 - b. The mockers with their mocking are not deterred by the darkness (indeed they revel in it), and continue to mock while waiting for Elijah (vv.47-49).
 - c. Having laid down His spiritual life in the death payment for sin, and having taken it back up again, Jesus Christ submitted to physical death in yielding up His spirit to God the Father (v.50).
7. With the sacrifice complete, God the Father tore the temple veil and shook the earth (Matt. 27:51-54).
 - a. The earthquake opened many tombs, and a number of resurrected OT saints will come forth after Christ for a revival ministry on resurrection Sunday (vv.52,53). This is the “first-fruits” resurrection (1st Cor. 15:23).
 - b. The centurion in charge of the crucifixions became the first convert after the death of Christ (v.54).
8. Four women were also eye-witnesses to the cross (Matt. 27:55,56).
 - a. [Matthew] Mary Magdalene; Mary the mother of James & Joseph; & Mrs. Zebedee.
 - b. [Mark] Mary Magdalene; Mary the mother of James the Less & Joseph; Salome.
 - c. [John] His mother; His mother's sister; Mrs. Mary Clopas; Mary Magdalene.
9. The chapter closes with Jesus' burial (Matt. 27:57-61) and the security of the tomb by the Pharisees (Matt. 27:62-66).

Mark Chapter Fifteen

(Outline continues from yesterday, repeating Point 4.)

4. The mistreatment of the Lord (Mk. 15:16-21) and the crucifixion itself are then detailed (Mk. 15:22-41). Mark is the only Gospel author who gives us the name of the mother of James & John: Salome (Mk. 15:40; 16:1).

Luke Chapter Twenty-Three

(Outline continues from yesterday, repeating Point 2.)

2. The journey to Golgotha, the crucifixion, and the burial of Jesus is similar to the other Gospel accounts (Lk. 23:13-38,44-56), but Luke alone records the story of the repentant thief on the cross (Lk. 23:39-43).

John Chapter Nineteen

(Outline continues from yesterday)

4. John alone records the role of Nicodemus in helping Joseph of Arimathea to bury the Lord's body (Jn. 19:38-42).

Day 319 – November 15

The Resurrection of Jesus

Mt. 28:1-15; Mk. 16:1-13; Lk. 24:1-35; Jn. 20:1-18

Matthew Chapter Twenty-Eight

1. Early Sunday morning, Mary Magdalene and Mrs. Mary Clopas came to the tomb and found it empty (Matt. 28:1-10).
 - a. An angel appeared on the scene, causing an earthquake, rolling away the stone, and leaving the Roman guards senseless.
 - b. This angel proclaimed the resurrection to the women and urged them to notify the Disciples.
 - c. On their way to find the Disciples, the women were met by Jesus Himself (vv.8-10).
2. The guards woke up and accepted a bribe to fabricate a story (Matt. 28:11-15).

(Chapter Twenty-Eight continues tomorrow)

Mark Chapter Sixteen

1. Chapter 16 describes the Resurrection Sunday.
2. The women came to the tomb with their spices, but found the stone rolled away (Mk. 16:1-8). While they observed the empty tomb, an angel instructed them to encourage the disciples to follow the Lord's final instructions (Mk. 16:7 cf. 14:28).
3. What follows Mark 16:8 is among the most difficult of all textual problems in the New Testament.
 - a. The earliest Greek, Syriac, Coptic, Armenian, & Latin manuscripts end the Book at 16:8.
 - b. Later manuscripts add one or more of three different endings to the Book.
 - c. Pastor Bob believes the text to not be genuine to Mark, and not properly a part of the Bible.

(Chapter Sixteen continues tomorrow)

Luke Chapter Twenty-Four

1. Luke's Gospel agrees with Matthew & Mark on the visit of the women to the empty tomb on Sunday morning (Lk. 24:1-11). [April 5th, 33AD]
2. Luke's Gospel gives a great description of the Emmaus road (Lk. 24:13-35), and the appearance to the disciples (Lk. 24:36-43). Mark gave these events brief mention (Mk. 16:12-14). Matthew did not record them at all.

(Chapter Twenty-Four continues tomorrow)

John Chapter Twenty

1. John's gospel alone records the Beloved Disciple's footrace with Peter to the empty tomb (Jn. 20:1-10).
2. John's gospel alone records Jesus first resurrection appearance—to Mary Magdalene (Jn. 20:11-18).

(Chapter Twenty continues tomorrow)

Day 320 – November 16

More Resurrection Appearances

Mt. 28:16-20; Mk. 16:14-20; Lk. 24:36-53; Jn. 20:19-21:25

Matthew Chapter Twenty-Eight

(Outline continues from yesterday)

3. The Gospel closes with the Great Commission charter (mission statement) of the coming Church Age (Matt. 28:16-20).
 - a. The imperative is to "make disciples."
 - b. The process for fulfilling the Commission is "baptizing" and "teaching."
 - c. The time for the Commission is "as you go."
 - d. The field of service is world-wide.
 - e. The assurance of success is His very presence.

Mark Chapter Sixteen

(Outline repeated from yesterday)

3. What follows Mark 16:8 is among the most difficult of all textual problems in the New Testament.
 - a. The earliest Greek, Syriac, Coptic, Armenian, & Latin manuscripts end the Book at 16:8.
 - b. Later manuscripts add one or more of three different endings to the Book.
 - c. Pastor Bob believes the text to not be genuine to Mark, and not properly a part of the Bible.

Luke Chapter Twenty-Four

(Outline continues from yesterday, Point 2. repeated)

2. Luke's Gospel gives a great description of the Emmaus road (Lk. 24:13-35), and the appearance to the disciples (Lk. 24:36-43). Mark gave these events brief mention (Mk. 16:12-14). Matthew did not record them at all.
3. The Lord met with His disciples and "opened their minds" to understand the Scriptures. He commissioned them for service, but admonished them to wait in Jerusalem until they receive the power they will need for service (Lk. 24:44-49).

4. Luke is the only Gospel writer to provide a short narrative of Jesus' Ascension (Lk. 22:50-53). Luke will also provide an account of this event to open the Book of Acts (Acts 1:1-11).

John Chapter Twenty

(Outline continues from yesterday)

3. John's Gospel describes Jesus' appearance to the Eleven, including the details of doubting Thomas (Jn. 20:19-29).
4. Chapter 20 closes with the purpose clause for the entire written gospel (Jn. 20:30,31).

John Chapter Twenty-One

1. Chapter 21 forms an epilogue to the gospel. It records an event during the forty days from the resurrection to the ascension.
 - a. Another such event is the appearance to 500 (1st Cor. 15:6).
 - b. And the Lord's personal appearance to His half-brother James (1st Cor. 15:7).
2. Five of The Twelve are present, along with two other disciples (Jn. 21:2).
3. The disciples' fishing trip (Jn. 21:3-11) turned into a breakfast (Jn. 21:12-14) and a Bible class primarily for Peter (Jn. 21:15-23).
 - a. The Lord challenged Peter to evaluate his love priorities (vv.15-17).
 - b. The Lord challenged Peter to be faithful unto death (vv.18-19).
 - c. The Lord challenged Peter to fulfill his ministry and not worry about the ministry of others (vv.20-23).
4. John concludes his written gospel by avowing the faithfulness of his eyewitness account (Jn. 21:24) and declaring the impossibility for the world to contain the books which could be written with additional true stories concerning the life of Jesus Christ (Jn. 21:25).

Era 9: The Early Church 33-95AD

Day 321 – November 17

An introductory class to prepare for Day 322 through Day 365. 44 messages for this era finishes the New Testament. As with the four Gospels, all the Scriptures in this era continue to be written in Greek rather than Hebrew or Aramaic. Books covered are Acts, Romans, 1st & 2nd Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st & 2nd Thessalonians, 1st & 2nd Timothy, Titus, Philemon, Hebrews, James, 1st & 2nd Peter, 1st, 2nd, & 3rd John, Jude, Revelation.

Shocking Newness

Jesus declared Peter's confession to be the foundation rock of the coming Church (Matt. 16:17-20). This coming Church will endure every overpowering attempt by the gates of Hades. Spiritual leadership in the coming Church will be earthly keyholders under the heavenly binding & loosing leadership of Jesus Christ.

Jesus provided the Great Commission (Matt. 28:16-20) and the Great Cognition (Lk. 24:44-49) to the Apostles, establishing the charter (mission statement) of the coming Church.

The Apostles will require the Holy Spirit's power, teaching, and reminding functions in order for them to orient to the shocking newness of the Church (John 14:16,20,26; 16:12,13 cf. Eph. 3:1-12).

Prior to Pentecost the Apostles were still of a mindset fixated on Israel's eschatological theocratic kingdom Acts 1:6-8. Jesus tells them that times & epochs are not for them. See also 1st Thess. 5:1ff.

Dispensational Clarity

Our present blessing in the post-Apostolic Church is for every born-again believer to be baptized by the Holy Spirit into personal union with Jesus Christ at the moment of salvation (1st Cor. 12:13).

This blessing was also true from Acts 2 onward, however in that time period there were Old Testament Saints still living. Their moment of salvation was prior to the Church so they required a provision in which they could "cross over" and enter into the Body of Christ.

The Book of Acts is a transitional historical narrative, bridging the transition of Old Testament Saints (Jew & Gentile) to New Testament Saints (Church). Distinguishing between Converts and Crossovers during this stewardship change is absolutely vital for rightly dividing the Word of Truth.

The prime imperative for Converts is "believe." The prime imperative for Crossovers is "repent and be baptized."

Day 322 – November 18

Jesus Ascends, The Holy Spirit Descends Acts 1-3

Acts Chapter One

1. The Gospel of Luke closed with the Lord instructing His disciples to remain in Jerusalem until they were clothed with power (Lk. 24:41-49), and His ascension to heaven (Lk. 24:50-53).
2. The Book of Acts begins with the Lord's ascension and the events which followed (Acts 1:1-11).
 - a. The Dispensation of the Church is not a stewardship that is tied to prophecy (times or epochs) (Acts 1:7 cf. 1st Thess. 5:1).
 - b. The Dispensation of the Church is a stewardship that is tasked with global witnessing & disciple-making (Acts 1:8; Mt. 28:19; Lk. 24:48).
 - c. Every believer in the Dispensation of the Church is a martyr. μάρτυς martus ^{#3144}: witness.
 - d. Every believer in the Dispensation of the Church is admonished not to stand around uselessly, but to be found faithfully serving when the Lord does return (Acts 1:11).
3. The Eleven returned to Jerusalem, and began a daily prayer ministry there with the women who financially supported Jesus' ministry, as well as His earthly family (Acts 1:12-14). This exemplified the first priority for the Church: prayer.
4. Peter led a group of approximately 120 of the Lord's disciples in a prayer meeting to appoint a replacement for Judas Iscariot in The Twelve Apostles of the Lamb (Acts 1:15-26 cf. 2:14; 6:2; Matt. 19:28; Rev. 21:14).

Acts Chapter Two

1. The Dispensation of the Church began on the first Day of Pentecost following the crucifixion and resurrection (Acts 2:1-4).
 - a. The Apostles and other believers in the upper room in Jerusalem received the filling of the Holy Spirit.
 - b. The Spirit manifested Himself through them with miraculous linguistic ability for Jewish evangelism.
2. The blessing of Tongues on Pentecost provided for the Gospel of Jesus Christ to be proclaimed to the believing Jews who were saved under the Dispensation of Israel (Acts 2:5-41).
 - a. They are "devout men" (εὐλαβῆς eulabēs ^{#2126} v.5) a term only used of believers.
 - b. Peter explains that the outpouring of the Holy Spirit is a prophesied feature of the coming Kingdom (vv.14-21; Joel 2:28-32).
 - 1) Peter does not claim that Joel 2 is entirely fulfilled by this Acts 2 event.
 - 2) Joel 2 highlights Prophecy, but Acts 2 featured Tongues.
 - 3) Joel 2 indicates a world-wide outpouring of the Holy Spirit, but Acts 2 records a limited outpouring of the Holy Spirit to the Apostles in the upper room, followed by an outpouring upon 3000 additional souls. Subsequent passages in Acts record the progressive outpourings of the Holy Spirit upon believers ignorant of the Gospel of Jesus Christ.
 - c. The Jewish believers were pierced to the heart, and ushered into the Church as the Gospel of Jesus Christ was made clear (Acts 2:37-41). They are not converts, but crossovers. Their prime imperative is not "believe" but "repent and be baptized."
3. Following Pentecost, Jerusalem Bible Church[†] established a four-fold pattern of activity (Acts 2:42-47).
 - a. Devotion to Apostolic teaching, fellowship, partaking communion, and corporate prayer.
 - b. Observation of Apostolic miracles, establishing the authority for New Testament Scriptures.
 - c. Mutual financial support for one another in the face of immediate national persecution.
 - d. Daily ministering to one another and witnessing to the lost.

Acts Chapter Three

1. Chapter three details the first recorded Apostolic miracle (Acts 3:1-11), and Peter's subsequent sermon (Acts 3:12-26).
2. Peter & John performed a miracle similar to that which the Lord had done (cf. Jn. 5:1-9).

[†] Pastor Bob's nickname for the local church founded in Jerusalem. They didn't really call themselves that.

3. Peter & John denied that the power was theirs, but belonged to the glorified Jesus Christ (Acts 3:13,16).
4. Peter & John proclaimed the Gospel to the astonished crowd, making it crystal clear that national acceptance of Christ was the only means for bringing about His return (Acts 3:19; Mt. 23:39).

Day 323 – November 19

Ministry of the Apostles

Acts 4-7

Acts Chapter Four

1. Peter & John came under Sanhedrin attack, even as Jesus Christ had done (Acts 4:1ff.).
 2. The Lord had fed 5,000 on one occasion, but Peter & John led 5,000 to the Lord on this occasion (Acts 4:2).
 3. The Sadducees were the most alarmed at the Apostles' message because it was a resurrection message.
 - a. Peter used the opportunity to preach the Gospel of Jesus Christ to the Sanhedrin itself (Acts 4:8-12).
 - b. The council was at a loss for what to do with Peter & John. They ended up issuing a gag-order that the Apostles rejected (Acts 4:13-22).
 4. Following their release, Peter & John led Jerusalem Bible Church[†] in a corporate prayer meeting that shook the walls (Acts 4:23-31a).
 5. As a result of their specific prayer request, the ministry of the Holy Spirit through them became a bold & confident speaking ministry (Acts 4:31b).
 6. The communal survival of Jerusalem Bible Church[†] is once again outlined (Acts 4:32-35), introducing Barnabas to the narrative of Acts (Acts 4:36,37).
- P= It is important to understand that the communal living of the infant church in Jerusalem was not commanded by Scripture, the Lord, or His Apostles. It was the temporal-life application of the spiritual-life fruit of the Spirit (unconditional love).

Acts Chapter Five

1. Ananias and Sapphira were caught up in the charity fervor and sinfully attempted to deceive the Church with an untrue endowment (Acts 5:1-11).
2. The Apostles' popularity soared as their healing ministry was publicized, once again in imitation of the Lord's earthly ministry (Acts 5:12-16).
3. The Twelve are jailed by the Sadducees, released by an angel (whom the Sadducees do not believe in), and continued their daily teaching in the temple (Acts 5:17-25).
 - a. The Jewish Council then re-arrested the Twelve, and tried them for violating the previous gag-order (Acts 5:26-28).
 - b. When the Twelve confessed their "guilt," the council intended to execute them (Acts 5:29-32).
 - c. The Pharisee Rabbi Gamaliel takes a stand and delivers a message of wisdom (Acts 5:33-39).
4. The Apostles considered it a privilege to suffer shame for the name of Jesus Christ, and were emboldened to teach & preach all the more (Acts 5:40-42).

Acts Chapter Six

1. A problem arose in Jerusalem Bible Church[†] which required the Apostles to appoint servant-helpers (Acts 6:1-6).
 - a. The servant-helpers were tasked with day-to-day practical duties within the Church.
 - b. Their ministry freed the Apostles to devote themselves to prayer, and the ministry of the Word (in that order).
 - c. Seven such men were established, according to the Apostle's estimate of the work-load. This event introduces Stephen to the Acts narrative.
 - d. These servant-helpers were also empowered to perform miracles with delegated authority from the Apostles.
2. Of all the servant-helpers, Stephen came under fire from a particular "Synagogue of Freedmen." This synagogue arrested Stephen, and filed malicious charges against him with the Sanhedrin (Acts 6:9-15).

[†] Pastor Bob's nickname for the local church founded in Jerusalem. They didn't really call themselves that.

Acts Chapter Seven

1. Chapter 7 details Stephen's trial, where he delivers an entire "Walk Thru the Bible" evangelistic Bible class, covering Abraham to Solomon (Acts 7:1-50).
2. Stephen closes his message with a rebuke for the stiff-necked Sanhedrin (Acts 7:51-53), who promptly executed him under mob-justice (Acts 7:54-60).
3. This event introduces Saul of Tarsus to the Acts narrative.
 - a. Saul was a young man entrusted giving his ascent to the mob justice (Acts 7:58).
 - b. Saul cast his vote for Stephen's execution as a voting member of the Pharisee party within the Sanhedrin (Acts 8:1; 22:20; 26:10).

Day 324 – November 20

Saul's Conversion and Peter's Gentile Ministry Acts 8-11

Acts Chapter Eight

1. The death of Stephen marked the beginning of the Church's first great persecution—headed up by the crusader Saul of Tarsus (Acts 8:1-3).
2. The Lord directed for the persecution to spread the Gospel message in accordance with the Great Commission (Acts 8:4; 11:19).
3. After having been scattered, the servant-helper Philip (the Evangelist, Acts 21:8) bore tremendous fruit in Samaria (Acts 8:5-13).
4. The Apostles in Jerusalem dispatched Peter & John to Samaria to bestow the Holy Spirit upon the Samaritan Crossovers (Acts 8:14-25).
5. Philip's next work assignment was to an Ethiopian court official (Acts 8:26-40).

Acts Chapter Nine

1. Chapter 9 describes the Lord's first personal appearance to Saul of Tarsus, on the Damascus Road.
2. Saul received permission from the High Priest in Jerusalem to travel to various foreign lands and persecute the Church (in violation of Roman Law) (Acts 9:1,2; 26:11).
3. On the road to Damascus, the Lord appeared to Paul in the blinding light of His glory (Acts 9:3-9; 22:3-11; 26:9-18).
 - a. His companions were blinded and heard the voice, but not the message (Acts 9:7; 22:9).
 - b. Saul's one question for the Lord (Gr: κύριος, Heb: יהוה): identify Yourself by name.
 - c. The Lord's message was more of a commission than an invitation (Acts 22:10; 26:16-18). In later years Paul described this event as the Lord "revealing His Son in me" (Gal. 1:15,16).
 - d. Paul was the last-call for the Lord in commissioning His Apostles (1st Cor. 15:8).
4. Saul was led into Damascus where he fasted and prayed, and received prophetic visions for three days (Acts 9:8,9,12).
5. Ananias of Damascus is the disciple on hand to minister to Saul and bring him into the fellowship of believers at Damascus Bible Church[†] (Acts 9:10-19).
6. Saul began an evangelistic preaching ministry in Damascus "for several days" proclaiming Jesus in the synagogues (Acts 9:20).
 - a. This was quite the shock to his fellow Jews.
 - b. At some point, Saul sojourned in Arabia (Gal. 1:17) to receive the mystery revelation of the Church Age from the Lord Jesus Christ (Gal. 1:12; 2:2; 1st Cor. 11:23a; Acts 20:35).
7. Saul came to Damascus in order to persecute the Way, but had to flee Damascus because of Jewish persecution against the Way (Acts 9:22-25).
8. Saul's first visit to Jerusalem as an Apostle demonstrated a reluctance on the part of Jerusalem Bible Church[†] to accept him.
 - a. Barnabas, however, was a testimony to grace (Acts 9:26-28).

[†] Pastor Bob's nickname for the local church founded in Damascus. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Jerusalem. They didn't really call themselves that.

- b. After a short stay, Saul was forced to flee Jerusalem because of a murder plot against him by his fellow Hellenistic Jews (Acts 9:29,30).
 - c. A Divine result of Saul's acceptance of Jesus as the Christ was a blessing to all Judea, Galilee, & Samaria (Acts 9:31).
9. Chapter 9 concludes with the ministry of Peter through Lydda, Sharon, and Joppa (Acts 9:32-43). Peter's ministry was remarkably imitative of Jesus Christ.
- a. While teaching in Lydda Bible Church[†], Peter healed a paralytic named Aeneas (vv.32-35).
 - b. While teaching in Joppa Bible Church[†], Peter restored physical life to a girl named Tabitha (vv.36-43).

Acts Chapter Ten

1. A Centurion named Cornelius was a God-fearing believer, with a believing household (Acts 10:1,2; cf. 11:17).
 - a. He and his household will be ushered into the Church through the Baptism of the Holy Spirit.
 - b. Peter will learn and teach how the new Dispensation includes both Jews and Gentiles as stewards of God's plan and program.
2. The Lord sovereignly directed Cornelius to seek Peter (Acts 10:3-8), and directed Peter to accept Cornelius' invitation (Acts 10:9-23a).
3. Cornelius expected to meet the Christ, but instead met His representative Apostle—Peter (Acts 10:23b-26).
4. Peter taught a Bible class to the assembled Gentile believers (Acts 10:27-43).
 - a. When these Gentile believers accepted the message of the crucified Christ, they were Baptized by the Holy Spirit and ushered into the Dispensation of the Church (Acts 10:44-48).
 - b. Thus, Caesarea Bible Church[†] was established.

Acts Chapter Eleven

1. When Peter returned to Jerusalem, the Jewish believers in Jerusalem Bible Church[†] there were disapproving of his fellowship with the uncircumcised (Acts 11:1-3).
 - a. Persecution was the infant Church's greatest external threat in Jerusalem.
 - b. Legalism was the infant Church's greatest internal threat in Jerusalem.
2. Peter reviewed his ministry in Caesarea and encouraged the Jewish believers to rejoice in the grace of this new dispensation (Acts 11:4-18).
3. Saul's Jerusalem persecution resulted in believers scattering out from Jerusalem (Acts 11:19). An amazing local church was planted at that time in the Syrian city of Antioch (Acts 11:20-30).
 - a. Evangelists were leading great numbers to Christ in Antioch, and Jerusalem Bible Church[†] realized that Antioch Bible Church[†] needed proper leadership (Acts 11:20,21).
 - b. The Apostle Barnabas (Acts 14:14; Gal. 2:9; 1st Cor. 9:6) was designated to continue the evangelism, and build them up with solid Apostolic teaching (Acts 11:22-24).
 - c. Barnabas needed an assistant for the growing work of service in Antioch. He sent to Tarsus Bible Church[†] and brought Saul to help in the work (Acts 11:25,26).
 - 1) Saul had been called to Apostolic ministry in Syria, and now worked under Barnabas in a Syrian setting.
 - 2) The partnership of Barnabas & Saul built up a powerful local church which became the first body of believers to be known as "Christians" (Acts 11:26).
 - d. When prophets from Jerusalem Bible Church[†] announced a coming famine, the grace-oriented believers of Antioch Bible Church[†] sent a love offering (Acts 11:27-30). This event introduces the Prophet Agabus to the Acts narrative.

[†] Pastor Bob's nickname for the local church founded in Lydda. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Joppa. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Caesarea. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Jerusalem. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Jerusalem. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Antioch. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Tarsus. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Jerusalem. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Antioch. They didn't really call themselves that.

Acts Chapter Twelve

1. James, the son of Zebedee, became the first Apostle of the Church to be martyred when Herod put him to the sword (Acts 12:1,2). Note: there is no requirement for a replacement to his apostleship (cf. Acts 1:17,25).
2. Herod found that his popularity increased among the Jews when he increased his persecution of the Christians, so he jailed Peter (Acts 12:3).
 - a. The believers in Jerusalem assembled in a private home (owned by Mary, the mother of John-Mark) and held a corporate prayer meeting for Peter's protection (Acts 12:5).
 - b. It was easier for Peter to get out of jail than to get into the prayer meeting!
3. Herod met with a terrible end (Acts 12:20-23), but the Christians he persecuted thrived (Acts 12:24).
4. John-Mark is introduced to the Acts narrative when he joins Barnabas and Saul for their return to Antioch (Acts 12:25).

Acts Chapter Thirteen

1. Barnabas and Saul built up the believers of Antioch Bible Church[†], and equipped teachers to lead that church once they departed (Acts 13:1-3).
2. The Holy Spirit instructed Barnabas and Saul to undertake a missionary journey of evangelism, local church planting, and the appointing of elders (Acts 13:4ff.).
3. "The First Missionary Journey" was a tour of Cyprus and south-central Turkey.
 - a. Barnabas, Saul, and John-Mark arrived on Cyprus at the east coast city of Salamis. Their evangelism began in the Jewish synagogues.
 - b. They traveled throughout the island.
 - c. In the west coast city of Paphos, their conflict with a false-prophet/magician produced fruit in the Roman proconsul's soul.
4. The conflict with Elymas Bar-Jesus marks the point where Saul becomes known as Paul. It also marks the point when Paul's name appears before Barnabas' in the Acts narrative.
5. John-Mark departed from the Paul & Barnabas party for unstated reasons (Acts 13:13) that will become a source of division later on (Acts 15:36-41).
6. Paul's sermon in Pisidian Antioch illustrates his approach to the Gospel when preaching to Jews: an Old Testament Walk-Through, followed by a summary of the ministries of John the Baptist and Jesus of Nazareth, and concluding with an appeal to faith in Christ (Acts 13:16-41).
7. The message was so powerful that the people begged them to stay through the following week, and many became saved (Acts 13:42,43).
8. The extra week also gave the enemies of the Gospel time to prepare their attack (Acts 13:44-52).
9. "As many as had been appointed to eternal life believed" is frequently used to illustrate the relationship of Sovereignty in Divine election to faith in human reception of salvation (Acts 13:48). Such application may not be as clear when juxtaposed with v.46. Great George Meisinger [article](#) in the CTS Journal.
10. Paul & Barnabas moved on, but Pisidian-Antioch Bible Church[†] had been founded (Acts 13:52).

Acts Chapter Fourteen

1. Paul & Barnabas enjoyed another successful mission in Iconium—leading many to Christ, but sparking violent opposition (Acts 14:1-7).
2. In Lystra, they were considered to be the Greek gods Zeus and Hermes, because of the mighty power they demonstrated (Acts 14:8-18).
3. The Jewish enemies from Pisidian Antioch and Iconium pursued the Apostles to Lystra and influenced the mob there to stone Paul (Acts 14:19; 2nd Cor. 12:1-7).

[†] Pastor Bob's nickname for the local church founded in Antioch. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Pisidian-Antioch. They didn't really call themselves that.

4. Not even being stoned to death kept Paul from completing the missionary journey (Acts 14:20ff.).
5. Paul & Barnabas founded Derby Bible Church[†], Lystra Bible Church[†] & Iconium Bible Church[†], appointing elders to continue the teaching ministry (Acts 14:21–23).
6. Returning to Antioch Bible Church[†], the Apostle–missionaries blessed the saints with their good report (Acts 14:24–28).

Acts Chapter Fifteen

1. False (legalistic) teaching came to Antioch Bible Church[†] from immature believers out of Judea (Acts 15:1).
 - a. This was a similar issue to the legalism that Paul had to deal with in Galatians.
 - b. This legalism was even worse, however, as it added an element of works to salvation by grace through faith.
2. These legalists produced great dissension in their debate with the Apostles Paul & Barnabas. It became obvious to the local church that the Apostles of Antioch needed to resolve the issue with the Apostles and elders of Jerusalem (Acts 15:2).
3. Once they arrived in Jerusalem, the source of the dissensions became clear—former Pharisees were attempting to dominate the Church through New Testament legalism, as they had once dominated Israel through Old Testament legalism (Acts 15:3–5).
4. The Apostles and elders came together for debate (without dissension) (Acts 15:6ff.).
 - a. Peter spoke from his experience with Gentile ministry (vv.7–11).
 - b. Paul & Barnabas related their ministry among the Gentiles (v.12).
 - c. James gave the final word, expressing the like-minded conclusion of the conference (vv.13–21).
 - 1) Apostolic authority will not place Law observance on any Gentile believer (v.19).
 - 2) Apostolic authority will urge Gentile believers to be mindful of stumbling blocks to Jewish evangelism (vv.20,21).
 - 3) Jewish believers in the early Church often chose to observe the Mosaic customs under the Law of Love so as to maintain a witness to their fellow Jews (Acts 16:3).
 - d. The Apostles and elders of Jerusalem drafted a letter, and commissioned leading men from Jerusalem Bible Church[†] to go with Paul and Barnabas back to Antioch, and settle the dispute there (Acts 15:22–35).

Day 326 – November 22

Obedience and Faith

James 1–5

James Chapter One

1. James did not introduce himself as the brother of the Lord Jesus Christ (Mt. 13:55; Mk. 6:3; 1st Cor. 9:5; Gal. 1:19), but as a bond-servant of God and of the Lord Jesus Christ (Jas. 1:1).
2. The Book of James consists of a general sermon, developing wisdom principles for believers in the Dispensation of the Church.
 - a. He addressed a general Jewish audience (v.1).
 - b. He addressed every believer who encounters various trials (v.2).
 - c. He writes this book from a wisdom literature tradition for a Dispensation of the Church venue.
3. “Consider it all joy, my brethren, when you encounter various trials” (Jas. 1:2–4). This is the theme for the Book, and establishes the context for the material which follows.
 - a. Tested faith produces steadfast endurance (v.3).
 - b. Steadfast endurance works to produce a complete believer (v.4).
4. The tested and steadfast believer understands the privilege and power of prayer (Jas. 1:5–8).
 - a. He is perfect and complete because he is intimate with the Father.

[†] Pastor Bob’s nickname for the local church founded in Derby. They didn’t really call themselves that.

[†] Pastor Bob’s nickname for the local church founded in Lystra. They didn’t really call themselves that.

[†] Pastor Bob’s nickname for the local church founded in Iconium. They didn’t really call themselves that.

[†] Pastor Bob’s nickname for the local church founded in Antioch. They didn’t really call themselves that.

[†] Pastor Bob’s nickname for the local church founded in Antioch. They didn’t really call themselves that.

[†] Pastor Bob’s nickname for the local church founded in Jerusalem. They didn’t really call themselves that.

- b. He lacks nothing because he is intimate with the Father.
- 5. This believer considers financial trials to be a joy (Jas. 1:9-11).
- 6. Temptations are rewardable, and the procreation/conception of sin is readily identifiable (Jas. 1:12-15).
- 7. The Church's heavenly nature is spotlighted (Jas. 1:16-18).
- 8. Hearing (Jas. 1:19-21) and doing (Jas. 1:22-25) the Word of God provides experiential soul-salvation and happiness.
- 9. The tested and steadfast believer bears fruit through Godly thoughts, words and deeds (Jas. 1:26,27).

James Chapter Two

- 1. The tested and steadfast believer demonstrates the Royal Law of Liberty (Jas. 2:1-13).
 - a. The Law of Liberty does not show favoritism (vv.1-7,9).
 - b. The Law of Liberty exercises love to one another with mercy (vv.8,10-13).
- 2. The tested and steadfast believer demonstrates his faith through the works that he does—resulting in his experiential justification (Jas. 2:14-26).
 - a. Without external deeds of faith, a believer has no observable witness.
 - b. External deeds of faith are the only means by which faith becomes perfected.

James Chapter Three

- 1. The tongue is a difficult thing to master (Jas. 3:2-12 cf. Jas. 1:26), and therefore not many should become teachers (Jas. 3:1).
- 2. The mental-attitude must also be mastered, manifesting the wisdom from above while rejecting the wisdom from below (Jas. 3:13-18).

James Chapter Four

- 1. God's wisdom warns against the quarrels and conflicts generated by friendship with the κόσμος, and uses OT Scripture to promote humility and intimacy with God (Jas. 4:1-10).
- 2. God's wisdom promotes grace over condemnation in our thinking towards one another (Jas. 4:11,12).
- 3. God's wisdom establishes a proper perspective on time (Jas. 4:13-16).
- 4. God's wisdom convicts us on sins of omission (Jas. 4:17).

James Chapter Five

- 1. God's wisdom demonstrates the valuation of spiritual and temporal riches (Jas. 5:1-6).
- 2. It teaches the value of patience (Jas. 5:7-12).
- 3. It urges believers to engage in an effective intercessory prayer ministry (Jas. 5:13-20).
- 4. It motivates believers to turn one another back from the perils of sin (Jas. 5:19,20).

