Genesis

(King James Version)

Introduction

Genesis is the first and longest of the five books of the Pentateuch, the "fivefold volume" of Moses. In Hebrew, the book is entitled "Bereshith," meaning "in the beginning." Genesis is a Greek word, meaning *origin*. Following an introduction containing the story of The Creation, Genesis is divided into eleven sections, each of which is introduced by the phrase, "these are the generations of." The Hebrew word for this phrase is *Toledoth*. Following the "Creation Song," therefore, Genesis is comprised of the *Toledoths* of: The heavens and the earth (2:4), Adam (5:11), Noah (6:9), Shem, Ham, and Japheth (10:1), Shem (11:10), Terah (11:27), Ishmael (25:12), Isaac (25: 19), Esau, father of the Ishmaelites (36:9), and Jacob (37:2).

As late as 1875, the traditionally accepted authorship of Moses was challenged by a "documentary" theory that suggested that the Pentateuch had been assembled from literary sources. However, a variety of evidence, including numerous references from Scripture itself, sustains the traditional view that Genesis and the entire Pentateuch is the work of a God-inspired Moses.

GENESIS

Genesis (KJV)

1. It is recorded that God spoke a total of ten times during Creation. When He spoke, it was always at the beginning of the day. What was the first thing that God said?
Gen. 1:3

2. The second verse of the Bible states that the earth was without form, and darkness was upon the face of the deep. Something ñmoved across the face of the waters.ò What?
Gen. 1:2

3. Only one animal is specifically mentioned by name in Godôs process of creation. These great creatures can weigh up to 300,000 pounds. God created it on the fifth day. What was it?
Gen. 1:21

4. One creature, the serpent, was cursed by God ñabove all cattle, and every beast of the field,ò consigned to eat ñall the days of thy life.ò Eat what?
Gen. 3:14

5. Scripture records that following His creation of light, God was pleased enough to give His opinion of it. How did God feel about this ñlight?ò
Gen. 1:4

6. During Creation, God made three divisions: light from darkness, sky from water, and one other. What was the third?
Gen. 1:9

7. On the third day of His Creation God said, ñLet the dry land appear.ò What did He call the dry land?
Gen. 1:10

8. The Hebrew word for Godôs creation of woman means that He ñskillfully formedò her. From what did God create woman?
Gen. 2:21-22

9. Who originally gave names to all the animals?
Gen. 2:20

10. On the second day God created the firmament. Into this firmament He placed the sun, moon, and, ñHe made the stars also.ò The sun is spoken of in Scripture as going down, setting, going backward, and standing still. How is the function of the sun in Creation described?
Gen. 1:16 Cf: Job 26:7

11. On the third day of Creation, God formed the sea and the dry land, grass and herbs. What else?
Gen. 1:11

12. God gave man dominion over the fish of the sea, cattle, and creeping things. What else?
Gen. 1:26

13. God worked on the land for two days. On the third day He clothed the earth with vegetation. On which day did He populate the earth with the animal kingdom?
Gen. 1:24-31

14. God caused a ñdeep sleepò to come over Adam while He created Eve. He said, ñit was not good for man to be alone.ò How did God describe what Eve would be to Adam?
Gen. 2:20

15. When God created fish and fowl, Scripture records no allusion to any reproductive qualities of the waters; He *created* them all. On what day did God create fish and fowl?
Gen. 1:20-23

16. God created woman on the fourth day; Adam named her Eve, ñbone of my bone.ò How did Adam describe the relationship between himself and his ñhelpmeet?ò
Gen. 1:24

17. God rested on the seventh day of Creation. What else did He do?
Gen. 2:3

18. God planted a garden ñeastward in Edenò and created every tree that was pleasant to the eye. Two trees are specifically mentioned. One of them was the one that got Adam and Eve in trouble. What was it?
Gen. 2:9

19. When God created the Garden of Eden, He made a river that went out of Eden, which parted into four streams. The first was Pison, which encompassed a land where there was gold; the second was called Gihon, which contained Ethiopia; and the third Hiddekel, which flowed through Assyria. What was the fourth?
Gen. 2:11, 13-14

20. God told Adam, ñDust thou art and unto dust thou shalt return.ò The occasion of this statement was because of sin; He placed a curse upon man, the earth, and woman. Who else was included?
Gen. 3:14-19

21. God told Adam that he could eat of every tree in the Garden of Eden except the Tree of the Knowledge of Good and Evil. What was the second tree called?
Gen. 2:9

1. ñLet there be lightò
2. The Spirit of God
3. The whale
4. Dust
5. Saw that it was good
6. Land from seas
7. Earth
8. Adamôs rib
9. Adam
10. Light to rule by day
11. Trees
12. Fowl of the air
13. Sixth
14. Helpmeet
15. Fifth
16. One flesh
17. Blessed the 7th day
18. Tree of the Knowledge of Good and Evil
19. Euphrates
20. The serpent
21. Tree of Life

22. The serpent told Eve that if she ate the forbidden fruit that her ñeyes would be opened,ò that she would ñbe as gods, knowing good and evil.ò Immediately after Adam and Eve sinned, however, their eyes were opened to an entirely different perception than that promised by the serpent. What was it?
Gen. 3:7

23. After Adam and Eve sinned, God called to Adam asking him where he was. Adam replied that he had heard Godôs voice in the garden, but he was afraid because he was naked. What was Godôs reply?
Gen. 3:9-11

24. What excuse did Adam offer to God explaining how he came to eat of the forbidden fruit?
Gen. 3:12

25. Adam and Eve heard God walking in the garden after they had eaten of the fruit. What did they do?
Gen. 3:8

26. What defense did Eve give to God explaining why she had eaten of the forbidden fruit?
Gen. 3:13

27. God banished Adam and Eve from the Garden of Eden. In addition to a flaming sword, God placed living, heavenly creatures in the garden to protect the Tree of Life. What were these called?
Gen. 3:24

28. To whom did God say, ñif thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door?ò
Gen. 4:6-7

29. While Abel ñbrought of the firstlings of his flockò Cain simply brought an offering of the ñfruit of the land.ò From then on Cainôs life is a picture of a man without faith, in rebellion against God. He murdered his brother, denied it, and insolently repudiated any responsibility for his crime. Godôs accusation of Cainôs sin was worded in one of the most accusatory sentences of the Bible. What was it?
Gen. 4:10

30. Cainôs life unfolds as an example of pride and willfulness as opposed to humility and subjection to Godôs will. His last recorded act of defiance was settling in the land of Nod and building a city, the first on earth, to be followed by others from which violence, materialistic success, and other licentious living emerged. Cain named his city after his son. What was it called?
Gen. 4:17

31. Cainôs line prospered; his descendants took the lead in producing civilization. However, being separated from God and living apart from Him, Cainôs ancestry eventually produced the first bigamist. What was his name?
Gen. 4:19

32. It is evident that wanton violence was also characteristic of Cainôs descendants; Lamech gloried in his uncalled-for killing of a ñyoung manò simply because the lad had wounded him. The arrogant Lamech bragged to his ñwivesò that if anyone taking vengeance on Cain was to sustain Godôs punishment of sevenfold, anyone trying to inflict the same on him should be called upon to suffer even greater. How much?
Gen. 4:24 Cf: Gen 4:15

33. Cainôs line was devoted to things earthly; from Lamech came the originators of early civilization; agriculture, manufacture, and music. All these skills are mentioned in association with godlessness, and although the evil that these skills brought cannot be overlooked, they can, of course, be used for the glory of God. Two musical instruments are mentioned here; what are they?
Gen. 4:21

34. In contrast to the ungodly society that dominated Cainôs line, a new beginning occurred with the birth of Adam and Eveôs son, Seth. Seth bore a son called Enos, and Scripture records that with this birth came a revival of true religion. How is this expressed?
Gen. 4:26

35. The line of Cain and the line of Seth both contain men with the same names, Enoch and Lamech. Cainôs Enoch had the first city named after him, and his Lamech became the first bigamist and second murderer. In contrast, Sethôs descendant *Enoch* ñwalked with God,ò and his *Lamech* was the father of another significant personage who also walked with God. Who was he?
Gen. 5:28-29

36. Grace is not only a New Testament doctrine - although the fullness of grace came only by Christ ï it is mentioned 138 times in the Old Testament. Who is the first in the Bible to have ñfound grace in the eyes of the Lord?ò
Gen. 6:8

37. As man began to multiply on the earth, wickedness increased. God became very displeased, but before passing judgment granted a reprieve. How long was this reprieve to last before the flood came?
Gen. 6:3

38. Who said, ñmy punishment is greater than I can bear?ò
Gen. 4:13

22. They saw that were naked
23. Who told you that you were naked?
24. ñThe woman gave it to meò
25. Hid among the trees
26. ñThe serpent beguiled meò
27. Cherubim
28. Cain
29. What hast thou done?
30. Enoch

31. Lamech
32. Seventy times seven
33. Harp and organ
34. People began calling upon the name of the Lord
35. Noah
36. Noah
37. 120 Years
38. Cain

39. Adam, Seth, Methuselah, Noah, and other Old Testament patriarchs all lived over 900 years. Enoch, descended form Seth, lived only 365. What happened to Enoch?
Gen. 5:24

40. Unless the wood used to build the ark was the cypress of Assyria, that recorded in Scripture which God told Noah to use is unknown today. What is it called?
Gen. 6:14

41. In the Bible, the usual cubit ï the distance that might be measured by a manôs forearm ï is about 18 inches. The Egyptians had two cubits, one about 17.5 inches, the other about 20.5 inches. Assuming the 18-inch cubit, Noahôs ark was about 75 feet wide and 45 feet high. How long was it?
Gen. 6:15

42. Considering the dimensions of Noahôs ark, in modern calculations it would have been capable of carrying some 32,800 tons. How many stories high was it?
Gen. 6:16

43. What persons did God tell Noah to take aboard the ark?
Gen. 6:18

44. When God told Noah to gather the beasts into the ark, He told him to take one pair of unclean beasts. How many pair of ñcleanò beasts, designated for food, were Noah to take aboard?
Gen. 7:2

45. Noah had been in the ark seven days when the rains began. What was the total time Noah, his family, and all the animals spent in the ark before ñthe earth dried?ò
Gen. 7:10-11; 8:14

46. Scripture tells us that the ñwickedness of man was great in the earth.ò The earth was ñcorruptò and ñfilled with violence.ò How did God feel about all this?
Gen. 6:6

47. How long did it rain during the great flood?
Gen. 7:12

48. During the great flood, how deep were the waters that covered the earth?
Gen. 7:20

49. After Noah got into the ark and the rains came and went, how long did the waters remain on the earth?
Gen. 7:24

50. Noah sent two birds from the ark after the flood abated. One was a dove. The other was a scavenger, which had no trouble finding carcasses floating on the waters and did not return to the ark. What was it?
Gen. 8:7-8

51. Noah sent a dove from the ark to see if the waters had abated ñfrom off the face of the ground.ò The dove returned, and Noah ñpulled her in..ò How many times did Noah send the dove out?
Gen. 8:8-12

52. The dove, a ñcleanò animal, would not light on unclean places as would the raven, and the first time Noah sent it out, it returned. The second time Noah released it, however, the bird brought back evidence that the waters were receding. What did the dove return with?
Gen. 8:11

53. Where did Noahôs ark come to rest?
Gen. 8:4

54. God told Noah when to get into the ark, when the rain would begin and how long it would continue. What did he tell Noah about when the flood would abate?
Gen. 8:1-22

55. After Noahôs ark came to rest, how long did Noah wait before he opened the windows and began to check things out?
Gen. 8:6

56. God used something that He created to relieve the waters of the great flood: He also ñgathered it in His fistsò - recorded in Proverbs - and then brought it ñout of His treasuriesò in Psalms. What was it?
Gen. 8:1 Cf. Prov. 30:4, Psa. 135:7

57. God established a covenant with Noah that there would never again be another such flood. What was the visual sign that God told Noah would appear to confirm this?
Gen. 9:13

58. Godôs covenant with Noah included the supply of food, ñevery living thingò for meat, and the green herbs. Nevertheless, there was a restriction. What was it?
Gen. 9:4

59. The Noahic covenant exists as the basis for punishment for murder - ñwhoso sheddeth manôs blood, by man shall his blood be shed.ò What reason did God give for the harshness of this sentence?
Gen. 9:6

39. God ñtook himò
40. Gopher wood
41. 450 feet
42. Three
43. Wife, sons, sonôs wives
44. Seven
45. One year, 17 days
46. ñRepented that He had made themò
47. 40 days, 40 nights
48. 15 Cubits, at least 21 feet
49. 150 days

50. Raven
51. Three
52. Olive leaf
53. Mountains of Ararat
54. Nothing
55. 40 days
56. The wind
57. Rainbow
58. Must not eat the blood
59. Man is made in the image of God

60. After Noah left the ark, he became a farmer. What did Noah plant?
Gen. 9:20

61. One day Noah imbibed too much of the fruit of his labors, became drunk and overheated, threw off his clothes and lay naked in his tent. Ham observed his father in this humiliating condition and quite possibly made sport of Noah before Shem and Japheth covered him up. Hamôs son Canaan apparently also had a disrespectful part, because the whole incident resulted in Noah putting a curse on Canaan and eventually the Canaanite peoples. What was Noahôs prophecy of Canaanôs future?
Gen. 9:25

62. One of Noahôs sons sired seven sons; these descendants formed the gentile nations of the isles of the Greeks, which included Asia Minor. This particular son is known as the father of the gentile race. His name meant, ñGod will enlarge.ò Who was he?
Gen. 10:1-2

63. One of Noahôs sons is called the father of all the children of Eber. Eber, meaning, ñto pass over,ò is the source of the word, ñHebrew.ò Five generations following Eber came Terah, the father of Abraham; the line from which Christ came. This son, Noahôs second, received a blessing from his father that actually blessed God rather than the son himself. Who was he?
Gen. 10:21 Cf. Gen. 9:26

64. Nimrod is called ña mighty one in the earth, a mighty hunter before the Lord.ò Mighty here means tyrant, or strong one, and is used of giants who were renowned for their wickedness. The term could well be applied here to Nimrod as an oppressing despot. He established the first universal false religion, openly, in defiance ñbefore the Lord.ò One notable city was called the beginning of Nimrodôs kingdom. Which one?
Gen. 10:10 Cf: Gen 6:4

65. The tower of Babel is described in a report of a discovery made in 1876; it was 300 feet high with decreasing widths from top to bottom, with many small shrines to pagan gods at its base. Instead of the conventional mortar an extremely tenacious material taken from bitumen pits ï still found today ï was used together with bricks. What is this material called?
Gen. 11:3

66. Cleaning up the social and natural environment will do nothing to abate or preclude sin; Eden was perfect, yet even this perfect environment did not prevent sin. God cleansed the earth with the flood in the ñdays of Noahò where sin was rampant, yet sin again flourished. This principle is evident again at the tower of Babel, where God decried the evil tendencies of man. What did He say?
Gen. 11:6

67. When Abraham first appears in Scripture, it is recorded that God gave him an unusual order: he was to ñget out of the country.ò God then promised him three things: a land, a seed, and a worldwide blessing. God said that He would ñbless them that blessedò Abraham. What else did He say?
Gen. 12:3

68. God established an eternal, unconditional covenant with Abraham ï one that would be executed regardless of Abraham himself. Among other things, one of Godôs promises under this covenant was that of a land that God said He would ñgive to you and to your descendants forever.ò How is this time period worded?
Gen. 48:4

69. Abraham was 75 years old when God told him to leave his homeland and begin a new nation in Canaan. The patriarchôs obedient faith is affirmed in Genesis and confirmed in Hebrews. But no sooner had Abraham arrived in Canaan, he decided without Godôs direction to leave for Egypt. Why did he do this?
Gen. 12:10 Cf. Gen.15:6, Heb. 11:8

70. Faced with famine in Canaan, Abraham failed to trust God for sustenance, and moved into Egypt. Because of Sarahôs great beauty, Abraham feared the Egyptians would kill him and take Sarah; he told her to tell them she was his sister, since anyone wanting to marry a sister would have to negotiate for her. But Abrahamôs plan backfired. What happened to Sarah?
Gen. 12:14-15

71. Godôs unconditional covenant with Abraham required Him to step in when Pharaoh took Sarah in order to preserve the purity of Sarah for the sake of the promises of the covenant, including not only the rise of the Jewish nation to possess the land eternally, but also arrangements for the coming of Christ. What did God do to insure the release of Sarah from Pharaohôs household?
Gen. 12:17