Day 327 – November 23

The True Gospel

Gal. 1-3

Galatians Chapter One

- 1. Paul's letter to the Galatians was addressed to the local churches in the Galatian region of modern Turkey (Gal. 1:2).
 - a. These were the local churches established by Paul & Barnabas on their First Missionary Journey (Acts 13&14).
 - b. This letter was a rebuke for the Galatians' departure from grace and return to Judaistic legalism (Gal. 1:6).
- 2. Those who proclaim a Gospel message other than the Biblical Gospel message are ἀνάθεμα anathema ^{#331}: anathema; delivered up to God for immediate destruction.
 - a. False gospel messages can be preached to unbelievers, obscuring the true issue and hindering salvation (Matt. 23:13).
 - b. False gospel messages can be preached to baby believers, confusing the true issues and hindering edification (Gal. 1:7; 3:1).
- 3. Paul admonished the Galatians that the Truth he delivered to them was not of human origin, but personally given by the Lord Jesus Christ (Gal. 1:11,12).
- 4. In order to make this point clear, Paul composed a bit of an autobiography.
 - a. He detailed how his former manner of life was transformed (Gal. 1:13-16a).

- 1) Saul of Tarsus was a champion of Judaism (vv.13,14).
 - 2) The grace of God shepherded Saul through physical birth (v.15a) and spiritual birth (v.15b; 2:16) likely in his childhood (cf. 2nd Tim. 3:15).
 - 3) “Called me through His grace” (Gal. 1:15b) describes a conversion event, but “Revealed His Son in me” (Gal. 1:16) describes a crossover event “so that I might preach Him among the Gentiles” as an Apostolic commission (cf. Acts 9:15,16).
- b. He detailed his Church Age seminary training in Arabia (Gal. 1:16b,17).
 - c. He detailed his cursory association with other true Apostles, noting how his Syrian and Cilician ministries were independent of any other Apostolic contributions (Gal. 1:18-24).

Galatians Chapter Two

1. Paul’s autobiography comes about to the very issue he is addressing with the Galatians—the problem of a believer falling away from grace and returning to legalism.
2. Paul described a journey to Jerusalem in the company of Barnabas and Titus (Gal. 2:1-5).
 - a. Some associate this trip with the Grace & Law conference of Acts 15.
 - b. It is better to associate this trip with the famine relief mission of Acts 11:27-30.
 - c. On this journey, false brethren (Jews) infiltrated Jerusalem Bible Church[†] intending to subject the believers there to legalism (Gal. 2:4).
3. The Apostles Paul and Barnabas parted ways from the Apostles James and Peter and John (Gal. 2:6-10).
 - a. They parted in fellowship with one another.
 - b. They understood that each Apostle had been given a different burden.
 - 1) Peter’s was a burden to the Jews, and he used his Aramaic nickname Cephas to minister to the Aramaic-speaking Jews.
 - 2) Paul’s was a burden to the Gentiles (despite personal patriotism for his fellow Jews).
 - c. They agreed to the principles of grace and the unity of the Church.
4. Paul saw how the dangerous threat of legalism in Jerusalem affected Peter on a subsequent visit of Peter’s in Antioch (Gal. 2:11-21).
 - a. The influence of false brethren in Jerusalem developed into a distinctive “party of the circumcision” (NASB) or “circumcision party” (CSB) (v.12b).
 - b. The Apostle James got caught up in the Judaistic legalism (v.12a).
 - c. When the Apostle Peter compromised on the grace issue, Paul rebuked him privately (vv.11,12).
 - d. Peter continued in the hypocrisy and influenced many others in the same manner—even Barnabas was carried away (v.13)—so Paul launched into a public rebuke and exhortation to grace (vv.14-21).

Galatians Chapter Three

1. Having established that the message of Jesus Christ is a message of grace (Gal. 1), and that even Apostles like Peter, James, & Barnabas can be side-tracked into legalism (Gal. 2), Paul returns his focus to the Galatian local churches (Gal. 3:1).
2. Paul’s logical argument was phrased as a question: Was your salvation achieved by the Law, or by faith? (Gal. 3:2)
3. This logic showed how spiritual maturity must likewise be achieved through faith rather than through the Law (Gal. 3:3).
4. The Galatians were encouraged by the reality that their faith in Christ justified them in the pattern of Abraham’s faith as “sons of Abraham” (Gal. 3:6-9).
5. The Law was a “curse,” but salvation by grace through faith is a blessing (Gal. 3:10-14).
6. The Mosaic Law, coming 430 years after the Abrahamic Covenant could not and did not invalidate or nullify the promise of blessing through the Seed (Christ) (Gal. 3:15-18).
 - a. The Law served an instructive purpose in the Dispensational plan of God. It taught the inability of fallen man to measure up to God’s standard of righteousness (Gal. 3:19-22).

[†] Pastor Bob’s nickname for the local church founded in Jerusalem. They didn’t really call themselves that.

- b. By virtue of the work of Jesus Christ to fulfill the Law, the new Dispensation of grace teaches the grace of God to provide His very righteousness to man in response to each person's faith in Christ (Gal. 3:23-29).
- c. Christ is the end of the Law for all who believe (Rom. 10:4), hence the present Church reality. For Israel, however, the future New Covenant reality is delayed and awaiting Israel's acceptance of Christ by faith (Heb. 8:7-13).

Day 328 – November 24

Free From the Yoke of Slavery

Gal. 4-6

Galatians Chapter Four

1. Paul uses the metaphor of a child and a slave to communicate the blessings we have as Sons of God (Gal. 4:1-7).
2. By returning to Judaistic legalism, the Galatian churches were returning to bondage (Gal. 4:8-11).
3. Paul urges the Galatian churches to remember back to the sacrificial love and joy they had as new believers in Christ (Gal. 4:12-20).
4. Paul contrasts Mt. Sinai & the present Jerusalem with the Jerusalem above in order to paint a Biblical allegory for the grace blessings of the Church in contrast with the law-bondage of Israel (Gal. 4:21-31).

Galatians Chapter Five

1. Paul amplifies the message of chapter four. Our freedom in the Church is not just a freedom from Law, but a spirit-led freedom from the flesh (Gal. 5:1ff).
2. A believer in the Church who strives to fulfill the Law will receive no empowerment from the One Who fulfilled the Law (Gal. 5:2-4).
 - a. Legalism severs a believer from the grace power system that Christ has provided for him.
 - b. Legalism is a "fall from grace" in terms of the empowerment and benefit for our daily justification. This has nothing whatsoever to do with the eternal justification of our salvation.
3. Our true power system is the Holy Spirit, as believers walk by faith, working through love (Gal. 5:5,13-15).
4. The Christian Way of Life has enemies.
 - a. The external enemies of those who would impose legalism over grace (Gal. 5:6-12).
 - b. The internal enemy of the flesh, with its natural desire hostile to the Holy Spirit (Gal. 5:16-18).
5. The deeds of the flesh (Gal. 5:19-21) and the fruit of the Spirit (Gal. 5:22,23) are laid out in sharp contrast (Gal. 5:24-26).
 - a. Our life by the Spirit is a product of our salvation in Christ (Gal. 5:25a).
 - b. Our walk by the Spirit is a volitional matter for each believer to pursue or to reject (Gal. 5:25b).
 - c. Our walk by the Spirit is not a matter for pride or competition (Gal. 5:26).

Galatians Chapter Six

1. Each believer fights the battle between the Spirit and the flesh on the battleground of their own soul.
 - a. Often times we lose that battle when we give in to temptation (Gal. 5:17b).
 - b. Sometimes we lose that battle when others give in to temptation, and we grow prideful (Gal. 5:26).
 - c. As a fellow soldier, each believer needs to come alongside their comrade in arms and lift them up when they do fall short (Gal. 6:1-5).
2. Paul closes the letter with a number of admonitions for practical application (Gal. 6:6-18).
 - a. Be financially grace oriented towards others, especially the Bible teachers (v.6).
 - b. Be eternally oriented with respect to sowing and reaping (vv.7,8).
 - c. Be aware of the real motivation behind the legalists (vv.12,13).
 - d. Be in prayer for Paul's continued ministry despite many health issues & persecution episodes (vv.14-18).

Day 329 – November 25

Paul's Continued Evangelism

Acts 15:36-18:11

Acts Chapter Fifteen

(Outline continues from Day 325)

5. With the legalism controversy settled in Antioch, Paul & Barnabas planned a second missionary swing through Cyprus and Galatia (Acts 15:36-41).
 - a. Barnabas wanted to take John Mark along as well, but Paul adamantly disagreed.
 - b. The simple solution was to split up. The era of joint-ministry between Paul & Barnabas was over.
 - 1) Barnabas took John Mark and returned to the Cyprus churches.
 - 2) Paul took Silas and went by land to Galatia.

Acts Chapter Sixteen

1. Derbe and Lystra had been a region of great conflict (Acts 14:8-20).
 - a. Through that ministry, a grand-mother, mother, and young man were brought into the Church (2nd Tim. 1:5).
 - b. Timothy joined Paul and Silas and began his training for the ministry (Acts 16:1-5).
2. Paul, Silas, and Timothy faced one dead end after another until they finally arrived in Troas (Acts 16:6-8).
 - a. In Troas, the “we” narrative begins (vv.10ff.).
 - b. Luke joins the missionary team—consisting of an Apostle (Paul), Prophet (Silas), Evangelist (Luke), and Pastor-Teacher (Timothy). This would seemingly be the ideal team for establishing local churches (Eph. 4:11,12).
 - c. Paul receives a Divine message to cross over to Macedonia, and the great missionary team is prepared to bring the Gospel to Europe (Acts 16:9-12).
3. On the Jewish Sabbath, Paul’s team went to the river, looking for a place of prayer (Acts 16:13).
 - a. The Jewish population of Philippi was evidently not large enough to support a synagogue.
 - b. There actually was a place of prayer (v.16), but on this day the Lord had Paul’s message designed for a woman named Lydia (Acts 16:14,15).
 - 1) Lydia was an Old Testament Gentile believer, who immediately accepted the Apostolic message and became a baptized member of the Church.
 - 2) With her gift of hospitality, she hosted Paul’s party in her Philippian home.
4. Paul did succeed in finding the place where Jews met for prayer, and began a daily ministry there (Acts 16:16ff.).
 - a. His “commute” each day from Lydia’s house was harassed by a demonic slave-girl.
 - b. The demonic witness was similar to the witness the Lord experienced during His ministry.
 - c. Paul endured the harassment for many days, but finally commanded the spirit to depart.
5. Paul’s spiritual work in the slave-girl’s life resulted in a financial blow to the girl’s masters (Acts 16:19ff.).
 - a. The Roman slave-owners convinced the Roman magistrates that the Jewish missionaries were a danger to their city-state.
 - b. The Roman mob was stirred to beat Paul & Silas and throw them in prison.
 - c. On this day, Lord had Paul’s message designed for a Philippian jailer.
6. Paul & Silas conducted a praise & worship evangelistic service in their jail cell that night, and remained in jail until morning so that they might bear fruit with the jailer as well (Acts 16:25-34).
 - a. The clear gospel message: “Believe in the Lord Jesus, and you will be saved” was effective for the jailer, and for his household (vv.31-34).
 - b. Faith in Christ was followed by the ritual of water baptism (v.33).
7. The Roman officials tried to release Paul & Silas secretly only to discover the truth of the missionaries’ Roman citizenship (Acts 16:35-40).

Acts Chapter Seventeen

1. Thessalonica had a large enough Jewish population to support a synagogue (Acts 17:1).
 - a. The “we” narrative disappears as “they” traveled through Macedonia. Luke apparently remained behind at Philippi.

- b. Paul spent three Sabbaths there reasoning with synagogue members, and teaching Bible class to the Jewish and Gentile crossovers who became the founding members of Thessalonica Bible Church[†].
 - c. Some fruit was born, but the Jews who rejected the message of Jesus Christ set the city in an uproar. They used Saul of Tarsus' old riot methodology in order to drive Paul and his party out of town.
 - d. A believer named Jason had been their host in Thessalonica. He is forced to put up a bond and guarantee that Paul will not return to town.
 - e. This entire episode is the motivation behind the writing of 1st Thessalonians.
2. The believers of Berea Bible Church[†] establish an important principle for believers through the entire dispensation—search the Scriptures and see if these things are so (Acts 17:10-14a).
 3. The great missionary team has thus been scattered (Acts 17:14b). When Paul arrives in Athens, he is alone (Acts 17:15; 1st Thess. 3:1,2; Acts 18:5).
 4. The remainder of Chapter 17 details Paul's ministry in Athens apart from any personal assistants (Acts 17:16-34).
 - a. The idolatry of Athens provoked Paul's human spirit (v.16).
 - b. Paul followed his typical routine in reasoning with the Jews in the synagogue and the God-fearing Gentiles associated with them (v.17).
 - c. Paul also undertook public debates in the market place with the great Greek philosophers of his day. Paul's familiarity with their own poets and his willingness to debate with them opened the door for ministry (vv.18-21).
 - d. The famous "Sermon on Mars Hill" was largely laughed at, but a few examples of positive volition did step forward (vv.22-34).

Acts Chapter Eighteen

1. Paul arrived in Corinth at perhaps the lowest point of his entire career (Acts 18:1; 1st Cor. 2:3).
2. The Lord was already preparing Paul's encouragement, when He directed for the Jewish tent-makers Aquila and Priscilla to be driven out of Rome and settle in Corinth (Acts 18:2,3).
3. When Silas & Timothy rejoined Paul in Corinth, they came with a grace gift from Macedonia, and Paul was able to devote himself completely to the Word (Acts 18:5; 2nd Cor. 11:9; Phil. 4:15).
4. Corinth Bible Church[†] was established in the home of Titius Justus (Acts 18:7).
 - a. He lived right next door to the Corinthian synagogue itself!
 - b. The synagogue leader was even saved, starting a great evangelical avalanche.
 - c. Paul was assured by the Lord that Corinth will be a place of safety for him to settle in for a while (Acts 18:9-11). During this time, 1st & 2nd Thessalonians are written.

(Chapter Eighteen continues on Day 332)

Day 330 – November 26

Jesus Will One Day Come For Us 1st Thess. 1-5

First Thessalonians Chapter One

1. Paul was able to give thanksgiving to God for the faith, hope, & love exhibited by Thessalonica Bible Church[†] (1st Thess. 1:1-4).
2. Although his stay in Thessalonica was quite brief, Paul was thankful that the example was set by he and his companions, and the pattern was imitated by the crossovers and converts (1st Thess. 1:5,6).
3. The young local church itself now stands as an example for other local churches to emulate (1st Thess. 1:7,8).
4. The work assignment of a believer in the Dispensation of the Church is defined (1st Thess. 1:9,10).
 - a. Turn to God from idols to serve a living and true God.

[†] Pastor Bob's nickname for the local church founded in Thessalonica. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Berea. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Corinth. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Thessalonica. They didn't really call themselves that.

- b. Wait for His Son from Heaven, Who rescues us from the wrath to come.

First Thessalonians Chapter Two

1. Chapter 2 continues Paul's gracious, thankful reminiscence over the blessings that Thessalonica Bible Church[†] has reaped.
2. They were established as a local church under much opposition (1st Thess. 2:1,2).
3. Paul gave them the simple, genuine gospel message (1st Thess. 2:3-6).
4. Paul and his companions ministered to them as nursing mothers and hard-working fathers (1st Thess. 2:7-12).
5. The Thessalonians accepted the living Word of God, and endured sufferings with grace (1st Thess. 2:13-16).
6. The Thessalonians could not see Paul's face, but lived in daily anticipation of seeing the Lord face to face (1st Thess. 2:17-20).

First Thessalonians Chapter Three

1. When Paul could not bear the lack of news from Thessalonica, he dispatched Timothy to return there (1st Thess. 3:1-5).
 - a. This is Timothy's first recorded training assignment. His primary mission was to strengthen & encourage them in the faith (v.2).
 - b. Timothy was also tasked with investigating any Satanic activity among them and reporting back to Paul (v.5).
2. Timothy's report back to Paul provided for the Apostle's encouragement, and illustrated the reciprocal nature of spiritual encouragement (1st Thess. 3:6-10; Rom. 1:12).
3. The chapter closes with Paul's prayer that the Thessalonians increase and abound in their sacrificial love preparations for the return of Christ (1st Thess. 3:11-13).

First Thessalonians Chapter Four

1. Paul went on to exhort the Thessalonians to greater diligence in their spiritual walk (1st Thess. 4:1-12).
 - a. He warned them concerning physical purity (vv.1-8).
 - b. He urged them to increase their labors in spiritual love towards one another (vv.9-12).
2. He revealed to them the comforting Doctrine of the Rapture (1st Thess. 4:13-18). Paul evidently received this revelation while ministering in Corinth, as this passage and 1st Cor. 15 are the two greatest rapture passages in the New Testament.
 - a. This doctrine allows believers to grieve their loss of loved ones with the living hope of Jesus Christ encouraging their soul.
 - b. This doctrine empowers believers to comfort one another in the daily struggles of the angelic conflict.
 - c. This doctrine urges believers to greater diligence under the principle of imminency.

First Thessalonians Chapter Five

1. The Dispensation of the Church is not concerned with times and epochs (1st Thess. 5:1 cf. Acts 1:7). The *περὶ δὲ* *peri de* expression in Paul's writings introduces a new topic. Day of the Lord (1st Thess. 5:1-11) is not Rapture (1st Thess. 4:13-18).
2. The Day of the Lord is a coming event for Israel, with thief in the night urgency for Jewish alertness (1st Thess. 5:2; Mt. 24:42-44).
 - a. The Day of the Lord begins with a period of ultimate Tribulation for Israel (Jacob's trouble).
 - b. The Day of the Lord continues with the military victory of Christ over the forces of evil.
 - c. The Day of the Lord culminates with the reign of Christ in peace through strength.
3. The Rapture of the Church separates "they" (1st Thess. 5:3) and "you," "we," & "us" (1st Thess. 5:4,5,6).
4. The issue in this context is one of believers vs. unbelievers. Believers in the Dispensation of the Church are "sons of light" (Eph. 5:8) that need not worry over the Tribulation (1st Thess. 5:7-11).
5. Paul then launches into a roller-coaster of imperatives, teaching the Thessalonians how to live their Christian life (1st Thess. 5:12-22).
 - a. He begins with a request for proper grace-orientation towards their spiritual leaders, commanding them to be peaceful with one another (vv.12,13). This is the Scripture foundation for Pastor Appreciation Month!
 - b. He exhorts them with a string of 14 imperatives for operational blessings in a local church (vv.14-22).

[†] Pastor Bob's nickname for the local church founded in Thessalonica. They didn't really call themselves that.

6. Paul prays for God the Father's faithfulness to the Thessalonians, and urges them to pray for him as well (1st Thess. 5:23-25).
7. Paul concludes with a greetings of love for all the brethren, an encouragement to study His word carefully, and an appeal to the Lord's grace among them (1st Thess. 5:26-28).

Day 331 – November 27

The Day of the Lord

2nd Thess. 1-3

Second Thessalonians Chapter One

1. Paul continues to be thankful for the Thessalonians' faith & love, but must address the issue that has destroyed their hope (2nd Thess. 1:3 cf. 1st Thess. 1:3).
2. A tested and enduring local church will be an encouragement to other local churches (2nd Thess. 1:4).
3. Believers in the Dispensation of the Church have the privilege of glorifying Christ as we endure the afflictions of this present evil age (2nd Thess. 1:5-12).
 - a. The sufferings of this life prepare us for our co-reigning duties with Christ in the eschatological theocratic Kingdom (v.5).
 - b. God is the fair one, who will deal out retribution appropriately (vv.6-8).
 - c. This retribution awaits the 2nd Advent of Jesus Christ (vv.9,10).
 - d. While awaiting that judgment, Believers are to be focused upon the work of faith (vv.11,12).

Second Thessalonians Chapter Two

1. A false message circulated among the Thessalonians that the Day of the Lord had come (2nd Thess. 2:1,2).
2. Paul provided an accurate development of the Rapture, Tribulation, and 2nd Advent of Jesus Christ (2nd Thess. 2:3-12).
 - a. False teaching shakes a believer quickly—before he has time to think things through.
 - b. False teaching produces an emotional reaction that neutralizes spiritual knowledge.
3. With regard to The Coming of our Lord Jesus Christ and our Gathering Together to Him (2nd Thess. 2:1). This is the fullest and most explicit terminology for the Rapture of the Church.
 - a. "I will come again and receive you to Myself, that where I am, you may be also" (Jn. 14:1-3).
 - b. The dead in Christ will rise first, then we who are alive who remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord (1st Thess. 4:13-17).
 - c. I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed (1st Cor. 15:51-52).
 - d. The Coming of our Lord Jesus Christ and our Episunagōgē to Him (2nd Thess. 2:1).
 - e. The Departure (2nd Thess. 2:3).
 - f. The Happy Hope (Tit. 2:13).
4. The Day of the Lord cannot come until The Departure comes first (2nd Thess. 2:3).
 - a. ἀποστασία *apostasia* ^{#646}_{2x}: apostasy, departure. Fr. ἀφίστημι *aphistēmi* ^{#868}_{14x}: *depart, fall away*.
 - 1) Used of a theological departure: apostasy (Lk. 8:13; 1st Tim. 4:1; Heb. 3:12).
 - 2) Used of a spatial departure: departure (Lk. 2:37; 4:13; 13:27; Acts 12:10; 15:38; 19:9; 2nd Cor. 12:8).
 - b. In that departure (of the Church) the restraining ministry of the Holy Spirit will be taken out of the way.
 - c. The man of lawlessness, son of destruction (Antichrist) will be revealed and enabled to work his program of Satanic miracles.
 - d. God allows for a world-wide delusion enabling the man of sin's lies to be effective. Those who rejected the Gospel in the Dispensation of the Church are given over to the lie in the Age of Tribulation.
 - e. The Lord puts an end to the man of lawlessness when He arrives at the 2nd Advent.
5. Paul rejoices and gives thanks to God that the Thessalonians are born-again believers in the Dispensation of the Church, and are not subject to the coming Day of the Lord (2nd Thess. 2:13-17).

Second Thessalonians Chapter Three

1. Paul urges the Thessalonians to pray for him and his companions, even as he prays for their perseverance (2nd Thess. 3:1-5).
2. Paul also commands the Thessalonians to take action among themselves with respect to the unruly busybodies in their flock (2nd Thess. 3:6-15).
3. Paul closed the letter with his hand-written greeting—a mark of authenticity for all Pauline epistles (2nd Thess. 3:16-18).

Day 332 – November 28

Avoid Divisions

Acts 18:12-19:22; 1st Cor. 1-4

Acts Chapter Eighteen

(Outline continues from Day 329)

5. During Paul's stay in Corinth, the Jews from the synagogue delivered Paul over to the Proconsul Gallio (Acts 18:12-17).
 - a. Gallio refused to hear the case, having judged it to be an internal squabble among the Jews he had to put up with.
 - b. Gallio was indifferent to the subsequent beating of Sosthenes (Acts 18:17; 1st Cor. 1:1).
6. Paul departed from Corinth, taking Priscilla and Aquilla with him (Acts 18:18-22).
 - a. During his Corinthian stay, Paul had taken a vow (Num. 6). This time being completed, he got a haircut and departed for Antioch (v.18).
 - b. At Ephesus, Paul left Priscilla and Aquilla to minister to the positive volition, but he pressed on to Antioch (vv.19-22).
7. Paul's "Third Missionary Journey" then begins (Acts 18:23ff.).
 - a. Before Paul arrives in Ephesus, an Alexandrian Jew named Apollos was teaching the Scriptures (Acts 18:24-28).
 - 1) He was familiar with the baptism of John the Baptist, but not the baptism of Christ. He is a vivid example of an OT believer in need of a crossover into the Body of Christ.
 - 2) Priscilla & Aquila privately corrected his inaccurate message, providing him the information necessary to become a NT believer.
 - 3) Priscilla & Aquila then encouraged Apollos to go to Corinth, and help the believers there.

Acts Chapter Nineteen

1. Paul arrived at Ephesus, and finds twelve confused disciples (Acts 19:1-7). Paul corrected their dispensational error, and ushered them into the Church.
2. Paul ministered for three months within the Ephesian synagogue, then relocated his ministry to the School of Tyrannus for two years out of an overall three year ministry (Acts 19:8-10 cf. 20:31). During this time, 1st Corinthians is written and (while not the traditional view) also the prison epistles from this setting (Philippians, Colossians, Philemon, Ephesians).
3. Paul's Ephesian ministry was a high-point for him (Acts 19:11-20).
 - a. It featured tremendous miracles.
 - b. It served to train many pastor-teachers, evangelists, and exhorter/comforters.
 - c. Paul's Ephesian ministry was also a period of intensified angelic conflict (Acts 20:19,20; 1st Cor. 4:8-13; 15:30-32; 16:8,9; 2nd Cor. 1:8-11; Rom. 16:3-5).
4. Guided by the Holy Spirit, Paul understood the geographic will of God to be a journey from Asia to Macedonia, Achaia, Jerusalem, and Rome (Acts 19:21,22).

(Chapter Nineteen continues on Day 336)

First Corinthians Chapter One

1. Paul addressed the saints in Corinth with a greeting of grace and peace, and gave thanksgiving to God for past blessings He provided in their local church (1st Cor. 1:1-9).
 - a. Corinth Bible Church[†] enjoyed the finest teaching (v.5).

[†] Pastor Bob's nickname for the local church founded in Corinth. They didn't really call themselves that.

- b. Corinth Bible Church[†] enjoyed depth of knowledge (v.5).
 - c. Corinth Bible Church[†] possessed every spiritual gift in the Dispensation of the Church (v.7).
2. Paul then got down to business with an exhortation regarding divisions (1st Cor. 1:10-17).
 - a. Church members were dividing over loyalty to particular teachers—Paul, Apollos, Peter, & Christ (v.12).
 - b. Such human divisions confuse the real issue—the Gospel of Jesus Christ (v.17).
 3. The Church is entrusted with the Gospel (“the Word of the Cross”) (1st Cor. 1:18-31).
 - a. To the Jews, looking for signs, it is a stumbling block.
 - b. To the Gentiles, in search of wisdom, it is foolishness.
 - c. To the elect Church, it is power and wisdom.
 - d. To the redeemed, it is the ultimate motivation for humility.
 - e. To the redeemed, it is the grace message of humble boasting.

First Corinthians Chapter Two

1. Paul reminded the Corinthians that his ministry was not a shining example of human ability (1st Cor. 2:1-5).
2. New Testament Truth is the mystery doctrine of the Church, hidden from the diabolical opposition, but revealed through the Apostles for our glory (1st Cor. 2:6-9).
3. The Dispensation of the Church is blessed with the Holy Spirit’s ministry of spiritual instruction (1st Cor. 2:10-13).
 - a. Our study of God’s Word is empowered by the Holy Spirit Who indwells each believer.
 - b. The Holy Spirit empowers the transmission of God’s Word—speaking through the teacher.
 - c. The Holy Spirit empowers the reception of God’s Word—hearing in the listener.
4. The contrast between believers and unbelievers is phrased in terms of “natural man” and “spiritual man” (1st Cor. 2:14-16).
 - a. The natural man is the unbeliever who cannot understand spiritual truth.
 - b. The spiritual man is the believer who, by grace, can understand spiritual truth.

First Corinthians Chapter Three

1. Although the Corinthians were saved (spiritual men), because of their carnality, they could not grasp spiritual truth (1st Cor. 3:1-3).
2. Habitual carnality stunts spiritual growth, and delays the rate at which solid food can be consumed (1st Cor. 3:2).
3. Paul returns to the division issue by showing how the Corinthians’ various teachers played their individual part in God’s overall plan (1st Cor. 3:4-9).
4. The ministry of Bible teachers is the edification ministry of building up believers (1st Cor. 3:10-15).
 - a. Under the filling of the Holy Spirit, a minister’s labor is eternally valuable—purified by fire.
 - b. Under the power of the flesh, a minister’s labor is eternally worthless—consumed by the fire.
 - c. Every believer will be judged (Rom. 14:19; 15:2; 1st Cor. 10:23,24; Eph. 4:29), with fire testing each man’s work (1st Cor. 4:5).
 - d. The issue is not salvation, but rather reward or loss of reward.
5. Our spiritual growth becomes more vital when we come to understand our position as a temple of God (1st Cor. 3:16-23).

First Corinthians Chapter Four

1. Paul addresses the divisive issue in terms of personal humility as faithful stewards (1st Cor. 4:1-8).
2. Paul demonstrates how the Apostles were the greatest example of enforced humility (1st Cor. 4:9-13).
3. Paul urged the Corinthians to remember the teaching they received when they first came to Christ (1st Cor. 4:14-16).
 - a. He dispatched Timothy to review Paul’s previous doctrinal teaching (1st Cor. 4:17).
 - b. He warned that his next trip to Corinth may not be a pleasant one for the Corinthians (1st Cor. 4:18-21).

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First Corinthians Chapter Five

1. In addition to the divisive issues, Paul's sources in Corinth also notified him of an arrogance in the local church that tolerated the presence of open sin in their midst (1st Cor. 5:1-8).
 - a. A church member was committing incest with his own step-mother (v.1).
 - b. The congregation was "arrogant" (v.2) and "boasting" (v.6) about their toleration for such behavior.
 - c. They should have mourned instead, removing him from their assembly (v.2b).
 - d. Paul surrendered the believer to Satanic affliction (Sin Unto Death) to preserve some blessing for him at the Judgment Seat (v.5).
 - e. Removal was also necessary for the preservation of the local church (vv.6b-8).
2. In a previous (non-Scriptural) letter, Paul had warned the Corinthians not to associate with fornicators, coveters, idolaters, revilers, drunkards & swindlers (1st Cor. 5:9).
 - a. They thought he was talking about the unbelievers outside the church.
 - b. Paul was talking about the professing believers within the church!
 - c. Each local church must keep its house in order.

First Corinthians Chapter Six

1. Just as we are not charged with judging outsiders, neither should we turn to outsiders to judge between us (1st Cor. 6:1-8).
2. The dividing line between believers and unbelievers should be clear (1st Cor. 6:9-11).
3. Since "we" are no longer like "them," "we" should live appropriately—as His possession for His glory (1st Cor. 6:12-20).
 - a. Our liberty must be tempered by profitability (v.12a).
 - 1) Does it profit us?
 - 2) Does it profit others?
 - 3) Does it profit Christ?
 - b. Our liberty must be tempered by mastery (v.12b).
 - 1) Does it master us?
 - 2) Do we master it?
 - c. Perhaps the most difficult mastery issue is the mastery of our own bodies. Our redemption should be a motivation for personal holiness (vv.15-20).

First Corinthians Chapter Seven

1. Beginning with Chapter 7, Paul addresses a number of questions that the Corinthians had written to him about (1st Cor. 7:1).
2. Paul confirmed the Corinthians' view that celibacy was good—for unmarried people (1st Cor. 7:1).
 - a. Married people were not expected to be celibate except for specific periods of time for spiritual purposes (1st Cor. 7:3-6).
 - b. Unmarried people are generally not gifted with a capacity for celibacy (1st Cor. 7:7-9; Matt. 19:12), and marriage is provided for the normal human sexual needs (1st Cor. 7:2).
 - c. Unmarried people are blessed with the opportunity to have undistracted devotion to the Lord (1st Cor. 7:32-35), but it is not a sin to get married (1st Cor. 7:36-40).
3. Paul offered some specific marriage instructions (1st Cor. 7:10-16), building on the Lord's teaching concerning marriage & divorce (Matt. 19:1-12).
4. Ultimately, our earthly circumstances (race, freedom, marital status, emotional states, business dealings) are secondary issues to our walk with the Lord (1st Cor. 7:17-31).

Day 334 – November 30

Avoiding Offense

1st Cor. 8-10

First Corinthians Chapter Eight

1. Another matter that the Corinthians inquired about was the controversy concerning meat sacrificed to idols (1st Cor. 8:1a). Paul gave his answer to them in terms of knowledge and love (8:1b).
2. In terms of knowledge, since no other gods exist, meat sacrificed to idols is not a concern to those who exist from, for, and through Jesus Christ (1st Cor. 8:4-6).
3. In terms of love, some believers don't have that perspective, and their weak conscience can be ruined (1st Cor. 8:7-12).
4. The Law of Liberty underlies our freedom in the Discretionary Will of God, rendering all such matters as immaterial to the Judgment Seat of Christ (1st Cor. 8:8).
5. The Law of Love motivates a believer to waive any liberty he has for the sake of not being a stumbling block (1st Cor. 8:13).

First Corinthians Chapter Nine

1. Paul illustrates the principles of liberty and love through the personal examples of himself and Barnabas (1st Cor. 9:1-6).
2. Paul functioned under the Law of Love when he ministered to the Corinthians without any mention of their financial obligations towards him (1st Cor. 9:7-18).
 - a. Those who provide spiritual blessings to others through their teaching of the Word should receive temporal blessings from them in gratitude.
 - b. Those who are set apart for full-time service ought to be compensated by that service.
 - c. Paul voluntarily gave up any such compensation from the Corinthians as a freewill offering to the Lord.
3. Paul's attitude was one of bond-service to all whom he ministered (1st Cor. 9:19-23).
4. Paul's attention was focused on the things above—the eternal reward he anticipated from the Lord (1st Cor. 9:24-27).

First Corinthians Chapter Ten

1. The believer who is focused on eternal reward will diligently study and apply the Word of God (1st Cor. 10:1-11).
2. The believer who is focused on eternal reward will humbly endure all the testing that God faithfully places upon us (1st Cor. 10:12,13).
3. The believer who is focused on eternal reward will take very seriously the issue of idolatry (demonism) (1st Cor. 10:14-22).
4. The believer who is focused on eternal reward will be totally oriented to the edification of others (once again emphasizing the Law of Love) (1st Cor. 10:23-33).

Day 335 – December 1

The Lord's Supper, Spiritual Gifts, and Resurrection 1st Cor. 11-16

First Corinthians Chapter Eleven

1. Chapter 11 begins a section of the Book where Paul addresses a number of local church practices designed to promote order with the congregation (1st Cor. 11-14).
2. One such local church practice ("traditions" v.2, "practice" v.16) was head covering (1st Cor. 11:2-16).
 - a. Local churches must examine whether their traditions & practices are consistent with the teachings of God's Word—regardless of what other congregations are doing (vv.13,16).
 - b. Husbands and wives in the Dispensation of the Church have the privilege of portraying the marriage of Christ and the Church.
 - c. The Biblical roles of men and women are not just a feature for bios life, but for zoe life as well in the activities of a local church.
 - d. Male apostles, prophets, evangelists, and pastor-teachers were forbidden any head covering in the course of their portrayal of Godly leadership.
 - e. Prophetesses, however, were required to use a head covering in the course of their portrayal of Godly submission.

Note: Prophetesses prayed and prophesied in settings outside the local church. Within the local church, prophetesses were to remain silent in the presence of the prophets (1st Cor. 14:34,35).

3. In addition to the contentiousness over head coverings, the Communion services at Corinth Bible Church[†] were another divisive matter (1st Cor. 11:17-34).
 - a. Such divisions are not always bad, as the Lord uses them to demonstrate “those who are approved” (v.19).
 - b. The Corinthians had turned a solemn, reverent occasion into a drunken party (vv.20-22,33,34).
 - c. The Lord’s table must be observed in a worthy manner, or Divine discipline will be administered (vv.23-32).

First Corinthians Chapter Twelve

1. Paul answered another of the Corinthians’ inquiries, and continued his discourse on practices for orderliness within the local church, by teaching them about spiritual gifts (1st Cor. 12:1ff).
2. Unbelievers function according to the evil spirits behind all idolatry, but believers in the Dispensation of the Church function according to the ministry of God the Holy Spirit working in and through them (1st Cor. 12:2,3).
3. The entire trinity is involved in providing a believer with a gift, a ministry, and their associated activities (1st Cor. 12:4-6).
 - a. Gifts. χάρισμα charisma #5486: grace bestowments, gifts.
 - b. Ministries. διακονία diakonia #1248: service, ministry.
 - c. Effects. ἐνέργημα energēma #1755: activity, experience.
4. The gifts of the Holy Spirit are listed (1st Cor. 12:7-11,28).
 - a. The Word of Wisdom (v.8).
 - b. The Word of Knowledge (v.8).
 - c. Faith (v.9).
 - d. Healing (v.9).
 - e. Miracles (v.10).
 - f. Prophecy (v.10).
 - g. Discerning Spirits (v.10).
 - h. Tongues (v.10).
 - i. Interpretation of Tongues (v.10).
 - j. Apostle (v.28).
 - k. Teacher (v.28).
 - l. Helps (v.28).
 - m. Administrations (v.28).
5. Paul urged the Corinthians to “earnestly desire the greater gifts” (1st Cor. 12:31a).
6. Paul showed them something more excellent than spiritual gifts (1st Cor. 12:31b).

First Corinthians Chapter Thirteen

1. Paul follows his development on spiritual gifts, ministries and effects by highlighting how useless all of them are without the operational function of love (1st Cor. 13:1-3).
2. ἀγάπη agapē love is described in 16 different dimensions (1st Cor. 13:4-8a).
3. ἀγάπη agapē love is greater than the foundational gifts as they are designed to be temporary, but ἀγάπη agapē love is the operational function for the entire Dispensation of the Church (1st Cor. 13:8b-13).
 - a. The foundational gifts of prophecy, tongues, & knowledge had a limited duration (v.8).
 - 1) Prophecy and knowledge will be done away. καταργέω katargeō #2673: to make completely inoperative, to put out of use. The age of knowing in part and prophesying in part is temporary (vv.9,10).
 - 2) Tongues will cease. παύω pauō #3973: to cease, leave off. Explanation for this comes in ch.14.
 - b. The foundational gifts served until the perfect came (v.10), taking the Church from childhood to adulthood (v.11) & giving believers a face-to-face relationship with the Lord (v.12).

[†] Pastor Bob’s nickname for the local church founded in Corinth. They didn’t really call themselves that.
Austin Bible Church **Through the Bible 2022**

- 1) τὸ τέλειον to teleion (neuter gender) the perfect thing refers to the completed canon of Scripture. τέλειος teleios #5046; perfect, complete, adult, mature.
- 2) τὸ τέλειον to teleion cannot grammatically be the perfect man and cannot eschatologically refer to the 2nd Advent of Jesus Christ. When the perfect man comes, prophecy will not be done away with; prophecy will begin anew! (Joel 2:28).

First Corinthians Chapter Fourteen

1. Paul follows the message of gifts (ch.12) and the priority of love (ch.13) by showing how love is applied in the use of the gifts (ch.14).
2. For the Church, prophecy is greater than tongues because prophecy edifies the flock, and tongues do not (without interpretation) (1st Cor. 14:1-12).
3. The gift of tongues provided for the Holy Spirit to communicate through the human spirit without actively engaging the human mind (1st Cor. 14:14,15).
 - a. Foreign human languages could thus be utilized for (Jewish) evangelism (1st Cor. 14:10; Acts 2:6,8). They were, in fact, a sign to the Jews of the coming destruction of Jerusalem (1st Cor. 14:21,22; Isa. 28:11-13).
 - b. Even if the angelic language could be spoken (1st Cor. 13:1), as well as the groaning utterances of the Holy Spirit's intercession (Rom. 8:26).
 - c. None of this edified the local church and therefore the misuse of tongues produced only disorder (1st Cor. 14:20-25).
4. Paul summarizes the issue with the emphasis of propriety and orderliness (1st Cor. 14:26-40).

First Corinthians Chapter Fifteen

1. In Chapter 15, Paul addresses a Corinthian inquiry concerning the resurrection (v.12).
2. Paul reviewed the core of the Gospel message according to the Scriptures (1st Cor. 15:1-4).
 - a. Christ died for our sins.
 - b. Christ was buried and raised on the third day.
3. Christ appeared to His Apostles, and commissioned them to go into the world and proclaim the Gospel of the Resurrection (1st Cor. 15:5-11).
4. Rejection of the doctrine of resurrection invalidates the entire Gospel, as the work of Jesus Christ serves to provide eternal life (1st Cor. 15:12-19).
5. Paul taught the order of the resurrection (1st Cor. 15:20-24) up to the point when resurrection will no longer be needed because death itself will be abolished (1st Cor. 15:25-28).
6. Rejection of the doctrine of resurrection invalidates the ministry of faithful witnesses for Christ (1st Cor. 15:29-34).
7. Paul taught the nature of the resurrection (1st Cor. 15:35-50).
8. Paul taught the mystery of the rapture as a unique event in the various resurrection experiences (1st Cor. 15:51-57).
9. The doctrine of resurrection is a motivation to godliness and diligence (1st Cor. 15:58).

First Corinthians Chapter Sixteen

1. In Chapter 16, Paul details his pending travel arrangements, and gives instructions for the Corinthians until his arrival.
2. Their Christian benevolence is to be collected weekly as a normal course of their stewardship (1st Cor. 16:1-6).
3. The arrivals of Paul, Timothy, & Apollos will happen according to the Lord's plan (1st Cor. 16:7-12).
4. Until Paul or his messengers arrive, the Christian Way of Life is summarized (1st Cor. 16:13,14).
5. The Book closes with particular greetings (1st Cor. 16:14-24).

Day 336 – December 2

Comfort and Forgiveness

Acts 19:23-20:1; 2nd Cor. 1:1-2:13

Acts Chapter Nineteen

(Outline continues from Day 332)

5. Paul's last day in Ephesus was a riot (Acts 19:23-41).

- a. Demetrius the silversmith instigated a disturbance at the Ephesus Chamber of Commerce (vv.23-27).
 - b. The Temple of Artemis (Roman Diana) at Ephesus was the largest Greek temple ever built, and one of the Seven Wonders of the Ancient World. Pilgrims came from all over the inhabited earth (v.27) in order to worship there, and return home with their own silver shrine (v.24).
 - c. The idol-makers demonstration threw the entire city of Ephesus into an uproar, and prompted an emergency municipal assembly in the city theater, which seated 25,000 people (v.29).
 - d. Paul, the lawyer, was ready to defend Gaius and Aristarchus, but the Asiarchs (native rulers under delegated Roman authority) kept him from doing so (vv.29-31).
 - e. Another Jewish lawyer (Alexander) attempted to quiet the riot, but was shouted down (vv.32-34).
 - f. The town clerk succeeded in silencing the mob, and ordered for Demetrius' delegation to file formal charges in the Roman courts (vv.35-41).
6. Acts 20:1 is a key moment in the chronology of Paul. The Macedonian ministry mentioned here (and 2nd Cor. 2:13; 7:5) is the setting for Paul's writing of 2nd Corinthians and places the Asian hardships mentioned in that book (2nd Cor. 1:8-10; 4:8-11; 6:4-10; 11:23-27) into an Ephesian context (also 1st Cor. 15:32; 16:9).

Second Corinthians Chapter One

1. Paul opens the letter with a prayer for grace and peace from the Father and the Son (2nd Cor. 1:1,2).
2. Paul gives the praise to the Father for His faithful provision of comfort (2nd Cor. 1:3-7).
 - a. He comforts us in every affliction (v.4a).
 - b. He intends for believers who receive His comfort to extend that comfort to others (v.4b).
 - c. He increases the comfort when the sufferings are increased (v.5).
 - d. He designs the affliction of spiritual leaders to minister to the affliction of the flock (v.6).
 - e. He designs prayer to be the means by which believers can share in the mutual affliction and comfort (vv.7,11).
3. Paul's Ephesian afflictions were a matter of life & death from his perspective, and an opportunity for the Corinthians to join with him in them through prayer (2nd Cor. 1:8-11).
4. Paul hopes that the Corinthians will understand his letter, but knows that they already have a number of problems with his previous letters & visits (2nd Cor. 1:12-14).
5. Paul explains that his previous intention to make two more visits to Corinth has been changed (2nd Cor. 1:15-2:1).
 - a. Paul affirmed that his ministry is as faithful as the Father and Son Who works through him what is pleasing in Their sight (vv.18-22).
 - b. Paul stated that he was led to forestall his visit to Corinth so as to not cause extensive sorrow (vv.23,24 & 2:1).

Second Corinthians Chapter Two

1. Paul's sorrowful letter was designed to show his love, and to inoculate them from Satanic exploitation (2nd Cor. 2:1-11).
 - a. The man of incest responded to the sorrow by true repentance. This was a source of gladness for Paul (v.2).
 - b. The Corinthian believers failed to revoke the punishment when the repentance occurred, and therefore caused excessive sorrow (vv.6-8).
 - c. Lack of forgiveness gives Satan a fertile ground in which to sow his seeds of division (v.11).
2. Paul describes his spiritual unrest over the Corinthians' treatment of Titus—especially when Titus did not meet him in Troas as expected (2nd Cor. 2:12,13).

(Chapter Two continues tomorrow)

Day 337 – December 3

Minister of the New Covenant

2nd Cor. 2:14-7:16

Second Corinthians Chapter Two

(Outline continues from yesterday)

3. Paul found spiritual rest in that test by focusing on the work of God the Father within his life (2nd Cor. 2:14-17).

- a. The Father leads us in His triumph in Christ.
- b. The Father manifests the sweet aroma of Christ through us to this lost and dying world.
- c. The Father's work is one of total grace—who is adequate for these things?

Note: Paul's description of the Father's ministry through him will continue through 2nd Cor. 7:4. Some have speculated that 2nd Cor. 2:14-7:4 is a scribal insertion in between 2nd Cor. 2:12,13 & 7:5ff., but there is no manuscript support for such a hypothesis. Rather, it is best to view 2nd Cor. 2:14-7:4 as one great digression in which Paul occupies with Christ and assures himself that he is in the will of God.

Second Corinthians Chapter Three

1. In describing the Father's triumphant ministry through him (2nd Cor. 2:14-17), Paul asserted that he was not commending himself in any way (2nd Cor. 3:1-6).
 - a. The Father's fragrance is all the adequacy we could ever need (2nd Cor. 2:16).
 - b. The Corinthians themselves, written on Paul's heart, were the only letters of commendation he needed.
 - c. Christian adequacy is a present blessing (v.5) anticipating additional adequacy in the future as ministers (διάκονος diakonos #1249) of a new covenant (v.6).
2. Paul reflects on his ministry (διακονία diakonia #1248) of the spirit, the ministry of righteousness as an Apostle in the Dispensation of the Church (2nd Cor. 3:7-18).
 - a. It is a ministry of abounding glory, vastly superior to the Old Testament ministry of death & condemnation (vv.7-11).
 - b. It is a ministry of unveiled observation and transformation (vv.12-18 cf. 1st Cor. 13:12).

Second Corinthians Chapter Four

1. The life of a believer in the Dispensation of the Church is quite simple (2nd Cor. 4:1,2).
 - a. Receive mercy daily, and not lose heart (v.1; Lam. 3:22,23).
 - b. Manifest the Truth with a clear conscience in the sight of God (v.2; 1st Tim. 1:5,19; 3:9; 2nd Tim. 1:3).
2. The believer's manifestation of Truth goes forth into the devil's darkness, as God Himself does the work of evangelism (2nd Cor. 4:3-6; Jn. 1:5,9-13; 3:19-21).
3. The believer's weakness in physical life serves to illustrate our power in spiritual life (2nd Cor. 4:7ff.).
 - a. The Christian Way of Life means that the believer will be afflicted, perplexed, persecuted, & struck down (vv.8,9).
 - b. Through these circumstances, we exhibit (bear) the death and life of Jesus for others to observe.
 - c. The eternal perspective through faith encourages the believer to endure and not lose heart (vv.16-18).

Second Corinthians Chapter Five

1. Our present indwelling of the Holy Spirit is simply a deposit for the eternal blessings we will enjoy in the resurrection (2nd Cor. 5:1-5).
2. This eternal perspective motivates us to greater diligence in preparation for the Judgment Seat of Christ (2nd Cor. 5:6-10).
3. Paul provides the Corinthians with a message of love—so that they may have an answer for Paul's critics among them (2nd Cor. 5:11,12).
 - a. This is the sacrificial love message of living for Christ controlled by the love of Christ.
 - b. The message is the Gospel message of reconciliation.
 - c. Our function as new creatures is to fulfill our role as ambassadors—communicating that message of reconciliation through our imputed righteousness.

Second Corinthians Chapter Six

1. Believers are fellow workers, and are urged to commend themselves as ministers (διάκονοι diakonoi #1249) of God, so as to not discredit the ministry (διακονία diakonia #1248) (2nd Cor. 6:1-4a).
 - a. Our ministry in the Dispensation of the Church is a ministry of difficulties (vv.4b,5).
 - b. Our ministry in the Dispensation of the Church is a ministry of Divine empowerment (vv.6,7).
 - c. Our ministry in the Dispensation of the Church is a ministry of contradictions (vv.8-10).
2. As Paul pours out his heart to the Corinthians, he is troubled by their self-imposed restraints (2nd Cor. 6:11-13).
3. "Stop becoming unequally yoked with unbelievers" (2nd Cor. 6:14-18).

- a. A basic principle under the Mosaic Law (Deut. 22:10) finds practical application in personal relationships under Grace—marriage, business partnerships, etc.
- b. Those in Christ have no partnership, fellowship, harmony, commonality, or agreement with those in Adam.
- c. Such unequal unions defile the believer, and restrain them from fruitful ministry.
 - 1) Separation from unbelievers is required, but this does not preclude association with unbelievers (1st Cor. 5:9-13).
 - 2) Separation does preclude participation with unbelievers in their unfruitful deeds of darkness (Eph. 5:7,11).

Second Corinthians Chapter Seven

1. Paul brings the issue of holiness back to the Corinthians particular circumstances, as he urges them to prepare for his soon arrival (2nd Cor. 7:1-4).
2. Paul has comfort and joy in anticipation of his third visit to Corinth, because of the good report he received from Titus when they met in Macedonia (2nd Cor. 7:5-16).

Day 338 – December 4

Paul Defends His Apostleship

2nd Cor. 8-13

Second Corinthians Chapter Eight

1. Chapters 8 & 9 focus on the grace gift that the churches in Galatia, Asia, Macedonia, and Achaia were preparing for the afflicted saints in Jerusalem.
 - a. Paul had previously given instructions regarding this grace gift (1st Cor. 16:1-4).
 - b. Titus had begun the work in Achaia during his time in Corinth (2nd Cor. 8:6,10).
2. Paul encouraged the Corinthians in the doctrine of grace giving by testifying to them the grace ministry of the Macedonian churches (2nd Cor. 8:1-5).
 - a. Grace giving is a matter for believers to pursue in light of the example that Jesus Christ set (2nd Cor. 8:7-9).
 - b. Grace giving is a matter for believers to pursue as a matter of mental-attitude, and not a matter of individual capacity (2nd Cor. 8:10-15).
3. Titus led a team back to Corinth excited about the privilege to be a minister of grace (2nd Cor. 8:6,16-24).
 - a. Titus led the effort.
 - b. “The brother” famous in the gospel through all the local churches, and appointed by those churches to accompany Paul as a precaution against discredit.
 - c. “Our brother” tested and diligent, and greatly confident in the Corinthians.
 - d. The famous expulsion of the Jews from Rome by Nero in 50AD was a consequence of financial shenanigans ([Ant. 18.3.5 § 81](#)).

Second Corinthians Chapter Nine

1. Paul is eager to arrive in Corinth with his Macedonian delegation, confident that Titus’ advance party will have all things prepared (2nd Cor. 9:1-5).
2. Grace giving is a matter for believers to pursue bountifully, purposefully, and cheerfully, trusting in God the Father to make all grace abound (2nd Cor. 9:6-11).
3. When grace is given and received, both parties can glorify God with praise and thanksgiving being multiplied in an indescribable manner (2nd Cor. 9:12-15).

Second Corinthians Chapter Ten

1. Paul urged the Corinthians to pray for his meekness and gentleness towards them, even as he comes to wage war with confidence and courage (2nd Cor. 10:1-6).
2. Paul urged the Corinthians to view their circumstances through Divine viewpoint rather than the human viewpoint they were accustomed to (2nd Cor. 10:7-11).
3. Paul’s Godly boasting with respect to the Corinthians was not to take credit for anything he had done (2nd Cor. 10:12-18).
 - a. The Lord has done the work, so He gets the appropriate glory of human praise.
 - b. Corinth isn’t the end of work, but a new base of operations from which to do even greater work.

Second Corinthians Chapter Eleven

1. The Corinthians had been listening to false apostles who had called Paul's teaching foolishness. So, Paul gives the Corinthians several large doses of foolishness in ch. 11.
2. Paul describes his love for Corinth Bible Church[†] as a godly jealousy. The believers of Corinth were prepared as a bride for the Lord, but Paul was afraid that they had been deceived into unfaithfulness (2nd Cor. 11:1-3).
3. The false apostles used Paul's humility as an accusation against him. They presented him as a false apostle because he was not exercising apostolic privileges (2nd Cor. 11:4-15).
4. Paul uses a logic of folly to boast in the manner of the false apostles and to illustrate to the Corinthians how empty it all is (2nd Cor. 11:16-21).
 - a. Under Law, Paul is every bit as qualified as the false apostles (2nd Cor. 11:22).
 - b. Under Grace, Paul has served above and beyond anything that any false apostle had done (2nd Cor. 11:23-29).
- c. From the very beginning of his ministry, Paul's service to the Lord has been fraught with earthly danger for the sake of heavenly reward (2nd Cor. 11:30-33).

Second Corinthians Chapter Twelve

1. Paul continues in his autobiography by relating the most severe testing he has ever endured for Christ—the thorn in the flesh (2nd Cor. 12:1-10).
 - a. He relates the story in the third person rather than boast about it himself (vv.2-5).
 - b. He tells of his rapture to Paradise in the third heaven. While there, he heard revelations that are not permissible for human revelation (v.4).
 - c. When he was returned to physical life, the Lord authorized a Satanic angel to physically abuse Paul's physical body so that Paul would not grow prideful (v.7).
 - 1) Paul was so abused that he asked three times for his will to be done over the will of the Lord (v.8).
 - 2) Paul learned to be well content with the thorn, because it was through such hardship that he learned what the power of Christ could truly do (vv.9,10).
2. Paul concludes the autobiography with an ironic comment. The Corinthians shouldn't be expecting to receive letters of reference on Paul's behalf; they should be writing letters of reference on Paul's behalf! (2nd Cor. 12:11-13)
3. Paul warns them that he will be functioning under the same Law of Love that he functioned under the first two times he was with them (2nd Cor. 12:14-18).
4. Paul's autobiography was not a justification for the Corinthians. Paul was examining himself and preparing his own attitude before the Lord in advance of his coming Corinthian combat (2nd Cor. 12:19-21).

Second Corinthians Chapter Thirteen

1. Paul's arrival will be marked by total spiritual warfare (2nd Cor. 13:1-10 cf. 10:3-6).
2. He warns the Corinthians to test themselves, and examine what spirit is empowering them, because Paul knows what Spirit he is employing (2nd Cor. 13:5,6).
3. Like-minded believers in fellowship will celebrate Paul's arrival and the grace, love, & fellowship that will result because of it (2nd Cor. 13:11-14).

Day 339 – December 5

All Stand Guilty

Rom. 1:1-3:20

Romans Chapter One

1. Paul introduces his epistle by declaring his mission (Rom. 1:1-6).
2. Paul, the apostle to the Gentiles drafted an evangelistic & edifying epistle to the capital of the Gentile world (Rom. 1:7).
 - a. "Beloved of God" and "called as saints" make reference to born-again believers in the Dispensation of the Church.
 - b. Their faith was proclaimed throughout the whole world (Rom. 1:8). Before Paul could travel to Rome, the Lord Jesus Christ had already planted a number of local churches there (Rom. 16:5).

[†] Pastor Bob's nickname for the local church founded in Corinth. They didn't really call themselves that.

- c. Most likely, these local churches were established by the “visitors from Rome” who received the Gospel message on the Day of Pentecost in Jerusalem (Acts 2:10).
- 3. Paul prays daily for the opportunity to preach the gospel among the believers in that city (Rom. 1:8-15).
- 4. Paul then summarizes the essence of the Gospel (Rom. 1:16,17).
 - a. The power of God for salvation to everyone who believes (v.16 cf. 1st Cor. 1:18,21; Jn. 1:12; 3:16,18).
 - b. The revelation of God’s righteousness (v.17 cf. 3:22,24,26; 4:5-8).
- 5. God’s salvation is needed because ungodliness and unrighteousness merits His wrath (Rom. 1:18-32; 6:21,23 cf. Gen. 2:17).
- 6. Natural revelation of creation is sufficient to convict each sinner (Rom. 1:19-21).
- 7. Unbelievers who are negative at the point of God consciousness are given over to the Satanic substitute religious systems of this world (Rom. 1:21-23).
- 8. The immoral depravity of this fallen world is then described (Rom. 1:24-32).

Romans Chapter Two

- 1. Just as immoral depravity falls short of God’s glory, moral depravity likewise fails to measure up (Rom. 2:1-11).
- 2. Gentile sinners are just as guilty as Jewish sinners. Mosaic Law did not remove culpability from the Gentiles, who continue to function under the operational principles of conscience (Rom. 2:12-16).
- 3. Speaking of the Jews, Paul then addresses their depravity as well. Religious depravity falls short of the glory of God the same as immoral and moral depravity (Rom. 2:17-29).

Romans Chapter Three

- 1. Romans is marked by a series of questions, posed & answered by Paul (Rom. 3:1).
 - a. What advantage has the Jew? This question was prompted by Rom. 2:17-24.
 - b. What is the benefit of their stewardship (circumcision)? This question was prompted by Rom. 2:25-29.
 - c. The Jewish stewardship advantage was first and foremost their custody of the Scriptures (Rom. 3:2). **THIS IS NOW THE ADVANTAGE OF THE CHURCH.**
- 2. Jewish failure in their stewardship did not nullify the faithfulness of God the Father’s grace eternal plan (Rom. 3:3-8).
μη γένοιτο “May it never be!”
 - a. God does not require the unrighteousness of man to demonstrate His own perfect righteousness (vv.5-7).
 - b. God does not require human evil to demonstrate His own perfect goodness (v.8).
- 3. The question is restated: are the Jews better than the Gentiles? (Rom. 3:9a) Not at all. Jews & Gentiles are all under sin (v.9b-18).
- 4. Mosaic Law was both effective and ineffective (Rom. 3:19,20).
 - a. Mosaic Law was effective in revealing the Absolute standard of God’s righteousness, and revealing the extent of man’s sinfulness.
 - b. Mosaic Law was ineffective in justifying sinful man according to the Absolute standard of God’s righteousness.

(Chapter Three continues tomorrow)

Day 340 – December 6

Righteousness Imputed and Imparted Rom. 3:21-8:39

Romans Chapter Three

(Outline continues from yesterday)

- 5. Something greater than the Law must be provided in order to justify sinful man according to the Absolute standard of God’s righteousness (Rom. 3:21-26).
 - a. The Law and the Prophets (Old Testament) witnessed a coming manifestation of God’s Absolute standard of Righteousness (v.21).
 - b. The Gospels witness the reality of that manifestation—through the sacrificial work of Jesus Christ on the cross (vv.25,26).

- c. The New Testament witness the application of that manifestation—justification by grace through faith (v.22).
 - d. The condemnation of mankind under sin is a universal condition (v.23).
 - e. The justification of mankind in righteousness is therefore a universal provision (v.24).
6. The issue in God’s work of human justification is grace through faith (Rom. 3:27–31).

Romans Chapter Four

1. Paul illustrates the principle of justification by grace through faith by using Abraham and David for his Scriptural precedent (Rom. 4:1–8).
 - a. Abraham was justified by means of his simple faith in the promises of God (vv.1–5; Gen. 15:6).
 - b. David wrote of God’s gracious forgiveness of sin (Rom. 4:6–8; Ps. 32:1,2).
2. Returning to Abraham, Paul points out that Abraham was saved as a Gentile (Rom. 4:9–12).
 - a. Therefore, salvation by grace through faith is not limited to the Jews, but a feature for the entire human race.
 - b. The redemption of fallen humanity in Adam is achieved by the second Adam as per the Seed of the Woman promise.
 - c. This issue is prior to and not contingent upon what the Seed of Abraham and Seed of David may also perform on behalf of Israel.
3. Abraham was not functioning under Law, but rather he exercised faith according to the Promise (Rom. 4:13–22).
4. For the Believer in the Dispensation of the Church, faith in the promise of eternal life through Jesus Christ is our spiritual legacy from Abraham (Rom. 4:23–25).
 - a. The death of Jesus Christ on the cross was the payment for our transgressions.
 - b. The resurrection of Jesus Christ from the grave was the foundation for our justification.

Romans Chapter Five

1. The justification of the sinner according to the Absolute standard of God’s righteousness produces a wealth of additional blessings for the new believer in Christ (Rom. 5:1–5).
 - a. We are in a relationship of peace with the God of Peace (v.1b).
 - b. We stand in a life of grace together with the God of Grace (v.2a).
 - c. We hope in glory together with the God of Glory (v.2b).
 - d. We are correctly oriented to tribulations, as the Holy Spirit empowers us to endure the testing process from the cross to the crown (vv.3–5).
2. The justification of sinners according to the Absolute standard of God’s righteousness enables God to do “much more” on behalf of the justified saints (Rom. 5:6–11).
 - a. God accomplished the MOST DIFFICULT work He has ever done when He sacrificed His beloved Son on behalf of his enemies.
 - b. God is now free to accomplish MUCH MORE when He blesses His beloved children.
3. The universal condition of spiritual death is contrasted with the universal provision of spiritual life (Rom. 5:12–21).
 - a. Through the first personal sin of Adam, the lost estate of sin became a feature of the κόσμος kosmos (v.12a).
 - b. The entire human race became spiritually dead sinners as a consequence of one man’s action (Adam’s Original Sin) (v.12b).
 - c. Sin was not a violation of Law, because sin was in the κόσμος kosmos for 4300+ years between Adam & Moses (vv.13,14). Sin is falling short of God’s glory (Rom. 3:23).
 - d. The free gift of salvation is likewise the consequence of one man’s action. The obedience of Christ serves to redeem mankind from the disobedience of Adam (vv.15–19).
4. The Law was never intended to be a solution to the problem of sin.
 - a. The Law magnified sin.
 - b. The grace of God through the sacrifice of Jesus Christ abounds more and more in view of the total depravity of mankind, and mankind’s impossibility to achieve righteousness through human merit (Rom. 5:20,21).

Romans Chapter Six

1. Grace is not a license to sin! May it never be! μή γένοιτο mē genoito

2. Believers are justified, and believers are identified (Rom. 6:1-11).
 - a. The Baptism of the Holy Spirit baptizes us (identifies us) into (with) Christ (v.3).
 - b. Because Jesus Christ was crucified to take away our sin, our identification with Him means that we were crucified as well.
 - c. Jesus Christ was dead, buried, and raised. So too we (through our identification) were dead, buried, and raised.
 - d. Our new life is to be lived to God in Christ (v.11).
3. We have a new (spiritual) life, but it resides in a mortal (physical) body (Rom. 6:12-19).
 - a. The sin within our mortal body continues to exert its influence, and our volition must reject its lusts.
 - b. Instead, our volition ought to obey the righteousness of God according to our new life.
4. The old enslaving life of sin produces death. These unbelievers have nothing whatsoever to do with righteousness (they are “free in regard to righteousness”).
5. The new enslaving life of righteousness produces eternal life as a free gift of grace. Such believers ought to have nothing whatsoever to do with sin (we are to be “free from sin”).

Romans Chapter Seven

1. Chapter 7 builds on the believer’s identification with the death of Christ (cf. Rom. 6:1-7).
2. Just as physical death severs the marital relationship, our death to the Law through Christ places us in the freedom of grace (Rom. 7:1-4).
 - a. The Law served to identify and categorize particular acts of personal sin (v.7).
 - b. The Law also served to arouse the flesh to particular acts of personal sin (vv.5,8-11).
3. Paul described the battle between the flesh and the believer’s desire to do good according to our new life in Christ (Rom. 7:14-25).

Romans Chapter Eight

1. The new life in Christ is a life of freedom from condemnation—blessing us to fulfill by grace all the requirements of the Law (Rom. 8:1-4; Matt. 5:17).
2. The new life in Christ, lived through faith, is at peace with God and pleases God (Rom. 8:5-8).
3. The new life in Christ is the Spirit-led life as children of God (Rom. 8:9-17).
4. The new life in Christ is an eternal life waiting in hope for the glory to be revealed (Rom. 8:18-25).
5. The new life in Christ functions by His gracious works (Rom. 8:26-30).
 - a. The new life in Christ is a life of prayer, utilizing the intercessory ministry of God the Holy Spirit (vv.26,27). Through prayer, God graciously allows us to participate in His future works on our behalf.
 - b. The new life in Christ is a life in which “all things” collectively and continuously work for the absolute good of each believer (v.28). Through considering our trials to be joy, God graciously allows us to appreciate His present works on our behalf.
 - c. The new life in Christ is a culmination of God’s grace eternal plan which foreknew, predestined, called, justified and glorified each redeemed saint (vv.29,30). Through the study of God’s Word, God graciously allows us to meditate on His past works (eternity past) on our behalf.
6. The new life in Christ is a life of free gifts and blessings that cannot be lost from the Father who loves us in Christ (Rom. 8:31-39).