72. Pharaohôs intentions to take Sarah for a wife are verified by the fact that Abraham acquired great wealth while she was in the rulerôs household during the prerequisite period of preparation. But when God sent plagues upon Pharaoh and he realized that Abraham had deceived him, he rebuked the patriarch, saying, ñwhat is this you have done to me?ò Abraham stood silent, embarrassed that the ungodly Pharaoh should show more integrity than he had. What did Pharaoh do with Abraham?
Gen. 12:19-20, 13:1

60. Vineyard
61. They would be servant of servants
62. Japheth
63. Shem
64. Babel
65. Slime
66. Nothing will be restrained from them

67. Curse them that cursed Him
68. Everlasting possession
69. Famine in Canaan
70. She was taken into Pharaohôs harem
71. Struck Pharaohôs house with plagues
72. Escorted him to the border

73. Unceremoniously expelled from Egypt, Abraham returned to Canaan with Sarah and his nephew. The latter, whatever his other failures that are documented in Scripture, decidedly avoided the homosexual sins described in Genesis and the New Testament Book of Romans, where he is described as ñjust and righteous.ò Who was he?
Gen 13:1 Cf. 2 Pet. 2:7, 8; Rom. 1:24-32

74. Abraham and Lot, re-entering Canaan from Egypt, found that ñthe land was not able to bearò all their flocks and herds. A ñstrifeò arose among their herdsmen, and the two decided to separate. Lot chose the ñwell-watered plain of the Jordan;ò in so doing he began his spiritual descent. Toward what city did Lot ñpitch his tent?ò
Gen 13:12

75. The first war recorded in Scripture involved five eastern kings invading the Jordan valley, plundering the Jordanian kings. Abraham, drawn into this war in order to rescue a relative who had been captured, took 318 of his trained men, pursued the invaders, and routed them in a night attack. Who was the relative that Abraham had to rescue?
Gen. 14:12

76. When the five kings of the east plundered the Promised Land taking Lot captive, Abraham defeated them and drove them to the northern frontier of the land. After his victory, Abraham was greeted by two grateful kings, the King of Sodom, and Melchizedek, the King of Salem. Melchizedek held another significant position. What was it?
Gen. 14:18

77. When Abraham was greeted by Melchizedek following his victory in battle, the priest and king blessed the patriarch, prayed the blessing of the ñMost High Godò upon him, and blessed God for the deliverance of Abraham. Abraham recognized the significance of the spiritual position of Melchizedek, and acknowledged the priestôs position through a particular deed. What did he do?
Gen. 14:20

78. Abraham recognized Melchisedekôs status as a man of the Most High God and deferred to his authority. His attitude toward the King of Sodom, however, was remarkably different; When this king offered spoils from the battle, Abraham was content to wait for the blessings covenanted to him by God, and resoundingly rejected Sodomôs offer. How is Abrahamôs rejection described?
Gen. 14:23

79. As God prepared to establish His covenant with Abraham, He appeared to him in a vision after his battle with the eastern kings, telling him to ñfear not,ò that He, God, was his ñShield.ò Abraham, however, had a complaint that he registered with God. What was it?
Gen. 15:3

80. Godôs covenant with Abraham promised descendants, fame, blessings, and land. The eternality of this covenant is stressed repeatedly in Scripture. Furthermore, it is an unconditional covenant, evidenced by the fact that it was fulfilled regardless of Abrahamôs actions. In His promise of land, God deeded the Promised Land ï present day Israel - to Abrahamôs descendants forever. How else did God describe the permanent nature of this promise of land?
Gen. 48:4 Cf. 1 Chron. 16:16-17: Psa. 105:8-10; Gen. 13:15; 17:7, 13, 19; Ezek. 16:60-62; 37:25-26

81. God told Abraham that he was to inherit the land of Canaan. Abraham asked for a sign to this effect and God instructed him to prepare a sacrifice using all the animals acceptable for sacrifice. How many different kinds?
Gen. 15:9

82. In the covenant that God made with Abraham, a full disclosure was made to Abraham of Godôs purposes concerning the seed of Abraham. This covenant was concluded with two signs from God. One was a smoking furnace. What was the other?
Gen. 15:17

83. Abraham and Sarah fretted about being childless, so when Sarah proposed that her husband take her handmaiden to bear a child ï a common practice in ancient western Asia - Abraham consented, perhaps from an earnest desire for the seed that God promised him. Here Abrahamôs faith was wanting; he acted without Godôs direction. Sarahôs maid was an Egyptian. What was her name?
Gen. 16:1

84. The union between Abraham and Hagar in violation of Godôs law turned sour as soon as the handmaiden became pregnant. Hagar ñdespisedò Sarah, looked scornfully upon her, boasting of the prospect of bringing Abraham his heir. Sarah, instead of thinking, ñwhat a fool I was to arrange this,ò took her guilt out on Abraham. What did she say?
Gen. 16:5

85. Hagar, now being dealt with harshly by Sarah because she had come to despise her mistress, ñfled from her face,ò and headed back to Egypt. Here we have the first mention of an angel in Scripture, thought to be the incarnate Christ. Hagar, weary, pregnant, out of her place, away from her duty and going further astray, was given specific instructions by the angel or the Lord. What were they?
Gen.16:9

73. Lot
74. Sodom
75. Lot
76. Priest of the Most High God
77. Gave him tithes
78. Not so much as a thread of a shoelatchet
79. He was childless
80. An everlasting covenant
81. Five
82. Burning Lamp
83. Hagar
84. My wrong be upon thee
85. Go back to Sarah

86. Hagar, exhausted, having stopped by a well for water, was told by the Angel of the Lord that she would bear a son. God said that this son would be a ñwild man,ò that his hand would ñbe against every man,ò and every man would be ñagainst him.ò God named this son of the bondwoman, born after the flesh; his name meant, ñGod will hear.ò What was it?
Gen. 16:11

87. Hagarôs encounter with the Angel of the Lord had an immediate and blessed effect upon her. It resulted in obedience to Godôs will, it gave her Divine assurance of definite blessing, comforted her that God had heard her cries of misery, and led to a realization of Godôs presence. What did she say that gave evidence of her recognition of Godôs presence?
Gen. 16:13

88. The story of Abraham, Sarah, and Hagar contains many lessons for the believer: the old sinful nature persists, special temptations can easily lead to sin, good intentions can lead to bad conduct, and prolonged waiting upon God brings blessing. Abraham had to wait for a considerable term; how long was it between the arrangement with Hagar and the consummation of Godôs promise of his heir by Sarah through the birth of Isaac?
Gen. 16:15, 21:5

89. In His covenant with Abraham, God promised him an heir, with descendants as numerous as the stars, and a land, with specific boundaries. God reiterated His promises some thirteen years later telling Abraham he would be the ñfather of many nationsò and that ñkings would come out of thee.ò What else did God promise to Abraham and his seed?
Gen. 17:7

90. One day around noon, Abraham was sitting outside his tent and saw three figures approaching. In true eastern hospitality he went out to meet them and offered them water and a meal. It turned out to be the ñangel of the Lord,ò who announced that Sarah would have a son. This brought disbelief, even laughter from Sarah, listening behind the tent flap, who wondered, ñshall I bear a child, which are old?ò What was Godôs answer?
Gen. 18:14

91. The news that Sarah would bear Abraham a son who would carry on the everlasting covenant was met with a reaction of incredulity by the patriarch, who then tried to steer God toward Ishmael as this heir. But God was adamant; this heir would come from Sarah. As He did in Ishmaelôs case, God named the child. What did He call him?
Gen. 17:19

92. The angels who visited Abraham and partook of his hospitality had arrived to announce - perhaps to convince Sarah - that she was a part of Godôs covenant and would have an heir. But they were on another mission. Where were they headed?
Gen. 18:16

93. Abraham accompanied the angels as they made their way toward Sodom. God told Abraham of the terrible sin of Sodom and Gomorrah and of His intention to destroy them. Abraham was having a hard time believing this was going to happen. What did He ask God?
Gen. 18:23

94. When Abraham realized that God proposed to destroy Sodom, he tried to intercede. He asked God to spare the city if 50 righteous people could be found. Abraham then pleaded for 45, then 40, and even fewer. What was the number that Abraham finally negotiated with God?
Gen. 18:32

95. The angels moved on toward Sodom leaving Abraham alone with God. Who was sitting ñin the gate of Sodomò to greet them when they arrived?
Gen. 19:1

96. Lot ñbowed himself with his face toward the groundò before the angels who had come to destroy Sodom. The angels told him that they would ñabide in the street all nightò but Lot, knowing full well the evil in the city, talked them in to staying in his house. Toward evening the people of the city surrounded Lotôs house. What for?
Gen. 19:4

97. When the Sodomites surrounded his house, Lot went into the street and tried to talk the crowd out of having sexual relations with his guests. He was obligated to protect his guests at all costs, and made these evil people an unconscionable offer. What was it?
Gen. 19:8

98. The Sodomites refused Lotôs offer of his daughters and began to beat his door down, clamoring for his guests that they ñmight know them,ò threatening Lot that they would deal more harshly with him if he did not release them. The angels had had enough. What did they do?
Gen. 19:11

99. The morning after the ruckus at Lotôs house the angels had to coax Lot into leaving condemned Sodom. Told to flee to the mountains, Lot negotiated for residence in a small city, but later retreated to a cave in the hills after he had seen what God did to Sodom and Gomorrah. Lotôs testimony within his family was such that some of them refused to leave. Who finally escaped?
Gen. 19:15-16

86. Ishmael
87. Thou God seest me
88. Fourteen years
89. He would be their God
90. Is anything too hard for God?
91. Isaac
92. Sodom
93. Would He destroy the righteous with the wicked?
94. Ten
95. Lot
96. They wanted homosexual relations with his guests
97. Take his two virgin daughters instead
98. Struck the Sodomites with blindness
99. His wife, two daughters

100. On the way out of Sodom, Lotôs rescuers told him and his family to ñlook not behind thee.ò But Lotôs wife, possibly questioning whether Sodom would actually be destroyed, perhaps still thinking she might be safe there with all her possessions, couldnôt resist. She looked back. Her judgment was swift. What happened to her?
Gen.19:26

101. Trouble and distress followed Lot after Sodom. After leaving his home, losing his wife, then retreating to a mountain cave from fear, he became a victim of carnal seduction at the hands of his daughters who, thinking they were the last survivors on earth got him drunk and seduced him on successive nights. The offspring of these affairs became the ancestors of two of Israelôs most implacable foes. Who were they?
Gen. 19:37, 38

102. To whom did God say, ñI am the Almighty God, walk before Me and be perfect?ò
Gen. 17:1

103. Incredibly, twenty-four years after Abraham had lied to Pharaoh about Sarah being his sister, he did it again as the couple traveled south into the land of the Philistines. As before, Sarah was taken by the local king, here called Abimelech. But Godôs unconditional covenant was again not to be compromised; He informed the king that he was in great danger because he had taken another manôs wife. What did God tell Abimelech?
Gen. 20:3

104. The stunned Abimelech, hearing from God in a dream that he had taken Sarah - unaware that she was Abrahamôs wife - confronted the patriarch. The king told him that he had ñdone deeds that ought not to have been done,ò and why had he ñdone this thing,ò and what had (Abraham) ñdone unto us?ò What else did he have to say?
Gen. 20:9

105. Abimelechôs character is in marked contrast with Abrahamôs, and it is not a happy occurrence when men of the world ï both Pharaoh and Abimelech ï rebuke a man of God. Abraham made a weak defense of his conduct misrepresenting Sarah, but on the other hand the king had put himself at cross-purposes with God, taking Sarah to make her his wife. Here again is an example of the unconditional nature of Godôs Covenant with Abraham - this time in the protection of Sarah. How, in this case?
Gen. 20:6

106. Finally, 25 years after Abraham had entered the Promised Land and some 14 years following the birth of Ishmael, the child of the Covenant, Isaac, was born. But Abrahamôs joy was tempered by the renewal of the friction between Sarah and Hagar, triggered by the mocking of the young Isaac by Ishmael. Finally Sarah put her foot down. What did she do?
Gen. 21:10

107. Abraham, grieved by the adamant demand of Sarah that Hagar and Ishmael had to go, was reassured by God that not only would his seed be ñcalledò through Isaac, He would also ñmake a nation of Ishmael.ò So the patriarch woke up early in the morning and sent Hagar and her son away. What did he give them to survive on?
Gen. 21:14

108. Hagar wandered in the wilderness with Ishmael, presumably got lost and ran out of water and provisions. She put Ishmael under a bush and ñsat a good way off,ò not wanting to watch her son die. But God, true to His promise to make a nation of Ishmael, rescued the pair, and ñthe lad grew.ò Scripture records Ishmaelôs profession. What was it?
Gen. 21:20

109. At some time following his first encounter with the king Abimelech, Abraham ran into him again. The king, now probably apprehensive of the patriarchôs great power and influence as well as having respect for Abrahamôs God, proposed that the two execute a treaty of peaceful coexistence. Abraham, however, had a problem of significance with Abimelech that had to be addressed first. What was it?
Gen. 21:25

110. Both Abraham and Abimelech were eager to establish good relations; the king denied any knowledge that his servants had taken one of Abrahamôs wells and returned it immediately. In turn, Abraham presented the king with the usual covenant presents of oxen and sheep; he even threw in an extra seven lambs as a good will gift. The plain where this treaty was made was located in the southern part of the Promised Land; it was the place that became the main operating base of both Abraham and Isaac. What did Abraham call it?
Gen. 21:31 Cf. 1 Kings 15:19, Isa. 30:6, 39:1

100. She became a pillar of salt
101. Moab, Benammi (Moabites, Ammonites)
102. Abraham
103. Youôre a dead man
104. Have I offended thee?
105. He prevented Abimelech from the sin of adultery

106. Demanded Hagar and Ishmael be cast out
107. Bread, bottle of water
108. Archer
109. The kingôs servants had seized Abrahamôs well
110. Beersheba

111. The incident between Abraham and Abimelech resulting in peace between the two illustrates even today the possibility of peaceful coexistence between Israel and others who choose to respond the message of peace and who desire to share in Godôs blessings. In Beersheba, Abraham planted a ñgrove;ò and it was here that he gained a new meaning of his relationship with God; previously he knew God as the ñmost high,ò and the ñAlmighty;ò now Abraham calls on another ñname of the Lord.ò What is it?
Gen. 21:33

112. Perhaps the crowning event of Abrahamôs life came after he had finally received Godôs promise of an heir ï God told him that he must sacrifice his son Isaac. Abraham never batted an eye; he ñrose up early,ò traveled three days, chopped wood, ñtook the fire into his hand,ò laid Isaac on the altar, and ñtook the knife to slay his son.ò Godôs timely provision of a substitutionary offering became Abrahamôs motto; he gave the place a name that meant, ñGod will provide.ò What did he call it?
Gen. 22:14 Cf. Rom. 8:32

113. Sarah died at 127, forty years after the birth of Isaac; she is the only woman whose age is recorded in Scripture. Abraham mourned and wept; the first time in the Bible a manôs tears are noted. Abraham set about looking for a burial place. The Hittites, descendants of Heth, a son of Canaan, offered to let him use a tomb, but Abraham was determined that Sarah should not be buried in any land but his own, and held out for purchase of a parcel of land. Later Abraham, Isaac and Rebekah, Leah and Jacob would be buried here. Where was it located?
Gen. 23:9

114. Scripture records that Abraham was ñold, and well stricken with age,ò yet even at this point he still remained adamant and with undiminished faith in Godôs promise concerning him and his seed. He now realized that he must see to it that Isaacôs wife must not come from the Canaanites, and sent his ñeldest servantò that ruled over ñall that he had,ò telling him to go ñinto my country and to my kindred.ò To what place did the servant go?
Gen. 24:10

115. Sent on the extraordinary mission to find a wife for Isaac, Abrahamôs trusted servant exhibited remarkable industry, commitment, and responsibility. Particularly notable is his demonstrated fear of God in his prayer for the success of his mission; when he stopped by a well his requests of God were specific: he would ask the prospective bride for water; she would not only accommodate his request, she was to do another specific thing. What?
Gen. 24:14

116. When Abrahamôs servant saw that God had answered his prayer and verified that Rebekah was of the ñhouse of his masterôs brethrenò he was beside himself; ñblessed be the Lord God of my master Abraham,ò he exclaimed. Indeed, Rebekah turned out to be the granddaughter of Nahor, Abrahamôs brother. She was also a sister of a man whose character is later revealed to be somewhat untrustworthy. Who?
Gen. 24:29

117. Abrahamôs servant completed the proper negotiations with Rebekahôs family and was ready to go in the morning, but Laban and the girlôs mother wanted him to tarry for about ten days. The servant said, ñhinder me not;ò he was anxious to return to Abraham. Finally they all agreed that the decision would be Rebekahôs. Knowing that she would probably never see her family again, Rebekah made her decision. What did she say?
Gen. 24:58

118. Isaac was ñmeditating in the fieldò when he saw the caravan carrying his new bride coming. When Rebekah saw him, she wanted to know who he was; when she was told she got off her camel and veiled herself in modesty and subjection. They became man and wife; Rebekah thus became the new matriarch by Godôs own choosing. This succession to Sarah was marked by a symbolic action taken by Isaac. What was it?
Gen. 24:67

119. Abraham had a second family after Sarah died, probably marrying the chief of his maidservants; she is referred to in the book of 1 Chronicles as his concubine. To this relationship was born six sons, one of whom, Midian, became the progenitor of one of Israelôs most troublesome enemies, the Midianites. Who was Abrahamôs second wife?
Gen. 25:1 Cf. 1 Chron. 1:32

120. Abraham had the responsibility of insuring that the blessing, Godôs covenant, would pass to Isaac. Accordingly, the patriarch gave ñall that he hadò to Isaac. His other sons of the concubines - probably Hagar and Keturah - received gifts. What else did Abraham do relative to these other offspring to further insure Isaacôs inheritance?
Gen. 25:6

121. Abraham ñdied in a good old ageò at 175. Of all the lives recorded in the Old Testament, none made a deeper impression or became more prominent. He is the only personage of the Old Testament who held the privileged title of ñGodôs friend,ò ñEl Khalil.ò Elijah invoked his name, ñLord God of Abrahamò in his prayer facing the prophets of Baal on Mt. Carmel. Moses did the same in his plea to God when God was prepared to destroy His people, ñRemember Abraham to whom Thou swearesté ò Abraham was buried alongside Sarah. Who buried him?
Gen. 25:9

111. Everlasting
112. Jehovah-jireh
113. Machpelah
114. Nahor
115. Offer to water his camels as well

116. Laban
117. ñI will goò
118. Took Rebekah to Sarahôs tent
119. Keturah
120. Sent them away from Isaac
121. Isaac and Ishmael

122. Scripture records Godôs fulfillment of the Covenant He made to Hagar, promising that kings and nations would come from her son Ishmael. Ishmaelôs descendants developed into large and flourishing tribes and nations, settling in the Arabian peninsula. It is interesting to note that Ishmael had the same number of ñprinces, according to their nationsò as did Jacob. How many?
Gen. 25:16

123. What did God provide as the substitute offering that spared Isaac from death on Mt. Moriah at the hands of his father Abraham?
Gen. 22:13

124. The marriage of Isaac and Rebekah was disappointing for twenty years because Rebekah was barren; but the couple ñentreatedò the Lord and she became pregnant with the first of three sets of twins recorded in the Bible. Rebekahôs pregnancy was difficult; the children ñstruggled together within her.ò When she ñenquiredò of God about this she was told that she would be the mother of twins, but that the two would be antagonists from birth and their ancestors would develop into hostile nations. What else was she told?
Gen. 25:23

125. Isaac was 60 years old when his two sons were born. The first to arrive ñcame out red all over like a hairy garment.ò The second twin came out holding the heel of the firstborn. In what order were the two boys born?
Gen. 25:26

126. Jacob and Esau were different as night and day: Esau, a rough outdoorsman and excellent hunter; Jacob the quiet, settled man. The pivotal incident in their lives took place one day when Esau returned from hunting absolutely famished. He came upon Jacob cooking a delicious dish containing lentils, beans and peas boiled with garlic and oil. What is this dish called here?
Gen. 25:30

127. Esau, sensual and materialistic, showed no respect or concern for the fact that the family birthright with all its privileges was his, and flippantly agreed to give it up to Jacob for a simple bowl of soup. The book of Hebrews calls Esau a ñprofane person;ò how does he express his disdain for this privilege of the birthright in this incident?
Gen. 25:32 Cf: Heb. 12:16

128. Isaac and Rebekah each favored one of their sons over the other; Rebekah was partial to Jacob, and Isaac to Esau. Why did Isaac favor Esau?
Gen. 25:28

129. The record of Isaacôs life is obscured by the lives of his sons. The patriarch experienced more than his share of trials. Isaac traveled little, suffered the taunting of Ishmael as a boy, endured the sacrifice on Mt. Moriah, and grieved many years over the death of his mother Sarah. Late in life he suffered a physical incapacity that enabled him to be deceived by Rebekah and Jacob. What happened to him that made him so vulnerable?
Gen. 27:1

130. Finding himself and his large household in jeopardy by a famine in Canaan, Isaac moved about 50 miles to Gerar, in Philistine territory. It was not very long before the Philistines ñasked him of his wife,ò and Isaac incredibly committed the same sin as had Abraham ï telling them out of fear that Rebekah was his sister. Only after a ñlong timeò was this lie discovered; Isaac was seen publicly caressing his wife, behavior not all that appropriate between brother and sister. Who caught Isaac doing this?
Gen. 26:8

131. As it happened with Abraham and the King Abimelech of this time, this Abimelech upbraided Isaac for his lie: ñwhat is this thou hast done to us?ò The king was justified in his consternation with the patriarch; the penalty for taking another manôs wife in this society ï knowingly or not, was not to be taken lightly. What was it?
Gen. 26:11

132. King Abimelech took steps to insure that no harm would come to Isaac or Rebekah, and the couple continued to live at Gerar. Isaac ñbecame very greatò and it was not long before the Philistines began to envy him. Finally Abimelech told Isaac to leave, but Isaac remained in the near vicinity. He began clearing the wells that Abraham had dug and that the Philistines had stopped up; but as soon as he cleared one well, the Philistines came and seized it. How many wells did Isaac have to reclaim before the Philistines quit coming and claiming them?
Gen. 26:17-22

133. As long as Isaac remained in or near Gerar, his life was not all that happy, probably because his sojourn there was not ordered by God. Finally, however, he returned to Beersheba and things began to improve. In fact, ñthe first nightò he returned, God appeared to him, promising Isaac His presence, blessing, and posterity. Following this, Isaac had a visitor of significance who came to him offering peace in the form of a covenant. Who was it?
Gen. 26:26

122. Twelve
123. A ram
124. Elder would serve the younger
125. Esau, then Jacob
126. Red pottage
127. What profit is it to me?
128. Esau was a good hunter
129. He became blind
130. The king, Abimelech
131. Death
132. Three
133. Abimelech

134. The story of how Jacob came to receive Esauôs blessing is an unpleasant picture of a family full of jealousy and deceit. Never in any of the six scenes of the story is the family seen together. It begins with Isaacôs plot to give Esau the patriarchal blessing; it is perfectly clear that Isaac knew the purposes of God concerning Jacob. He knew that Esauôs Canaanite wives disqualified him. Yet he attempted to thwart Godôs Covenantal purposes. Isaac called Esau to ñbless him before he died.ò He had a request of Esau. What was it?
Gen. 27:4

135. Rebekahôs part in the deception of Isaac is a study in contrasts. She had been told by God that Jacob, not Esau, was the son of the Covenant. When she overheard Isaac preparing to bless Esau she may have thought that Godôs purposes were in danger, but her sin was utterly inexcusable, regarding God as unable to carry out His will. Her plan was thorough; she solved the problem of smell by dressing Jacob in Esauôs clothes, the problem of Esauôs hairy skin by covering Jacobôs arms with goatôs hair, and she quickly prepared the food that Isaac asked of Esau. But one thing she was unable to feign, and Isaac was suspicious of it. What was it?
Gen. 27:22

136. When Rebekah laid out her plan to Jacob her son was not enthused, but she told him that if it went awry it would be on her head. The food was quickly prepared, and Jacob approached his father. Isaac was suspicious about the quickness with which the meal had been prepared and about Jacobôs voice. But the smell of the clothes and the feel of the goat hair fooled him. The efficiency with which Jacob carried out the plan is most distressing part of the story; first he told Isaac that he was the firstborn, second he said that the venison was his, third that God had provided it. Fourth, Isaac asked, ñart thou my favorite son Esau?ò Jacob lied a fourth time. What did he say?
Gen. 27:24

137. After Jacobôs last convincing lie, Isaac bestowed the blessing upon him. This was no insignificant blessing; it included fruitfulness and plenty, rule over other peoples of the earth, and a reiteration of Godôs protection under the Abrahamic covenant - a curse on those who cursed him, a blessing on those who blessed him. The fourth gave Jacob lordship of the family. How is this expressed?
Gen. 27:29

138. It was not long before the whole sordid deception was exposed. Isaac ñtrembled,ò but now had to realize that Godôs purpose was now achieved in spite of his effort to divert the blessing to Esau. Esau was bitter, but had to realize that his loss was as much his own action in selling his birthright. He pleaded for Isaac to ñbless me also,ò but Isaac had given the Covenant blessing and all that went with it. Isaacôs words of irreversable denial must have been chilling to Esau. What did he say?
Gen. 27:37

134. Cook him a meal
135. Esauôs voice
136. I am
137. Lord over thy brethren
138. What shall I do now unto thee?

139. Isaac and his family gained nothing by their wicked interference with Godôs Covenantal plan. In fact, they lost a great deal. Rebekah never saw Jacob again. Jacob had to flee for his life. He lost all the comforts of home and all the possessions his father had amassed, and suffered astonishing deception at the hand of Laban. Esau contemplated killing Jacob. Isaac saw his family fall apart in front of his eyes. As the old man blessed Jacob and sent him away, he gave him one last admonition. What was it?
Gen. 28:1,6

140. Even after Esau realized that his parents disapproved of his marriages to pagan women of Palestine, he took a third wife who was a descendant of Abraham. But it was no use, his standing did not approve with either his parents or with God, because the father of the bride was not in the line of Covenantal promises. Who was the father?
Gen. 28:9

141. Alone, fleeing for his life, his future utterly unclear, Jacob made his way into the mountains of Ephraim on his journey north. As darkness overtook him, he lay down to rest. He began to dream, and saw a ladder, the top of which seemed to reach right into heaven, with angels descending and ascending upon it. What he saw at the top of the ladder astonished him. What?
Gen. 28:13

142. Jacob had obtained the Blessing by deception at first, but then Isaac confirmed it. Nonetheless, Jacob must have wondered if the promises would really be his. But Godôs appearance - the first of seven in Jacobôs life ï now convinced him that Godôs presence was with him. ñSurely the Lord is in this place,ò said Jacob, ñit is none other than the house of God.ò Referred to as just ña placeò six times in this passage, the site was given a name by Jacob. What did he name it?
Gen. 28:19

143. Jacob left Bethel with new hope. His long journey from Beersheba was now behind him, and he arrived in the land of his kinfolk. On the outskirts of Haran he came upon shepherds waiting to water their herds. Conversation revealed that he had indeed arrived at his destination; the shepherds were from Haran, they knew his uncle Laban, and Laban ñwas well.ò They told him something else that greatly excited Jacob. What?
Gen. 29:6

144. When Rachel showed up with Labanôs flock, it was love at first sight for Jacob. All the other shepherds were waiting for others to collect around the well before they rolled the great stone away from the opening to the well, but Jacob took matters into his own hands, moved the stone himself, and watered Labanôs sheep. His characteristic impetuosity was demonstrated by something else he did. What?
Gen. 29:11

139. Do not marry a Canaanite woman
140. Ishmael
141. God
142. Bethel
143. Rachel was coming to water Labanôs flock
144. Kissed Rachel

145. Rachel ran to tell Laban that Jacob was in the area, and Laban came out to greet his nephew. At this juncture, Laban stands out well; he welcomed Jacob as a member of his household, and asked him what wages he expected for his labor. Jacob didnôt bat an eye; he wants to marry Rachel, right now! He agrees to work for a time certain so that he might have her for his wife. For how long?
Gen. 29:18

146. The years Jacob promised to work for Rachel seemed to him to be ñbut a few days,ò and now at last he asked Laban to fulfill his promise. The wily uncle agreed, set a great marriage feast, and delivered his veiled daughter to Jacob. But in the morning Jacob received a devastating surprise; it was Labanôs older daughter Leah in his bed, not his beloved Rachel. Jacob was furious and demanded an explanation. What excuse did Laban give?
Gen. 29:26

147. The crestfallen Jacob was at his wits end; he had worked seven years for Rachel in vain, and was now married to Leah. But the crafty Laban then made him an offer he simply could not refuse; he could also have Rachel for his wife if he continued on in Labanôs hire. For how long?
Gen. 29:27

148. Jacob had no option but to accept Labanôs conditions of working seven more years for Rachel, so he got two wives at the same time. Here begins the emergence of the numerous progeny promised Abraham; and although Jacob loved Rachel, God chose to give Leah the first children perhaps because He saw that she was the less loved. The first sons born to Jacob and Leah included the firstborn Reuben, then Simeon, Levi, and a fourth, who was the progenitor of the tribe from which, concerning the flesh, Christ was descended. Who was this child?
Gen. 29:35

149. Although polygamy preceded the Law and was tolerated by God, it still created friction between Leah and Rachel. Frustrated and jealous, Rachel, according to the custom of the times, gave Jacob her handmaiden to bear children since such offspring could be adopted and owned as her own. Dan and Napthali were born of this union. Who was the handmaiden?
Gen. 30:6, 8

150. After giving birth to Jacobôs first four sons, Leah ñstopped bearingò for a year. Not to be outdone by Rachelôs move with Bilhah, she gave **her** handmaiden to Jacob, and two more sons were born to Jacob; Gad and Asher. Following these births, Rachel then tried a love potion taken from the mandrake, a lettuce like plant with fruit the size of a small apple. Rachel remained barren, however, while Leah gave birth to two more sons, Issachar and Zebulon. She also had a daughter, of which more is heard of in Chapter 34. Who was she?
Gen. 30:21

145. Seven years
146. Must not give younger before the firstborn
147. Seven more years
148. Judah
149. Bilhah
150. Dinah

151. Finally Rachel herself bore a son near the end of Jacobôs second period of seven years serving Laban. In faith she named the child ñmay He add,ò her hope being ñmay the Lord add to me a second son.ò What was this childôs name?
Gen. 30:24

152. After the birth of Joseph, Jacob, having worked 14 years for Laban, told his uncle that he wished to return to Canaan. Laban, knowing the value of a good shepherd, told Jacob he wanted him to stay on and told Jacob to name his price. Jacob said he would continue if, from henceforward, animals born speckled or spotted would belong to him. Laban agreed, and just to make certain he got the best of the deal, the deviant colored animals he now owned he sent a long way off to minimize chances of them providing offspring to Jacobôs herd. How far away did he send them?
Gen. 30:36

153. Through extraordinary husbandry, Jacob worked his livestock arrangement with Laban such that he ñincreased exceedingly.ò But neither Laban nor his sons appreciated Jacobôs good fortune, and Jacob noticed that Labanôs ñcountenanceò was becoming hostile. Then God spoke to the patriarch in a dream; He had ñseen all that Labanò had done to him, and issued him an order. What was it?
Gen. 31:13

154. When God told Jacob to return to Canaan, Jacob explained the situation to his wives, ñtook all that he had,ò and left immediately. Jacob, fearing a nasty scene, took off without even telling his uncle. How long was it before Laban finally found out they were gone?
Gen. 31:22

155. When Laban found that Jacob had left without even letting him ñkiss his sons and daughters,ò he took off in hot pursuit, presumably intending to bring them all back by force. What really made him mad, however, was that he discovered someone in Jacobôs entourage had stolen something from his household. What was missing?
Gen. 31:19, 34

156. It took Laban seven days to catch up with Jacob, probably a march full of rage and anticipation of certain revenge. But the night before he caught up with Jacobôs retinue God appeared to him in a dream and told him that he must not do anything to stop Jacob from going home. All this did not, however, stop an angry Laban from berating Jacob, accusing him of carrying away his daughters as captives, not saying proper goodbyes, and going without a proper sendoff. In what way?
Gen. 31:27

151. Joseph
152. Three days journey (about 50 miles)
153. Go home
154. Three days
155. His idols
156. Mirth and songs

157. Jacob listened to Labanôs tirade, including the accusation that he had stolen his images. Unaware that Rachel had taken them, he bluntly told Laban that if he could find his gods, the one who took them would die. But Rachel sat on them feigning feminine distress and Laban failed to uncover his treasures. Jacob had had enough of Labanôs hypocrisy, exaggerations, treachery, and shabby treatment. He told him that he had served him for 20 years, and that Laban had dealt faithlessly with him; in fact, he accused Laban of figuratively ñchanging his wages.ò How many times?
Gen. 31:41