Day 341 – December 7

God’s Plan For Israel

Rom. 9-11

Romans Chapter Nine

1. In chapters 9-11 Paul laments the Jewish people who do not have this new life.
2. Paul would trade his eternal salvation for the Jews salvation, if he could (Rom. 9:1-5).
3. Israel’s failure is not God’s failure (Rom. 9:6), but the ultimate victory awaits the eschatological theocratic kingdom when all Israel shall be saved (Rom. 11:26).

4. Paul's history of Abraham, Isaac, & Jacob instructs us that salvation is through faith (Isaac) & by grace (Jacob) (Rom. 9:6-13).
5. Old Testament revelation instructs us that salvation is by God's Sovereign choice (Rom. 9:14-29), offered both to Jews & Gentiles (Rom. 9:30-33).

Romans Chapter Ten

1. Paul laments that the Jews were pursuing righteousness on the basis of works rather than faith (Rom. 10:1-4).
2. Salvation can only come about through faith (Rom. 10:5-13), and preaching that gospel message is the greatest of blessings (Rom. 10:14,15).
3. As a nation, Israel failed to accept the Gospel by faith (Rom. 10:16-21).

Romans Chapter Eleven

1. Although Israel rejected the Lord, He certainly did not reject them (Rom. 11:1-6).
2. The present stewardship is marked by a partial hardening of Israel, and the ministry of grace to the Gentiles (Rom. 11:7-36).
 - a. Israel's First Advent rejection of Christ created a world-reconciliation benefit (via the Church), but Israel's Second Advent acceptance of Christ will create an even greater benefit: a world-reconciliation & resurrection benefit (Rom. 11:15).
 - b. The broken off and grafted in branches teach a critical principle. Branches are only alive when they partake of the root's fatness (Rom. 11:17-24).
 - c. Israel's present national hardening is partial and temporary (Rom. 11:25).

Day 342 – December 8

Living Righteously

Rom. 12-16

Romans Chapter Twelve

1. Having completed his lament for Israel, Paul returns to his present Gentile audience and proclaims the ministry of the Church (Rom. 12:1ff.).
2. The Church functions as a priesthood, with each believer as a living and holy sacrifice (Rom. 12:1).
 - a. Each believer-priest must be transformed so as not to be conformed to this (present evil) age αἰὼν αἰῶν ^{#165} (Rom. 12:2a; Gal. 1:4).
 - b. Each believer-priest becomes a demonstration of the will of God (Rom. 12:2b).
 - c. Each believer-priest becomes a demonstration of humility (Rom. 12:3).
3. The priesthood of the Church operates as a body, with individual members fulfilling their designed role (Rom. 12:4-8).
4. General principles for harmony within the Church are then outlined (Rom. 12:9-21).

Romans Chapter Thirteen

1. General principles for the Church's relationship to the world are also outlined (Rom. 13:1-10). Subjection to governmental authorities is not optional!
2. Above all, the Church is to be mindful of the imminency of Christ's return, and the urgency of living the life of holiness (Rom. 13:11-14).

Romans Chapter Fourteen

1. The accountability of each believer before the Lord serves to establish the priority of mutual edification (Rom. 14).
2. With respect to matters of personal opinion, believers need to accept the manner through which other believers apply their faith (Rom. 14:1-9).
3. We are not qualified to judge one another, as the Lord Jesus Christ will judge our lives (Rom. 14:10-12; 2nd Cor. 5:9,10).
4. The primary means by which believers build one another up is to consciously keep themselves from creating stumbling blocks for their fellow believers (Rom. 14:13-23).

Romans Chapter Fifteen

1. In addition to keeping stumbling blocks out of the way, we are to bear the weaknesses of those without strength, following the example of Christ (Rom. 15:1-13).
2. Paul turns his attention to the believers in Rome, and has confidence in their application of this doctrine (Rom. 15:14).

- a. Paul explains that this epistle, indeed his entire ministry, was according to the will of God, in reaching out to the Gentiles for Christ (Rom. 15:15-29).
- b. Paul urges the believers in Rome to pray for his opportunity to come and minister among them (Rom. 15:30-33).

Romans Chapter Sixteen

1. Chapter 16 contains personal greetings to believers in Rome (Rom. 16:1-16).
 - a. Phoebe is the only deaconess (fem.sing. διάκονος diakonos ^{#1249}) mentioned by name in the New Testament (Rom. 16:1,2; cf. 1st Tim. 3:11).
 - b. Prisca & Aquila were Paul's companions both in Corinth and in Ephesus (Rom. 16:3-5a; Acts 18:2,3,18-21,26).
 - c. Andronicus & Junia (husband/wife) [possibly Andronicus & Junias were brothers] were fellow Benjamites, fellow prisoners at one time, and fellow apostles, otherwise unknown in the New Testament (Rom. 16:7).
 - d. Rufus was most likely the son of Simon of Cyrene (Mk. 15:21). His mother had been like a mother to Paul at some point in time.
2. Paul also warns them to be on guard against trouble-makers (Rom. 16:17-20).
3. Paul sends greetings from a number of people with him, and Tertius the scribe also sends a greeting (Rom. 16:21-23).
4. The Book closes with a benediction appropriate to the Dispensation of the Church (Rom. 16:25-27).

Day 343 – December 9

Paul Continues Evangelizing

Acts 20-24

Acts Chapter Twenty

1. Paul fled from Ephesus to Macedonia (Acts 20:1). While in that region, he wrote 2nd Corinthians.
2. He then came to Greece for three months (Acts 20:2,3a). While there, he wrote Romans.
3. Paul had a team of seven assistants (students) who went ahead of him as an advanced party (Acts 20:3b-5).
4. The “we narrative” returns at Philippi (Acts 20:6ff.) as Luke rejoins Paul's mission for the rest of Acts (2nd Tim. 4:11).
5. In Troas, Paul followed the example of Christ, and the instance of Peter, in restoring physical life to someone who had physically died (Acts 20:7-12).
6. Paul bypassed Ephesus in his hurry to be in Jerusalem for Pentecost (Acts 20:13-16).
7. While in Miletus, Paul summoned the elders/overseers (pastors) of the church in Ephesus (Acts 20:17,28,29).
 - a. πρεσβύτερος presbuteros ^{#4245}: an elder (of age or office).
 - b. ἐπίσκοπος episkopos ^{#1985}: an overseer. ἐπισκοπέω episkopeō ^{#1983}: to oversee, care for.
 - c. ποιμήν poimēn ^{#4166}: a shepherd, pastor. ποιμαίνω poimainō ^{#4165}: to feed, tend a flock.
8. Paul's farewell message to the Ephesian elders/overseers/pastors was to be on the alert, guarding themselves and the flock against the savage wolves (Acts 20:18-35).
9. Paul departed from them after a corporate prayer meeting (Acts 20:36-38).

Acts Chapter Twenty-One

1. Paul's journey to Jerusalem is a study in contradictions.
 - a. Paul had purposed “in the spirit” (ἐν τῷ πνεύματι) to go to Jerusalem prior to his trip to Rome (Acts 19:21).
 - b. Paul's orientation to Rome was slowly being altered to a preoccupation with Jerusalem.
 - 1) “I must also see Rome” (Acts 19:21).
 - 2) “I hope to see you in passing” (Rom. 15:24).
 - 3) “I am ready . . . to die at Jerusalem” (Acts 21:13).
 - c. Paul's was commissioned to minister “before the Gentiles and kings and the sons of Israel” (Acts 9:15; see also Acts 22:18,21). Yet, his first contact in every city was always the local synagogue, turning to the Gentiles only after Jewish rejection (Acts 13:46; 18:6; 19:9).
 - d. Why was Paul so oriented to the Jews? The Book he wrote just prior to his Jerusalem trip offers some clues:
 - 1) Paul testified that his carnal nature kept prompting him to defy the leading of the Holy Spirit (Rom. 6&7).

- 2) Although impossible to be separated from Christ (Rom. 8) Paul desired it for the sake of redeeming the Jews (Rom. 9).
2. In Tyre, the believers there kept telling Paul through the spirit (διὰ τοῦ πνεύματος) not to go to Jerusalem (Acts 21:1-6).
 - a. This witness was verified in Caesarea, when the prophet Agabus, in the company of four prophetesses, warned Paul against going to Jerusalem (Acts 21:7-11).
 - b. Even Paul's companions joined with the saints of Caesarea in begging Paul not to go to Jerusalem (Acts 21:12).
3. Paul was ready to die in Jerusalem, and would not be persuaded by the multiple witnesses to the will of God (Acts 21:13).
 - a. Thus, we see Paul tested (& failing) in a similar manner to Peter (Matt. 26:35; Mk. 14:31; Lk. 22:33; Jn. 13:37).
 - b. Paul's companions had to defer to his apostolic authority, and surrendered Paul to the Will of God (Acts 21:14).
4. Paul was greeted by the legalistic church in Jerusalem, and heartily participated in their zeal for the Law (Acts 21:15-26).
 - a. James & his disciples were the source of false teaching that nearly destroyed the church in Antioch (Gal. 2:12).
 - b. There is no reference upon his arrival in Jerusalem to the grace gift that had been sent by the local churches of Galatia, Asia, Macedonia, & Achaia. We must assume the gift was delivered, but the Acts narrative doesn't tell us.
 - c. Paul spoke Divine activity among the Gentiles outside of Jerusalem (v.19).
 - d. James spoke of great attendance in the church at Jerusalem, and their zeal for the Law (v.20).
 - 1) James also mentioned a slanderous report about Paul that the legalistic believers in Jerusalem accepted as true (v.21).
 - 2) James suggested that Paul participate in Mosaic ritual in order to prove himself a Law-keeper to the legalistic believers who believe Satanic lies (vv.22-26).
5. Paul fell victim to the Jerusalem Jews' favorite tactic of mob justice (Acts 21:27-30). This was a tactic pioneered by a young Saul of Tarsus!
6. God the Father overruled the mob justice by placing Paul into Roman custody and achieving His purpose in commissioning Paul to Gentiles & Kings (Acts 21:31-40).
 - a. The Roman Chiliarch (Claudius Lysias, Acts 23:26) asks Paul who he was and what he had done (Acts 21:33)—presenting the perfect opportunity to preach the Gospel to a Roman soldier like Peter had done years earlier.
 - b. Instead of redeeming the open door opportunity with a Gentile, Paul requested another chance to address the Jews (Acts 21:37-40).

Acts Chapter Twenty-Two

1. Saul the crusader worked for the destruction of the Church (Acts 7-9), and now Paul the crusader worked to prevent the destruction of the Jews (Acts 22).
2. Acts 22 is a powerful message by Paul pleading for his "brethren and fathers" to follow his example and humble themselves before Jesus Christ (Acts 22:1-21).
 - a. He reviews his Damascus experience (vv.1-16).
 - b. He reviews his first Jerusalem experience (vv.17-21).
 - 1) The Lord commanded Paul to leave Jerusalem, as his testimony (μαρτυρία marturia ^{#3141}) would only be rejected (v.18).
 - 2) Paul argued with the Lord that he was the perfect evangelist to deliver Jerusalem (vv.19,20).
 - 3) The Lord repeated the command: "Go! For I will send you far away to the Gentiles" (v.21).
3. The idea that God would minister to the Gentiles drove the Jews in Jerusalem to murderous rage (Acts 22:22,23).
4. The Chiliarch intended to torture the truth out of Paul until Paul made use of Roman political privilege to avoid the scourging (Acts 22:24-29).

Acts Chapter Twenty-Three

1. Released by the Romans, Paul is placed before the Sanhedrin for additional examination (Acts 22:30; 23:1).
 - a. Paul has been so long away from Jerusalem politics, that he no longer recognizes the high priest (Acts 23:2-5).
 - b. Paul hasn't been too long away, though, to stir up the divisions between the Pharisees and the Sadducees (Acts 23:6-10).
2. The Lord urged Paul to take courage, informing him that his Jerusalem witness would be repeated in Rome (Acts 23:11).

- a. Paul's solemn witness to the cause of Christ in Jerusalem was as a prisoner in custody on trial.
- b. Paul's ministry in Rome will likewise come as a prisoner in custody on trial. We are left to speculate what Paul's Roman ministry might have been like, had he journeyed there rather than to Jerusalem.
3. The son of Paul's sister uncovered a conspiracy against Paul, and was able to thwart it by informing Paul of the matter (Acts 23:12-16).
4. The Chiliarch Claudius Lysius sent Paul up the chain of command surrendering him to a higher court under the Roman Governor, Felix (Acts 23:17-35). Thus, Paul's use of Roman political privilege placed him in Caesarea for over two years (Acts 24:27).

Acts Chapter Twenty-Four

1. Felix presided over Paul's next trial, where Ananias made use of an expert Roman orator—Tertullus (Acts 24:1).
2. The Jewish plea was essentially a change of venue motion, requesting Paul's transfer to the Sanhedrin in Jerusalem for trial (Acts 24:2-9).
3. Paul professed his innocence of any offense in Jerusalem, and appealed to Felix's understanding of the Jews (Acts 24:10-21).
4. Felix knew something of The Way, but when he learned more of it, he became frightened (Acts 24:22-25).
5. Felix kept Paul in prison for two years. He was hoping to keep the Jews happy, and also hoping to receive a handsome bribe for Paul's release (Acts 24:26,27).

A Note on the Caesarean imprisonment: Scholars have engaged in tremendous debate concerning Paul's activities for these two years. Some are inclined to place the writing of Colossians & Philemon at this point rather than Paul's later imprisonment in Rome. Those who hold to a Pauline authorship of Hebrews also tend to make this imprisonment the time of its composition. Pastor Bob believes that the prison epistles (Ephesians, Philippians, Colossians, & Philemon) belong to various Ephesian imprisonments. (Pastor Bob also rejects the Pauline authorship of Hebrews). It is, however, most probable that during the time of Paul's Caesarean imprisonment, Luke had the opportunity to conduct his Judean research and compose the Gospel of Luke.

Day 344 – December 10

Paul's Defense

Acts 25-28

Acts Chapter Twenty-Five

1. (Marcus Antonius) Felix was procurator of Palestine from 52-60AD. Porcius Festus was procurator of Palestine c.60-62AD.
2. The chief priests and leading Jews immediately make Paul's custody an issue for the new Procurator to address (Acts 25:1-5).
3. When Festus provides Paul the opportunity to voluntarily submit to the Sanhedrin (Acts 25:6-9), Paul chose rather to appeal to Caesar—the highest judicial court in the Roman empire (Acts 25:10-12).
 - a. The *ius appellationis ad Caesarem* or right of appeal to Caesar was a feature of Roman citizenship from the time of Augustus onward.
 - b. The *appellatio* normally was exercised after a completed trial, with the condemned man contesting the lower court's verdict.
 - c. The provincial governor had some discretion, however, if it appeared the *appellatio* was frivolous or unwarranted (cf. Acts 25:12).
 - d. Paul's appeal is more properly a *provocatio* requesting a change of venue to Rome even prior to the completion of any trial.
4. Before Paul could depart for Rome, Festus received a state visit from King Agrippa and his sister (lover) Bernice (Acts 25:13-27).
 - a. Herod Agrippa II was the son of the Herod (Agrippa I) who had James killed (Acts 12:2). He was in favor with the Emperor Claudius, and often entreated him on behalf of the Jews.
 - b. Festus reviewed Paul's legal case with Agrippa (Acts 25:14-21), and was grateful for Agrippa's assistance in filing his legal brief (vv.24-27).
 - c. Agrippa was eager to hear the case for himself (Acts 25:22,23).

Acts Chapter Twenty-Six

1. Chapter 26 consists of Paul's witness before King Agrippa. The expert in both Roman Law and Mosaic Law, Agrippa was nearly convinced that Paul's teaching was accurate (Acts 26:28).
2. Paul expressed his delight that Agrippa's expertise in Jewish customs and questions would make him an excellent judge (Acts 26:1-3).
3. Paul bore witness to what he had hoped for as a Pharisee (Acts 26:4-8), what he had found as a persecutor (Acts 26:9-19), and what he had declared as an Apostle (Acts 26:20-23).
4. Festus thought Paul was a lunatic, but Agrippa was definitely chewing on the issues (Acts 26:24-29).
5. Agrippa, Bernice, & Festus were in agreement that the charges against Paul were unfounded, but his *appellatio* left them no opportunity for an acquittal (Acts 26:30-32).

Acts Chapter Twenty-Seven

1. Paul's transport to Rome was supervised by a Roman centurion named Julius (Acts 27:1).
 - a. The Augustan Cohort was an auxiliary unit in the Roman army. Its soldiers were promised Roman citizenship upon completion of 25 years of service.
 - b. There is no record of Julius' salvation, but under principles of Divine Establishment, Julius serves to bless Paul throughout the journey.
2. Paul, Luke, & Aristarchus made up the missionary team bound for Rome (Acts 27:2).
3. Julius extended considerable leniency in Paul's "arrest" and generously allowed visitation privileges in Sidon (Acts 27:3).
4. Julius disregarded Paul's travel advice, and pressed on through the bad weather (Acts 27:4-13).
5. The greatest storm and shipwreck described in the Bible features the Apostle Paul's continued faithfulness to receive Divine instructions and preach messages of hope (Acts 27:14-44).

Acts Chapter Twenty-Eight

1. God's plan in sending the storm placed Paul precisely where he needed to be—the island of Malta (Acts 28:1-10).
2. Paul finally made it to Rome, where he was given a generous incarceration arrangement (Acts 28:11-16,30,31).
3. Paul's first public message in Rome was to the Jewish population there (Acts 28:17-24). Their mixed response resulted in Paul's turning to the Gentiles (Acts 28:25-28).
4. Paul's two year "imprisonment" in Rome was the traditional time-frame for the Books of Ephesians, Philippians, Colossians, & Philemon. Pastor Bob no longer accepts this time-frame, but this is where Ron Rhodes places these epistles in his chronological reading plan. TTB Day 345-348 will cover Colossians, Philemon, Ephesians, Philippians.

Day 345 – December 11

Christ Is Preeminent

Col. 1-4; Philem.

Colossians Chapter One

1. The letter opens with a note of thankfulness for the work of Epaphras in establishing the Colossian church (Col. 1:1-6).
 - a. Paul had never been to Colossae, but was engaged in a fervent prayer ministry on their behalf (Col. 2:1).
 - b. Like Thessalonica, Colossae Bible Church[†] was grounded in faith, hope, and love (Col. 1:4,5).
2. Paul outlines the Christian Way of Life (Col. 1:9-14). A faithful believer will:
 - a. Pray for the ἐπίγνωσις epignōsis^{#1922} full knowledge of God's will (v.9).
 - b. Walk worthy of the Lord (v.10a).
 - c. Please the Father (v.10b).
 - d. Bear fruit in every good work (v.10c).
 - e. Increase in the knowledge of God (v.10d).
 - f. Receive Divine power for endurance (v.11).
 - g. Joyously give thanks to the Father for His work in saving us through Christ (vv.12-14).

[†] Pastor Bob's nickname for the local church founded in Colossae. They didn't really call themselves that.

3. The eternal glory of Christ is then described (Col. 1:15-20).
 - a. The visible image of the invisible God the Father (v.15a).
 - b. The firstborn of all creation (v.15b).
 - 1) The Deity of Christ is (of course) eternal (Jn. 1:1,2), but the humanity of Christ and therefore the hypostatic union of Christ was the first creative act of the Father (Prov. 8:22; Col. 3:15; Rev. 3:14).
 - 2) The humanity of God the Son was a source for Divine delight prior to the creation of man (Prov. 8:31), and the very cause for man's creation to be in the image and likeness of God (Gen. 1:26,27).
 - c. The delegated Creator and Sustainer of all things according to the will of the Father (v.16,17; Jn. 1:3; Prov. 8:30; Heb. 1:3).
 - d. The Head of the Church (v.18a; Eph. 1:22).
 - e. The Firstborn from the Dead (v.18b; 1st Cor. 15:23).
 - f. The Fulness of the Father's plan manifest through Him (v.19).
 - g. The Reconciler of all things to the Father (v.20), including the Colossian believers that Paul is writing to (vv.21-23).
4. The privilege of sacrificial intercessory sufferings is then outlined, as Paul rejoices in the mystery doctrine of the Church (Col. 1:24-29; Eph. 3:3-10; Rom. 16:25,26).

Colossians Chapter Two

1. Paul prayed for the Colossian and Laodicean believers as those whom he had never personally taught (Col. 2:1-7).
 - a. That these local churches would have hearts knit together in love.
 - b. That these local churches would understand their grace blessings as the Bride of Christ.
 - c. That these local churches would be equipped to handle false teaching.
2. Paul gets to the chief corrective matter of the epistle when he addresses the false teaching that had crept into the Colossian church (Col. 2:8,16-23).
 - a. False teaching is enslaving (Col. 2:8), whereas the Truth sets us free (Jn. 8:32).
 - b. Human philosophy & tradition are snares to believers' proper worship in the local church (Col. 2:8).
 - c. False teaching makes issues out of non-issues, as the κόσμος kosmos wisdom of demonic teaching achieves its purpose (Col. 2:16-23; Jas. 3:15).
 - 1) Dietary issues.
 - 2) Calendar issues.
 - 3) Shadow ritual issues.
 - 4) Asceticism issues.
 - 5) Crusader issues.
 - d. False teaching is the work of fallen angels promoting the worship of angels (Col. 2:18; 1st Tim. 4:1).
3. Occupation with Christ, and the blessings of His work on our behalf, serve to put all false teaching into the proper perspective of emptiness (Col. 2:9-15).
 - a. The cancellation of our certificate of debt, having nailed it to the cross (v.14).
 - b. The disarming of our enemies, and His triumph over them by the cross (v.15).
4. The essence of Church Age liberty is a right distinction between shadows and substance. This happens most readily as the growing Body holds fast to the Head (Col. 2:16-23).

Colossians Chapter Three

1. Reality must shape our realizations. The reality is that we have been raised up with Christ (Col. 2:12; 3:1; Eph. 2:6). Our realizations must be seeking and thinking heavenly things (Col. 3:1-4).
2. The heavenly-minded believer conducts his life according to seven principles of our new life in Christ (Col. 3:5-17).
 - a. We are to consider ourselves to be dead to sin (v.5; Rom. 8:13).
 - b. We are no longer among the sons of disobedience (vv.6,7; Eph. 2:1-3).
 - c. We lay aside the old self, and put on the new self (vv.8-11; Eph. 4:22-25).

- d. We are to clothe ourselves with a compassionate & forgiving heart (vv.12,13), and most especially love (v.14).
 - e. We are to submit to the peace of Christ, as it rules in our heart (v.15).
 - f. We are to learn from the word of Christ, as it dwells richly in our heart (v.16).
 - g. We are to dedicate every action in the name of Christ in thankfulness to the Father (v.17).
3. These principles of zoe life have practical application in bios life relationships as well (Col. 3:18-4:1; Eph. 5:22-6:9).

Colossians Chapter Four

1. Paul's final two exhortations focus on the importance of corporate prayer within the assembly (Col. 4:2-4), and the critical importance of maintaining an outreach ministry outside the assembly (Col. 4:5,6).
2. The Book ends with personal words of encouragement (Col. 4:7-18).
 - a. Tychicus was the courier for the Ephesians epistle as well as the Colossian epistle (Col. 4:7; Eph. 6:21).
 - b. Onesimus traveled with Tychicus, and carried the epistle to Philemon (Col. 4:9; Philem. 10).
 - c. Archippus evidently pastored the Colossian church in Epaphras' absence (Col. 1:7; 4:17; Philem. 2).

Philemon

1. Paul opens the letter with a personal address to three people by name, and to a local assembly in general (Philem. 1-3).
 - a. Philemon "kisser" was a believer in Colossae, who hosted the local church there.
 - b. Apphia "fruitful" was likely his wife.
 - c. Archippus "horse-master" was possibly their son, and certainly the pastor of the Colossian church (cf. Col. 4:17).
2. Paul begins with a note of thankfulness for Philemon's love (Philem. 4-7).
 - a. Love and faith for Christ motivates love and faith for the saints (v.5).
 - b. Faith becomes effective in a fellowship with other believers through a full knowledge (ἐπιγνώσις epignōsis) of the eternal grace blessings every believer possesses (v.6).
3. Although he has the authority to issue a command, Paul also has the love to issue an appeal (Philem. 8,9).
4. Paul's appeal was for the runaway slave, Onesimus (Philem. 10-16).
 - a. Onesimus was a slave, separated from Philemon for an unstated reason (vv.15,16).
 - b. In the course of his departure, Philemon was financially harmed (v.18).
 - c. Onesimus became saved under Paul's ministry in Rome (v.10).
 - 1) Onesimus became a minister to Paul (v.13).
 - 2) Onesimus became his heart-friend (v.12).
 - d. Paul sent Onesimus back to Philemon, giving him the opportunity to do the right thing under his own positive volition (v.14).
 - 1) Paul prompted Philemon to consider God's purpose for Onesimus' departure (v.15).
 - 2) Onesimus "useful" was formerly useless, but is being returned useful (v.11).
 - 3) A slave ran away, but now, a slave and a beloved brother is returning (v.16).
5. Partner acceptance and vicarious penal substitution are fundamental doctrines pertaining to the plan of God for humanity (Philem. 17-20).
 - a. Partner acceptance is grounded in God the Father's and God the Son's unity partnership (Prov. 8:30,31; Ps. 2:7; 8:4-6; 89:5-10; Isa. 42:1; Zech. 13:7; Mt. 3:17; Jn. 10:30; 17:21).
 - b. Every wrong and every debt owed by the first Adam is charged to the account of the last Adam (Isa. 53:1-12; Jn. 1:29; 2nd Cor. 5:21; 1st Pet. 3:18; 1st Jn. 2:1,2).
6. The conclusion bears many similarities to Colossians, mentioning many of the same people (Philem. 21-25).

Day 346 – December 12

Blessings In Christ

Eph. 1-3

Ephesians Chapter One

1. Paul addresses a body of faithful saints (Eph. 1:1), greeting them with a prayer for God's grace and peace (Eph. 1:2). Likely an encyclical epistle, expanding the Colossian epistle to a more comprehensive discourse on the Mystery of the Church (cf. Eph. 3:3).
2. Paul begins the Book with a Paterological benediction: ascribing blessedness to God the Father for His grace eternal plan (Eph. 1:3-14).
 - a. The Father is the source of all blessings (v.3 cf. Jas. 1:17).
 - 1) Members of the Church are not lacking any spiritual blessing.
 - 2) Members of the Church possess heavenly blessings apart from any earthly activity.
 - 3) Members of the Church reap these blessings due to our position "in Christ."
 - b. The Father is the One Who lovingly elected each Member of the Church to an eternity of holy perfection in His immediate presence (v.4).
 - c. The Father is the One Who predestined each Member of the Church to full adult standing through adoption as sons (v.5).
 - d. These grace blessings are free gifts of the Father in the Beloved One (Christ) (v.6).
 - e. The Beloved One's blood is the Father's grace provision for our redemption (the forgiveness of our trespasses) (v.7).
 - f. The Father is the One Who reveals to the Church the mystery of His will (vv.9,10).
 - 1) It pleases the Father to reveal His will.
 - 2) It pleases the Father for His purpose to be fulfilled in the Son.
 - 3) The grace eternal plan of the Father is progressing towards a Dispensation of the Fullness of Times.
 - a) This dispensation will feature the headship of Christ over all things.
 - b) Heavenly headship over the Church and their angelic subjects.
 - c) Earthly headship over Israel and their Gentile subjects.
 - g. The Father also supplies the eternal inheritance to each Member of the Church in Christ (the Heir of All Things, Heb. 1:2) (vv.11,12).
 - h. The Father assigned the Holy Spirit with the work of sealing each Member of the Church in Christ as a deposit for our eternal inheritance in Christ (vv.13,14).
3. Paul had some particular believers in mind, as he rejoiced in their faith and love, and as he prayed for their hope (Eph. 1:15-23).
 - a. Believers need to have spiritual eyes to see with the Father's perspective (vv.18,19a).
 - 1) What the Father has done (our calling).
 - 2) What the Father will do (our inheritance).
 - 3) What the Father is doing (our power).
 - b. Believers need to have the Father's perspective towards an exalted and glorified Lord Jesus Christ (vv.19b-23).

Ephesians Chapter Two

1. Chapter 2 takes all of the eternal plan of chapter 1 and demonstrates its activity in the life of believers.
2. The unbeliever is a spiritually dead creature (Eph. 2:1) conducting his life according to the κόσμος kosmos world system under Satanic authority (Eph. 2:2) and operating under the power & influence of his own sinful nature (Eph. 2:3).
3. God the Father's mercy and love towards spiritually dead creatures (Eph. 2:4,5a) motivated His work in saving them by grace (Eph. 2:5b-10).
 - a. The Father made us alive (spiritual life) in Christ. This is the definition of salvation.
 - b. The Father positionally seated us in the heavenly places in Christ. This is for both present and future grace demonstrations.
 - c. The Father's grace is designed for His own glory, and leaves no room for human boasting.
4. The spiritually alive creation can now conduct his life according to the grace eternal plan of God the Father (Eph. 2:10).

5. Previously far away Gentiles and previously nearby Jews are fused together into one body in Christ through the Spirit with access to the Father (Eph. 2:11-22).

Ephesians Chapter Three

1. Paul began a train of thought (Eph. 3:1) in response to the eternal glory of the Church (Eph. 1&2), but doesn't get that train rolling until the end of the chapter (Eph. 3:14-19).
2. The union of Gentiles and Jews into one body was mystery doctrine, not revealed in the Old Testament, but reserved for New Testament revelation to the Apostles and Prophets of the Church (Eph. 3:2-7).
 - a. The greatest example of grace in action (Paul) was selected to be the primary Apostle to the Gentiles (Eph. 3:8).
 - b. The greatest example of grace in action was selected to be the primary human author of New Testament revelation in written form (Eph. 3:9).
 - 1) The Church and the mystery doctrine given to the Church are manifestations of the Father's wisdom to the angelic realm of creation (Eph. 3:10).
 - 2) Thus it is that in the Church, God the Father accomplishes His grace eternal plan in the Body of Christ (Eph. 3:11-13).
3. In view of the eternal glory of the Church, Paul offers a Paterological prayer of praise for the Body of Christ to realize the blessings in time that are uniquely ours (Eph. 3:14-19).
4. This section of Ephesians closes with another benediction: ascribing glory to God the Father for His grace eternal plan (Eph. 3:20,21).

Day 347 – December 13

Relationships and Holiness

Eph. 4-6

Ephesians Chapter Four

1. Eph. 4-6 is practical application for the deep Paterological theology of Eph. 1-3.
2. We are expected to walk in a worthy manner—summarized by the principle of Christian unity (Eph. 4:1-6).
3. We are expected to walk according to the grace gift the Lord supplied, for the edification of the entire body (Eph. 4:7-16).
 - a. Christ the Victorious One is pleased to bestow gifts to His bride (Eph. 4:7,8).
 - b. The Holy Spirit provides believers with spiritual gifts (Rom. 12; 1st Cor. 12), but the Lord Jesus Christ provides local churches with spiritually gifted believers (Eph. 4:11,12).
 - 1) In the Apostolic Age, Apostles, prophets, evangelists, and pastor-teachers were the spiritually gifted believers that the Lord provided to particular local churches for their equipping and building up.
 - 2) In the Local Church Age, evangelists and pastor-teachers carry on that primary work-assignment.
 - c. The function of the local church assembly is to equip and build up believers for the work of service, as we grow together to spiritual maturity.
4. We are to lay aside our old manner of life as unbelievers (Eph. 4:17-24), and live the new manner of life as recipients of God's forgiveness (Eph. 4:25-32).

Ephesians Chapter Five

1. The summary statement for our walk is to be imitators of God, and walk in love (Eph. 5:1,2). This is the unconditional, sacrificial, integrity love of God.
2. The walk of love, as children of light, means that believers are to have no participation in the unfruitful deeds of darkness (Eph. 5:3-7,11-14).
 - a. The walk of love, as children of light, is a simple walk for the pleasure of God the Father (Eph. 5:8-10).
 - b. The walk of love, as children of light, is a careful walk, redeeming the time and remaining sober-minded (Eph. 5:15-18).
 - c. The walk of love, as children of light, is a thankful walk, praising the Lord from the heart (Eph. 5:19,20).
 - d. The walk of love, as children of light, is a submissive walk, fearing the Lord and serving one another (Eph. 5:21-6:9).
 - 1) The submissive walk of wives (Eph. 5:22-24,32,33) and husbands (Eph. 5:25-33).

- 2) The submissive walk of children (Eph. 6:1-3) and parents (Eph. 6:4).
- 3) The submissive walk of slaves (Eph. 6:5-8) and masters (Eph. 6:9).

Ephesians Chapter Six

1. Submission to the Lord (Eph. 5:21-6:9) is essential for victory in the angelic conflict (Eph. 6:10-17; cf. 1st Pet. 5:6&7,8&9).
2. Believers in the Dispensation of the Church have the privilege of putting on and taking up the full armor of God (Eph. 6:10,13).
 - a. ἐνδύω enduō #1746: get into, put on.
 - b. ἀναλαμβάνω analambanō #353: take up. In this sense, “taking” signifies undertaking the duties of an office or position: i.e. take a job, take office, take command.
3. Believers in the Dispensation of the Church that have put on, and taken up the full armor are equipped to do battle against the Satanic forces of darkness (Eph. 6:11,12).
 - a. The battle is primarily defensive (1st Pet. 5:9), resisting (Eph. 6:13), standing firm (Eph. 6:11,13,14), and withstanding the flaming arrows (Eph. 6:16).
 - b. The believer’s primary offensive weapon is the sword of the Spirit, the (spoken/preached) Word (ῥῆμα rhēma #4487) of God (Eph. 6:17).
4. Believers in the Dispensation of the Church support one another’s spiritual combat operations through the communications network of prayer (Eph. 6:18-20).
5. The epistle closes with a recommendation of Tychicus and an appeal to peace, love, faith, and grace (Eph. 6:21-24).

Day 348 – December 14

Joy in Christ

Phil. 1-4

Philippians Chapter One

1. Phil. 1:1 defines the primary unit of instruction/fellowship/service/discipline: the local church.
 - a. A body of believers (saints) in Christ, assembled together at a defined locality.
 - b. Overseers & deacons provide the examples of leadership and service for the body.
2. Paul offered thanksgiving and rejoicing to God the Father in appreciation for His work on their behalf (Phil. 1:3-5). Even as he is thankful for what the Philippians have done, Paul is excited about what is yet to come (Phil. 1:6-11).
3. Paul rejoiced with double-portion capacity because his imprisonment was working to promote a greater progress of the gospel (Phil. 1:12-18).
4. Because of his mental attitude of joy, Paul was not worried over the issue of physical life or death (Phil. 1:19-26).
5. As in the Ephesian epistle, Paul urged his readers to live their Christian life in a manner worthy of the gospel of Christ (Phil. 1:27-30).
 - a. Again, the summary is Christian unity (v.27; Eph. 4:1-3).
 - b. Local churches stand together by means of Christian unity in order to withstand the anti-Christian unity (v.28).
 - c. Local churches experience conflict “for Christ’s sake” (vv.29,30).

Philippians Chapter Two

1. The four “ifs” of Phil. 2:1 are all 1st class conditions—assumed to be true. The words “if” can be rendered “since.”
2. Like-mindedness in a local church assembly requires genuine humility for one another (Phil. 2:2-4).
3. The greatest example of genuine humility is found in the κένωσις kenōsis of Jesus Christ (Phil. 2:5-11).
4. Believers are expected to carry out their salvation to its ultimate conclusion (Wuest) with fear and trembling (Phil. 2:12) as they allow God the Father to be at work within them (Phil. 2:13).

Not slavish terror, but wholesome, serious caution. “This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition ‘be not high-minded but fear.’ It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption. It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Saviour.” Wuest citing Vincent quoting Wardlaw. Wardlaw, Ralph. *Lectures on the Book of Proverbs*, Lecture LXXXVII.

5. Like-mindedness in the local assembly requires individual believers to set aside all grumbling & disputing (Phil. 2:14-16).
 - a. This allows believers to maintain personal holiness in the κόσμος kosmos.
 - b. This allows believers to hold fast to Truth.
6. Paul encouraged the Philippians to rejoice with him, joining their sacrifice to his own (Phil. 2:17,18).
7. In order to share these sufferings and their celebrations, Paul delegated Timothy (Phil. 2:19-24) and Epaphroditus (Phil. 2:25-30) to journey to Philippi and offer spiritual encouragement.

Philippians Chapter Three

1. Paul had previously urged the Philippians to rejoice in the Lord (Phil. 2:18), but doesn't mind doing so again (Phil. 3:1), and again (Phil. 4:4a), and again (Phil. 4:4b).
2. Paul warns the Philippians to "beware of the dogs" (the Judaistic legalists, and their continued observance of Old Testament ritual) (Phil. 3:2,3).
3. If anyone can place confidence in their own human ability, or earthly qualifications, it would be Paul (Phil. 3:4-6).
 - a. Paul considered all of these temporal-life benefits to be worthless write-offs in spiritual-life (Phil. 3:7).
 - b. The true confidence for the believer is a growing intimacy with the power of Christ's resurrection (Phil. 3:8-10a).
 - 1) The resurrection is powerful for the believer who has fellowship with Christ's sufferings.
 - 2) The resurrection is powerful for the believer who is conformed to His death.
4. Anticipation of eternal reward is a motivation for temporal faithfulness (Phil. 3:12-14).
 - a. We can trust the Lord to adjust our mental attitude properly as He renews us in the spirit of our mind (Phil. 3:15,16; Rom. 12:2).
 - b. We can discern the right examples from the wrong examples (Phil. 3:17-19).
 - c. We can orient ourselves to the present reality of our heavenly citizenship as we anticipate the future realization of that heavenly citizenship (Phil. 3:20,21).

Philippians Chapter Four

1. When a local assembly is focused on their heavenly citizenship, earthly disputes can be settled (Phil. 4:1-3).
2. Paul closes the epistle with clear instructions for a faithful flock to continue in the faith (Phil. 4:4-19).
 - a. Rejoice in the Lord (v.4).
 - b. Relate your gentle spirit to all men (v.5).
 - c. Request whatever you desire (Phil. 4:6).
 - d. Relax in the peace your father provides (Phil. 4:6,7).
 - e. Reflect on the glories of Christ (Phil. 4:8).
 - f. Rehearse the Christian walk according to the example of your faithful spiritual leaders (Phil. 4:9).
 - g. Rely on the all-sufficient provision of the Father to sustain you in every circumstance (Phil. 4:10-14,19).
 - h. Relish the privilege of offering spiritual sacrifices through temporal activity (Phil. 4:15-18).
3. The Father is eternally glorified as the grace of the Son is realized (Phil. 4:20-23).

Day 349 – December 15

Living in Light of God's Awesome Grace 1st Peter 1-5

First Peter Chapter One

1. Peter writes an Apostolic epistle to the "scattered aliens" of five Roman provinces in Asia Minor (modern Turkey) (1st Pet. 1:1).
 - a. παρεπίδημος parepidēmos ^{#3927}: stranger, sojourner, alien.
 - b. διασπορά diaspora ^{#1290}: a scattering, dispersion.
2. Peter describes election, foreknowledge, sanctification, & salvation as a work of God the Father, the Holy Spirit, and Jesus Christ (1st Pet. 1:2).

3. Peter describes the Christian life in terms of our blessings in time and eternity as those who have been born again to a living hope (1st Pet. 1:3-9).
 - a. Our new life in Christ consists of an eternal inheritance (vv.4,5).
 - b. Our new life in Christ consists of temporal testing (vv.6,7).
 - 1) These tests are necessary.
 - 2) The proof of our faith results in the glory of Jesus Christ.
4. Peter describes the Dispensation of the Church as a stewardship in between the two advents of Jesus Christ; a stewardship that Old Testament saints could not have anticipated, and even the angels long to understand (1st Pet. 1:10-12).
5. Given our necessary testing, and the great privilege of revelation we enjoy, every believer is expected to prepare their minds for action (1st Pet. 1:13-25).
 - a. We are to be sober, and oriented completely to the imminent Rapture of the Church (v.13).
 - b. We are to be holy, oriented to the character of God (vv.14-16).
 - c. We are to function in the fear of the Lord, living our life mindful of the coming judgment, and in remembrance of the price that Christ paid to give us this life (vv.17-21).
 - d. We are to fervently love one another in purity and sincerity (vv.22-25).

First Peter Chapter Two

1. With a mind prepared for action, believers can put aside the sinful things of the flesh, and grow in the Word of God (1st Pet. 2:1-3).
2. Believers grow individually and corporately (1st Pet. 2:4-10).
 - a. Christ is the Stone (Isa. 28:16; Ps. 118:22; Isa. 8:14).
 - b. Each believer in the Church is also a stone, being crafted into the overall Church.
 - c. The Church is a unique body in human history. This passage is similar to a passage relating to Israel (Ex. 19:5,6), but important differences must be observed. The Church is God's heavenly people, while Israel is God's earthly people.
 - 1) A Chosen Race, based upon our spiritual parentage of God the Father.
 - 2) A Royal Priesthood, based upon our King-Priest, the Lord Jesus Christ.
 - 3) A Holy Nation, based upon our sanctification by the Holy Spirit.
 - 4) A people for God's own possession.
3. As a holy nation, residing as aliens and strangers in the κόσμος kosmos world system, we have a manner of life appropriate to our new life in Christ (1st Pet. 2:11-25).
 - a. We fight the internal battle of the soul against our sin nature (v.11).
 - b. We maintain the external witness of our faith in view of unbelievers (v.12).
 - c. We conduct ourselves in public according to the Laws of Divine Establishment (vv.13-17).
 - d. We conduct ourselves at work according to the good pleasure of God (vv.18-20).
 - e. We follow the example that was set by the Shepherd and Guardian of our souls (vv.21-25).

First Peter Chapter Three

1. Our ministry as Royal Priests will also be manifest in our marriages (1st Pet. 3:1-7).
 - a. Wives have a ministry to their husbands by silently living the example of Christ for their husbands to observe (vv.1-6).
 - b. Husbands have a ministry to their wives by showing them honor as a fellow heir of the grace of life (v.7).
 - c. Husbands and wives form an effective prayer team within the royal priesthood of Christ.
2. Peter summarized the Christian life as a life of harmony (1st Pet. 3:8-12). ὁμόφρων homophrōn ^{#3675}.
3. Peter summarized the Church's opportunity to maintain a public witness, even in the face of persecution (1st Pet. 3:13-17).
4. Jesus Christ stands as our great example, for how persecution can become an opportunity for public witness (1st Pet. 3:18-22).
 - a. The Victorious Proclamation was made to the disobedient spirits that engineered the corruption of the human race in the days of Noah (vv.19,20; 2nd Pet. 2:4; Jude 6).

- b. Jesus Christ also disarmed the fallen angelic forces at that time (Col. 2:15), and
- c. Jesus Christ led forth the captives from Sheol into the presence of God the Father (Eph. 4:8).

First Peter Chapter Four

1. Christ established the example in His humanity, and believers likewise function in our humanity according to the will of God (1st Pet. 4:1-6).
 - a. Although He left us in our physical bodies after salvation, we are not to continue in the sinful practices of our humanity prior to salvation.
 - b. We are to proclaim the gospel to those who are spiritually dead, so that they may face the judgment of the living rather than the judgment of the dead.
2. Imminency demands urgency (1st Pet. 4:7-11).
 - a. Urgency in prayer.
 - b. Urgency in love.
 - c. Urgency in hospitality.
 - d. Urgency in the exercise of spiritual gifts for the edification of the Church.
3. Expectation of glory entails an expectation of suffering (1st Pet. 4:12-19).
 - a. Keep our suffering in the realm of undeserved suffering rather than Divine discipline.
 - b. Keep our focus on the coming judgment.
 - c. Keep our trust in the faithful Creator.

First Peter Chapter Five

1. Peter concludes his epistle with an appeal to the elders in the local churches to provide the shepherding example of Christ for the flock to follow (1st Pet. 5:1-5).
2. Humility is essential for any engagement in the angelic conflict (1st Pet. 5:6-9), and the reward of exaltation will come from God the Father (1st Pet. 5:10,11).
3. The epistle closes with greetings from Peter's scribe Silvanus, Peter's wife, and Peter's spiritual son, Mark (1st Pet. 5:12-14).

Day 350 – December 16

Sound Doctrine

Titus 1-3

Titus Chapter One

1. The salutation to Titus is the most extended description of Paul's apostolic ministry in any of his epistle salutations (Tit. 1:1-4).
2. The letter begins with a reminder of Paul's reason for leaving Titus in Crete (Tit. 1:5).
 - a. To set in order what remains.
 - b. To appoint elders in every city according to Paul's direction. Titus was evidently a pastor-teacher by gift, serving in Paul's apostolic ministry, manifesting God the Father's effects in supervising multiple local churches throughout Crete.
3. Qualifications for the elder (Tit. 1:5) / overseer (Tit. 1:7) are similar to the parallel passage written to Timothy (Tit. 1:6-9; 1st Tim. 3:1-7).
4. Humble, God-fearing Pastors are critical in order to combat the arrogant, rebellious false teachers (Tit. 1:10-16).

Titus Chapter Two

1. Paul emphasizes for Titus how sound doctrine will have practical application in the daily lives of believers (Tit. 2:1-15).
2. Older men and women have fruitful ministries to younger men and women—teaching the Word of God through the examples of their lives (Tit. 2:2-5).
3. Younger believers are to also conduct their lives in an exemplary manner (Tit. 2:6-8).
4. Bond-slaves also have opportunity to live their faith for the glory of Christ (Tit. 2:9,10).
5. Every believer has the duty to reject ungodliness and manifest godliness in our daily anticipation of the happy hope (Rapture) and the subsequent glorious appearing (Second Advent) of Jesus Christ (Tit. 2:11-14).

6. The urgency that results from imminency is a doctrinal matter that must be diligently taught. “Speak and exhort and reprove with all authority” (Tit. 2:15).

Titus Chapter Three

1. When a believer is properly oriented in his spiritual life, that believer can also provide temporal life blessings to his community (Tit. 3:1,2).
2. Godliness is motivated by appreciation in the believer’s soul for what we are now compared with what we used to be (Tit. 3:3-7).
3. Pastors need to teach the Word confidently, and demonstrate for the flock the priority of pursuing the good works that God saved us to perform (Tit. 3:8; Eph. 2:10).
4. Factious men need to be removed from the assembly as soon as possible (Tit. 3:9-11).
5. Paul closes the Book with personal instructions for Titus regarding his successor on Crete, and two other ministers passing through town (Tit. 3:12-15).

Day 351 – December 17

Paul Instructs Timothy

1st Tim. 1-3

First Timothy Chapter One

1. Paul introduces the letter to Timothy with the stated purpose for his appointment to the church in Ephesus (1st Tim. 1:3-5,18-20).
 - a. Although still youthful (1st Tim. 4:12), Timothy is gifted, trained, & equipped to pastor and train other Pastors (v.3; 3:1-7; 5:17-22).
 - b. The Pastor must keep the local church’s focus on the true issues, and avoid strange doctrines (vv.3,4).
 - c. The Pastor must stay faithful to the stewardship that he has been entrusted with, speaking the Truth in love (vv.4,5; Eph. 4:15).
 - d. The Pastor must keep faith and a good conscience personally, in order to fight the good fight on behalf of the flock (vv.18-20).
2. Some men in Ephesus were losing sight of the Gospel of grace by striving to become teachers of the Law (1st Tim. 1:6-11).
3. Paul was thankful to the Lord Jesus Christ for the grace of God and the service to which no one takes for themselves (1st Tim. 1:12-17 cf. Heb. 5:4).
 - a. The Lord provided Paul with the strength, grace, mercy, faith and love in order to be found faithful and placed in service (vv.12-14).
 - b. Jesus Christ selected the greatest sinner in the history of the world to stand as the greatest demonstration of Divine patience (vv.15,16).
 - c. The work which only God can do produces the praise and glory that only God is entitled to (v.17).

First Timothy Chapter Two

1. The first priority for any local church is to have a body of men dedicated to intercessory prayer (1st Tim. 2:1-8).
 - a. Entreaties, prayers, petitions, and thanksgivings on behalf of all men (v.1).
 - b. Particular intercession for political leaders and temporal freedoms (v.2).
 - c. Burdens for evangelism opportunities (v.4).
 - d. Prayer leadership for Church unity (v.8).
 2. The second priority for any local church is for the women of the assembly to exhibit godliness (1st Tim. 2:9-15).
 - a. Inner beauty & spiritual garments taking priority over physical beauty & garments (vv.9,10).
 - b. Women are designed in the Church for serving, rather than speaking (vv.11,12 cf. 1st Pet. 4:11).
 - c. It is the function of men & women in the local church to portray Christ and the Church, and not to reenact Adam & Eve and the consequences for Adam’s failure to exercise spiritual leadership (vv.13-15).
- P= The order of the man and woman in creation is given as the basis for the organization of men and women within the local church. Just as in the orderly design of a Godly marriage, the issue is not a woman’s ability compared to a man’s, or a

woman's equality with a man. The issue is an illustration of the orderliness that God the Father was pleased to design within the local church.

First Timothy Chapter Three

1. The men who teach and exercise authority within the local church are appointed to the office of overseer (1st Tim. 3:1-7).
 - a. The term ἐπίσκοπος *episkopos* overseer is interrelated with the term πρεσβύτερος *presbuteros* elder when Acts 20:17,28 & Tit. 1:5,7 are compared. Additional interrelated terms include the προϊστάνόμενος *proistanomenos* ruler (1st Thess. 5:12) and the ἡγούμενος *hēgoumenos* leader (Heb. 13:17).
 - b. The primary responsibility of the overseer/elder is to shepherd (pastor) the flock (Acts 20:28; 1st Pet. 5:1,2).
 - 1) Overseer is a term of office, not a gift (Phil. 1:1; 1st Tim. 3:1).
 - 2) Elder is a term of maturity status, not a gift (1st Tim. 5:17-22; 1st Pet. 5:1-5).
 - 3) Pastor-Teacher & Evangelist are spiritual gifts (Eph. 4:12) that are naturally placed within the office of overseer when the maturity status qualifications for elder/overseer are manifest.
 - c. The qualifications of an overseer spell out the requirements for his fruitful ministry, and not the qualifications for a spiritual gift which is given by the Sovereignty and grace of God (Rom. 11:29).
 - 1) A dozen self-explanatory qualifications are given (vv.2,3).
 - 2) Three additional qualifications are given, with corresponding explanations (vv.4-7).
2. Assisting the overseer(s)/elder(s) in the local church are the deacons (1st Tim. 3:8-13; Phil. 1:1).
 - a. Qualifications for Deacons are similar to those of Overseers in terms of their spiritual walk (1st Tim. 3:8-10,12,13).
 - b. Additional characteristics for Deaconesses are incorporated within the overall passage concerning Deacons (1st Tim. 3:11).
 - 1) Deaconesses do not violate the prohibition against teaching or exercising authority over men (1st Tim. 2:12). Biblically, Deacons have delegated responsibility, but it is the Elder/Overseers that have the delegated authority within the local church.
 - 2) One Deaconess is referred to by name—Phoebe (Rom. 16:1).

The office of deaconess became a regular feature of church organization as early as the first part of the second century. In 112AD, Pliny the Younger, governor of Bithynia, wrote a letter to the emperor Trajan of Rome, indicating that in his investigation of Christians he had tortured two Christian maidens who were called deaconesses.*

3. Paul explains that all of the ecclesiastic polity of 1st Timothy has been written so that Timothy would know how the Church was supposed to function (1st Tim. 3:14-16).
 - a. There is appropriate (& inappropriate) conduct within the household of God.
 - b. The Church is the pillar and support of the Truth. Any other activity that a local church participates in other than that is without Biblical sanction. It may be acceptable under the Law of Liberty, but it cannot replace our stated purpose.
 - c. The Church's common confession is the Mystery of Godliness—the Lord Jesus Christ. We have no other confession, and no other celebration, but to profess the glory of our Lord.

Day 352 – December 18

Fight the Good Fight

1st Tim. 4-6

First Timothy Chapter Four

1. The role of the Church, through the function of individual local churches, becomes more vital in “later times” (1st Tim. 4:1).
2. Demonic priorities are to insert false teaching into local churches during the Dispensation of the Church (1st Tim. 4:1-5).
3. Faithful Pastors will point these things out to the brethren (1st Tim. 4:6).
4. Faithful believers will labor and strive with a fixed hope, and self-discipline for godliness (1st Tim. 4:7-10; 1st Cor. 9:24-27).
5. The chapter closes with Paul challenging Timothy to teach the Word, live the Word, and set the example for the growth of the entire flock (1st Tim. 4:11-16). This paragraph sets the stage for the remainder of the book.

First Timothy Chapter Five

1. Specific instructions are given for Timothy the Pastor in his relationship with members of the flock (1st Tim. 5:1ff.). Of course, every believer can draw principles from this passage.
 - a. The Pastor must be properly oriented to older men and younger men.
 - b. The Pastor must be properly oriented to older women and younger women, with a stated emphasis of “all purity.”
2. A great burden for Pastors—but also a tremendous resource—are the widows in the local assembly (1st Tim. 5:3-16).
 - a. The local church is responsible to honor the widows who are truly widows (v.3), but those with Christian families are to meet their responsibilities (vv.4,7,8,16).
 - b. The truly widowed can be dedicated entirely to the Lord’s service, or she can fall into a terrible snare (vv.5,6).
 - c. The truly widowed can be “put on the list” and placed in service (as a Deaconess) if she has met the given qualifications (vv.9-15).
3. When there is a plurality of elders in a single flock, particular care must be given for a Pastor in his relationship with fellow Pastors (1st Tim. 4:17-25).
 - a. The preaching and teaching elders who lead the flock are worthy of significant financial support (vv.17,18; 1st Cor. 9:6-14).
 - b. Elders are afforded the benefit of the doubt (v.19), but substantiated allegations require immediate public corrective action (vv.20,21).
 - c. Training & ordaining men for such service is a matter for careful, deliberate consideration (vv.22-25).

First Timothy Chapter Six

1. Another group that Timothy had to pastor were the slaves that were a part of Ephesus Bible Church[†] (1st Tim. 6:1,2).
2. As Paul concludes his admonition to Timothy, he points out that false teachers are often oriented to controversial questions and disputes, and are always motivated by financial gain (1st Tim. 6:3-10 cf. Jn. 10:8,12,13).
3. Paul charges Timothy with a series of pastoral imperatives (1st Tim. 6:11-21).
 - a. Flee (v.11a). “these things” are the problematic areas described in vv.3-10.
 - b. Pursue (v.11b). Six pursuit targets, largely similar to the fruit of the spirit.
 - c. Fight (v.12). The good fight (cf. 1:18; 2nd Tim. 2:3; 4:7).
 - d. Take hold (v.12b). Forgetting what lies behind (Phil. 3:12).
 - e. Keep (v.14). The shepherding commandment (Jn. 21:15,16,17).
 - f. Instruct (v.17). Financial humility for eternal exaltation (Mt. 6:19-21; Gal. 6:9; Phil. 4:17).
 - g. Guard (v.20). The ministry is a solemn trust (1st Tim. 1:11; Rom. 3:2; 2nd Tim. 1:12-14).

Day 353 – December 19

Stand for Truth

2nd Tim. 1-4

Second Timothy Chapter One

1. Paul’s memory of Timothy in his continuous prayer-life was a source of thanksgiving during a time of trouble (2nd Tim. 1:3-5).
2. Paul urged Timothy to “kindle afresh” his spiritual gift, and to drive on in the ministry (2nd Tim. 1:6-14).
 - a. The ministry of God’s Word is a ministry of power, love, and sound judgment (v.7).
 - b. The ministry of God’s Word is an intercessory ministry as we join our fellow believers in their suffering (v.8).
 - c. The ministry of God’s Word is a sacred trust, which must be retained and guarded (vv.13,14 cf. 1st Tim. 6:20,21).
3. Timothy had witnessed certain believers in Ephesus who had abandoned Paul, and certain believers who had shown mercy to him (2nd Tim. 1:15-18).

Second Timothy Chapter Two

1. Paul impresses upon Timothy the urgency of passing the colors to coming generations of faithful Pastors (2nd Tim. 2:1,2).

[†] Pastor Bob’s nickname for the local church founded in Ephesus. They didn’t really call themselves that.

2. Paul admonishes Timothy to suffer the hardships of ministry together with him, as fellow soldiers in the angelic conflict (2nd Tim. 2:3-10).
3. In his imprisonment, Paul composed a psalm that summarizes a believer's hope in future reward (2nd Tim. 2:11-13).
4. Returning to the imperatives of a local church training ministry, Paul outlines the two priorities for equipping Pastors (2nd Tim. 2:14-17a).
 - a. Word-wrangling must be avoided at all costs. It is profane and vain babbling that leads to multiplied ungodliness.
 - b. Accurate handling of the Word of Truth must be pursued, in order for God's workmen to be presented "approved."
 - c. The Pastor's personal holiness is vital for his usefulness in delivering his flock from Satanic imprisonment (vv.20-26).

Second Timothy Chapter Three

1. Paul prophetically advised Timothy concerning the "last days" of the Dispensation of the Church (2nd Tim. 3:1-9).
 - a. Families break down in these difficult times because the men are pursuing an empty form of godliness.
 - b. The breakdown of the family is furthered by the captivity of women, who don't have strong spiritual husbands to guard their families.
2. The best provision for believers in these difficult times is outlined (2nd Tim. 3:10-15).
 - a. Get saved at a young age (v.15).
 - b. Get grounded in the Truth, and make progress in the Scriptures even as the workers of evil make progress in their falsehood (vv.13-15).
 - c. Follow Godly examples & endure (vv.10-12).
3. The power and authority of the Scriptures is clearly detailed (2nd Tim. 3:16,17).
 - a. God-breathed. His Word communicated through human instruments.
 - b. Profitable. For those who volitionally accept the Word in its teaching, reproof, correction, and child-training in righteousness. Such believers are equipped for every good work.

Second Timothy Chapter Four

1. In Paul's final written instructions, he adjures Timothy under Divine purview to be a herald of the Word of God (2nd Tim. 4:1-5).
 - a. κηρύσσω *kērussō* #2784: to be a herald, to proclaim after the manner of a herald.
 - b. Be ready in season and out of season.
 - c. Reprove, rebuke, exhort are the activities that define the herald's proclamation.
 - d. Patience and teaching comprise the manner in which these activities are performed.
 - e. Expect rejection, as faithful messages will not be appreciated.
 - f. Be sober, endure hardship, perform your evangelistic work and fulfill your service.
2. The letter closes with a twice-stated appeal for Timothy to come, and a remarkable exposition of where Paul's other companions have gone (2nd Tim. 4:9-22).

Day 354 – December 20

Beware of False Teachers

2nd Pet. 1-3; Jude

Second Peter Chapter One

1. Peter writes an apostolic letter to a body of believers that enjoys every privilege of faith and righteousness that he himself enjoyed (2nd Pet. 1:1). His audience was apparently the same as the group of local churches listed in 1st Peter (2nd Pet. 3:1).
2. Peter describes the Christian life as a life of godliness, glory and virtue (2nd Pet. 1:3-11).
3. Peter was delighted to review these blessings with them even as he anticipated his own physical death (2nd Pet. 1:12-14).
4. Peter assures his audience that they have been following true and accurate teaching from the eyewitnesses of Christ's majesty (2nd Pet. 1:15-21).

Second Peter Chapter Two

(This chapter is strikingly parallel to the Book of Jude. Peter was likely familiar with Jude and expanded that Book for this chapter)

1. Peter contrasts his faithful witness to the false teachers that will arise after his departure (2nd Pet. 2:1-3).
2. Past examples of God's righteous judgment illustrate the future righteous judgment that will come upon the false teachers in the Dispensation of the Church (2nd Pet. 2:4-6).
 - a. Judgment upon the fallen angels & unbelievers that defiled the human race in the days of Noah (vv.4,5; Jude 6).
 - b. Judgment upon Sodom & Gomorrah for their pursuit of similar defilements of the flesh through homosexuality (v.6; Jude 7).
3. Past examples of God's faithfulness illustrate the present faithfulness extended to believers in difficult days (2nd Pet. 2:5,7-9).
4. The false teachers that work to destroy the Church are then described (2nd Pet. 2:10-22).
 - a. False teachers indulge the flesh and despise all things spiritual (v.10).
 - b. Their evil exceeds angelic evil (vv.10b,11).
 - c. Their nature is entirely animalistic (v.12).
 - d. They enjoy public demonstrations of their wrongdoing (v.13).
 - e. Their way of life is entirely oriented to the continuous pursuit of earthly pleasures following the way of Balaam (vv.14-16).
 - f. Their enticements are geared to seduce the unstable souls of infant believers (vv.17-19).
 - g. Apostate believers come into more severe discipline than unbelievers (vv.20-22).

Second Peter Chapter Three

1. Peter challenges his audience to hold fast to the accurate teaching they've previously received, constantly reviewing their understanding of the Old Testament and the New Testament teaching of the Apostles (2nd Pet. 3:1,2).
2. Peter challenges his audience to live in expectation of the coming mockers in the last days (2nd Pet. 3:3ff.).
 - a. As false teachers run their course, and faithful believers remain true to the Word, the gap between them will only widen in the last days.
 - b. Different world-views will become obvious.
 - 1) One will come to a uniformitarian (evolutionistic) worldview.
 - 2) One will hold fast to the knowledge that Judgment Day is fast approaching.
3. The Word of God allows believers to have Divine viewpoint concerning the passing of time (2nd Pet. 3:8,9).
4. The Day of the Lord, and the Day of God are coming certainties (2nd Pet. 3:10-13).
 - a. The imminency demands urgency.
 - b. Holy conduct and godliness welcomes the coming day.
5. Believers who live in constant daily mindfulness of the New Heavens and New Earth will conduct their lives accordingly (2nd Pet. 3:14-18).
 - a. They will strive for constant fellowship, in order to be found in fellowship when Christ returns (v.14).
 - b. They will appreciate the patience of the Lord for the evangelism opportunity that it is (v.15).
 - c. They will diligently study even the most difficult of Scriptures, so as to not fall for false teaching (vv.16,17).
 - d. They will continuously grow in grace and knowledge of the Lord Jesus Christ (v.18a).
 - e. They will ascribe all glory in time and eternity to the Lord Jesus Christ (v.18b).

Jude

1. Jude's epistle is an essay, urging believers to contend earnestly for the faith (Jude 3).
 - a. Believers are described in three ways (v.1).
 - 1) "Called".
 - 2) "Beloved."
 - 3) "Kept."

- b. This faith was once for all handed down to the saints (Jude 3b). It is a body of Truth that we have been entrusted with.
- 2. Striving is necessary because of certain creeps (Jude 4,8).
 - a. They slip into local churches unnoticed.
 - b. They are ungodly. Unbelievers disguised as believers.
 - c. They pervert grace.
 - d. They deny some aspect of the Deity or humanity of Jesus Christ.
- 3. Jude gives a Walk-Thru of Old Testament apostasy and evil (Jude 5-7).
 - a. The Exodus generation (v.5).
 - b. The Gen. 6 fallen angels (v.6).
 - c. The Gen. 19 homosexuals (v.7).
- 4. Jude gives additional details of the false teachers the Church must strive against (Jude 8-13).
 - a. They pridefully scorn the demonic powers that empower their false message (vv.8-10).
 - b. They exemplify the worst of OT failures (v.11).
 - 1) The way of Cain represents total selfishness at the expense of all others.
 - 2) The error of Balaam represents total greed irrespective of right & wrong.
 - 3) The rebellion of Korah represents total usurpation of rulership.
 - c. They are hidden reefs, producing shipwreck in the faith of true believers (vv.12,13; cf. 1st Tim. 1:19).
- 5. The first recorded human prophecy in the Dispensation of the Gentiles spoke of the eternal destruction such hidden reefs face (Jude 14-15).
- 6. Believers must hold fast to the faith once and for all delivered, and wait anxiously for the mercy of the Lord (Jude 17-23).
- 7. Believers must rest in the victory Jesus Christ achieved (Jude 24,25).