158. Godôs will in Jacobôs life offers a striking lesson in His methods of guidance. First, Jacob longed to go home. Then his relationship with Laban deteriorated making it impossible to stay. Then came Godôs message, ñget thee out from this land.ò Now, free of Laban and standing at the threshold of the Promised Land, Jacob meets the angels of God for the third time. First, Bethel; next, Haran; now here. Jacob named the place ñtwo campsò - for Godôs angels and his own entourage. What is the place called?
Gen. 32:2

159. The appearance of Godôs angels was a welcome experience for Jacob, but now that he was back in the land his conscience began to prey upon him. There was only one thing on his mind: Esau was here, his elder, twin, only, and offended brother, who had threatened to kill him. He sends an obliging message to ñmy lord Esau;ò calls himself ñthy servant Jacob.ò He courts his brotherôs favor, that he ñmight find grace in thy sight.ò He sends him an extraordinary gift. What?
Gen. 32:14-15

160. If Jacob was apprehensive when he sent his servants with a gift for Esau, he must have turned white with fear when they returned and told him that Esau sent not one word of friendly greeting in response to Jacobôs overture and magnanimous gift; not a suggestion of the possibility of reconciliation ï nothing! He was coming all right, they said, with a veritable army. Of how many?
Gen. 32:6

161. The vision of Esau descending upon him and his entire family and possessions drove Jacob to his knees. He called upon God - albeit he refers to Him as the God of **his fathers**. He acknowledged his unworthiness ñof the least of all the mercies ò that God had shown him. He reminded God of His promises to do him ñgood,ò and make his seed ñas the sand of the sea.ò And for the first time, Jacob made a specific request of God. What?
Gen. 32:11

162. Forgetting that Godôs angels had promised watchcare over him, Jacob succumbed to his fear again, and began making preparations to defend against what he knew would be Esauôs onslaught. He leans on his own plans rather than prayer; he divides his entourage into two groups, and sends them across the river Jabbok. Jacob remains on the other side, alone, to face Esau. What happened in the night as he slept?
Gen. 32:24

163. Having positioned his family and possessions across the river, Jacob stood alone in the night, waiting for Esau. Suddenly he is aware of an assailant; a man wrestles with him. It is an effort on Godôs part to take away Jacobôs self-consciousness, resource, and opposition; He wants Jacobôs willing surrender. The battle goes on until daybreak until ñthe manò takes away the very power necessary for wrestling, dislocating Jacobôs thigh. Jacob can do nothing now but cling, and he realizes that his strength has to come from God; he pleads for Godôs blessing, which he receives. From now on he is no more Jacob. What is he called?
Gen. 32:28

164. God had been trying to get Jacob to trust Him for years. He visited him at Bethel with promises, brought all the trouble at Haran with Laban, then came the angelic host at Manahaim. But here at Peniel, ñthe face of God,ò Jacob is a changed man. Having finally putting God first, he is now to have power with man - by reason of having power with God. ñMy life is preserved,ò said the patriarch, God had ñblessed him there.ò He had seen God. In what personal way?
Gen. 32:30

165. All of Jacobôs apprehension of meeting Esau disappeared as he lined up his family to meet his brother, bowed to him, and saw his face ñas though he had seen the face of God.ò There was no hesitation on Esauôs part; he ñran to meetò Jacob and embraced him. ñWho are these with you?ò asks Esau; Jacob introduced his family. ñWhat are all these animals that you sent to me?ò asks Esau. They were that Esau might ñfind grace in the sight of my lord;ò said Jacob. Esau offered to travel with his brother but Jacob declines, fearing his young family would be unable to keep a fast pace. Esau makes another offer. What?
Gen. 33:15

166. Esau and Jacob parted reconciled. Esau returned to Seir, and Jacob, possibly finding it impractical to continue very far, settled in Succoth, remaining for perhaps 11 years. God had told him to return to the Promised Land, and why he did not go to Bethel as was previously indicated is not clear; suffice it to say the years at Succoth were lived in disobedience. Jacobôs next move, although a place still within the Land, was disastrous to his family. It was located at a crossroads of trade, and Jacob ñpitched his tent before the city.ò What was it?
Gen. 33:18 Cf. Gen. 28:20-22

157. Ten
158. Manahaim
159. 550 Animals
160. 400
161. Deliverance

162. He was attacked
163. Israel
164. Face to face
165. Give Jacob an armed escort
166. Shalem, a city of Shechem

167. It is at Shechem we again hear of Jacob and Leahôs daughter, Dinah. Jacob had established a commercial relationship with the Canaanites; apparently the parents had failed to properly warn Dinah of the dangers, and the young, inexperienced girl did the natural thing - she ñwent out to see the daughters of the landò probably participating in their social lives if not their pagan religious festivals. The unthinkable happened; Dinah was raped. By whom?
Gen. 34:2

168. Ironically, the rapist Shechem announced that he wanted to marry Dinah. As a matter of fact, she remained in his home after the assault. Hamor, Shechemôs father, saw a financially beneficial relationship to join the families and proposed the union to Jacob. Two of Dinahôs elder brothers were furious, and they deceitfully proposed that if this marriage is to be, all the men of the city must agree to circumcision, making the Canaanites ñone peopleò with Jacobôs family. Who were these two?
Gen. 34:25

169. Hamor convinced the ñmen of their cityò that the marriage of Dinah to his son would be of considerable commercial benefit to the whole town, and all the men agreed to be circumcised. Simeon and Levi, the perpetrators of the treachery, never once considered allowing their sister to marry after what had been done to her. After three days, when the Canaanites were ñsore,ò Simeon and Levi slaughtered all the men, took all their possessions and ransacked their homes. What else did they do?
Gen. 34:29

170. References to Jacob in the incident with Dinah do not put the patriarch in good light. Worldliness is first of all a spiritual peril; he should have not have mingled with the Canaanite pagans. He ñheld his peaceò while his sons concocted a marital arrangement that he knew God would never bless. And finally, after the grisly affair concluded in massacre, his rebuke of Simeon and Levi was one of self-pity. The Canaanites, he whined, would gather together, slay him, and destroy his household. His reputation was also tarnished, he complained. What had the affair done to his reputation?
Gen. 34:30

171. Jacobôs life had to change. His time at Shechem was one of unfaithfulness to God. The atmosphere was one of worldliness. The familyôs daily lives were contradictory to their testimony. Finally Jacob gets the urgent call from God, ñarise, go up to Bethel, and dwell there.ò Jacob does not hesitate. His first instructions to his family are indicative of just how spiritually remiss his family had become. What did he tell them to do?
Gen. 35:2

172. Some 30 years had passed since Jacobôs first experience at Bethel; now he returned to fulfill his vow. It is the beginning of a significant transition in our story. Recorded are the death of Deborah, Rebekahôs nurse; Jacobôs firstborn sonôs loss of the birthright because of his incestuous relationship; and, most grievous, the loss of Jacobôs beloved Rachel in childbirth. Jacobôs twelfth and last son was called, ñson of my sorrowò by Rachel; but Jacob intervened and named him, ñson of my right hand.ò What was the child named?
Gen. 35:18

173. Scripture records that Rachel named Benjamin ñas her soul was departing,ò and that Isaac ñgave up the ghost and died, and was gathered unto his peoples,ò giving proof that the soul leaves the body at death; the righteous to heaven, the wicked to hell. Isaac was ñold and full of days.ò Who buried him?
Gen. 35:29

174. After the death of Isaac, Jacob and Esau parted for good. Esau wholly withdrew from the Promised Land, never again appearing as a claimant for its possession, evidence of Godôs intentions for Jacob as the recipient of the Blessing. Esau ñdwelt in Mt. Seir.ò He did not have as many sons as Jacob, but his descendants multiplied much more rapidly. These would evolve into a kingdom about which much is heard of later in Israelôs history. Its name would be derived from Esau, and was named ñred,ò after Esauôs nickname. What was it called?
Gen. 36:8, 19

175. Joseph, Rachelôs eldest son, enters Scripture at age 17. The record of his family relationships is intriguing. First, he brought an ñevil reportò of his brothersô conduct to Jacob; second, Jacob ñloved him more than all his children;ò third, his brothers ñhated him;ò and then come the dreams. After the first dream his brothers ñhated him yet the more;ò then came another one wherein the sun (Jacob), the moon (Jacobôs wives), and the ñtwelve starsò (Jacobôs sons), ñmade obeisance toò Joseph. What did the brothers have to say about this?
Gen. 37:10

176. Josephôs brothers eventually got their revenge. Jacobôs flocks had been moved about 50 miles to Shechem. Remembering all that had happened in this town, Jacob was anxious to know what was going on, so he sent Joseph to see ñwhether it be well with thy brethren.ò When the brothers saw Joseph coming, ñthey conspired against him, to slay him.ò But Reuben didnôt like the idea of murder, and made an alternative suggestion. What?
Gen. 37:22

167. Shechem, the ñson of the prince of the countryò
168. Simeon and Levi
169. Took the women and children captive
170. Caused him to ñstinkò among them
171. Put away the idols

172. Benjamin
173. Jacob and Esau
174. Edom
175. Shall we bow down to you?
176. Throw him unto a cistern

177. Josephôs brothers threw him into an abandoned cistern ï when empty or only covered in mud they were sometimes used as prisons - and left to die by starvation. ñWe shall see what comes of his dreams,ò they mused. They took Josephôs ñcoat of many colors,ò another source of their raging jealousy; and what they did next showed just how hardened they really were. What did they do?
Gen. 37:25

178. Twenty years later Josephôs brothers would recall their callous treatment of Joseph; ñwe saw the anguish of his soul, and would not hear.ò But for now these men, who had butchered a whole family in Shechem, were content with their misdeed. As they sat eating, however, another option appeared. In the distance they saw a caravan of Ishmeelite merchants headed to Egypt. Here was a chance to avoid murder while at the same time make a profit; they would sell Joseph. Who suggested this option?
Gen. 37:26 Cf: Gen 42:21

179. Josephôs brothers sold him for 20 pieces of silver, took his coat, dipped it in blood, and ñsentò it to Jacob, lacking courage to do it themselves. Jacob was utterly overwhelmed by his sorrow; he ñrefused to be comforted.ò Meanwhile, Joseph was taken to Egypt, where he was sold to an Egyptian official named Potiphar. What was Potipharôs job?
Gen. 37:36

180. Chapter 38 seems to interrupt the saga of Joseph, nevertheless it serves several purposes. Judahôs sin of incest with his daughter-in-law Tamar illustrates the potential disaster of continual Hebrew liaison with Canaanite women had they remained in Palestine. It also defines the ancestry of David and Christ, God having allowed, even decreed, the human descent of the Savior to come from not only Judah, but also from this illicit union with the Canaanite gentile Tamar through the firstborn of one of her twin sons. What was this twinôs name?
Gen. 38:29 Cf. Matt. 1:2

181. Instead of complaining about his misfortune of being sold into slavery, Joseph pitched right in as Potipharôs trusted servant. Potiphar, in time, saw that ñthe Lord was with Joseph,ò and that ñthe Lord blessed the Egyptianôs house,ò and that ñthe blessing of the Lord was upon all that he had in the house and in the field.ò Potiphar knew a good thing when he saw it, and made Joseph ñoverseer over his house.ò His trust in Joseph was such that he ñleft all he had in Josephôs hand.ò To what extent?
Gen. 39:6

182. ñJoseph was a goodly person, and well favoredò as he lived his life in Potipharôs household, and soon Potipharôs wife turned the full onslaught of her charm and lust upon Joseph. But Joseph ñrefused;ò ñhow can I do this great wickedness?ò he said. But she kept after him ñday by day,ò even physically assaulting him, pulling off his ñgarment.ò What did Joseph do this time?
Gen. 39:12

183. When Joseph rebuffed the advances of Potipharôs wife she turned on him with rage and malice. One minute she could not let him out of her sight, the next she could not stand the sight of him. She accused Joseph of assaulting her, and he is imprisoned. But even here he found favor in the sight of the keeper of the prison. The reason for this is given four times in this chapter. What is it?
Gen. 39:21 Cf: Gen. 39:2, 3, 23

184. Potiphar had placed Joseph in charge of his household; now the keeper of the prison assigned Joseph the oversight of prison and prisoners! In the course of his duties, he meets the Pharaohôs butler and baker, who had ñoffended their lord the king of Egypt.ò Each had a dream ï dreams were regarded as of great significance in Egypt ï and God enabled Joseph to interpret both. The butler had a bright future, said Joseph. What was the bakerôs fate?
Gen. 40:19

185. Joseph had asked Pharaohôs butler to ñmake mention of me unto Pharaoh,ò but the butler forgot until two years later when Pharaoh himself had two dreams. In his first dream the king had seen seven lean cows devour seven fat ones, and even after they had eaten them they were still the worst he had ever seen in Egypt. What did Pharaoh see in his second dream?
Gen. 41:7

186. Pharaohôs ñspirit was troubledò over his dreams. He called for ñall the magicians in Egypt.ò But no luck; no one could interpret them. Suddenly the butler remembers; he knows somebody who can. Joseph is summoned, shaved and clothed, and appears before Pharaoh. ñI have heard that you can understand and interpret dreams,ò says the king. What is Josephôs reply?
Gen. 41:16

187. Joseph told Pharaoh that his dreams signified ñwhat God is about to do.ò He said that the two dreams, ñdoubled unto Pharaoh twice,ò meant that first, there would be seven years of plenty followed by seven years of famine. He told the king he must gather the ñfood of the good years,ò requiring everyone to give a portion to store so that they would have food to eat during the famine. What part of the harvests was to be given?
Gen. 41:34

177. Sat down to eat
178. Judah
179. Captain of Pharaohôs guard
180. Pharez
181. He didnôt even know what he had

182. Fled
183. God was with Joseph
184. He was to be hanged
185. Seven lean ears of corn devour seven fat ones
186. God will give an answer of peace
187. One-fifth

188. When Joseph was taken from home and sold into slavery into Egypt, everything seemed to be against him. He endured slavery, temptation, suspicion, slander, and prison. But now, as Pharaoh accepted his interpretation of his dreams, Joseph is ñset over all the land of Egypt,ò over Pharaohôs household, ñruler of all the land of Egypt,ò second only to the king himself. How old was Joseph when God appointed him to this high position?
Gen. 41:46

189. Pharaoh gave Joseph a wife, Asenath, the daughter of an Egyptian priest. Although marriage with heathen was forbidden by patriarchal commandment, this union was one that involved Godôs purposes concerning Israel. Joseph and Asenath had two sons: the first, Manasseh, ñGod has made me forget all my toil;ò and a second, ñGod has caused me to be fruitful in the land of my affliction.ò What was the second sonôs name?
Gen. 41:52

190. The great famine forecast by Joseph came ñover all the face of the earthò and ñall countries came into Egypt to Josephò to buy food. Jacob, sitting in Canaan amidst the famine, heard that there was corn in Egypt and sent ten of his sons to purchase food. Showing a familiar favoritism, he kept one son at home, fearing something might happen to him as had happened to Joseph. Which son remained behind?
Gen. 42:4

191. Jacobôs ten sons arrived in Egypt and appeared before Joseph to buy food. It had been twenty years since they had sold Joseph; Joseph recognized his brothers but they did not recognize Joseph; he was smooth-shaven and spoke to them through an interpreter. The brothers were immediately put on the defensive; Joseph spoke ñroughlyò to them and three times accused them of a serious offense. What?
Gen. 42:9, 12, 14

192. Joseph told his ten brothers he was not ready to take their word that they had simply come for food, and threatened them with their lives if one of them did not return to Canaan and bring their youngest brother back to Egypt. After holding them for three days in prison, he changed his mind and decided to keep only one of them as a hostage. Who?
Gen. 42:24

193. After three days in prison, the consciences of Josephôs brothers began to wear upon them for what they had caused Joseph to suffer twenty years ago. ñWe are guilty,ò they agreed, ñwe saw the anguish of his soul and would not hear.ò They decided that this was the cause of the ñdistressò that had come upon them. They did not realize that Joseph understood every word they were saying; now he saw that his brethren were conscious of their guilt. What did he do?
Gen. 42:24

194. Joseph turned his nine remaining brothers loose with their sacks full of food and sent them on their way back to Canaan. Unbeknownst to them, however, Joseph put their money back into their sacks, probably from his own coffers. When the brothers stopped to feed their animals they found the money; this played even further on their fears. They knew they had no right to it. For the first time in the record, God is brought into their lives. What did they say?
Gen. 42:28