Day 355 – December 21

Jesus is Supreme

Hebrews 1:1-4:13

Hebrews Chapter One

1. Hebrews begins with a prologue comparable to Genesis and John for depth of meaning (Heb. 1:1-3a).
 - a. Long ago, God had a message to the fathers. This message came through the prophets in many portions and in many ways.
 - b. Just recently, God had a message to us. This message came through His Son. This Son is described as:
 - 1) The Heir of All Things.
 - 2) The Creator of the Ages.
 - 3) The visible representation of the Father's invisible glory.
 - 4) The sustainer of all things according to the will of God the Father.
2. Following His work on Earth, God the Son obtained the greatest title of all creation in all the ages (Heb. 1:3b,4).
3. The superiority of Jesus Christ to angels is an undeniable witness at the right hand of God the Father (Heb. 1:5-14).
4. Hebrews quotes the Old Testament (Septuagint translation) throughout the Book, especially here with reference to the Son's glory over the angels (Ps. 2:7; 2nd Sam. 7:14; Ps. 97:7; 104:4; 45:6,7; 102:25-27; 110:1).

Hebrews Chapter Two

1. The angels' destiny as our servants (Heb. 1:13) and our role in teaching them the manifold wisdom of God (Eph. 3:10) should motivate us for an incredible degree of diligent service (Heb. 2:1-4). The word spoken by angels refers back to Satan's original rebellion and the separation of elect and fallen angels (Ps. 82:1-8; 89:5-10; Rev. 12:4; Dan. 8:10,11).
2. The plan of God the Father exalts the race of man over the realm of angelic creation, and therefore the Christ came to identify with fallen man (Heb. 2:5-18; Ps. 8:4-6; 22:22; Isa. 8:17,18).
 - a. It was fitting for the Son to be made complete in his human experience by enduring the sufferings of His brethren (Heb. 2:10).

- b. It was necessary for the Son to identify with man, in order to become a merciful and faithful high priest, satisfying God the Father on behalf of man (Heb. 2:17,18).

Hebrews Chapter Three

1. Believers in the Dispensation of the Church are required to actively direct their minds entirely upon the Apostle and High Priest of their confession—Jesus (Heb. 3:1).
 - a. κατανοέω *katanoēō* ^{#2657}: to consider attentively, fix one's eyes or mind upon.
 - b. ὁμολογία *homologia* ^{#3671}: profession, confession (Heb. 3:1; 4:14; 10:23).
2. Christ is superior to Moses, even as a son is superior to a servant (Heb. 3:2-6). Our house identity is our priestly function as a temple in Christ. Such function is absolutely conditional upon our holding fast, as this conditional reality is unrelated to our absolute and unlosable salvation (Heb. 3:6).
3. Even as the followers of Moses had a promised reward for faithfulness, so do the followers of Christ (Heb. 3:7-11; Ps. 95:9-11).
4. The Church faces the same test that Israel faced in the wilderness—the unbelief of the believer as the manifestation of a hardened heart (Heb. 3:12-19).

Hebrews Chapter Four

1. Believers no longer fear falling short of the glory of God (Rom. 3:23). Our concern is falling short of the Sabbath rest He supplies on a daily basis (Heb. 4:1-11; Ps. 95:11,7).
2. Believers fall short of the daily Sabbath rest by failing to unite the Word of God with faith (Heb. 4:2).
3. The Word of God is the living and active agent that pierces the believer's soul & spirit, convicting us daily in our walk and rest (Heb. 4:12,13).

(Chapter Four continues tomorrow)

Day 356 – December 22

Move On to Maturity

Hebrews 4:14-7:28

Hebrews Chapter Four

(Outline continues from yesterday)

4. Believers will only attain to that daily rest as we submit to the Word's judgment in our soul, and maintain a diligent priesthood function of prayer before the Throne of Grace (Heb. 4:14-16).
 - a. We have confidence to engage in this priesthood function because of our victorious & sympathetic high priest—Jesus the Son of God.
 - b. In this priesthood function of prayer, we receive all the daily grace & mercy needed to hold fast our confession.

Hebrews Chapter Five

1. The priesthood of Jesus Christ is similar to that of Aaron, but eternally greater (Heb. 5:1-10).
 - a. Aaronic (Levitical) priests can faithfully minister to weak people because they themselves are also weak (vv.2,3).
 - b. Aaronic (Levitical) priests serve in their position of honor because God the Father has graciously placed them in service (vv.1,4).
 - c. So it is with Christ, Who can faithfully minister to weak people because He was instructed in our weaknesses through His own personal sufferings (vv.7-9).
 - d. Christ's appointment as high priest was likewise a matter of God the Father's gracious appointment (vv.5,6,10).
2. The author of Hebrews is eager to expand upon the priesthood of Christ according to the order of Melchizedek (Heb. 5:6,10; Ps. 110:4), but he is limited by his audience's immaturity & inability to partake of solid food (Heb. 5:11-14 cf. 1st Cor. 3:1-3).

Hebrews Chapter Six

1. Believers are expected to grow beyond the baby-food of basic doctrine, and press on to maturity (Heb. 6:1-3).

2. Believers who fail to grow become dull of hearing (Heb. 5:11), and are in danger of falling away from the faith in the hardness of their heart (Heb. 6:4-8).
 - a. The apostate believer, in effect, personally rejects and “crucifies” Jesus Christ all over again (v.6b).
 - b. It is impossible for the apostate believer to be renewed again to repentance (v.6a). Of course, this is in human terms, and not a limitation on Divine ability (Matt. 19:26).
 - c. Apostate believers that have come into such Divine judgment are burned, as God cleanses his field to bear good fruit (vv.7,8; Jn. 15:6).
3. The key to prevent such apostasy is diligence and endurance in ministering to the needs of others (Heb. 6:9-12).
4. Diligent, enduring believers are occupied with their high priest “according to the order of Melchizedek” (Heb. 6:13-20).
 - a. Our high priest is our living hope.
 - b. This living hope anchors our soul.

Hebrews Chapter Seven

1. The author of Hebrews finally addresses his eager topic—Melchizedek (Heb. 7:1ff.).
 - a. In the Old Testament, featured briefly in Gen. 14:18-20, and Ps. 110:4.
 - b. In Hebrews, featured extensively in 5:1-10; 6:20; 7:1-17.
2. Melchizedek, King of Salem, is identified as a type of Christ (Heb. 7:1-3).
 - a. Melchizedek, as the King of Righteousness & King of Peace, was a prophet/priest/king that pictured the Millennial glory of Christ.
 - b. Melchizedek had no father, mother, genealogy, birth, or death recorded in Scripture. His unknown life pictured the unknowable eternal life and eternal priesthood of God the Son.
 - c. Melchizedek’s priesthood was superior to the Levitical priesthood by virtue of Levi (in the loins of Abraham) paying tithes to Melchizedek (Heb. 7:4-10).
3. The Levitical priesthood’s inferiority and ineffectiveness demanded that another priesthood be instituted (Heb. 7:11-28).
 - a. The Levitical priesthood was based on physical requirements, but Christ’s priesthood is based on the power of an indestructible life (v.16). We hold our priesthood on the same basis (1 Pet. 1:23; 2:5).
 - b. The Law perfected nothing, but Christ’s priesthood brings us near to God (v.19).
 - c. The Levitical priesthood had no eternal foundation, but the priesthood of Christ is grounded in a Divine oath (vv.20-22).
 - d. The Levitical priesthood faced a continual succession of dying priests, but the priesthood of Christ is eternal (vv.23-25).
 - e. The Law featured high priests who required sacrifices for their own sins before they could minister to others; Christ is the sinless, perfect high priest (vv.26-28).

Note: Christ still identifies with our weaknesses, not because He was sinful, but because He was made to learn obedience through the things which He suffered (Heb. 5:8), and He was made to be sin on our behalf (2nd Cor. 5:21).

Day 357 – December 23

A Better Covenant

Hebrews 8:1-10:18

Hebrews Chapter Eight

1. The priesthood of Christ functions in the heavenly reality, and not in the earthly replica (Heb. 8:1-5).
2. The basis for the present priesthood of Christ is also the basis for His future mediation of the New Covenant (Heb. 8:6-13; Jer. 31:31-34).
3. The Mosaic Covenant is ready to disappear, as the New Covenant replaces it and transforms Mosaic Law into Kingdom Law (Heb. 8:13; Rom. 10:4; Matt. 5:17,18).

Hebrews Chapter Nine

1. The shadow ritual of the earthly replica (Heb. 9:1-10) served to preview the reality of the priestly ministry of Jesus Christ (Heb. 9:11,12).

2. The cleansing power of sprinkled blood was understood in the shadows of Old Testament ritual (Heb. 9:13,18-22), but manifest in the reality of New Testament fulfillment (Heb. 9:14,15,23-28).

Hebrews Chapter Ten

1. The shadows of Old Testament ritual served as a year by year reminder of sin (Heb. 10:1-4), but the reality of New Testament fulfillment does away with sin for eternity (Heb. 10:5-10).
2. The time after time nature of the Old Testament ritual and the once & for all nature of the New Testament reality are reflected in Old Testament prophecy (Heb. 10:11-18; Ps. 110:1; Jer. 31:33,34).

(Chapter Ten continues tomorrow)

Day 358 – December 24

Assurance of Faith

Hebrews 10:19-13:24

Hebrews Chapter Ten

(Outline continues from yesterday)

3. In the Levitical priesthood, only the high priest could approach God's presence, but our high priest (Christ) takes each of us into the heavenly holy place (Heb. 10:19-22).
 - a. In chapter four, holding fast to our confession means maintaining a confident prayer life before the throne of grace (Heb. 4:14-16).
 - b. In chapter ten, holding fast to our confession means mutual-reciprocal encouraging and stimulating one another with our eyes firmly fixed on the Episunagōgē (Heb. 10:23-25; 2nd Thess. 2:2).
4. The priestly functions of encouragement and works stimulation are vital for believers to help avoid willful sinning and defilement of the priesthood (Heb. 10:26-31).
 - a. The judgment of willful sin under the Levitical priesthood was a serious matter (v.28; Num. 15:30,31).
 - b. How much more severe is the judgment of willful sin under the priesthood of Christ! (v.29)
5. The author of Hebrews reminds his readers to think back to the first love of their first deeds, and remain steadfast to the Lord (Heb. 10:32-39 cf. Rev. 2:5).

Hebrews Chapter Eleven

1. Hebrews 11 is the Hall of Fame of faith.
2. Faith is the means by which physical, temporal creatures function in the spiritual, eternal realm (Heb. 11:1).
3. Many other things may have changed between the old dispensation and the new, but faith is the same in every age (Heb. 11:2).
4. The heroes of faith in the Old Testament are then detailed (Heb. 11:4-38).
5. Old Testament faith looked ahead to New Testament faith (Heb. 11:39,40).

Hebrews Chapter Twelve

1. The Hall of Fame of faith pales in the glory of the leader and completer of faith—Jesus Christ (Heb. 12:1,2). Occupation with Christ empowers believers to endure any earthly affliction (Heb. 12:3; 3:1).
2. Focusing on the obedience of Christ to God the Father empowers believers to submit to our Father's Divine discipline (Heb. 12:4-11).
3. With the Father's discipline in mind, believers can serve one another in peace & grace (Heb. 12:12-17).
4. Israel approached an earthly mountain of fear, but the Church approaches the heavenly mountain of God (Heb. 12:18-24). The message of the first mountain was crucial to obey, but how much more the message of the second mountain! (Heb. 12:25-29).

Hebrews Chapter Thirteen

1. Chapter 13 is the practical application for the priesthood of the Church to function in peace and grace with one another.
2. The priesthood of the Church is characterized by:
 - a. φιλαδελφία philadelphia love (v.1).

- b. φιλοξενία philoxenia hospitality (v.2).
 - c. Bodily unity (v.3).
 - d. Sexual fidelity (v.4).
 - e. Financial generosity (v.5).
3. The priesthood of the Church imitates faithful teachers and rejects false teachers (Heb. 13:7-9).
 4. The priesthood of the Church ministers spiritual sacrifices that are far beyond the shadow ministry of the Old Testament (Heb. 13:10).
 - a. Our priesthood offers up continual sacrifices of praise and thanksgiving (Heb. 13:15).
 - b. Our priesthood offers up continual sacrifices of doing good and sharing (Heb. 13:16).
 5. The priesthood of the Church imitates Christ, bearing His reproach outside the camp, and seeking the city which is to come (Heb. 13:12-14).
 6. The priesthood of the Church functions in obedience to their leaders (Heb. 13:17).
 7. The priesthood of the Church engages in prayer for their leaders' ministry and freedom (Heb. 13:18,19).
 8. The priesthood of the Church is perfectly equipped for every good work according to His will (Heb. 13:20,21).
 9. The author of Hebrews concludes with an appeal to heed his brief word of exhortation, a call to anticipate his arrival with Timothy, and a grace greetings from believers in Italy (Heb. 13:22-25).

Day 359 – December 25

Fellowship

1st Jn, 2nd Jn, 3rd Jn

First John Chapter One

1. The epistle begins with John's statement of his eye-witness ministry from the Word of Life (1st Jn. 1:1-4).
 - a. The faithful ministry of the Word will promote fellowship with the Father and with the Son, through the filling of the Holy Spirit (1st Jn. 1:3).
 - b. John's joy is not completed by his own fellowship, but by the fellowship of his spiritual children (1st Jn. 1:4).
2. Fellowship is the absolute standard of walking in the light, or walking in darkness (1st Jn. 1:5-10).
 - a. Walking in darkness is contrary to the very nature & essence of God (vv.5,6). Volitionally, believers may choose to walk in darkness, but such a walk is obedient to the father of lies.
 - b. Walking in light is consistent with the nature & essence of God, and permits His cleansing power to continuously cleanse us (v.7). This walk is likewise a volitional choice.
 - c. Denial of our sin nature is self-deception (v.8).
 - d. Denial of our personal sins is to ascribe falsehood to God (v.10). Both denials reflect a lack of God's Word implanted within the soul (cf. Jas. 1:21).
 - e. The only procedure given in Scripture for being experientially cleansed is the prayerful confession of sins to God (1st Jn. 1:9).

First John Chapter Two

1. John states a purpose in writing the epistle is to challenge believers to live the sin-free life (1st Jn. 2:1).
 - a. It is best for us not to sin (v.1a).
 - b. When we do sin, we have an Advocate with the Father—Jesus Christ the Righteous (v.1b).
2. Obedience to the Word of God, as a believer walks in the light, will produce an increasing intimacy (fellowship) with God (1st Jn. 2:3-6).
3. The simplicity of walking in the light is nothing new (v.7), but is entirely new (v.8) in the dispensation of the Church (vv.9-11).
4. Walking in the light is absolutely required for believers of all spiritual age-levels to have victory in the angelic conflict (1st Jn. 2:12-14).
5. Love for the κόσμος kosmos is a snare to the believer who desires to walk in the light (1st Jn. 2:15-17).
6. Walking in the light is absolutely required for believers of all spiritual age-levels to function in the last hour (1st Jn. 2:18-27).

- a. Antichrist is coming (2nd Thess. 2:3ff.).
- b. Many antichrists have come (1st Jn. 2:18).
 - 1) Antichrists deny that Jesus is the Christ.
 - 2) Antichrists deny the revelation of the Father through the Son (1st Jn. 2:22).

First John Chapter Three

1. As children of God, the love He bestows upon us becomes another motivation to purity (1st Jn. 3:1-3).
2. Children of God and children of the devil are obviously distinguished (1st Jn. 3:4-12).
 - a. Believers can sin (1st Jn. 1:10; Jas. 3:2a), but when they do so, that sin does not come through their new Divine nature (1st Jn. 3:6-9).
 - b. Believers become partakers of the Divine nature as they grow in the grace and knowledge of our Lord and Savior (2nd Pet. 1:4; 3:18).
3. The κόσμος kosmos hates believers who have passed out of death into life. The κόσμος kosmos system of hatred stands opposed to God's system of love (1st Jn. 3:13-24).

First John Chapter Four

1. The κόσμος kosmos has a message of its own, speaking the message of the spirit of antichrist, spirit of error (1st Jn. 4:1-6).
 - a. The Adversary is even now laying the groundwork for the revelation of his Antichrist.
 - b. Believers today must depend upon the Spirit of Truth to discern the Truth from the lie.
2. The Spirit of Truth guides believers into the life of love (1st Jn. 4:7-21).
 - a. The Christian's life of love is possible because of our new nature as children of God (vv.7).
 - b. The Christian's life of love is possible because God initiated that love towards us (vv.10,19).
 - c. The Christian's life of love is directed towards their fellow believers (v.11).
 - d. The Christian's life of love is the means by which we can abide in God the Father. Through this intimacy with the Father, we cast out fear (vv.16-18).

First John Chapter Five

1. The abiding love of the believer for God the Father empowers and motivates that believer's love for the Son, and obedience to God's commandments (1st Jn. 5:1-3).
2. The believer in Jesus Christ is an over-comer with respect to the κόσμος kosmos (1st Jn. 5:4,5) because Jesus Christ has overcome the κόσμος kosmos (Jn. 16:33).
3. The glory of Christ is summarized by the water and the blood (1st Jn. 5:6-8).
 - a. The water baptism of Christ was necessary to fulfill all righteousness. This event declared to the human & angelic realm the anointing of Jesus as the Christ.
 - b. The blood was necessary to fulfill all righteousness. This event declared to the human & angelic realm the finished work of the anointed Christ.
 - c. The witness of the Holy Spirit is to both the water and the blood.

Note: The famous Comma Johanneum is the extended text of 1st Jn. 5:7,8, found in the King James Version. These words are taken from translations of the Latin Vulgate after about 800AD, but have no credible support in any Greek manuscripts. This verse, the Pericope de Adultera (John 7:53-8:11), and the long ending to Mark (16:9ff.) are the significant New Testament problem texts for modern translators & textual critics.

4. The testimony concerning the Son is the vital witness for eternal life (1st Jn. 5:9-13).
5. Life in Christ is a life of prayerful confidence (1st Jn. 5:14,15).
6. Life in Christ is a life of prayerful conflict (1st Jn. 5:16-21).

Second John

1. Like Peter (1st Pet. 5:1), the Apostle John calls himself the elder (2nd Jn. 1).
2. 2nd John is addressed to "the chosen lady and her children" (2nd Jn. 1).
 - a. John loves her & her children in truth.
 - b. All who know the Truth also love her children.

- c. The chosen lady had a chosen sister, whose children were with John, and greeted the chosen lady in the letter's closing (2nd Jn. 13).
- d. The Truth abides in us, and will be with us forever (2nd Jn. 2; Jn. 15:4; Matt. 28:20).
3. John was thankful for the chosen lady's children—some of whom were walking in truth (2nd Jn. 4-6).
4. John warns of the false teachers that have gone out into the κόσμος kosmos with their false message denying the humanity of Christ (2nd Jn. 7; 1st Jn. 2:18).
5. Believers who abide in the Word will have fellowship with the Father & Son, and will stand apart from the evil message of antichrist (2nd Jn. 7-11; 1st Jn. 1:3).
6. John closed the short epistle with his preference to speak face-to-face, and greetings from the chosen lady's chosen sister's children (2nd Jn. 12,13).
7. Pastor Bob considers plausible Chuck Missler's consideration that the chosen lady is Mary the mother of Jesus.
 - a. John was entrusted with her care (Jn. 19:27).
 - b. John's siblings were the children of Mary's sister Salome (Jn. 19:25 cf. Matt. 27:56; Mk. 15:40).

Third John

1. 3rd John is addressed to "the beloved Gaius," whom John loved in truth (3rd Jn. 1).
 - a. "The Beloved." ἀγαπητός agapētos #27.
 - b. "I love." ἀγαπάω agapaō #25.
2. John prayed that Gaius' financial prosperity and health prosperity may match his soul prosperity (3rd Jn. 2).
3. John rejoiced that Gaius was walking in the truth (3rd Jn. 3,4).
4. John encouraged Gaius in his ongoing ministry of hospitality (3rd Jn. 5-8).
5. Diotrephes was a leading man in Gaius' church, who hindered every hospitality effort (3rd Jn. 9,10).
6. John urged Gaius to imitate good examples rather than the evil examples (3rd Jn. 11).
7. John recommended the ministry of Demetrius as a good example for imitation (3rd Jn. 12).
8. John closed the short epistle with his preference to speak face-to-face, and greetings to & from mutual friends (3rd Jn. 13-15).

Day 360 – December 26

Jesus and the Churches

Rev. 1-4

Revelation Chapter One

1. Revelation is the unfolding of Jesus Christ (Rev. 1:1a).
 - a. ἀποκάλυψις apokalupsis #602: disclosure, manifestation, appearance, unveiling. ἀπό + καλύπτω to cover, hide, veil.
 - b. God the Father permitted the Lord Jesus Christ to unveil Himself in the spiritual vision of the Apostle John (Rev. 1:1b).
 - c. John's responsibility was to communicate that unveiling to the Church under the principle of imminency (Rev. 1:1b-3).
2. John immediately addressed the local churches under his apostolic supervision—the seven churches of Asia (Rev. 1:4,11).
3. The Trinity is presented, with the emphasis upon Jesus Christ assuming the characteristics of the Father (Rev. 1:4-8).
 - a. "Him who is and who was and who is to come" is the Father (v.4b).
 - b. "The seven Spirits who are before His throne" is the Holy Spirit (v.4c).
 - c. Jesus Christ is then highlighted, and the imminency of His second advent is stated (vv.5-7).
 - d. Jesus Christ declares Himself to be the Alpha & Omega, and claims the description of the Father for Himself (vv.4,8).
4. Α & Ω, the beginning and the end, are terms of Deity that emphasize His eternal life and His sovereignty (Isa. 41:4).
5. John was physically in exile on the island of Patmos, but spiritually not constrained to that limited geography (Rev. 1:9,10).
 - a. "In the Spirit" as used by John in Revelation refers to the spiritual transport outside of the body—indeed out of time & space (Rev. 1:10; 4:2; 17:3; 21:10).
 - b. John heard the loud (trumpet-like) voice (v.10), and turned to see the great vision of the Lord (vv.12-17a).

- c. John was stunned to unconsciousness by the glory of the Lord's appearance (v.17a; cf. Dan. 8:18; 10:9,10,15; Ezek. 1:28; 3:23).
- 6. The symbolic-apocalyptic nature of Revelation is similar to that of Daniel & Ezekiel. The symbols must be accepted as they are revealed in the text, and understood literally in terms of the reality they represent.
- 7. The Apostle John beheld the glory of Jesus Christ, as the Apostle and High Priest of our confession (Rev. 1:12-16).
 - a. He saw the symbolic vision of seven golden lampstands (v.12). These are representative of the local churches that John oversees (v.20).
 - b. He saw the Son of Man (Dan. 7) in the midst of the lampstands (Rev. 1:13-16).
 - 1) He was dressed in the manner of a high priest (v.13 cf. Dan. 10:5,6; 12:6,7).
 - 2) His appearance was like that of the Ancient of Days (v.14 cf. Dan. 7:9).
 - c. The Son of Man held seven stars in His right hand (v.16a), representing the "angels" (messengers/pastors) of the seven churches (v.20). CHURCH APPLICATION.
 - d. The Son of Man verbally wielded the sharp, two-edged sword of judgment (v.16b; 19:15). TRIBULATION AND MILLENNIUM APPLICATION.
 - e. The Son of Man illumines the world in glorious light of the sun (v.16c; 21:23; 22:5). FULLNESS OF TIMES APPLICATION.
- 8. Revelation is outlined into three broad divisions (Rev. 1:19).
 - a. The things which you have seen: the visionary experience on Patmos (ch.1).
 - b. The things which are: the messages to the seven churches (ch.2&3).
 - c. The things which will take place after these things: the post-Rapture events of the Tribulation, Millennium, and Fullness of Times (ch.4-22).

Revelation Chapter Two

- 1. "The things which are" (Rev. 1:19) are a series of seven messages that are given through the Apostle to the seven local churches under his jurisdiction.
 - a. Each message begins with a description of the glorified Christ.
 - b. Each message contains an appeal for believers to pay attention to the Word as it is communicated in the local church.
 - c. Each message contains a promise for future rewards He who overcomes (Rev. 2:7,11,17,26; 3:5,12,21 cf. 1st Jn. 2:13,14; 4:4; 5:4,5).
- 2. The entire message is handed down the chain of command. God the Father to Jesus Christ (Head of the Church) to the Apostle John to the particular "angel" messenger of each local church.
 - a. During the Dispensation of the Church: Age of the Apostles, having a plurality of elders presented no problem, as they all fell under the authority of an Apostle.
 - b. During the Dispensation of the Church: Age of the Local Church, there may still be a plurality of elders in a particular local church, but one of those elders is considered by Jesus Christ to be that local church's singular ἄγγελος angelos heavenly messenger.
- 3. Ephesus (Rev. 2:1-7).
 - a. The Pastor of Ephesus Bible Church[†] has seven commendations to his credit (vv.2,3), but it is all worthless because he has left his first love (v.4 cf. 1st Cor. 13:1-3).
 - b. The Pastor of Ephesus Bible Church[†] has one command to obey—repent (v.5). Failure to obey this command from the Lord will result in that Pastor losing his local church.
 - c. The Overcomer (νικῶν nikōn) will enjoy dietary privileges in God's garden (v.7).
- 4. Smyrna (Rev. 2:8-11).
 - a. The Pastor of Smyrna Bible Church[†] has three commendations to his credit (v.9), and no stated demerits.

[†] Pastor Bob's nickname for the local church founded in Ephesus. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Ephesus. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Smyrna. They didn't really call themselves that.

- b. The Pastor of Smyrna Bible Church[†] has two commands to obey—do not fear (v.10a), and be faithful until death (v.10b).
 - 1) Some of the congregation will be imprisoned.
 - 2) The entire congregation will have ten days (a finite period of time) of tribulation.
 - c. The Overcomer (νικῶν nikōn) will be provided with Divine compassion at the Great White Throne judgment (v.11; 20:14).
5. Pergamum (Rev. 2:12-17).
- a. The Pastor of Pergamum Bible Church[†] has three commendations to his credit (v.13), but a few (two) matters that the Lord cannot tolerate (vv.14,15).
 - 1) Some members of the local church held to the Doctrine of Balaam (v.14).
 - 2) Some members of the local church held to the Doctrine of the Nicolaitans (v.15).
 - b. The Pastor of Pergamum Bible Church[†] has one command to obey—repent (v.16a). Failure to obey this command from the Lord will result in the Head of the Church taking immediate judicial action (v.16b).
 - c. The Overcomer (νικῶν nikōn) will receive a trinity of eternal blessings (v.17).
6. Thyatira (Rev. 2:18-29).
- a. The Pastor of Thyatira Bible Church[†] has six commendations to his credit (v.19), and one terrible shortcoming (v.20).
 - b. The Pastor tolerated Jezebel, who was a false prophetess in the local church. He allowed her to continue in her false teaching and immoral influence.
 - c. The Head of the Church has already decreed immediate judicial action upon her. Her followers still have time to repent, but her time for repentance has expired.
 - d. The Pastor has one command to obey—hold fast until Christ comes (v.25).
 - e. The Overcomer (νικῶν nikōn) will be entrusted with Millennial governing authority, and a medal of honor: the morning star (vv.26-28).

Revelation Chapter Three

1. Sardis (Rev. 3:1-6).
- a. The Pastor of Sardis Bible Church[†] had no commendation. The one claim he might have had was a false claim (v.1).
 - b. The Pastor of Sardis Bible Church[†] was given a fourfold command to obey—wake up, strengthen, remember, and repent (vv.2,3).
 - c. The spiritual deadness (carnality) of the Pastor's ministry resulted in a majority of that congregation following his example to produce soiled garments (v.4).
 - d. The Overcomer (νικῶν nikōn) will be clothed in white for all eternity, and will receive the Paterological reward of God the Father (v.5).
2. Philadelphia (Rev. 3:7-13).
- a. The Pastor of Philadelphia Bible Church[†] has five commendations to his credit (vv.8,10), and no stated demerits.
 - b. The Pastor of Philadelphia Bible Church[†] is promised tangible blessings to his immediate ministry (v.9), an open door for even greater ministry (v.8), and special deliverance from future coming world-wide temptation (v.10).
 - c. The Pastor of Philadelphia Bible Church[†] is given one command to obey—hold fast (v.11).
 - d. The Overcomer (νικῶν nikōn) will attain pillar-status in the eternal temple of the Church (v.12).

[†] Pastor Bob's nickname for the local church founded in Smyrna. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Pergamum. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Pergamum. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Thyatira. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Sardis. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Sardis. They didn't really call themselves that.

[†] Pastor Bob's nickname for the local church founded in Philadelphia. They didn't really call themselves that.

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3. Laodicea (Rev. 3:14–22).
 - a. The Pastor of Laodicea Bible Church[†] had no commendation, but an approach to the ministry that made the Lord want to vomit (vv.15,16).
 - b. Like the Pastor at Sardis, this Pastor was under considerable self-delusion (v.17).
 - c. Divine provision is available for every believer who desires to remedy their spiritual shortcomings (v.18).
 - d. Divine fellowship is available for every believer who desires to function in such intimacy (v.20).
 - e. The Pastor of Laodicea Bible Church[†] had one command to obey—repent (v.19).
 - f. The Overcomer (νικῶν νικῶν) will receive a seat at the Son’s right hand when the Son is seated on the Father’s throne (Fullness of Time) (v.21).
4. Many Bible scholars have seen the 7 churches of Rev. 2&3 as typological for the course of the Dispensation of the Church.
 - a. Ephesus = the apostolic church.
 - b. Smyrna = the martyr church (AD100-314).
 - c. Pergamum = the worldly, controlling church (AD314-590).
 - d. Thyatira = the Roman church (AD590-1000).
 - e. Sardis = the Reformation church (AD1517 1700).
 - f. Philadelphia = the revived church (AD1700 1900).
 - g. Laodicea = the modern church (AD1900 present).

Revelation Chapter Four

1. After receiving the 7 messages to the 7 local churches, John’s spiritual vision then shifts from “the things that are” to “the things that will take place after these things” (Rev. 1:19; 4:1).
2. John is spiritually transported to the throne-room of God (Rev. 4:2-11).
 - a. God the Father is seated on the throne (v.2,3).
 - b. 24 elders were seated on 24 thrones around God the Father’s throne (v.4). These elders are clothed in white and crowned, and Pastor Bob takes them to represent the Church.
 - c. The Holy Spirit (7 lamps of fire) separates the thrones from the four living creatures (v.5). The number 7 may relate to the ministry of the Holy Spirit to man in 7 areas (Isa. 11:2).
 - d. Pastor Bob takes the four living creatures as Seraphim—rank 6-winged angels who proclaim God’s holiness (vv.6-9; Isa. 6:2,3).
 - e. The Church and the angels are pleased to sing the praises of God the Father (vv.10,11).

Day 361 – December 27

Judgment Falls

Rev. 5-8

Revelation Chapter Five

1. God the Father is in possession of a book, sealed with 7 seals, but nobody in all the dimensions is worthy to open it (Rev. 5:1-3).
 - a. John begins to weep, because the book could not be opened (Rev. 5:4).
 - b. An elder (the Church) has the perspective to bear witness to the victorious Lion (Rev. 5:5).
2. God the Son is worthy to take the book from God the Father (Rev. 5:6,7).
 - a. The lamb, standing as if slain shows that Christ has fulfilled His work assignment in His first advent.
 - b. The lamb, having seven horns and seven eyes shows that Christ has fulfilled His work assignment as Head of the Church.
 - c. The lamb is therefore qualified to begin His work in the Tribulation and Millennium.
3. The Church and the angels are then pleased to sing the praises of the Lord Jesus Christ (Rev. 5:9-14).

[†] Pastor Bob’s nickname for the local church founded in Laodicea. They didn’t really call themselves that.

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Revelation Chapter Six

- Chapters 6-19 take us prophetically through the Great Tribulation of Israel.
 - Chapters 6-10 takes us through the seven seals, and the first six trumpets.
 - Chapters 11-19 takes us through the seventh trumpet: the seven bowls of wrath in the final destruction of Satan's Tribulational forces.
 - Some scholars believe that ch.11-19 are a restatement of ch.6-10 based upon an unclear reading of Rev. 10:11. It is more straightforward to take Rev. 6-19 as an overall sequence with 7 seals, 7 trumpets, and 7 bowls increasing the Divine wrath upon the earth.
- The seven seals are opened by the Lord in rapid succession. Six of them are opened here in ch.6 (Rev. 6:1-17).
 - Seal #1: the white horse (world ruler Antichrist).
 - Seal #2: the red horse (end of the Satanic peace).
 - Seal #3: the black horse: world food shortage.
 - Seal #4: the pale horse: death of ¼ the earth's population.
 - Seal #5: comfort to the Tribulational martyrs.
 - Seal #6: universal upheaval producing world-wide terror.