195. When Jacobôs sons came home with food from Egypt ï and with it the money they had taken to pay for it ï they told the patriarch all that had happened. Simeon was now a hostage, and ñthe manò demanded that Benjamin be brought to bail him out. Jacob, again failing to trust Godôs absolute faithfulness, envisioned what he felt he was facing: Joseph was dead; Simeon was gone; and on top of it all, they wanted to take his favorite son away, probably for good. What did Jacob say?
Gen. 42:36

196. Jacob was adamant; he would not send Benjamin to Egypt. But the famine persisted ñsore in the landò and he told his sons to go, but not with Benjamin. Reuben had previously volunteered to kill his own two sons if they failed to bring Benjamin back, but was rebuffed. Now one of the brothers stepped forward and offered himself as surety for Benjamin; he would shoulder the blame if anything happened to him. Which brother did this?
Gen. 43:8-9

197. Jacobôs sons arrived in Egypt the second time with Benjamin, ñdouble money,ò spices, ña little balm, a little honey,ò myrrh and almonds. When they arrived Josephôs steward brought them right into Josephôs house; once again fear overcame them about the money they had found in their sacks. But the steward reassured them, gave them water and fed their animals. When Joseph came home, his dreams of long ago were fulfilled not once, but twice. What did the brothers do?
Gen. 43:26, 28

198. Joseph and his brothers had a good time at the banquet that Joseph put on for them. The brothers were astonished that their host had placed them around the table according to their seniority, and Joseph had a difficult time with his emotions, leaving to weep. But he began again to further test his brothers; he showed definite favor toward Benjamin to see whether jealousy and envy might again come over his brothers as it had some 20 years ago. What did he do?
Gen. 43:34

188. Thirty
189. Ephraim
190. Benjamin
191. Spying
192. Simeon
193. Wept

194. What is this that God has done to us
195. All these things are against me
196. Judah
197. Bowed to Joseph
198. Gave Benjamin five times as much as the others

199. After the sumptuous meal in which Josephôs brethren ñdrank, and were merry withò their brother, Joseph continued his testing to see whether they would allow Benjamin to be sold into Egypt as they had Joseph. The first step in this plot was the hiding of Josephôs silver cup in one of the brothersô sacks when they left for Canaan. Which brother?
Gen. 44:2

200. Joseph gave his brothers food and sent them on their way to Canaan. However, before they got out of town Josephôs steward intercepted them and accused them of stealing Josephôs silver cup. The brothers were indignant, and told the steward that if the cup were found, the one in whose sack it appeared could be put to death. What of the fate of the other brothers?
Gen. 44:9

201. When Josephôs silver cup was found in Benjaminôs sack the brothers were brought back to face him. Judah said to Joseph, ñwhat shall we say,ò and, ñhow shall we clear ourselves?ò He also made a statement that indicated to Joseph they had repented of their sin against him. What did he say?
Gen. 44:16

202. Judah volunteered slavery for himself and his brothers for their apparent theft. However, Joseph put them to a final test; Benjamin would remain in slavery, the others could go home. If they declined to sell out Benjamin, their repentance was genuine. Judah eloquently pleaded with Joseph. He said that if they accepted this, Jacob would die of a broken heart. Judah offered an alternative solution. What was it?
Gen. 44:33

203. When Joseph heard Judah offer to give up home, family, and birthright to become Josephôs slave, he was assured of his brothersô repentance; in fact, he ñcould not refrain himself,ò and ñwept aloudò with joy. He explained to his brothers that it had been Godôs providence, not his brothersô abandonment of him that sent him to Egypt. For what purpose?
Gen. 45:5

204. One cannot imagine how stunned Josephôs brothers were as he announced, ñI am Joseph, whom ye sold into Egypt.ò They were struck dumb, ñthey could not answer him.ò They were alarmed, ñtrembled at his presence.ò But Joseph, exhibiting absolute forgiveness with on one hand and an acknowledgement of Godôs providence on the other, put them at ease. ñGod did send me before you,ò he said, to preserve life through the famine and to be Godôs instrument. In what way?
Gen. 45:7

205. When Joseph finally revealed himself to his brothers, he told them that they must bring Jacob and all their families to Egypt. Where did he tell them they could settle?
Gen. 45:10

206. The news that Josephôs brothers were in town pleased Pharaoh, and he showed great interest and benevolence toward Josephôs family. He promised ñthe good of the land,ò and that the family would ñeat of the fat of the land.ò ñThe good of all the land is yours,ò he said, and told them that they would have all they needed, even not to worry about bringing things from Canaan. How did he phrase this?
Gen. 45:20

207. Back in Beersheba Jacob couldnôt believe his ears when told that Joseph was not only alive - but the prime minister of Egypt! But he became convinced when he saw the wagons Joseph had sent, and his belief was reinforced through a dream in which God told him to ñfear not to go.ò He gathered all that he had accumulated in Canaan, packed the family, now 70 strong, and left. Jacob sent one of his sons ahead. Who?
Gen. 46:28

208. When Jacob was presented to Pharaoh upon his arrival in Egypt, Pharaoh asked Jacob a personal question. What was it?
Gen. 47:8

209. Scripture returns the emphasis from Joseph back to Jacob as the patriarch neared death. He made Joseph promise to bury him in Canaan, gave a double blessing to Joseph by elevating his two sons to the rank of heirs, a mark that left a lasting mark on the structure of Israel by altering the proportioning of the Promised Land and giving their descendants full status as tribes. But then Jacob did something unusual regarding Josephôs sons. What?
Gen. 48:14

210. On his deathbed Jacob gathered all his sons for the patriarchal blessing. This amounted to prophecy, because it foretold the future of the tribes of his sons. The first to be addressed is Reuben, who should have had the principal blessing as the firstborn. But Jacob solemnly degrades him. Eventually the tribe of Reuben was absorbed into that of Manasseh. What was the reason for Jacobôs decision regarding Reuben?
Gen. 49:4 Cf. Gen 35:22

199. Benjamin
200. They would be Josephôs slaves
201. God hath found out (our) iniquity
202. He would be Josephôs slave
203. Prepare for their deliverance from famine
204. Preserve The Blessing on Israel (posterity)

205. Land of Goshen
206. Regard not your stuff
207. Judah
208. How old art thou?
209. Gave the principal blessing to the younger son
210. His affair with Bilhah

211. Next to be ñblessedò by Jacob after Reuben were Levi and Simeon. The patriarch spurned these two; they had been a grief and shame to him because of their barbarous destruction of the Shechemites. Jacobôs prophetic words called for these two tribes to be divided and scattered; Simeon was later swallowed up by Judah and Levi was deprived of a separate inheritance, receiving only a number of cities among the possessions of his brethren. How did Jacob refer to the anger and wrath of these two that cost them so much?
Gen. 49:7

212. One of his sons, Jacob prophesied, would be mighty over his enemies and would be praised for it; he used the metaphor of a lionôs cub to portray this power. Jacob said that this son would hold the ñscepter,ò the symbol of kingship. Indeed, David and, eventually, Christ Himself, would descend from this tribe. Which son was Jacob referring to?
Gen. 49:8-12

213. The tribe of Leahôs sixth son, prophesied Jacob, would ñdwell at the haven of the sea;ò his posterity would be merchants, mariners, and traders at sea. When the land of Canaan was divided by lot some 200 or 300 years later, Jacobôs prophecy was fulfilled; this sonôs border ñwent up toward the sea.ò Which son was this?
Gen. 49:13 Cf. Josh. 19:11

214. Turning to Issachar, Jacobôs oracle prophesied that this tribe would shun the military enterprises of his brethren, settling rather for the easy and quiet pastoral life in the fertile valley of Esdraelon. So self-satisfied in their easy luxury, this tribe would chose to ñbear burdensò rather than exert themselves on behalf of position and rights. How did Jacob refer to Issacharôs future status?
Gen. 49:15

215. Next in line for Jacobôs blessing was Dan, the first son of Leahôs handmaiden, Bilhah. On the dark side, the first mention of idolatry in Israel is ascribed to this tribe, however, its calling was to help his fellow brethren to suppress the Canaanites. Even though it was smaller than the other tribes, Dan would be able to gain the advantage over its enemies. Jacob illustrated this quality by likening Dan to a creature that would ñbite the horseôs heel,ò causing the rider to fall backward.ò What creature?
Gen. 49:17

216. The descendants of Jacobôs first son by Zilpah, Leahôs handmaiden, settled on the other side of the Jordan, where they were exposed to the incursions of Israelôs enemies, the Ammonites and Moabites. The men of this tribe were fit for the battle, and Jacobôs prophesied that they would ñovercome at the last,ò a prophecy which was fulfilled in Saulôs and Davidôs time. Which son was Jacob talking to here?
Gen. 49:19

217. Jacobôs oracle predicted that the tribe of one of his sons would be fertile and productive, so much that he would provide ñregal dainties.ò This tribe was given the territory along the Mediterranean Sea in northwest Palestine, but failed to drive out the pagan inhabitants and settled among them; in Davidôs time they were probably insignificant. This son was the second son of Zilpah, Leahôs handmaiden. Who was he?
Gen. 49:20

218. Jacobôs second son by Bilhah, Rachelôs handmaiden, was Naphtali; this tribe would be a free mountain people; it was the home of Barak, it was the tribe that helped in Deborahôs conquest of Hazor, and the one that also assisted Gideon. Naphtali received a brief, non-committal blessing from Jacob; the imagery given conveys swiftness and agility especially in battle. To what animal did the patriarch liken this son?
Gen. 49:21

219. Jacobôs blessing of Joseph was abundantly rich. He emphasized how God had been on his side in the past and how much He would bless him in the future. Five times he heaps up names of God: Mighty One of Jacob, Shepherd, Rock of Israel, God of your father, and Almighty. Five times Jacob uses ñblessingsò to describe the lavish treatment of Joseph; they would be greater than had even been given before to Jacobôs ñprogenitors,ò they were extensive to the ñutmost bound of the everlasting hills.ò They included blessings of ñheaven above and the deep that lieth under.ò What else?
Gen. 49:25

220. Finally Jacob comes to his dear son Benjamin, the ñson of my right hand.ò The judge Ehud, King Saul, Jonathan, and the apostle Paul were Benjamites. There was tension between David and the men of Benjamin, and the war described in Judges 19-20 is a sad and strange event in Israelôs history. Jacobôs prediction alludes to the warlike character of the tribe; it became prominent for fierceness and power. The patriarch likened Benjamin to a ravenous animal. What?
Gen. 49:27

221. When Jacob completed his prophetic oracle of blessing upon his sons, he was ñgathered unto his people.ò Before he died he made his sons promise to bury him in the ancestral vault at Machpelah, located near Hebron, originally bought by Abraham for a burial place for Sarah. Abraham and Sarah, Isaac and Rebekah were buried here. Who else?
Gen. 49:31

211. Fierce, cruel
212. Judah
213. Zebulon
214. Servant unto tribute
215. Adder
216. Gad
217. Asher
218. Deer (hind)
219. Descendants (of breasts and womb)
220. Wolf
221. Leah

222. The passing of Jacob was marked in Egypt with great occasion. Seventy days of mourning were observed, only two shy of the number for the Pharaohs. His body was embalmed for the journey back to Canaan. The funeral cortege was remarkable; with Joseph ñwent up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,ò not to mention ñall the house of Joseph.ò When they arrived, even the Canaanites were impressed, seeing the procession as a ñgrievous mourning.ò Where did Joseph and his family go after the funeral?
Gen. 50:14

223. After Jacobôs death, Josephôs brothers, perhaps thinking about their past sins against him, thought perhaps he might have only forgiven them for Jacobôs sake. They sent a messenger to Joseph, reminding their brother of his fatherôs desire that he should forgive them. Joseph was deeply hurt at the apparent mistrust of his brethren, and wept when they sought an express assurance that he would do them no harm. The brothers then went to Joseph. What did they say?
Gen. 50:18

224. Joseph lived to be 110, and saw his great grandchildren of Ephraim and the grandchildren of Manasseh. But as his life drew to a close he never forgot the supremacy of Godôs covenant. The last prophecy in Genesis concerns God leading Israel out of Egypt as Joseph told his brethren God ñwould bring them out of Egypt and into the Promised Land.ò When he died there was another constant reminder to inspire the people to return. What?
Gen. 50:26

222. Back to Egypt
223. We are your servants
224. Josephôs coffin

The Book of Exodus

(King James Version)

Introduction

Exodus is the second book of the Pentateuch. The title, meaning departure, was given to the book by the Greek translators of the Hebrew Bible. In Hebrew, the name of the book is *Ellah Shemoth*, taken from its opening words, "these are the names of."

Exodus is divided into three parts; Israel in Egypt, Israel in the wilderness, and Israel at Mt. Sinai. Major subject matter includes Israel's subjection in Egypt, God's choice of Moses to lead the people, the plagues upon Egypt, Israel's journey to Mt. Sinai, the giving of the Law, and the institution and construction of the Tabernacle.

Although the exact location of the Exodus from Egypt is not known, it occurred somewhere between the Mediterranean Sea and the Gulf of Suez. Differences of opinion also exist as to the date of The Exodus. One theory suggests that it occurred during the reign of Amenhotep (1470-1425), while another puts it during the reign of Raamses II (1299-1232). Arithmetic calculations based upon Biblical record in 1 Kings 1:6 and Judges 11:26, however, support a date of 1446BC, as does archeological evidence.

Exodus (KJV)

1. The book of Exodus opens with a recital of the twelve patriarchs, records the death of Joseph, and describes the abundant increase of the twelve tribes in Egypt. According to Godôs promise to Abraham, a large nation had emerged. How is this population described?
Ex. 1:7

2. Egypt had become a shelter and settlement for the Jews, but time passed between history recorded at the end of Genesis and the beginning of Exodus, and a new king took over in Egypt. What expression is used in Exodus that indicated that the old times of tolerance by the Egyptian Pharaoh toward the Jews as in the days of Joseph were over?
Ex. 1:8

3. In time the Israelites began to nearly outnumber the Egyptians, and it was feared that they would leave Egypt enmasse, which would significantly weaken the country or, worse, provide enemies with manpower. The king took measures to suppress the Israelites and check their growth, organizing them into large labor parties. The harshness applied to the Hebrews is described in a word that means to crush, or to break to pieces. What is the word?
Ex. 1:13-14

4. What Chapter of the Book of Exodus contains the Ten Commandments?

5. The more the Egyptian king afflicted the Israelites, the ñmore they multiplied and grewò! His next move was to demand that the midwives kill all the Hebrew male children as they were born: the female children were allowed to live because they would marry Egyptians and be absorbed in the culture. But this did not work either; the midwives failed to comply. When called on the carpet, they had an excuse. What was it?
Ex. 1:19

6. The names of two of the midwives whom Pharaoh ordered to slay the newborn Jewish male children ï probably the leaders of these women who demonstrated their allegiance to God and saved the children - are recorded for all time in the first Chapter of Exodus. One is called Shiprah. Who was the other?
Ex. 1:15

7. When the midwives failed to carry out his demand to murder all the Jewish male children, Pharaoh realized that this method would not work. He then ordered that the babies be drowned. Unwittingly, by his cruelty Pharaoh was all the while creating the oppressive conditions under which the Israelites would be led out of Egypt. Whom did the king assign to kill the children?
Ex. 1:22

8. Moses comes on the scene as his mother gives birth to him under the conditions upon which Pharaoh had ordered that all the male Jewish children were to be slain. His mother hid him after he was born until she felt the searchers would come looking for him. How long a period was this?
Ex. 2:2

9. Mosesô father was Amram, a grandson of Levi; his motherôs name, Jochebed, meant ñthe glory of Jehovah.ò When Jochebed realized she could conceal Moses no longer, she put him in an ark of bulrushes near the river. Whom did she place near the scene to watch what happened?
Ex. 2:4

10. Concealed in the ark of bulrushes, Moses was eventually found by none other than Pharaohôs daughter. Moses sister, standing by, asked if Pharaohôs daughter, who recognized Moses as a Hebrew child, wanted her to find someone to nurse the child. The answer was yes. To whom was Moses taken?
Ex. 2:8

11. Moses was given his name and adopted as a member of the royal household by Pharaohôs daughter. For forty years he lived as an Egyptian. Scripture then abruptly records that one day he ñwent out among his brethren.ò What he saw greatly disturbed him; he observed an Egyptian ñsmitingò a Hebrew, looked ñthis way and thatò (but not up), lost his cool, and killed the Egyptian. What did he do with his victim?
Ex. 2:12