Revelation Chapter Seven

- As a pause in between Seal #6 & #7, John witnesses angelic activity on behalf of God's mercy.
- The 4 mighty angels at the 4 corners of the earth are holding back a world-wide judgment until God's faithful remnant can be sealed (Rev. 7:1-3).
- 144,000 Jewish believers are marked out for Divine preservation in the midst of the unleashed judgment (Rev. 7:4-8).
- An uncounted multitude of Gentile believers are also observed, having become saved and then martyred during the Tribulational period (Rev. 7:9-17).

Revelation Chapter Eight

- The 7th seal is broken, and a time of silence was observed before the next stage of wrath is unleashed on the Earth (Rev. 8:1-5).
- Seven trumpets are then blown, intensifying the wrath of God on Earth (Rev. 8:6-9:21).
 - The first four trumpets represent world-wide plagues & destruction by direct Divine action.
 - The final three trumpets are all called "woes."

Day 362 – December 28

The Two Prophetic Witnesses

Rev. 9-12

Revelation Chapter Nine

- Trumpet #5 (Woe #1) is the permission God gives to Apollyon (Hebrew Abaddon) to unlock the Abyss, and release all the demonic inhabitants therein (Rev. 9:1-12).
- Trumpet #6 (Woe #2) is the 200,000,000 man army—led by four great fallen angels, and empowered by the unleashed demons of Trumpet #5 (Rev. 9:13-21).

Revelation Chapter Ten

- As a pause in between Trumpet #6 & #7, John witnesses more angelic activity on behalf of God's mercy.
- A strong angel holding a little book bellows forth a message containing seven peals of thunder (Rev. 10:1-11).
 - John was not permitted to record the content of those thunder peals (v.4). This is similar to previous classified Divine messages (Dan. 12:4,9).
 - John was even instructed to eat the little book, further concealing the content of the seven thunder peals (vv.8-10).
 - The angels then instructed John to return to his prophecy concerning the Tribulation (v.11).

Revelation Chapter Eleven

- John is instructed to survey the Tribulational temple, and to take note of the defilements it will experience (Rev. 11:1,2).

2. John is informed concerning two witnesses who will prophecy during the 42 months of the Great Tribulation (Rev. 11:3-13).
 - a. This passage does not name them.
 - b. They are clothed humbly, like Elijah & John the Baptist (v.3).
 - c. They are described as olive trees and lampstands, like Zerubbabel & Joshua (v.4).
 - d. They have miraculous powers similar to OT prophets Moses & Elijah (vv.5,6).
 - e. They will be publicly executed (vv.7-10), publicly resurrected (v.11), and publicly ascended (vv.12,13).
 - f. Tremendous speculation on the identity of these two witnesses usually focuses on two options.
 - 1) Moses & Elijah because of the similarity of miracles they performed in the OT, and because of their appearance with Christ on the Mt. of Transfiguration (Matt. 17:3).
 - 2) Enoch & Elijah due to their not yet experiencing physical death. This used to be Pastor Bob's belief.
 - 3) Two men of that generation, called by God to serve their people in their day. This is now Pastor Bob's belief.
3. Following the heavenly pause, Trumpet #7 (Woe #3) is finally blown (Rev. 11:15).
 - a. The heavenly response to this trumpet is recorded here (Rev. 11:16-19).
 - b. The earthly response to this trumpet is recorded in the bowls of wrath (Rev. 16).

Revelation Chapter Twelve

1. Chapters 12-15 form broad pictures of the angelic conflict before the Tribulational narrative resumes in ch.16.
2. John sees in the ch. 12 panorama a symbolic representation of the Satanic opposition to Israel.
 - a. The woman with twelve stars represents Israel (Rev. 12:1,2).
 - b. The great red dragon stood upon the earth and desired to devour the child (Christ) (Rev. 12:3,4).
 - c. The ascension of Jesus Christ (Rev. 12:5).
 - d. The Tribulational provision for Israel's remnant (Rev. 12:6).
 - e. The heavenly victory of Michael's army over Satan's army (Rev. 12:7-12).
 - f. The insane wrath of the dragon during the final Great Tribulation, in his desperate attempt to thwart the promises of God (vv.13-17).

Day 363 – December 29

The Antichrist, The False Prophet, and More Judgments Rev. 13-17

Revelation Chapter Thirteen

1. Just as chapter 12 symbolically presented the Dragon (Satan) and the Woman (Israel), chapter 13 symbolically presents the Dragon's two great agents—Beasts.
 - a. The first Beast comes out of the sea (Rev. 13:1-10).
 - b. The second Beast comes out of the earth (Rev. 13:11-18).
2. The first Beast.
 - a. The Dragon summoned the Beast from the sea.
 - 1) θηρίον thērion ^{#2342}: beast. ζῷον zōon ^{#2226} is the common term denoting a living creature, animal, beast. θηρίον thērion denotes a wild beast, a deadly, venomous beast (Acts 28:4).
 - 2) From the sea indicates the Gentile nature of the Beast (Rev. 17:15).
 - b. The Beast comes in the image and likeness of the Dragon (10 horns & 7 heads) (Rev. 13:1; cf. 12:3).
 - c. The Beast is the culmination of all Gentile world empires throughout the Times of the Gentiles (Rev. 13:2a; Dan. 7:1-8).
 - d. The Beast is empowered by the Dragon for world rule (Rev. 13:2b; 2nd Thess. 2:8-10).
 - e. The Beast will be displayed as a counterfeit resurrected Christ, and the world's worship of the Dragon and the Beast will be the ultimate antichrist denial of the Father and the Son (Rev. 13:3,4,8; 1st Jn. 2:22).
 - f. The Beast will function within the permissive will of God (Rev. 13:5-7; 2nd Thess. 2:11,12).

- g. Other titles for the Beast throughout Scripture include:
 - 1) The Serpent's Seed (Gen. 3:15).
 - 2) The little horn (Dan. 7:8,11,20–26).
 - 3) The Coming Prince (Dan. 9:26,27).
 - 4) The King (Dan. 11:36–45).
 - 5) The Man of Lawlessness, Son of Perdition (2nd Thess. 2:3–10).
 - 6) Antichrist (1st Jn. 2:18,22; 4:3; 2nd Jn. 7).
 - 7) The Beast from the Abyss (Rev. 11:7; 17:8).
 - 8) The Beast from the Sea (Rev. 13:1–8; 15:2; 16:14; 19:19,20; 20:10).
- 3. The second Beast.
 - a. The second θηρίον thērion beast comes out of the earth, representative of his Jewish heritage (and contrasted with the first, Gentile beast).
 - 1) He is referred to as “another beast” (v.11), contrasted with “the first beast” (v.12), but not referenced as a beast after this (vv.14,15,17,18).
 - 2) His primary title is “the False Prophet” when the anti-Trinity is mentioned (Rev. 16:13; 19:20; 20:10).
 - b. The second beast spotlights the first (as the Holy Spirit serves to spotlight Christ) (vv.11–15).
 - 1) He delivers the message of the Dragon exalting the Beast (as the Holy Spirit takes the message of the Father to exalt Christ) (vv.11,12).
 - 2) He supervises the world-wide worship of the Beast (vv.13–15; 2nd Thess. 2:4).
 - c. The second beast uses religious allegiance to the Beast as a device to secure world-wide economic control (vv.16–18).

Revelation Chapter Fourteen

- 1. Chapters 14 & 15 continue the broad pictures that are being formed to portray the entire Tribulation (Rev. 12–15).
 - a. Ch. 12 & 13 focus on the dragon, the woman, & the two beasts—activity on earth.
 - b. Ch. 14 & 15 show parallel activity in heaven.
- 2. Although the 144,000 Jewish evangelists minister on the earth (Rev. 7:4–8), their ministry was before the Father's throne (Rev. 14:1–5).
- 3. The basic outline for the Tribulation can be viewed from a heavenly perspective (Rev. 14:6–20).
 - a. World-wide evangelism via angelic gospel proclamation (vv.6,7).
 - b. The end of Babylon (v.8). This will be amplified to detail:
 - 1) Religious Babylon (Rev. 17).
 - 2) Commercial Babylon (Rev. 18).
 - c. The judgment of the wicked (vv.9–11), and the blessing of the just (vv.12,13).
 - d. The Lord Jesus Christ directs the angelic harvest (vv.14–20).

Revelation Chapter Fifteen

- 1. The heavenly panorama draws to a close with the final stage of God's wrath being prepared from the heavenly temple (Rev. 15:1–4).
- 2. The seventh trumpet is then fully expressed in the seven bowls of judgment (Rev. 11:15–19; 15:5–8; 16:1–21).

Revelation Chapter Sixteen

- 1. The seven bowls are poured as the final expression of Divine wrath (Rev. 16:1–21).
 - a. Bowl #1: malignant sores (vv.1,2). A world-wide manifestation of Egypt's sixth plague (Ex. 9:8–12).
 - b. Bowl #2: sea water to blood (v.3). Intensification of the second (Rev. 8:8,9) and third trumpets (Rev. 8:10,11).
 - c. Bowl #3: rivers & springs to blood (vv.4–7). Worldwide manifestation of Egypt's first plague (Ex. 7:20–24).
 - d. Bowl #4: scorching sun (vv.8,9).
 - e. Bowl #5: darkness upon the Beast's throne (vv.10,11). Repetition of Egypt's ninth plague (Ex. 10:21–23).
 - f. Bowl #6: the drying up of the Euphrates, as preparation for the coming armies of the East (v.12; Isa. 11:15,16).

2. As a pause in between bowl #6 & #7, the work of the anti-trinity equips demons and men alike to stand against the Lord at Armageddon (Rev. 16:13-16).
 - a. The sixth trumpet empowered the army from the east with the released demons from the Abyss (Rev. 9:16-19).
 - b. The sixth bowl prepares the way for the 200,000,000 demoniac army to invade the promised land, and stand against the coming Christ (Rev. 16:12,16; Dan. 11:44,45).
3. Bowl #7 is then poured out as the “it is finished” statement of Divine wrath (Rev. 16:17-21). It is a repetition of Egypt’s 7th plague (Ex. 9:22-26), and preparation (artillery bombardment) for the coming Lord of Hosts (cf. Josh. 10:10,11).

Revelation Chapter Seventeen

1. Following the 7th trumpet (Rev. 11:15-19), two chapters were given over to apocalyptic panoramas (Rev. 12&13, the Dragon & the two Beasts).
2. Following the 7th bowl (Rev. 16:17-21), two chapters are given over to apocalyptic panoramas (Rev. 17&18, the Harlot, Babylon).
3. The Harlot (Rev. 17:1-18).
 - a. The great harlot (πόρνη ^{#4204}) who sits on many waters. She has a seductive influence upon kings and inhabitants of the earth.
 - b. In the OT, Israel was warned against playing the harlot (Ex. 34:15,16), but they did so nonetheless (Num. 25:1; Jer. 2:20; Ezek. 16:15ff.; 23:3ff.).
 - c. Spiritual harlotry is defined as spiritual adultery against God. The Great Harlot & Mother of Harlots, then, is the religious system that has spawned the most widespread anti-God religious systems in the OT, NT, and modern times.
 - d. This Harlot is named: “Babylon the Great, the Mother of Harlots and of the Abominations of the Earth” (Rev. 17:5).
 - 1) The golden cup of Nebuchadnezzar’s Babylon (Jer. 51:6) continues to be present in the mystery Babylon (Rev. 17:4).
 - 2) Although the political influence of Babylon ceased with the Persian victory of Cyrus, the religious system of Babylon survived—escaping to Pergamos (Pergamum, Rev. 2:13) and ultimately Rome.
 - 3) When Babel was founded (Gen. 10:10), the only Divine promise of redemption focused on the Seed of the Woman. False Satanic religions, then, were centered on mother goddesses and their baby sons.
 - 4) Babel’s religion of mother goddess worship (Queen of Heaven) transcends nations & empires, and has endured through the centuries under many names.
 - 5) The Queen of Heaven and her divine son were manifested under different names:
 - a) Ishtar & Tamuz to the ancient Babylonians.
 - b) Isis & Osiris to the Egyptians.
 - c) Aphrodite and Adonis to the Greeks.
 - d) Cybele & Attis in Asia Minor.
 - e) Ceres and Jupiter to pagan Rome.
 - f) The names of Mary and Jesus were taken when Christian labels were needed to give public legitimacy to their religion, from the Emperor Constantine onward.
 - 6) The Queen of Heaven religion has made its home in the Roman Catholic Church since Bishop Damasus assumed the Babylonian title of Supreme Pontiff in 378AD.

Soon after Damasus was made “Supreme Pontiff” the “rites” of Babylon began to come to the front. The worship of the Virgin Mary was set up in A. D. 381. All the outstanding festivals of the Roman Catholic Church are of Babylonian origin. Easter is not a Christian name. It means “Ishtar,” one of the titles of the Babylonian Queen of Heaven, whose worship by the Children of Israel was such an abomination in the sight of God. The decree for the observance of Easter and Lent was given in A. D. 519. The “Rosary” is of Pagan origin. There is no warrant in the Word of God for the use of the “Sign of the Cross.” It had its origin in the mystic “**Tau**” of the Chaldeans and Egyptians. It came from the letter “**T**,” the initial name of “**Tammuz**,” and was used in the “Babylonian Mysteries” for the same magic purposes as the Romish Church now employs it. **Celibacy**, the **Tonsure**, and the **Order of Monks** and **Nuns**, have no warrant or authority from Scripture. The Nuns are nothing more than an imitation of the “**Vestal Virgins**” of Pagan Rome.

* Clarence Larkin, *Dispensational Truth*, p.148. Another, more thorough treatment of the Roman church as the modern expression of Babylon is Alexander Hislop, *The Two Babylons*.

The Caesars held the supreme pontiff title since Julius Caesar became the high priest (pontifex) of the Etruscan Order (74BC), and became Pontifex Maximus (63BC). It is fascinating to note that Damasus took the title when the Roman emperor Gratian refused it for Christian reasons.

4. The Harlot's activity (Rev. 17:4-18).
 - a. The Harlot reigns supreme, and makes the world drunk with her golden cup (vv.2,4).
 - 1) Following the Rapture of the Church, there are no true believers to prevent the church of Rome from exercising supreme religious power during a time of great chaos.
 - 2) This is similar to the power Pope Leo I (440-461AD) gained when political Rome could not deal effectively with Attila the Hun, and Pope Gregory I (590-604AD) enjoyed in defending Rome against the Lombards.
 - b. The Harlot is drunk herself, intoxicated by the blood of God's faithful witnesses (v.6).
 - c. The Harlot rides the beast (v.3; Rev. 13:1).
 - d. The Beast hates the Harlot, and only endures her rule so far as it suits his purpose. At some point, the Beast will destroy her (vv.16-18).
5. The Beast is further developed (Rev. 17:8-14). This passage must be studied thoroughly and related to Rev. 13; 2nd Thess. 2; & Dan. 7:7,8,11,12,19-27; 9:24-27.

Day 364 – December 30

The Second Coming

Rev. 18-20

Revelation Chapter Eighteen

1. Chapter 18 is another portrayal of a fall of Babylon. Some view this as the same Babylon as ch. 17, but too many differences emerge.
 - a. Religious Babylon (Rev. 17) is destroyed by the Beast and his world empire, replaced by his own religious system.
 - b. Commercial Babylon (Rev. 18) is destroyed by God, and the Beast's world system will lament its fall.
2. The fall of Commercial Babylon is detailed (Rev. 18:1-24).
 - a. The angelic decree (vv.1-3).
 - b. The warning for faithful believers to flee (vv.4-8).
 - c. The lamentation of the world system (vv.9-19).
 - d. The rejoicing in heaven (vv.20-24).

Revelation Chapter Nineteen

1. The judgment of Religious Babylon and Commercial Babylon prompt two hallelujah choruses in heaven (Rev. 19:1-3).
 - a. The twenty-four elders and four living creatures Amen the Hallelujah (Rev. 19:4).
 - b. God the Father orders the praise to continue (Rev. 19:5), and the Lord Jesus Christ obeys (Rev. 19:6).
2. While Religious Babylon is being judged on earth, the raptured Church is being prepared in heaven for the Marriage Supper of the Lamb (Rev. 19:7-10).
3. The Lord Jesus Christ is then prepared for battle, and goes forth in victory as the King of Kings and Lord of Lords (Rev. 19:11-16 cf. Ps. 45:3-9; 110:2,3).
4. The Beast has assembled a world-wide alliance of nations to stand against the coming of Christ, but his defiance is swept away by the Sovereign majesty of Christ (Rev. 19:19-21). The Beast and the False Prophet become the first two occupants of the Lake of Fire (Rev. 19:20).
5. Although the precise chronology and details of the Tribulation cannot be established beyond question, the general outline of Revelation nevertheless is clear:
 - a. The Dispensation of the Church (Rev. 1-3).
 - b. The Church in Heaven (Rev. 4&5).
 - c. The Dispensation of Israel: Age of Tribulation (Rev. 6-19).

Revelation Chapter Twenty

1. The Millennial Reign of Jesus Christ then begins with the incarceration of the Dragon (Rev. 20:1-3).

2. Christ and His Bride are then seated for the Judgment of Life (Rev. 20:4–6; Lk. 22:29,30; cf. Dan. 7:9,10,22,27).
 - a. The Resurrection of Life and the Resurrection of Judgment are contrasted and separated by 1000 years (Dan. 12:2; Jn. 5:28,29).
 - b. Tribulational Martyrs will receive special Millennial rewards at the First Resurrection.
 - 1) They have a 1000 year reign with Christ.
 - 2) They have a special priesthood of God and of Christ.
3. The entire Millennium is then passed over (Rev. 20:7a), and the following events are then described (Rev. 20:7b–15).
 - a. Satan is released for a final human–rights protest and rebellion against Divine rule (vv.7b–9a). This rebellion is destroyed by God the Father, and Satan is eternally condemned to the lake of fire (vv.9b,10). Though called a “war” it cannot be a conventional militaristic conflict (Isa. 2:4; Mic. 4:3).
 - b. The Great White Throne is established after the destruction of the heavens and the earth (vv.11–15).
 - 1) The text doesn’t tell us what happened to the living mortal saints at the conclusion of the Millennium. Where did they all go when earth and heaven are literally nowhere? (v.11).
 - 2) All the unbelievers of all the ages (from Cain to all remaining unbelievers at the end of the Millennium) stand before the Great White Throne. This text does not reference the fallen angels, or Nephilim, but they are undoubtedly also judged at this event.
 - 3) Unbelievers are not condemned to the second death because of their sins, but because their names are not found in the Book of Life (v.15).
 - 4) The degree of their day & night eternal torment will reflect the Divine recompense for their deeds, according to the Books of Deeds (vv.12,13).
 - c. When Death & Hades are cast into the Lake of Fire, the end of death is secured (v.14 cf. Rev. 21:4).

Day 365 – December 31

The Eternal State

Rev. 21–22

Revelation Chapter Twenty-One

1. Chapters 21&22 describe the conditions of the new heavens and new earth.
 - a. This is a new stewardship, distinct from the Millennial dispensation (Eph. 1:10).
 - b. This Dispensation of the Fullness of the Times will end with Jesus Christ delivering up the Kingdom to the Father and our entrance into eternity future (1st Cor. 15:24–28).
 - c. This dispensation is the only setting in which the Lord will keep His covenant and His lovingkindness to a thousand generations (Dt. 7:9).
2. The holy city, new Jerusalem, comes down out of heaven—but does not necessarily settle upon the earth (Rev. 21:2,10). It might possibly revolve around/above the new earth at the altitude indicated in v.16.
3. Did the new Jerusalem perform a Noah’s Ark like task for the living mortal believers at the end of the Millennium? Is this how they survived the destruction of the heavens and the earth?
 - a. When God wipes away every tear, He concludes the entire potential for death, mourning, crying, or pain (Rev. 21:4). This is a great sinectomy restoring every living mortal believer to Adamic sinlessness.
 - b. This event is not a resurrection or a rapture–like transformation. The resurrected state is non–procreative (Mt. 22:30), but it is the will of God for sinless mortality to be fruitful and multiply (Gen. 1:28).
 - c. Sinless mortality will allow the last generation of Millennial saints to become the first generation out of a thousand generations procreating on the new earth (Ex. 20:6; 34:7; Dt. 5:10; 7:9; 1st Chr. 16:15; Ps. 105:8; Jer. 32:18).
4. In the Dispensation of the Fullness of the Times, Jesus Christ will fulfill His prophesied role of Eternal Father (Rev. 21:7; Isa. 9:6).
5. Just as Ezekiel received a detailed view of the Millennial temple & holy city, John is given a detailed view of the New Jerusalem (Rev. 21:9–27).
 - a. The measurements are most often read as 1500 miles on each side, thus a perimeter of 6000 miles, and either a cube or a pyramid in shape with a height of 1500 miles.

- b. Alternatively, the 1500 mile measurement could very well be a perimeter measurement, thus 375 miles for each side as well as the height (or the altitude of revolution).

Curiously: the thermopause happens to be 375 miles above the earth. weather.gov/jetstream/layers

Revelation Chapter Twenty-Two

1. The center of the new Jerusalem is the throne of God and of the Lamb (Rev. 22:1-5).
 - a. A river of the water of life proceeds from this throne (v.1).
 - b. The tree of life is replanted for the ongoing health of the nations (v.2).
 - c. These gracious provisions allow for the procreating generations of sinless mortality to live forever (cf. Gen. 3:22).
2. John's visionary experience comes to a close, and final messages of urgency are communicated (Rev. 22:6-21).
 - a. These events are described as coming "soon" (v.6). Heeding the message of urgency is a temporal-life blessing (v.7).
 - b. The message of urgency is to be publicly communicated—illustrating the contrast of right and wrong (vv.10,11).
 - c. The message of urgency is the promise of coming reward for personal holiness (vv.12-15).
 - d. The message of urgency is the coming union of Christ and the Bride (vv.16,17,20).
 - e. The message of urgency contains severe warnings against adding to it, or taking away from it (vv.18,19).
 - f. The Book, and indeed the Bible, end with grace (v.21).

Bible Book Summaries

Genesis

Book 01 as introduced on Day 002. Completed on Day 019.

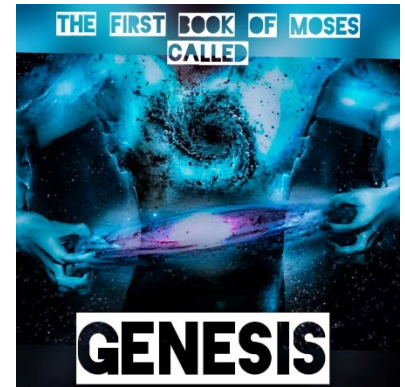
Written by Moses 1445-1405BC. [Logos Factbook](#)

50 chapters (4th most), 1,533 verses (2nd most), 32,161 words (2nd most). [Bible Books Explorer](#).

152 citations, quotations, allusions, echoes in the NT (5th most).

Canonical/Dispensational Big Pictures: Chapters 1-11 and Chapters 12-50

- Creation of this present world (Gen. 1-2) juxtaposed with the world to come (Rev. 21-22).
- The Image of God (Gen. 1:26,27) and the Be Fruitful and Multiply Mandate (Gen. 1:28).
- Seed of the serpent juxtaposed with the Seed of the Woman (Gen. 3:15).
- The fall of Adam (Gen. 3) juxtaposed with the redemption of the Last Adam (Rom. 5).
- Angelic Conflict foundations with Tohu-Wabohu (Gen. 1:2), Serpent (Gen. 3), and Nephilim (Gen. 6) narratives.
- Noah's flood (Gen. 6-9) juxtaposed with future fire (2nd Pet. 3).
- The Divine Institutions of Marriage, Family, & Nations (Gen. 1-11).
- The Abrahamic Covenant including the successive selections of Isaac & Jacob and the renaming of Israel (Gen. 12,13,15,17,18,22,26,28,32) plus the scepter significance of Judah (Gen. 49:10).



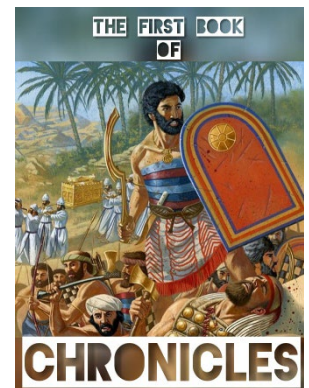
First Chronicles

Book 02 as introduced on Day 003. Completed on Day 271.

Written by Ezra 450-430BC. [Logos Factbook](#)

Canonical/Dispensational Big Pictures:

- Diligent record keeping consistent with God's own nature (Rev. 20:12-15).
- Specific lineages for Messiah and Levitical Priesthood in contrast with the indestructible life requirements for our Melchizedek Priesthood in Christ (Heb. 7:16).
- God's promise of a Thousand Generations (1st Chr. 16:15 || Ps. 105:8 cf. Ex. 20:6; 34:7; Dt. 5:10; 7:9; Jer. 32:18).
- Angelic Conflict glimpses (1st Chr. 20,21).



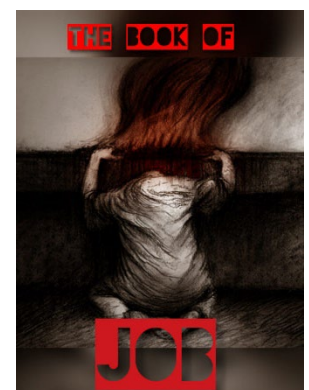
Job

Book 03 as introduced on Day 020. Completed on Day 032.

Written (according to Jewish tradition) by Moses 1445-1405BC. [Logos Factbook](#)

Canonical/Dispensational Big Pictures:

- Satan/Angelic Conflict (Job 1-2,4,5,7,9,26,40,41).
- Patriarchal Priesthood (Job 1:5).
- Gentile Stewardship in the Post-Noah Pre-Abraham timeframe (Job 42:16).
- Personal Redemption, Resurrection & Rewards (Job 19:25,26,27).



Exodus

Book 04 as introduced on Day 034. Completed on Day 047.

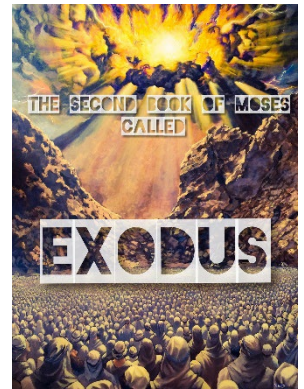
Written by Moses 1445-1405BC. [Logos Factbook](#)

40 chapters (7th most), 1,213 verses (6th most), 26,134 words (5nd most). [Bible Books Explorer](#).

171 citations, quotations, allusions, echoes in the NT (3th most).

Canonical/Dispensational Big Pictures:

- Bondage & Redemption (Physical and Spiritual) (Ex. 15:13,16).
- Passover (Shadows and Substance) (Ex. 12; 1st Cor. 5:7).
- Mosaic Law (Ex. 19-24): Not replacing the Abrahamic Covenant, but establishing a Holiness Code for the theocratic covenant nation.
- Tabernacle (Shadows and Substance) (Ex. 25-40; Heb. 8-9).



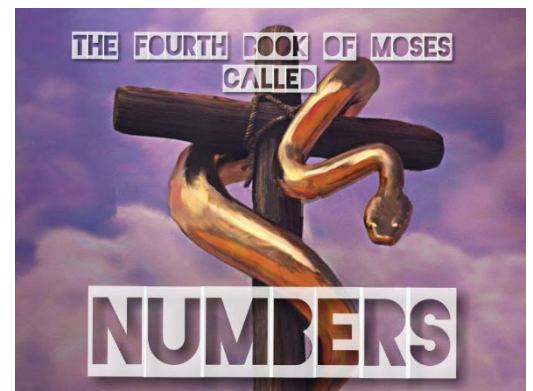
Numbers

Book 05 as introduced on Day 047. Completed on Day 072.

Written by Moses. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Military Musters for national defense and conquest (Num. 1,26).
- Priestly Muster for national spiritual focus (Num. 3-4).
- Kadesh-Barnea (national failure) (Num. 13).
- Meribah (Moses' personal failure) (Num. 20).
- Bronze Serpent (Num. 21; Jn. 3:14,15).
- Balaam (Num. 22-24; 2nd Pet. 2:14-16; Jude 11; Rev. 2:14).



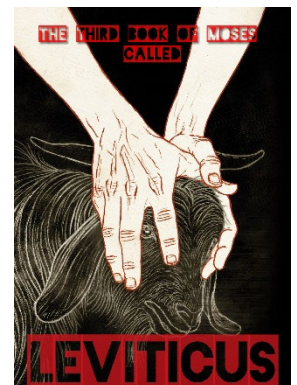
Leviticus

Book 06 as introduced on Day 049. Completed on Day 059.

Written by Moses. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Holiness (Lev. 11:44,45; 1st Pet. 1:15).
- Sacrifices (Lev. 1-7).
- Day of Atonement (Lev. 16; Heb. 9).
- National Feasts (Lev. 23).
- Cycles of National Discipline (Lev. 26).



Deuteronomy

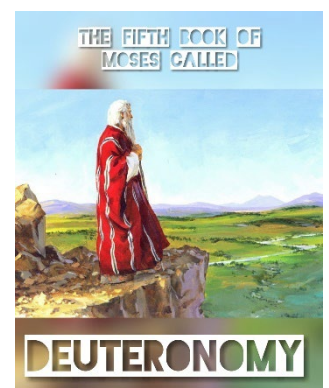
Book 07 as introduced on Day 073. Completed on Day 083.

Written by Moses. [Logos Factbook](#).

153 citations, quotations, allusions, echoes in the NT (4th most).

Canonical/Dispensational Big Pictures:

- 40 years to travel 11 days (Dt. 1:2,3).
- Doctrinal review for the next generation.
- A future Moses-like Prophet (Dt. 18:15; Acts 3:22).
- Eschatological Theocratic Kingdom with global regathering (Dt. 30).



Psalms

Book 08 as introduced on Day 082. Completed on Day 248.

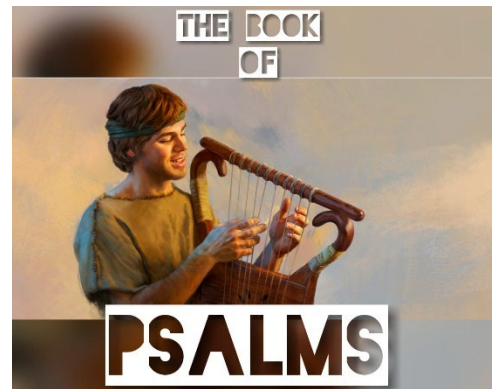
Written by an assortment of authors, beginning with Moses, but mostly by David and those who followed David's musical legacy. [Logos Factbook](#).

150 chapters (Most), 2,527 verses (Most), 30,224 words (4th most). [Bible Books Explorer](#).

335 citations, quotations, allusions, echoes in the NT (Most).

Canonical/Dispensational Big Pictures:

- The Begotten Son, the installed King (Ps. 2).
- The Crucifixion in Ps. 22,34,35,41,69.
- Sit at My right hand (Ps. 110:1; Acts 2:34; Col. 3:1; Heb. 1:13; 8:1; 10:12,13).
- A Melchizedek Priest (Ps. 110:4; Heb. 5:6; 6:20; 7:17,21).
- The Chief Corner Stone (Ps. 118:22; Isa. 28:16; Mt. 21:42; Acts 4:11; Eph. 2:20; 1st Pet. 2:7).



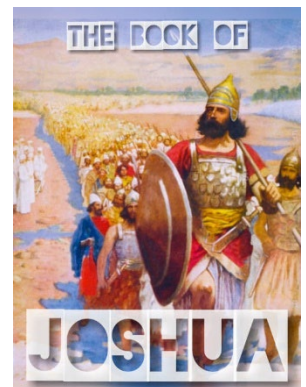
Joshua

Book 09 as introduced on Day 085. Completed on Day 092.