12. The Hebrew that Moses came to the defense of probably told others, because word got around about the killing. Word went around that Pharaoh sought to kill Moses, so he quit Egypt, fled southeast to Midian, and settled near a well. It wasnôt long before he had opportunity to help others who were being harassed. Who was it this time?
Ex. 2:16, 17

13. The seven women whom Moses had rescued were none other than the daughters of the priest of Midian; when they told their father that they had been helped by an ñEgyptian,ò he scolded them for not bringing him home. When they did, Moses stayed on to tend the family flocks, and eventually the priest gave him one of his daughters to marry. Which one?
Ex. 2:21

14. Zipporah and Moses had two sons; the first was born in Midian, and Moses, probably with a shade of sadness being away from his people, far from his true home, gave his firstborn a name which meant ña stranger I have been.ò What did he name him?
Ex. 2:22

1. The Land was filled with them
2. He knew not Joseph
3. With ñrigourò
4. 20
5. The Jewish women gave birth before they could get to them
6. Puah
7. All the people
8. Three months
9. Mosesô sister
10. His mother!
11. Buried him in the sand
12. Seven daughters of the priest of Midian
13. Zipporah
14. Gershom

15. Moses settled in the land of the Midianites on the ñbackside of the desert,ò cast his lot with this tribe, and for all we know, now looked forward to a life of obscurity. But God had other plans. Now He has heard the ñgroaningò of His people in Egypt, and selects His servant to bring them out of bondage. Moses, now 80 years old, one day gets the call as he was herding sheep near Mt. Horeb. In what medium did God appear to him?
Ex. 3:2

16. Moses, taking stock of the flame coming from the burning bush, said to himself he would ñturn asideò and see what was going on with the flame coming out of the bush. Something about the whole thing puzzled him. What was it?
Ex. 3:3

17. While Moses stood mystified at the burning bush, God called him by name, twice, as if to create a sense of urgency. He warned Moses about coming too close, and then instructed him to do take off his shoes. Why?
Ex. 3:5

18. God spoke to Moses from the burning bush. He listened as God told him that He had seen the affliction of His people, that He had heard the cry of His children, seen their oppression, and that He had come to bring them out of the land. Then Moses, now a contented shepherd on the backside of the desert, got the shock of his life. What did God tell him?
Ex. 3:10

19. When God told Moses that he, Moses, was His man to deal with Pharaoh and lead the people out of Egypt, Moses immediately tried to get out of the job. What were his first words to God in an effort to avoid the assignment?
Ex. 3:11

20. Moses asked God what he was supposed to say when he came to the people of Israel, told them that the ñGod of their fathersò had sent him to deliver them out of Egypt, and the people asked, ñWhat is His Name?ò How was Moses to describe Godôs Name in answer to this query?
Ex. 3:14

21. Moses was persistent in trying to persuade God that he wasnôt the man to lead the people out of Egypt. So God told him that He would empower him to perform miracles, and promptly demonstrated one for Mosesô edification. What did God do?
Ex. 4:2-3

22. Startled by the sudden appearance of the snake that God had miraculously put in front of him while trying to convince Moses that he was His man, Moses fled. But the demonstration was not over. What did God tell Moses to do next?
Ex. 4:4

23. As if the incident with the snake wasnôt convincing enough, God demonstrated a second miracle for Moses to try to bolster his confidence. He told Moses to put his hand to his chest. What happened?
Ex. 4:6

24. God told Moses that if the two miracles that He had already shown Moses would not get the attention of the Egyptians, the third one would. Moses was to take water and pour it on the ground. What was to happen?
Ex. 4:8-9

25. Moses continued to complain to God that he just wasnôt the man for the job to negotiate with Pharaoh about Israelôs deliverance. He said he was slow of speech. But this was a flimsy excuse, since Moses had spent 40 years training in the Egyptian courts. God was patient, however. What did He say to this?
Ex. 4:12

26. Finally Moses went too far protesting that he was not cut out to lead the people out of Egypt, and said something that angered God. What did he say?
Ex. 4:13

27. After hearing all of Moses complaints about not wanting to go to speak to Pharaoh, God finally told Moses He would send someone along to do the talking. Who?
Ex. 4:14-16

28. Since God provided someone to go along with Moses to speak to Pharaoh, the effort became a two-man team. Moses duties involved more action than speaking. What was Moses to do?
Ex. 4:17

29. God advised Moses that petitions and persuasions were not going to influence Pharaoh to release the people. He told Moses that He, God, would have to soften Egypt up first. What did God say He was going to have to do?
Ex. 3:20

30. Moses had left behind some old enemies in Egypt years ago, particularly the Pharaoh who would have killed him if he could have found him. So when God finally talked him into going back to face Pharaoh He gave Moses some information concerning these enemies. What was it?
Ex. 4:19

31. What threat did God tell Moses to issue to Pharaoh during his first visit to the king if Pharaoh refused to let the people go?
Ex. 4:23

15. Burning bush
16. The bush was not being consumed by the fire
17. He was on Holy Ground
18. Moses would lead the people out of Egypt
19. ñWho am I that I should go?ò
20. He is the ñ I am ñ
21. Changed Mosesô rod into a snake
22. Pick up the snake by the tail
23. It became leprous
24. Water would turn to blood
25. ñI will teach thee what to sayò
26. Send someone else
27. Aaron
28. Do signs with the rod
29. Smite Egypt with His wonders
30. They were all dead
31. He would kill Pharaohôs first born son

32. After receiving orders from God assigning responsibility for leading the people out of Egypt, Moses met with Aaron at Mt. Horeb and, as God had promised, the meeting was cordial. Moses told Aaron about their future assignment, the people were gathered, and Moses told them of Godôs concern for them and His plan for their exodus. How did the people react to this news?
Ex. 4:31

33. The initial meeting between the Pharaoh and the two eighty-year-old men of Israel, Moses and Aaron, finally took place. Moses issued his initial demand. What did he say?
Ex. 5:1

34. Moses first asked permission from Pharaoh to take the people on a three-day journey into the wilderness that they might offer sacrifices to the Lord. ñWho is the Lord, that I should obey his voice,ò replied the king, and refused to allow the people to go. What else did he have to say about God?
Ex. 5:2

35. After Mosesô and Aaronôs first visit to Pharaoh, the king immediately increased the burden of the people by requiring them to gather one of the ingredients for making brick instead of having it provided for them, as had been previously done. What was this ingredient?
Ex. 5:7

36. The punishment of increased labor laid upon the people by Pharaoh worked great hardship on them, and they warned Moses that he had better judge whether his conduct was in fact right or not. Moses was shaken by the accusation, and went back to God. What did he say?
Ex. 5:22

37. After the first abortive effort with Pharaoh resulted in more work for the Israelites and grief for Moses, God sent Moses and Aaron back to the Egyptian king a second time. He warned them that this time Pharaoh would make a demand of them. What was this to be?
Ex. 7:9

38. Moses and Aaron returned to Pharaoh a second time. Aaron cast his rod on the ground, and it became a serpent. Pharaoh called his sorcerers, and through sleight of hand, demonic activity, or other means, duplicated the feat. But their skills then failed them, proving that they were imposters. What happened next?
Ex. 7:12

39. After two encounters with Pharaoh resulted in no agreement to allow the people to leave; it was time for Godôs plagues. The first came at an inopportune time when the Nile was rising, bringing water to the crops. Aaronôs rod turned the sacred river to blood. How long did this last?
Ex. 7:25

40. Pharaohôs magicians were able to duplicate Mosesô and Aaronôs feats with the rod; first, the serpent, then water of the Nile to blood. But they were unable to turn the blood back to water, so they just made the situation worse! Pharaoh, however, remained adamant. What was his frame of mind?
Ex. 7:22

41. Nine times Scripture tells us that Pharaoh ñhardened his heart.ò Eventually, this disposition resulted in bringing Godôs judgment upon the king, wherein God finally ñhardened Pharaohôs heart,ò a condition recorded ten times. While God will have all men to be saved, He nonetheless reserves the right ï even the requirement of a Holy God ï to judge sin. In fact, it is only by His mercy that He allows a sinner to continue to live even the first time he commits sin. Pharaohôs open disdain of God is recorded the first time he met with Moses. What did he say?
Ex. 5:2 Cf: 2 Peter 3:9

42. Whether by illusion, sleight of hand, or other means, all in all there were three feats of Moses and Aaron that Pharaohôs magicians were able to match; the rods, the water to blood, and the frogs. But in the fourth, which involved smiting the dust and creating life ï flies ï they were confounded and had to acknowledge a power they did not have. What did they say?
Ex. 8:19

43. The New Testament Book of 2 Timothy names Pharaohôs magicians who duplicated Mosesô and Aaronôs feats with the rod. Who were they?
2 Tim. 3:8 Cf: Ex. 8:7

44. The first, fourth and seventh plagues are all introduced in Scripture by a phrase noting the time of day that a warning was to be given to Pharaoh. At what time of day was Moses to stand before Pharaoh to issue this warning?
Ex. 7:15-18, 8:20-21, 9:13-19

45. The first three plagues were loathsome to the Egyptians. Each was brought to bear by Aaron ñstretching out his rod.ò First, the Nile was turned to blood, then the second covered the land with frogs. What was the third plague?
Ex. 8:16-17

46. To the Egyptians, the frog was a symbol of fruitfulness and assurance of harvest. But when the plague of these slimy, wet monstrosities covered the land ï in their houses, in their beds, squashed under foot ï the deification of the animal was something else again. Pharaoh called his magicians, who only magnified the crisis by producing more frogs! Finally Pharaoh ate a little humble pie. What did he do?
Ex. 8:8

47. When the plague of the frogs was put upon Egypt, Pharaoh agreed to let the people of Israel go on one condition. What?
Ex. 8:8

32. They believed
33. Let my people go
34. I know not the Lord
35. Straw
36. Why did you send me here?
37. Perform miracles
38. Aaronôs rod swallowed the others
39. Seven days
40. His heart was hardened
41. ñWho is the Lord, that I should obey His voice?ò
42. ñThis is the finger of Godò
43. Jannes and Jambres
44. In the morning
45. Lice
46. Called for Moses
47. Get rid of the frogs

48. The catastrophe of the plague of flies left no doubt that it came from God; the Land of Goshen was spared, while the swarms covered Egypt. Pharaoh told Moses they could go, if he got rid of the flies, then reneged on the agreement; so God sent His fifth plague ï one of destruction - on Egypt. The target of this plague was an extremely important commodity to the nation, as evidenced in their paintings and literature. What was it?
Ex. 9:3-4

49. Pharaoh saw all his cattle and oxen destroyed by the fifth plague, and in spite of the fact that not one of the Israelite animals died, he still didnôt get the message, refusing to let the people go. So God sent yet another plague, the sixth. It is referred to in the Book of Deuteronomy as the ñbotch of Egypt.ò What was it?
Ex. 9:9 Cf. Deut. 28:27

50. Moses brought the plague of boils upon Egypt with a unique gesture. What did he do?
Ex. 9:8-l0

51. Apparently Pharaoh again called for his magicians when the country was struck with Godôs plague of boils, but they failed to show. Why?
Ex. 9:11

52. The seventh plague was preceded by a warning to Pharaoh along with specific information. Moses told the king to ñgather the cattleò - those not lost in the 5th plague, probably in shelter, or possibly bought from other nations since. It must have been distressing to Pharaoh when he witnessed his servants fleeing ñinto their housesò after hearing Mosesô warning. The destruction of the hail was awesome. How is the severity of the storm described?
Ex. 9:24

53. After seeing the utter destruction caused by the hail, Pharaohôs perspective of God appeared to improve. He made the observation that ñthe Lord is righteous,ò and that he had ñsinned,ò and that he and his people were ñwicked.ò But it was all a deceitful ruse, and after Moses entreated God to stop the storm Pharaoh again hardened his heart. This brought on the eighth plague. What was it?
Ex. 10:4

54. The people of Egypt, already suffering destruction of most of their crops, now faced total loss as the clouds of the dreaded locust were released upon the country. A swarm of locusts can have a density of 130 million in a single square mile; they infested the homes and were so thick they made the earth black. Anything the hail left was now gone. Pharaoh now recognized that he had an unparalleled crisis on his hands. With what urgency did he summon Moses?
Ex. 10:16

55. It was the same old routine after the locusts destroyed the land; Moses entreated the Lord to clear them out, Pharaoh made empty promises, and the king hardened his heart. And as before, this brought on yet another plague. What was this one?
Ex. 10:21

56. The 9th plague came over Egypt without warning. The darkness lasted three days; it was particularly noteworthy because of the great worship by the Egyptians of their gods; in this case it flew in the face of one of their most revered, Re, the sun god. The darkness was so think it could be ñfelt.ò This time an angry Pharaoh told Moses to ñget thee from me,ò that if he laid eyes on his again he would kill him. What was Mosesô reply?
Ex. 10:29

57. Pharaoh made several attempts to compromise with Moses rather than let the people go. After the flies, he said they could go, but they had to make their sacrifices in Egypt; after the locusts he said only the men could go. What compromise did he offer after the darkness struck?
Ex. 10:24

58. Who said, ñKnowest thou not yet that Egypt is destroyed?ò
Ex. 10:7

59. Of all the plagues sent upon Egypt by God, only three came without warning; boils, darkness, and a third. What was the third?
Ex. 8:16-19

60. God told Moses that He would bring one final, devastating plague upon Egypt. His judgment would bring about the death of all firstborn, both animals and human beings. Pharaoh was informed that this disaster was about to happen, but he was left in terrible suspense as to exactly when. He was only told of the hour. When was it to happen?
Ex. 11:4

61. When God gave Moses the information about the impending death of Egyptôs firstborn, He also gave him instructions that instituted one of Israelôs most memorable ordinances. Which one?
Ex. 12:13-14

62. Instructions for Israelôs Passover feast, an ordinance ñto thee and thy sons forever,ò included the time of the month to be celebrated, what other food was to be eaten with the sacrificed meat, and what their dress was to be. The entire congregation was to observe it, and only the circumcised could partake of it. Where was it to be celebrated?
Ex. 12:46

48. Cattle
49. Boils
50. Sprinkled ashes toward heaven
51. They were incapacitated by the boils!
52. None like it ever
53. Locusts
54. In haste
55. Darkness
56. I will see thy face again no more
57. Leave the cattle behind
58. Pharaohôs servants
59. Lice
60. Midnight
61. Passover
62. In the home

63. In addition to instituting the Passover, God also gave Moses instructions for another of Israelôs holy feasts. This feast was so closely connected to the Passover that Israel often celebrated the two together. On the first day of this observance, homes were to be cleared of leaven, a symbol of evil and corruption. What was this feast called?
Ex. 12:15 Cf: Luke 2:41

64. God described in detail the awful night that would leave Egyptôs firstborn dead, and was very specific about His instructions to apply the blood to the homes that would cause the ñdestroyerò to avoid entering to ñsmite you.ò The blood was to be applied with leaves of hyssop; on what parts of the house was it to be struck?
Ex. 12:22

65. The horror of the deaths of the tenth plague was unimaginable; ñthere was not a house in Egypt where there was not one dead.ò The grief of the people was all encompassing; from the firstborn of Pharaoh to that of the ñcaptive that was in the dungeon.ò How is the anguish of the discovery of the deaths described?
Ex. 12:30

66. Seeing the devastation of the tenth plague not only upon himself but also throughout Egypt, Pharaoh called for Moses and Aaron ñin the night.ò No more talk of leaving anything behind. ñGet you forth,ò he said, ñgo serve the Lord,ò ñtake your flocks and your herds,ò and ñbe gone.ò He concluded with a final, pathetic request, which probably indicated his broken-hearted frame of mind after seeing all that God had done. What was it?
Ex. 12:32

67. The entire body of Israelites leaving Egypt is estimated to be about 2 million, based upon the number of ñmenò on the Exodus, recorded in the text. Others, including some Egyptians and Semites that had settled in the Nile delta, accompanied Israel leaving Egypt. These people later became a source of trouble for Moses. What is this group called in Exodus?
Ex. 12:38 Cf: Num. 11:4-6

68. With the departure of Israel from Egypt, Scripture records the duration of the ñsojourning of the children of Israelò in Egypt. Most consider this time period to be defined as the time when God promised Abraham that He would ñmake a great nation,ò until the time of the Exodus itself. How long?
Ex. 12:40 Cf: Gal 3:17