Written by Joshua. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Carrying on with big shoes to fill (Josh. 1:2-9).
- Rahab the Harlot (Josh. 2,6; Mt. 1:5; Heb. 11:31; Jas. 2:25).
- Joshua's conquest resulted in rest (Josh. 11:23; 22:4), and yet Joshua did not provide rest (Heb. 4:8).
- Choose today Whom you will serve (Josh. 24:15; Mt. 6:24; Rom. 6:16; Heb. 2:2).



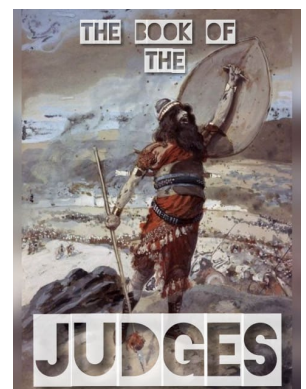
Judges

Book 10 as introduced on Day 093. Completed on Day 099.

Written (according to Jewish tradition) by Samuel. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- In those days there was no king in Israel, every man did what was right in his own eyes (Jdg. 17:6; 18:1; 19:1; 21:3,25).
- Gideon, Barak, Samson, Jephthah all in Heb. 11.
- The era of the Judges forms a background element to the Davidic Covenant (2nd Sam. 7:11), and to the eschatological theocratic kingdom (Isa. 1:26).



Ruth

Book 11 as introduced on Day 100. Completed on Day 101.

Written (according to Jewish tradition) by Samuel. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Theological centerpiece for the Kinsman-Redeemer (Ruth 2-4; Lev. 25,27).
- Social concerns for widows, aliens, the poor (cf. Dt. 10:18; 24:17-22; Ps. 146:9).
- Public business in the gates (Ruth 4:1ff.; Dt. 17:5; 21:19; 25:7; Prov. 31:23).
- Foundational for the House of David (Ruth 4:17-22).



First Samuel

Book 12 as introduced on Day 101. Completed on Day 113.

Written in stages by Samuel, Nathan, Gad. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Offices of Judges, Prophets, Priests, and Kings.
- Man's choices versus God's choices (1st Sam. 13:14; 16:7).
- House of Saul versus House of Jesse (1st Sam. 17:14,15,28; 22:7,8).
- Continued Nephilim Giants: David vs. Goliath (1st Sam. 17).

Second Samuel

Book 13 as introduced on Day 113. Completed on Day 126.

Written in stages by Samuel, Nathan, Gad. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- King David, Messiah Typology (1st Kgs. 2:11; Ps. 2:8).
- Davidic Covenant (2nd Sam. 7).
- Bathsheba failure (2nd Sam. 11), grace recovery (2nd Sam. 12).
- Sons of David, Satanic attacks against the Son of David (2nd Sam. 13-24).

First Kings

Book 14 as introduced on Day 129. Completed on Day 170.

Written (according to Jewish tradition) by Jeremiah. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Throne of David (1st Kgs. 2:12 & 81x thereafter in 1st & 2nd Kgs.).
- Temple of Solomon (1st Kgs. 5-6).
- Divided Kingdom (1st Kgs. 12 & ff.).
- The Prophet Elijah (1st Kgs. 17-2nd Kgs. 2).

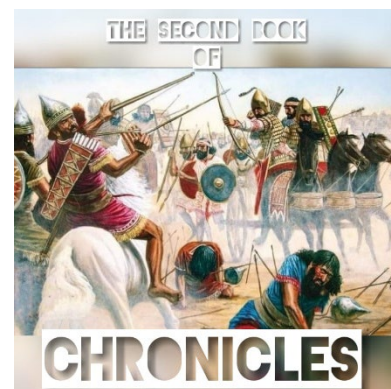
Second Chronicles

Book 15 as introduced on Day 144. Completed on Day 259.

Written by Ezra. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Temple of Solomon (148vv. in 2nd Chr.).
- Temple Corruptions & Restorations (2nd Chr. 12:9; 16:2; 24:4-8,18,27; 25:24; 26:16-21; 28:24; 29:3-35; 33:4-17; 34:8-18; 36:14).
- Temple Destruction (2nd Chr. 36:7,10,17-19).
- Temple Rebuilding Decreed (2nd Chr. 36:22,23).



Proverbs

Book 16 as introduced on Day 151. Completed on Day 189.

Written mostly by Solomon and those who followed Solomon's proverbial legacy. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Theology becomes personal and practical. Temporal life is to be shaped by spiritual life realities (Prov. 1:1-6).
- Fear of the Lord (Prov. 1:7 & 13x thereafter).
- Wisdom acquired (Prov. 4:5,7) & Wisdom acquired (Prov. 8:22).
- Proverbs 8 Wisdom = John 1 Word (cf. 1st Cor. 1:24,30).



Song of Solomon

Book 17 as introduced (and completed) on Day 159.

Written by Solomon. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Proverbs' sexual principles (Prov. 2:16-19; 5:3-23; 6:24-35; 7:5-27; 9:13-18) dramatized in song.
- Pleasures and dangers (Song. 2:7; 3:5; 8:4).
- Monogamous Marriage is God's design for sex (Song. 6:8,9).
- Fun for now versus faithful for life (Song. 3:1-4; 5:2-7).



Ecclesiastes

Book 18 as introduced on Day 160. Completed on Day 163.

Written by Solomon. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Vanity of vanities (Ecc. 1:2 & 37x thereafter).
- Human viewpoint apart from God's Word (Ecc. 2:1-11).
- Hopeless Nihilism (Ecc. 6:10-12).
- Childhood grounding can rescue the elderly fool (Ecc. 12:1,13,14).



Second Kings

Book 19 as introduced on Day 170. Completed on Day 257.

Written (according to Jewish tradition) by Jeremiah. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- The Prophet Elisha (1st Kgs. 19:16-2nd Kgs. 13:21).
- The vacated Davidic Throne (2nd Kgs. 25:6,7).
- Solomon's Temple destroyed (2nd Kgs. 25:9).
- The preserved line of David (2nd Kgs. 25:27-30).
- Nebuchadnezzar's role as a tool in God's hand (Jer. 25:9; 27:6; 43:10).



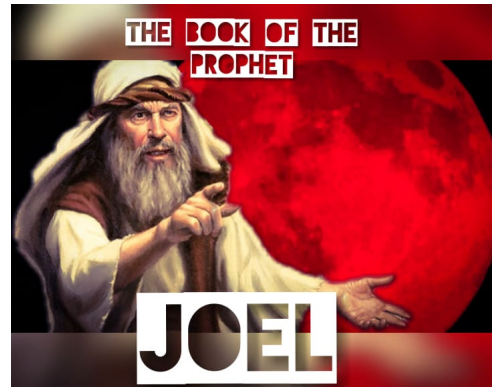
Joel

Book 20 as introduced (and completed) on Day 175.

Written by Joel. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Day of the Lord (Joel 1:15; 2:1-32; 3:1-21).
- Never again (Joel 1:2; 2:2; Jer. 30:7; Dan. 12:1; Mt. 24:21).
- Prophecy Prophecy (Kingdom Pneumatology) (Joel 2:28,29).
- Beat your plowshares into swords and your pruning hooks into spears (Joel 3:10).



Jonah

Book 21 as introduced (and completed) on Day 176.

Written by Jonah. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Jews were expected to teach Gentiles (Dt. 4:6-8; Zech. 8:20-23).
- Directive, Permissive, Overruling Will of God (Jon. 1:2,3,4).
- The Sign of Jonah (Mt. 12:39; 16:4).
- Should I not have compassion? (Jon. 4:11)



Amos

Book 22 as introduced on Day 177. Completed on Day 178.

Written by Amos. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- God reveals his secret counsel (Am. 3:7; Eph. 3:5; 1st Pet. 1:12).
- Taken from the flock (Am. 7:14,15; 2nd Sam. 7:8; Ps. 78:70-72).
- A famine of the words of the Lord (Am. 8:11; 1st Sam. 3:1; Ezek. 7:26).
- The eyes of the Lord God are on the sinful kingdom (Am. 9:8; Ps. 11:4-7).



Isaiah

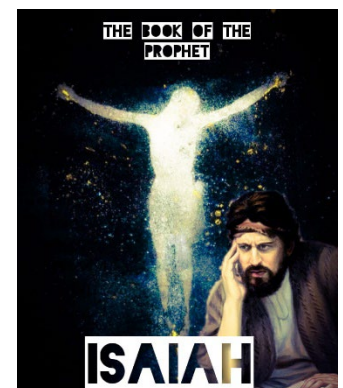
Book 23 as introduced on Day 178. Completed on Day 214.

Written by Isaiah. [Logos Factbook](#).

319 citations, quotations, allusions, echoes in the NT (2nd most).

Canonical/Dispensational Big Pictures:

- A virgin shall conceive and bear a Son, Immanuel (Isa. 7:14; Mt. 1:23; Lk. 1:35).
- Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace (Isa. 9:6,7).
- Satan's original fall and his 5 I Will false prophecy (Isa. 14:12-14).
- Like a lamb before his shearers is silent (Isa. 53).



Micah

Book 24 as introduced on Day 179. Completed on Day 206.

Written by Micah. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Swords into plowshares, spears into pruning hooks (Mic. 4:3).
- Bethlehem Ephrathah (Mic. 5:2).
- A man's enemies are the men of his own household (Mic. 7:6).
- You will cast all their sins into the depths of the sea (Mic. 7:19).

Hosea

Book 25 as introduced on Day 181. Completed on Day 183.

Written by Hosea. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Go, take to yourself a wife of harlotry (Hos. 1:2).
- I delight in loyalty rather than sacrifice (Hos. 6:6).
- Out of Egypt I called My Son (Hos. 11:1).
- O Death, where are your thorns? O Sheol, where is your sting? (Hos. 13:14).

Jeremiah

Book 26 as introduced on Day 215. Completed on Day 257.

Written by Jeremiah. [Logos Factbook](#)

52 chapters (3th most), 1,364 verses (3rd most), 33,459 words (Most in the Bible). [Bible Books Explorer](#).

Canonical/Dispensational Big Pictures:

- I will raise up for David a righteous Branch (Jer. 23:5,6).
- The curse of Jehoiachin/Coniah/Jeconiah (Jer. 22:24-30).
- Seventy years, I know the plans that I have for you (Jer. 29:10,11).
- New Covenant (Jer. 31:31-34; Heb. 8:8-12).

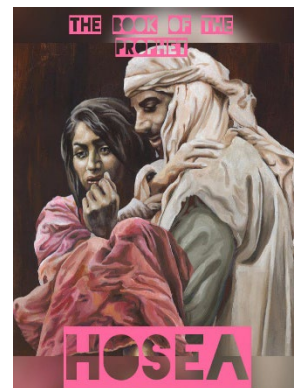
Nahum

Book 27 as introduced (and completed) on Day 218.

Written by Nahum. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- A jealous and avenging God is the Lord (Nah. 1:2).
- The earth, the world, who can stand? Who can endure? (Nah. 1:5,6)
- Wicked Counselor (Nah. 1:11).
- Your wound is incurable (Nah. 3:9).



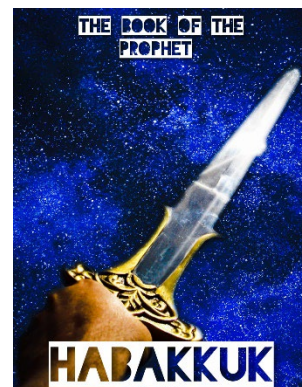
Habakkuk

Book 28 as introduced (and completed) on Day 219.

Written by Habakkuk. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Are You not from everlasting, O Lord, my God, my Holy One? (Hab. 1:12)
- Prophecy may seem slow, but it is right on time. Wait for it (Hab. 2:3).
- The righteous shall live by faith (Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38).
- The earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea (Hab. 2:14; Num. 14:21; Isa. 11:9).



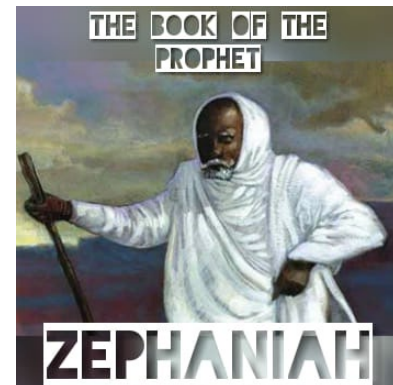
Zephaniah

Book 29 as introduced on Day 219. Completed on Day 220.

Written by Zephaniah. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- The Day of the Lord is Near (Zeph. 1:7,14).
- Wait for me (Zeph. 3:8).
- Never again (Zeph. 3:11).



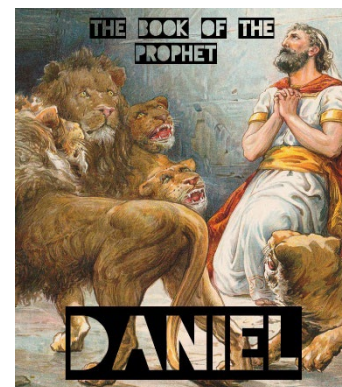
Daniel

Book 30 as introduced on Day 223. Completed on Day 260.

Written by Daniel. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Babylon, Persia, Greece, Rome (Dan. 2,7).
- The eschatological theocratic kingdom (Dn. 2:44,45; 7:13,14,27).
- 70 Septads prophecy (Dan. 9:24-27).
- Angelic Conflict reflected in earthly politics (Dan. 10:13,20,21).
- Detailed narratives of the coming Horn/Beast/Antichrist (Dan. 7:8,11,20-22,24-26; 9:27; 11:36-45).



Ezekiel

Book 31 as introduced on Day 232. Completed on Day 257.

Written by Ezekiel. [Logos Factbook](#).

48 chapters (5th most), 1,273 verses (6nd most), 30,241 words (3rd most). [Bible Books Explorer](#).

Canonical/Dispensational Big Pictures:

- Departed (Ezek. 10:18,19; 11:22,23) and returning (Ezek. 43:2-5; 44:4) glory.
- The rod and bond of the covenant (Ezek. 20:33-38).
- Satan's original creation, beauty, pride, downfall (Ezek. 28:12-19).
- National Resurrection of Israel (Ezek. 37).
- Future temple and animal sacrifices (Ezek. 40-48).



Lamentations

Book 32 as introduced on Day 245. Completed on Day 246.

Written by Jeremiah. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- His compassions never fail, they are new every morning, Great is Thy Faithfulness (Lam. 3:22,23).
- “Your house is left to you desolate” (cf. Mt. 23:38).
- The weeping prophet was a laughing stock, turning the cheek (Lam. 3:30).

Obadiah

Book 33 as introduced (and completed) on Day 246.

Written by Obadiah. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Pride goes before a fall (Obad. 2-4; Prov. 16:18).
- The Day of the Lord rescues Israel (Obad. 17).
- The Day of the Lord judges Israel’s enemies (Obad. 18-21).

Ezra

Book 34 as introduced on Day 259. Completed on Day 267.

Written by Ezra. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Three returns (Z/E/N) (Ezr. 2,7-10; Neh.) but not the global regathering.
- Rebuilt temple (Ezr. 5-6) but widespread disregard for the Law (Ezr. 9-10).
- Ezra set his heart to study the law of the Lord and to practice it and to teach His statutes and ordinances in Israel (Ezr. 7:10).

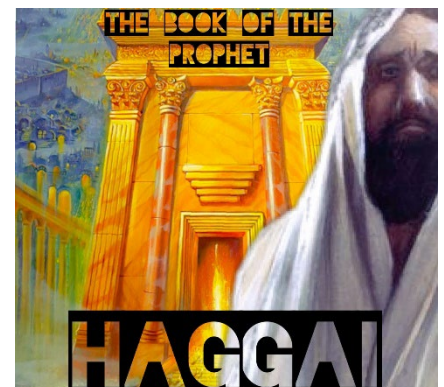
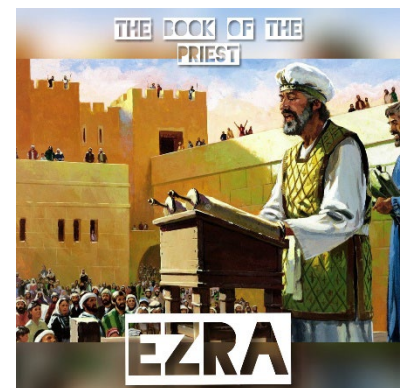
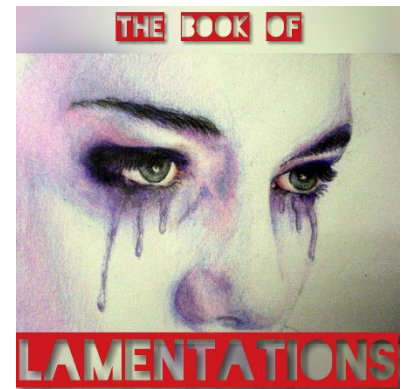
Haggai

Book 35 as introduced on Day 260. Completed on Day 261.

Written by Haggai. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Consider your ways! (Hag. 1:5,7)
- Who remembers Solomon’s temple? (Hat. 2:3)
- Once more in a little while I am going to shake the heavens and the earth (Hag. 2:6; Heb. 12:26,27).
- Zerubbabel the signet ring (Hag. 2:20-23 cf. Jer. 22:24).



Zechariah

Book 36 as introduced on Day 261. Completed on Day 263.

Written by Zechariah. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- My Servant, the Branch (Zech. 3:8; 6:12).
- The King-Priest (Zech. 6:13; Ps. 110:4).
- Humble, riding on a donkey (Zech. 9:9; Mt. 21:5; Jn. 12:15).
- The Coming King and the rebellious nations (Zech. 14).

Esther

Book 37 as introduced on Day 264. Completed on Day 265.

Written by Mordecai. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Who knows whether you have come for such a time as this? (Est. 4:14)
- If I perish, I perish (Est. 4:16).
- The right to assemble and to defend their lives (Est. 8:11).

Nehemiah

Book 38 as introduced on Day 267. Completed on Day 272.

Written by Nehemiah. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Artaxerxes decree triggers the 70 Septad calendar of Daniel (Neh. 2:8).
- One hand doing the work and the other holding a weapon (Neh. 4:17).
- Read from the book, translating to give the sense so that they understood the reading (Neh. 8:8).

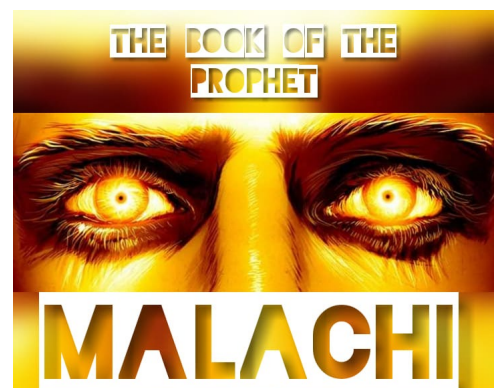
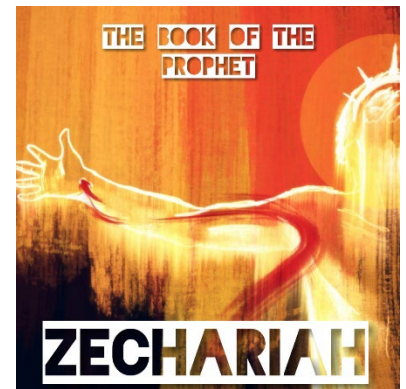
Malachi

Book 39 as introduced on Day 272. Completed on Day 273.

Written by Malachi. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Jacob I loved but Esau I hated (Mal. 1:2,3; Rom. 9:13).
- From the rising of the sun even to its setting, My name will be great among the nations (Mal. 1:11).
- Will a man rob God? (Mal. 3:8)
- I will send My messenger (Mal. 3:1); I will send you Elijah the Prophet (Mal. 4:5,6).



Matthew

Book 40 as introduced on Day 275. Completed on Day 320.

Written by Matthew. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Genealogy/Towlēdoth of Jesus the Messiah, Son of David, Son of Abraham (Mt. 1:1-17).
- Kingdom of Heaven/God (58x from Mt. 3-25).
- Five Kingdom Discourses (Mt. 5-7; 10; 13; 18; 24-25).
- I Will Build My Church (Mt. 16:18,19).

Luke

Book 41 as introduced on Day 275. Completed on Day 320.

Written by Luke. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Most Excellent Theophilus, links to Acts (& Hebrews).
- Genealogy via Mary back to David via Nathan back to God via Adam (Lk. 3:23-38).
- Human interest people stories, emphasis on women and children.
- The Good Samaritan (Lk. 10:30-37), prodigal son (Lk. 15:11-32), rich man & Lazarus (Lk. 16:19-31), Emmaus road (Lk. 24:13-35).

John

Book 42 as introduced on Day 275. Completed on Day 320.

Written by John. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- The Eternal Word made flesh (Jn. 1:1-14).
- You must be born again (Jn. 3:3,7). These things have been written so that you might believe (Jn. 20:30,31).
- Seven I AM messages (Jn. 6:35; 8:12; 10:7; 10:11,14; 11:25; 14:6; 15:1).
- The Upper Room and Walk to the Garden Discourse (Jn. 13-17).

Mark

Book 43 as introduced on Day 277. Completed on Day 320.

Written by Mark. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Christ the Servant, including many servant-minded details.
- Actions more than words. Only 18/70 parables. Over half of 35 miracles.
- Immediately (42x).
- Emotional reactions for both Christ and His observers.



Acts

Book 44 as introduced on Day 322. Completed on Day 344.

Written by Luke. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Most Excellent Theophilus (Acts 1:1; Lk. 1:3 cf. [Jos.Ant.xviii.5,3](#), [xix.6,2](#)).
- Pentecost Beginning of the Church (Acts 2:1-4 cf. 11:15).
- Crossovers (Acts 2:37-42) & Converts (Acts 16:31-34).
- Apostolic miracles and messages (Acts 8:13; 9:11 cf. 2nd Cor. 12:12).

James

Book 45 as introduced (and completed) on Day 326.

Written by James. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Written to Jewish Christians (Jas. 1:1) but applicable by all (Jas. 1:18).
- NT Proverbs: pithy, practical, profound.
- Live the Word (Jas. 1:22).
- Experiential Justification (Jas. 2:14-26).

Galatians

Book 46 as introduced on Day 327. Completed on Day 328.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Positional Justification (Gal. 2:16-20; 3:10-14).
- Neither Jew nor Gentile, Male nor Female, Bond nor Free (Gal. 3:26-29).
- Law vs. Grace (Gal. 2:21).
- Flesh vs. Spirit (Gal. 5:16-26).

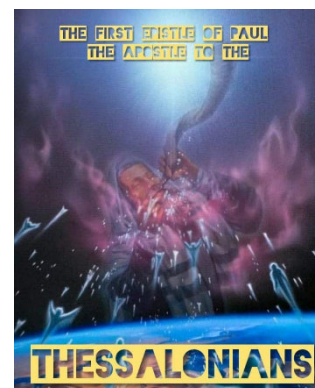
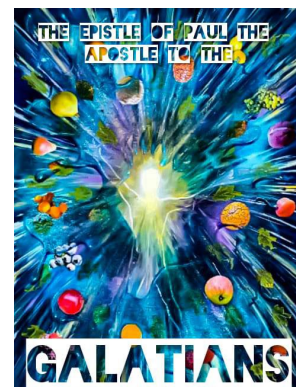
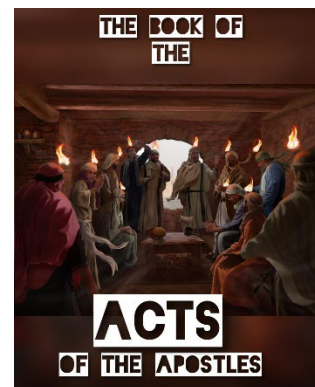
First Thessalonians

Book 47 as introduced (and completed) on Day 330.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Serving God, waiting for Christ's return (1st Thess. 1:10).
- Serving one another, waiting for Christ's return (1st Thess. 3:11-13).
- Rapture Doctrine, mutual encouragement (1st Thess. 4:13-18).
- Day of the Lord, mutual encouragement (1st Thess. 5:1-11).



Second Thessalonians

Book 48 as introduced (and completed) on Day 331.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Conflict and recompense (2nd Thess. 1:3-8).
- Pre-Tribulational Rapture (2nd Thess. 2:1-5).
- Man of Lawlessness/Beast/Antichrist (2nd Thess. 2:3,4,6-12).
- Work hard and provide for one another (2nd Thess. 3:6-15).



First Corinthians

Book 49 as introduced on Day 332. Completed on Day 335.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Christ is not divided, don't be schismatic (1st Cor. 1:10-17).
- Natural, Spiritual, Carnal Man (1st Cor. 2:14-3:4).
- Judgment Seat of Christ (1st Cor. 3:5-15).
- Gifts, Ministries, Effects (1st Cor. 12:4-6).
- Resurrection & Rapture (1st Cor. 15:12-58).



Second Corinthians

Book 50 as introduced on Day 326. Completed on Day 338.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Comfort in Suffering (2nd Cor. 1:3-7).
- Grace Giving (2nd Cor. 8-9).
- Angelic Conflict (2nd Cor. 10-12).



Romans

Book 51 as introduced on Day 326. Completed on Day 338.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Positional Justification by Faith (Rom. 1-5).
- Experiential Sanctification (Rom. 6-8).
- Israel's Present and Future (Rom. 9-11).
- Living Sacrifice in the Body of Christ (Rom. 12-16).



Colossians

Book 52 as introduced (and completed) on Day 345.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Christ Above All (Col. 1:15-20).
- Christ in you all (Col. 1:24-29).
- Hidden with Christ in God (Col. 3:1-4).
- The Mystery of Christ (Col. 1:26,27; 2:2; 4:3).



Philemon

Book 53 as introduced (and completed) on Day 346.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Acceptance, forgiveness, restoration.
- Fully-informed consensual volitional service (Phm. 13,14).
- Divine viewpoint big picture thinking (Phm. 15,16).
- Vicarious penal substitution (Phm. 17,18).



Ephesians

Book 54 as introduced on Day 346. Completed on Day 347.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Blessed be God the Father—preeminent Paterology (Eph. 1:3-6,17-23).
- Fullness of Times (Eph. 1:9,10) and the Fullness of God (Eph. 1:22,23).
- Mystery of the Church (Eph. 3:3-10).
- Angelic Conflict with Full Armor (Eph. 6:10-20).



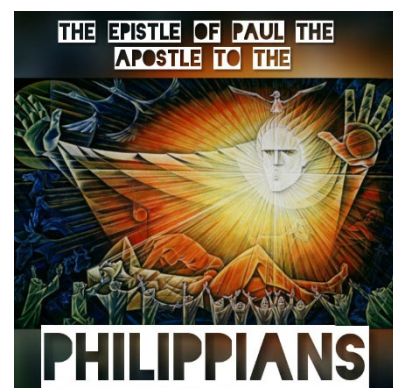
Philippians

Book 55 as introduced (and completed) on Day 348.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Living or dying for Christ (Phil. 1:21-26).
- Kenosis attitude (Phil. 2:5-11).
- Reach forward (Phil. 3:12-16).
- Heavenly citizenship (Phil. 3:20,21).
- Anxiety-free prayer (Phil. 4:6,7).



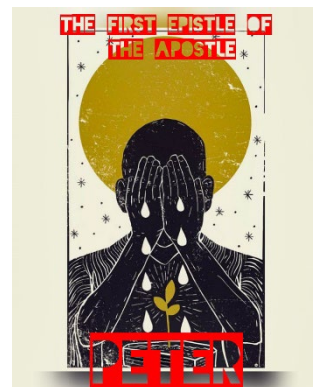
First Peter

Book 56 as introduced (and completed) on Day 349.

Written by Peter. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Born again to a living hope, a positional truth unseen in the OT (1st Pet. 1:3-12).
- Living stones in priestly service with the chief corner stone (1st Pet. 2:4-10).
- Arm yourselves for watchful spiritual service (1st Pet. 4:1,2).
- Humility is the key to resisting Satan (1st Pet. 5:6-11).



Titus

Book 57 as introduced (and completed) on Day 350.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Orderly local churches in every city (Tit. 1:5-9).
- Godliness motivated by the imminent return of Christ (Tit. 2:11-14).
- Submit to government, holding fast the Word (Tit. 3:1-2).



First Timothy

Book 58 as introduced on Day 351. Completed on Day 352.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Overseers and Deacons (1st Tim. 3:1-13).
- The Household of God, the Pillar and Support of the Truth (1st Tim. 3:14-16).
- Church family relationships (1st Tim. 5:1-16).
- Earthly wealth generosity for heavenly deposits (1st Tim. 6:6-10,17-19).



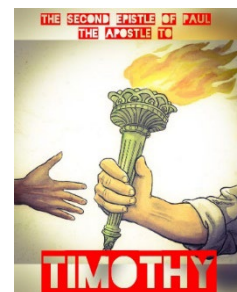
Second Timothy

Book 59 as introduced (and completed) on Day 353.

Written by Paul. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Guard the entrusted treasure (2nd Tim. 1:13,14).
- Entrust to faithful men (2nd Tim. 2:2).
- Preach the Word, fulfill your ministry (2nd Tim. 4:1-5).



Second Peter

Book 60 as introduced (and completed) on Day 354.

Written by Peter. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Sufficiency of Scripture (2nd Pet. 1:1-4).
- Danger of False teachers (2nd Pet. 2:1-22).
- Mockers and the Day of the Lord (2nd Pet. 3:3-13).
- Grow in Grace and Knowledge (2nd Pet. 3:17,18).



Jude

Book 61 as introduced (and completed) on Day 354.

Written by Jude. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Contend earnestly for the faith (Jd. 3).
- Watch out for creeps (Jd. 4).
- (with 2 Peter) Fallen angels in chains (Jd. 6,7).
- Blamelessness through God's ability (Jd. 20-25).

Hebrews

Book 62 as introduced on Day 355. Completed on Day 358.

Written by Luke. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Long ago, in these last days (Heb. 1:1-4).
- Israel's failures, the Church's blessings (Heb. 3:12-4:16).
- Their priesthood, our priesthood (Heb. 5:1-8:6).
- The Mosaic Covenant ready to disappear, the New Covenant on the way (Heb. 8:7-9:28).

First John

Book 63 as introduced (and completed) on Day 359.

Written by John. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Fellowship with the Father and the Son (1st Jn. 1:1-4).
- Non-sinning sinners (1st Jn. 1:5-2:2; 3:4-10).
- Living the Life of Love (1st Jn. 3:11-18; 4:7-5:3).
- Overcomers and secure (1st Jn. 4:4; 5:5,10-13).

Second John

Book 64 as introduced (and completed) on Day 359.

Written by John. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Walking in truth (2nd Jn. 4 cf. 3rd Jn. 3,4).
- (with 1 Jn.) Watching out for antichrists (2nd Jn. 7 cf. 1st Jn. 2:18,22; 4:3).
- Do not lose your full reward (2nd Jn. 8).

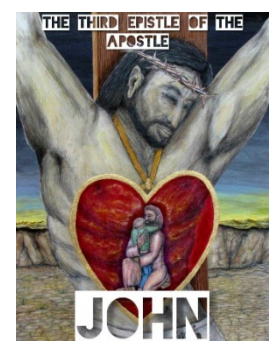
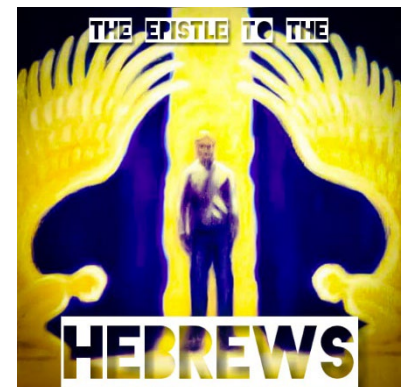
Third John

Book 65 as introduced (and completed) on Day 359.

Written by John. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Soul prosperity shaping temporal life prosperity (3rd Jn. 2).
- Blessings of hospitality and ministry support (3rd Jn. 5-8).
- Guarding against adversaries (3rd Jn. 9-11).



Revelation

Book 66 as introduced on Day 360. Completed on Day 365.

Written by John. [Logos Factbook](#).

Canonical/Dispensational Big Pictures:

- Closes the NT Canon.
- Completes the OT Eschatology.
- Great Pre-Trib Rapture clarity (Rev. 2&3,4&5).
- Greatest Day of the Lord clarity (Rev. 6-19).
- Establishes a clear contrast within the Eschatological Theocratic Kingdom between the Millennial Reign on this earth (Rev. 20) and the Fullness of Times glory on the new earth (Rev. 21-22).



A big thank you to Chris Roberts yhwhisking.wordpress.com for his beautiful Bible Book covers