69. The ñnight to be much observed unto the Lordò for bringing His people out of bondage - the Passover - not only had symbolic meaning for the Israelites of the Old Testament; it clearly pointed to the sacrifice of Christ. One particular detail covering the handling of the sacrifice of the Passover is one that carried over to that of Christôs sacrifice. What was it?
Ex. 12:46 Cf: John 19:36

70. The Israelites departed Egypt from a place called Rameses. The most direct route to Canaan was ñthrough the land of the Philistines,ò an area rife with potential conflict with enemies. However, the people were not ready for war, and God led them on another, more circuitous route. There was another reason for this. What was it?
Ex. 3:12 Cf: Ex. 13:17

71. On the Exodus from Egypt, Moses brought along the bones of an old ancestor. This ancestor was eventually buried at Shechem. Whose?
Ex. 13:19 Cf: Gen. 50:25; Josh. 24:32

72. As is the custom even today, the people traveled part of each day and part of each night, to avoid the hot sun and the coldest part of the night. God guided the people by a pillar of cloud by day. What form did the pillar take by night?
Ex. 13:21

73. The Israelites began their journey traveling southeast, but God redirected them in a southwesterly direction, which put large bodies of water between them and the Sinai peninsula. Pharaoh, thinking they had become lost and mindful of the great loss of their labor to his nation, decided to pursue. How many chariots did he take off with?
Ex. 14:7

74. When the Israelites looked and saw the Egyptians with all their chariots bearing down upon them, their first impulse was to ñcry out unto the Lord.ò But this soon gave way to a different reaction. What was it?
Ex. 14:11-12

75. Moses listened to the harassment from the people, hearing that it would have been better to slave in Egypt than die in the desert, and told them to ñfear not, stand fast, and see the salvation of the Lord.ò What did he tell them about the Egyptians that they were facing?
Ex. 14:13

76. Aboard his chariot, Pharaoh faced down the people of Israel, now backed up against the Red Sea. But God instructed Moses to lift up his rod, and the sea miraculously parted, enabling the people to escape. What did God use to part the waters?
Ex. 14:21

77. Not to be outdone, the Egyptians drove right into the parted sea after the Israelites. But God caused a problem for them that they could not recover from, closed the waters over the pursuers, and all were lost. What did God do?
Ex. 14:25

63. Feast of Unleavened Bread
64. Two side posts and lintel
65. There was a great cry in Egypt
66. Bless me also
67. The mixed multitude
68. 430 Years
69. No bone must be broken
70. Moses was to take them to Sinai
71. Joseph
72. Fire
73. 600
74. They turned on Moses
75. They would see them again no more forever
76. East Wind
77. Took off the wheels of the chariots

78. The spectacular deliverance of the Israelites brought from Moses and the people a beautiful song of godly praise and thanksgiving. ñThe Lord is my strength and song,ò sang the people, ñhe is become my salvation.ò What else?
Ex. 15:2

79. One result of the incredible rescue of Israel through the parting of the sea was going to be that from now on other nations would fear Israel. Four such nations are mentioned: Canaan, Moab, Palestina and one other. What was the fourth?
Ex. 15:14-15

80. ñWho is like Thee?ò sang the Israelites, ñwho is like Thee, fearful in praises, doing wonders?ò Also included in this stanza of the song is a reference to Godôs essential attribute. What is it?
Ex. 15:11

81. Following the escape of Israel at the Red Sea, Moses led the people into the Wilderness. This wilderness, Shur, made up the entire desert region between Egypt and Palestine. It is also mentioned in the record of Saulôs and Davidôs victories over the Amalekites. A major problem arose here. What?
Ex. 15:22

82. The Israelites traveled three days into the wilderness without finding water. Finally they came to Marah, where there was plenty. But it was bitter and undrinkable. What did God tell Moses to do to make the water potable?
Ex. 15:25

83. After leaving Marah, Israel moved on to a place called Elim. According to the record there were 70 palm trees and ample water here. The count of trees and wells point to a verification of Mosiac authorship ï it is unlikely a later writer would include such detail. How many wells were at Elim?
Ex. 15:27

84. After enjoying plentiful water at Elim, the people traveled into the wilderness. They began to complain once again. What was their problem this time?
Ex. 16:3

85. After the first month out of Egypt, Israel became totally dependent upon God for their provisions. Beginning with their encampment at the wilderness of Sin, God sent bread, or manna, each day. From where did this manna come?
Ex. 16:4

86. The manna that God provided to feed the Hebrew people appeared on the ground after the morning dew had evaporated. It had to be collected before the sun got hot, or it would melt. What did it taste like?
Ex. 16:31

87. Each day, the people gathered about two quarts of manna for that day. The manna came fresh from God daily except on the Sabbath. What did the people do for food on the Sabbath?
Ex. 16:5, 29

88. The Israelites, along with the ñmixed multitudeò who accompanied them out of Egypt, had been used to the fish, cucumbers, leeks, onions, garlic and meats available in their former homes. When they grumbled about not having meat to eat in the wilderness, God provided some. What was it?
Ex. 16:13

89. Godôs provision of manna was not only purposed to feed His people, it was also to be kept as a reminder of Godôs faithfulness in providing for them. To remind Israel of His goodness, God instructed Moses to keep a jar of manna. Where was this to be eventually kept?
Ex. 16:34

90. For how long did God provide Israel with manna?
Ex. 16:35

91. Israelôs journey through the wilderness brought them to Rephidim, where once again they found no water. The people again turned on Moses, demanding to know why he had brought them out in the desert to die of thirst. Moses informed God that the temperament of the people toward him was not all that good. How did he describe it?
Ex. 17:4

92. God told Moses to gather up the elders and take the rod that he had used before. What did He tell Moses to do with it to bring on water?
Ex. 17:6

93. While out in the desert the Israelites came upon a vicious fighting people known as the Amalekites, descendants of Esauôs grandson. Moses called for a man who would be his personal aide for 40 years to gather men and fight this enemy. Who was he?
Ex. 17:9

94. The Israelites victory over the Amalekites came as a result of prayer; when Moses held up his hands, Israel prevailed, when he dropped them, the Amalekites began to get the upper hand. Finally Moses got tired; they sat him on a stone, and two of the men held up his hands, one on each side. Who did this?
Ex. 17:12

95. The first mention in Scripture of writing official records is when God told Moses to write an account of something He wanted Joshua to remember. What?
Ex. 17:13-14

78. My God
79. Edom
80. Holiness
81. No water
82. Cast wood into waters
83. Twelve
84. They lacked adequate food
85. From heaven, like rain
86. Wafers made with honey

87. Gathered enough for both days on the sixth day
88. Quail
89. The Ark of the Covenant
90 40 years
91. Ready to stone him
92. Strike the rock
93. Joshua
94. Aaron and Hur
95. Defeat of the Amalekites

96. Mosesô father-in-law had been following Mosesô experiences coming out of Egypt and visited him at Rephidim. Whom did he bring along on his visit?
Ex. 18:2-3

97. In addition to his joy in seeing his wife and sons, Moses was glad to see his father-in-law Jethro. Jethro, seeing Godôs man bogged down in the day-to-day administration of the spiritual, military, and civil problems of the people, suggested that Moses delegate some of this responsibility to others who were qualified. What were the qualifications?
Ex. 18:21

98. The Israelites finally came to camp at Mt. Sinai where they were to remain for more than 11 months. How long had they been gone from Egypt by the time they reached Sinai?
Ex. 19:1

99. At Mt. Sinai Israel received the Mosiac Covenant from God. God spoke with Moses on the mountain, promising Israel that if they kept His laws they would be a ñpeculiar treasure above all peopleò to Him, a ñholy nation.ò What else?
Ex. 19:6

100. God told the people that no one was to come near the mountain until He was ready to converse with them concerning the Covenant. He said that there would be a signal when the time was at hand. What was the signal to be?
Ex. 19:13

101. The total Mosiac Law contained three parts: one included religious and civil ordinances, one ceremonial regulations. What was the third?
Ex. 20

102. The first four of the Ten Commandments relate to duty to God. What is the first?
Ex. 20:3

103. The fourth commandment was the only commandment not repeated after the Day of Pentecost. It is the only commandment of the Ten not binding on the Church today. What was it?
Ex. 20: 8-11

104. The second commandment dealt with ordinances of worship. What did this commandment prohibit?
Ex. 20:4

105. Which commandment spoke against taking the Lordôs name in vain?
Ex. 20:7

106. The latter six of the Ten Commandments are sometimes called the laws of the second tablet. They cover relationships with parents, bearing false witness, covetousness and three other sins. What are these three others?
Ex. 20:13-15

107. All the commandments included a negative except two. One of these was that they must keep the Sabbath holy. What was the other?
Ex. 20: 8, 12

108. After God dictated the Ten Commandments to Israel, Moses moved into the ñdeep darknessò where God was. God immediately emphasized one commandment to Moses. Which one?
Ex. 20:23

109. God elaborated upon the Ten Commandments to Moses in their civil and religious applications for Israel. He began this by giving instructions for building an altar. From what was the altar to be constructed?
Ex. 20:24

110. The altar upon which the people were to offer burnt offerings was to be built at ground level. What was the reason for this?
Ex. 20:26

111. The elaboration of the Mosiac Law concerning civil ordinances extended to rights of slaves. Israelites could sell themselves into slavery, but the servitude had a time limit. How long?
Ex. 21:2

112. Under the civil application of the Mosiac Law an Israelite could remain in servitude if a judge certified his request and a physical mark was applied. What was the mark?
Ex. 21:6

113. Statutes for capital offenses were given to Moses supplemental to the Ten Commandments. Four crimes required the death penalty: premeditated murder, verbal abuse of parents, physical violence to parents and one other. What?
Ex. 21:16

114. Idolatrous customs were treated very harshly in the supplemental statutes to the Ten Commandments. Three offenses were punishable by death: bestiality, sacrificing to any god other than the true God, and one other. What?
Ex. 22:18

96. Mosesô two sons and his wife
97. Able, fear God, men of truth
98. Three Months
99. Kingdom of Priests
100. A trumpet blast
101. The Ten Commandments
102. Thou shalt have no other gods before Me
103. Keep the Sabbath Holy
104. Idols
105. Third
106. Murder, Theft, Adultery
107. Honor Father, Mother
108. No idols
109. Earth
110. Prevent indecent exposure
111. Six years
112. Ear was bored through
113. Kidnapping
114. Sorcery

115. The statutes given to Moses by God reminded Israel that they were never to forget that the firstborn of her sons belonged to God. At what age was the dedication of sons to be made?
Ex. 22:29, 30

116. God instituted a sabbatical year for Israel wherein the land was to rest. This benefited Israelôs poor because they could glean the fields. How often did this sabbatical year occur?
Ex. 23:11

117. God gave instructions for three agricultural festivals to be held annually by Israel. The first was a memorial to the Exodus from Egypt. What was it called?
Ex. 23:15

118. The second agricultural festival that God proclaimed was to be celebrated seven weeks after the first festival. It was sometimes called the Feast of Weeks. What is it called in Exodus?
Ex. 23:16

119. The Feast of Tabernacles, or Feast of Booths, was held at the end of the agricultural year and was the third festival decreed by God for Israel to celebrate. What is this feast called in Exodus?
Ex. 23:16

120. After giving laws concerning feasts, God told Israel that He would send His angel to lead them into Canaan. He promised to keep them from sickness, to gradually drive out the inhabitants of the land from before them, and He set the boundaries of the land they were to inherit. But God emphasized that they were to avoid one thing at all costs. What?
Ex. 23:24, 32

121. Following the ratification of the Mosiac Law through ceremony, God called Moses, Aaron and a group of elders to the mountain. There they saw a vision of God that was so grand that they saw only below His feet. What did this vision appear to resemble?
Ex. 24:10

122. Moses was called away from Aaron and the group of elders by God to go to the top of the mountain to receive the tablets of stone with the Law inscribed on them. Whom did Moses leave in charge to keep peace and order in the congregation while he was gone?
Ex. 24:14

123. Moses went to the top of Mt. Sinai to get the tablets of stone from God. A cloud descended over the mountain, representing the glory of God. How long did Moses have to wait before God finally spoke to him?
Ex. 24:16.

124. With Moses prepared to accept the tablets. God first detailed to him the institution of the Tabernacle, describing the Ark of the Covenant, considered the most significant item in the Tabernacle. Of what was the ark to be made?
Ex. 25:10

125. The Ark of the Tabernacle was to contain Aaronôs rod, a pot of manna, and one other item. What?
Ex. 25:16

126. God said that a cover should be made for the ark. This was to be made of pure gold, and two cherubim were to be placed on top facing each other. What was this cover called?
Ex. 25:17

127. The golden lamp stand was to be the most ornate piece in the Tabernacle. It was to be formed from one piece of gold. What was the weight of gold that would be needed to form the lamp stand?
Ex. 25:39

128. Curtains made of linen were placed over the top and back of the Tabernacle structure. How many curtains?
Ex. 26:1

129. Eleven tarpaulins formed the roof of the Tabernacle. Of what were these made?
Ex. 26:7

130. All the tools needed to build the Tabernacle as well as all the tent pins were made of metal. What metal?
Ex. 27:19

131. The lamps of the Tabernacle were to burn continuously. What fuel was to be used?
Ex. 27:20

132. The priests who were to officiate in the ministry of the Tabernacle were Aaron and his sons. Nadab, Alihu, and Ithamar were three of Aaronôs sons; the fourth succeeded Aaron as high priest. Who was he?
Ex. 28:1

133. The garments for the high priest were set apart from common clothing to give the priest dignity and honor, and were worn only when the priest served in the Tabernacle. How many separate garments were there?
Ex. 28:4

115. 8 Days
116. Every 7 years
117. Feast of Unleavened Bread
118. Feast of Harvest
119. Feast of Ingathering
120. Not bow to, worship their gods
121. Sapphire Stones
122. Aaron, Hur
123. Six days
124. Acacia (shittim) wood
125. The stone tablets (The Testimony)
126. The mercy seat
127. One talent (75 pounds)
128. Ten
129. Goats hair
130. Brass
131. Pure olive oil
132. Eleazar
133. Six

134. One of the high priestôs vestments was a two-piece sleeveless garment joined at the shoulders by straps. Two onyx stones were placed on the straps with the names of six tribes on each. What was this garment called?
Ex. 28:6-14

135. The consecration of Aaron and his sons to the priesthood was done with a great deal of ceremony. How long did this take?
Ex. 29:37

136. One of the priestôs garments was the breastplate. This was placed over the front of the ephod. What was the complete name of this garment?
Ex. 28:15

137. Three sacrifices were offered as a part of the priesthood installation ceremonies; a peace offering, a burnt offering, and a sin offering. What two kinds of animals were sacrificed?
Ex. 29:1

138. God told Moses that each time he took a census of the people; each male over twenty years was to pay a certain amount for the care of the Tabernacle. The rich had to pay half a shekel. What did the poor pay?
Ex. 30:15

139. The incense that was to be used in the Tabernacle was to be made according to instructions given by God. It contained three spices and a clear resin from a tree. What was this resin ingredient called?
Ex. 30:34

140. God appointed expert craftsmen to build the Tabernacle. The man in charge was from the tribe of Judah. What was his name?
Ex. 31:2

141. When God finished His instructions to Moses on the Tabernacle He gave Moses the two stone tablets on which the Law was inscribed. Inscribed by what?
Ex. 31:18

142. How long was Moses away on the mountain while he was picking up the stone tablets from God?
Ex. 24:18

143. While Moses was on Mt. Sinai away from the camp receiving the stone tablets from God, the people began to worry that he was not coming back and told Aaron that they wanted a god. Aaron made a golden calf. From what items of gold was the calf made?
Ex. 32:3-4

144. God saw the idolatry going on among the people of Israel while Moses was on Mt. Sinai, and told Moses to go down the mountain, that the people were running amok. God was disgusted. What did He tell Moses that He was going to do?
Ex. 32:10

145. As Moses came down Mt. Sinai with the tablets, he met Joshua along the way. Together they heard the noise coming from the camp below. What did Joshua think the noise was?
Ex. 32:17

146. When Moses and Joshua returned from Mt. Sinai and saw the idol that Aaron had made and the dancing going on, Moses became very angry. What did he do with the stone tablets that he had just obtained from God?
Ex. 32:19

147. Moses burned the golden calf that Aaron had made for the people, reduced it to ashes and threw the ashes into water. What did he then do with the water?
Ex. 32:20

148. Moses confronted Aaron about his involvement with the golden calf. What preposterous story did Aaron tell Moses about how the golden calf came to be?
Ex. 32:24

149. After hearing Aaronôs lame excuses for the golden calf, Moses stood at the gate of the camp and called for all who had not taken part in the goings-on. What were Mosesô words?
Ex. 32:26

150. One distinct group responded to Mosesô call for those who had not worshipped the golden calf. This group was later given the responsibility for carrying the Tabernacle. Who were they?
Ex. 32:26

151. Moses sorted out just who had worshipped the golden calf and who had not. He then told those who had not to put the idolaters to the sword. How many were killed?
Ex. 32:28

152. Moses begged God not to judge the people for the golden calf incident. He reasoned on two accounts: that Egypt would mock Him for saving Israel, then destroying her; and secondly that He would be going back on one of His promises. What was this promise?
Ex. 32:13

134. Ephod
135. Seven days
136. Breastplate of Judgment
137. Bullock, two rams
138. The same amount
139. Frankincense
140. Bezaleel
141. Finger of God
142. 40 days, 40 nights
143. Gold earrings
144. Destroy Israel
145. War
146. Broke them
147. Made the people drink it
148. He threw the earrings into the fire and ñthere came out this calfò!
149. ñWho is on The Lordôs side?ò
150. Levites
151. About 3,000
152. To make Abrahamôs, Isaacôs, and Jacobôs descendants innumerable and lead them into Canaan

153 After dealing with the golden calf incident. Moses continued with his intercession with God on Israelôs behalf. He said he would rather die a premature death than be associated with an unforgiven people. What were Mosesô words to God?
Ex. 32:32

154. After hearing Mosesô arguments on behalf of Israel for their part in the golden calf incident, God decided against destroying them for their idolatry. But He remained displeased with them. He called Israel a mortifying name. What?
Ex. 33:3

155. Although God was persuaded by Moses to spare Israel, He was still disgusted over the golden calf. He told Moses that the people could continue on to Canaan, but His presence would no longer accompany them. What did God say He would send along instead?
Ex. 32:34

156. Because of the golden calf incident, Moses now was required to commune with God from a tent outside the camp. When Moses had to leave the tent, he always left someone behind. Whom did he leave?
Ex. 33:11

157. Moses continued to beseech God to restore Israel to full communion with Him. He asked God for two favors. One was for a personal glimpse of God; however, God told Moses that no one could see His face and live. But God said He would grant Moses a quick glance. What was Moses permitted to see of God?
Ex. 33:23

158. God finally agreed to renew the Covenant with Israel after their golden calf idolatry. A second set of stone tablets was to be provided. Where did Moses have to go to get this second set?
Ex. 34:2

159. How long was Moses gone the second time that he went to receive the stone tablets from God?
Ex. 34:28

160. When Moses returned to the people with the second set of stone tablets with the Law inscribed on them, Aaron and the people looked at him and were afraid to come close to him. Why?
Ex. 34:30

161. When Moses discussed the law with the people after getting the second set of stone tablets, which commandment did he speak of first?
Ex. 35:2

162. The Law having been given to the people, Moses set about the business of constructing the Tabernacle. Women contributed significantly to the setting up of the Tabernacle. What did they do?
Ex. 35:22, 26

163. It was said that ñrulersò contributed items for the tabernacle. Which items?
Ex. 35:27

164. Six items of furniture were to be built for the Tabernacle. The ark, the table of acacia wood, the lampstand, the bronze basin and two other items similar to one another made up the furniture. What were these latter two items?
Ex. 37:25, 38:1

165. Who compiled the inventory of all the items and materials used in the construction of the Tabernacle?
Ex. 38:21

166. The metals used in the Tabernacle included over a ton of gold, about two and a half tons of bronze, and even more of another metal. What was the third metal?
Ex. 38:25

167. With what was the Ark of the Covenant covered within the Tabernacle?
Ex. 40:3, 21

168. After the Tabernacle was completed, God took possession of it, evidenced by a cloud, which covered the tent. The cloud became a very important part of the lives of the people and their travels. How?
Ex. 40:36

153. ñBlot me out of Thy Bookò
154. A stiff-necked people
155. An angel
156. Joshua
157. His ñback partsò
158. Mt. Sinai
159. 40 days, 40 nights
160. His face shone
161. Rest on the Sabbath

162. Brought jewelry and spun goatôs hair
163. Onyx stones for the ephod
164. Incense and burnt offering altars
165. Ithamar
166. Silver
167. Veil
168. When the cloud moved the people followed

Leviticus

(King James Version)

Introduction

Leviticus, the third Book of the Pentateuch, covers the month and twenty days during which Israel camped at Mt. Sinai from the setting up of the tabernacle (Ex. 40:17) until their departure (Num. 10:1). In Leviticus, God now has occupied His house, and speaks to His people from it.

The Jewish writers call Leviticus "Vayickrah" (*wayyiqra*), meaning, "He called," the phrase that opens the text. The title "Leviticus" is from the Greek translation of the Old Testament, meaning "pertaining to the Levites," although the Book mentions these servants of God but once.

Leviticus is one of the most revealing Books of Scripture. Nowhere in Scripture is man's sinfulness and depravity so comprehensively contrasted with the absolute Holiness of God as it is in Leviticus. Nowhere is God's hatred of sin more expressly defined as in His setting forth of the sacrifices, ritual, ceremonies, laws, and warnings given to His beloved people Israel, that they might merit and fulfill their place as the earthly representation of His kingdom.

A major element of the Book of Leviticus is the burdensome Levitical system of sacrifice and ceremonial law that God required of His people to cover their sin. The numerous and exacting regulations associated with this system demonstrate the degree and severity of God's absolute intolerance of sin. Contrasted with this system is the all-sufficient work of Christ on the cross, which, by one sacrifice, paid for the sins of all mankind. Christ's all-cleansing work is clearly typified in Leviticus in the ceremonies of the Day of Atonement. Whereas Christ's sacrifice removed sin forever, however, the Levitical system did but cover it until Jesus made the complete payment.

Leviticus also contains laws pertaining to cleanliness, morality, priests, and vows, as well as regulations for Israel's annual feasts and holy days. It also includes God's warning epic of blessings and curses that He would bestow on or judge His people consistent with their obedience under their covenant with Him.

Leviticus is referred to scores of times in the New Testament. Although some have suggested that the Book may be a compilation of writings, Moses is generally accepted as the author.

SACRIFICES OFFERED BY ISRAEL UNDER THE LEVITICAL SYSTEM

The Burnt Offering

(Leviticus 1:3-17, 6:8-13)

Animals acceptable for the burnt offering: Bullock, Male sheep or goat, Turtle Dove/Pigeon

Purpose of the burnt offering: Voluntary, symbolic dedication/devotion of the worshipper to the Lord.

Other aspects of the offering:

Offered daily, morning and evening in addition to other occasions, particularly feasts. It was a "sweet savor" sacrifice to the Lord.

The poor could offer a turtledove or a pigeon.

The animal was slain on the north side of the altar in front of the tabernacle. The entire sacrifice was burned on the altar. The hide was given to the priest. No portion was given to the worshipper.

The blood was sprinkled on the altar.

Other occasions which required a burnt sacrifice:

Consecration of priests, Purification of leper, Following childbirth; Cleansing after "issue;" When a vow was broken; Fulfillment of Nazirite vow.

The Grain Offering

(Leviticus 2, 6:14-23)

(Also known as the "meat," or "meal" offering")

Composition of the grain offering: Flour, Oil, and Salt, Frankincense added.

Purpose of the grain offering: The grain offering was a voluntary offering of thanksgiving, or dedication of self to God. It was offered independently, and was usually accompanied by burnt and peace sacrifices. It could be used as a substitute for a sin offering by the poor.

Other aspects of the offering: The worshipper prepared the offering and gave it to the priest. A portion of the worshipper's grain offering was given to the priest for food. The entire portion was burned if it was the priest's. The worshipper ate a portion if the offering accompanied a peace sacrifice. With a peace offering (designated "holy") the grain offering could be eaten in any "clean" place. With a sin or guilt offerings (designated "most holy"), the grain offering was eaten only by priests in the Holy Place of the Tabernacle.

The grain offering was sometimes a "firstfruits" offering. In this case, dried, green ears of corn were used.

Other occasions which required a grain sacrifice: Ritual of Nazarite vow; Purification of leper; Determination of guilt of suspected adultery of a woman.

SACRIFICES OFFERED BY ISRAEL UNDER THE LEVITICAL SYSTEM

The Peace ("Fellowship") Offering

(Leviticus 3, 7:11-34)

Animals acceptable for the peace offering: Male or female bullock; Lamb; Goat
Note: Birds were unacceptable because of insufficient food for a meal.

Purpose of the peace offering: Thanksgiving for blessings, expression or fulfillment of a vow, or freewill thanks, non-specific. It was a voluntary offering.

Other aspects of the offering:
The peace offering was a "sweet savor" offering. It was the only sacrifice that the worshipper could eat. The flesh of the peace offering had to be eaten on the same day if it were offered in thanksgiving, by the second day if offered in connection with a vow. Choice portions (breast, right shoulder) were given to the priest, and the worshipper shared the balance. Internal fat, kidneys, liver membrane, and the fat tail of a lamb were burned on the altar. The animal was slain at the entrance to the sanctuary.

Other occasions requiring a peace sacrifice: Ordination of priests; Nazirite vow

The Sin Offering

(Leviticus 4:1 -5:13, 6:24-30)

Animals acceptable for the sin offering varied according to the social status of the offerer:
For the nation: Bullock
For the priest: Bullock
For a leader: Male goat
For common person: female goat/lamb
Note. The poor could offer a turtle dove of pigeon or in extreme cases, a grain offering was acceptable.

Purpose of the sin offering:
Non-voluntary: To restore fellowship with God broken by unintentional sin, either by the nation or the individual.
The sin offering was unacceptable for deliberate or "presumptuous" sin

Other aspects of the sin offering:
The animal was slain at the entrance of the sanctuary if for a priest, north of the altar if for others.
The internal fat, kidneys, liver membrane, and fat tail of lamb were burned on the altar.
Flesh was eaten by the priests if the offering was for a leader or a common person. If the offering was for the priest or for the nation, this remainder was entirely burned outside the camp.
There was a special ritual for the sprinkling of the blood:
Sacrifice for priest or whole congregation; blood was sprinkled before the veil in the sanctuary.
Sacrifice for others; blood was applied to horns and at base of altar.
Day of Atonement; sprinkled on or before the Mercy Seat in the Holy of Holies.

SACRIFICES OFFERED BY ISRAEL UNDER THE LEVITICAL SYSTEM

The Sin Offering (Continued)

(Leviticus 4:1 -5:13, 6:24-30)

Other occasions which required the sin offering:
Consecration of priests
Purification of leper
Following childbirth
Cleansing after "issue"
Nazarite vow
When a vow was broken

The Trespass Offering

(Leviticus 5:14 -6:7, 7:1-6)

(Also known as the "guilt" offering)

Animals acceptable for the Trespass offering: Usually a ram

Purpose of the trespass offering:
Atonement for commission of such offenses as fraud, deceit in business, errors associated with sacrifice, or "God's Holy things." A non-voluntary sacrifice.

Other aspects of the trespass offering:
In addition to bringing an animal, the worshipper had to make restitution of that which he had taken, and also pay a 20% tithe over and above the value.
The animal was slain on the north side of the altar in front of the tabernacle.
The internal fat, kidneys, liver membrane, and fat tail of the animal were burned on the altar. The priest received the remains of the sacrifice for food.

Other occasions requiring a trespass offering: Purification of leper; When a vow was broken.

SUMMARY OF ISRAEL'S ANNUAL FEASTS AND HOLY DAYS

Passover

(Exodus 12:1-14; Leviticus 23:4-8; Numbers 9, 28:16; Deuteronomy 16:3-8).

One of three annual pilgrimage feasts.
Observed on the14th day, first month.
Commemorated the tenth plague in Egypt, the preservation of Israel's firstborn.
Represented the start of the Jewish ceremonial year.
Followed immediately by the Feast of Unleavened Bread.

Feast of Unleavened Bread

(Exodus 12:15-20; Leviticus 23:4-8; Numbers 28:16-25; Deuteronomy 16:3-8).

Observed on the 15th day of the first month, the day after Passover.
Remembered Israel's release from Egypt, symbolically separating them from the "bread" of captivity.
Unleavened bread was eaten seven days during this celebration.
No work was done on first and last days of the feast.

SUMMARY OF ISRAEL'S ANNUAL FEASTS AND HOLY DAYS
(Continued)

Firstfruits
(Exodus 23:19, 34:26; Leviticus 23:9-14)

Celebrated the second day of the Feast of Unleavened Bread.
Was not observed until the arrival of the Nation in the Promised Land.
Symbolized dedication of harvest in the presentation of a sheaf of barley to God.

Pentecost
(Exodus 23:16; Leviticus 23:15-22; Numbers 28:26-31; Deuteronomy 16:9-12)
(Also called the Feast of Weeks or the Feast of Harvest.)

Pentecost was one of Israel's three annual pilgrimage feasts.
It was observed on the fiftieth day following Firstfruits.
An early summer agricultural ceremony at wheat harvest
A new leavened grain offering was presented.
Jewish tradition relates Pentecost to the day Moses received the Law on Mt. Sinai.
The Holy Spirit came fifty days following resurrection of Christ.

Trumpets
(Leviticus 23:23-25; Numbers 29:1)

Observed first day of the seventh month, the busiest month of ceremonial year.
Signaled beginning of Jewish New Year, Rosh Hashanah.
First of three holy days of the seventh ceremonial month.
Memorial of the blowing of trumpets, done on many occasions in Israel's history.
Was a day of rest, and sacrifices were offered.

Day of Atonement
(Exodus 30:10; Leviticus 25:9, 16, 28-32, 23:26-32; Numbers 29:7-11)

Observed on the tenth day of the seventh month.
A day of holy mourning for the entire nation's sin.
Atonement for sins of all the people and the priests; the holy place was cleansed.
Only day of the year in which the high priest entered the Holy of Holies.
Only fasting day of all of Israel's feasts, and a day of rest.

Feast of Tabernacles
(Exodus 23:16: Leviticus 23:33-44,Numbers 29:12-38, Deuteronomy 16:13-15)
(Also called the Feast of Booths or the Feast of Ingathering.)

Last of the three annual pilgrimage feasts.
Feast of thanksgiving at fall harvest.
Celebrated remembrance of wilderness wanderings when Israel lived in "booths."
Lasted seven days, and a total of 189 animals were sacrificed.

Leviticus (KJV)

1. The laws and instructions of the Book of Leviticus were given to the people of Israel by God through Moses, as He had the Ten Commandments. However, as God spoke to His servant this time, Moses did not experience Godôs thunder and lightning. From where did God speak?
Lev .1:1

2. God chose one man and his family to serve as priests for the nation of Israel. Who was the head of this family?
Lev. 1:5

3. The first chapters of Leviticus describe how the various sacrifices were to be offered by the people of Israel. There were five basic Levitical sacrifices; grain, peace, sin, trespass, and a fifth, offered daily. What was it?
Lev. 1:4 Cf: 2:1, 3:1, 4:3, 5:15

4. The burnt offering was offered each morning and evening for all Israel. Any of five animals could be sacrificed as burnt offerings; the bullock, sheep, goat, and two others, which could be offered by the poor. What were they?
Lev. 1:14

5. When an Israelite brought a large animal to sacrifice as a burnt offering, he made a symbolic gesture that identified himself with the animal being sacrificed as his substitute. What was this gesture?
Lev. 1:4

6. Certain portions of a bullock or sheep that were to be offered as a burnt sacrifice had to be washed to render the offering ñpureò before it was placed on the altar to be burned. Which portions?
Lev. 1:9, 13

7. The blood of animals sacrificed for a burnt offering was not consumed on the altar. What was done with it?
Lev. 1:5

8. One particular part of large animals that were sacrificed as burnt offerings was always given to the priest. What was it?
Lev. 7:8

9. In special cases, it was permissible to substitute pigeons or turtledoves for the larger animals usually sacrificed as burnt offerings. When was such substitution acceptable?
Lev. 5:7, 12:8

10. If a bird was sacrificed as a burnt offering, one part of this creature could not be burned on the altar and was cast aside. What part?
Lev. 1:14-16

11. God set forth the ñlaw of the burnt offering,ò which commanded a specific requirement regarding the conduct of this offering. This requirement is repeated three times. What was it?
Lev. 6:9, 12, 13

12. Whose task was it to kill the various animals that were to be offered as Levitical sacrifices?
Lev. 1:5, 15

13. The second major type of Levitical sacrifice was the grain (meat, or meal) offering. This often accompanied the blood sacrifices. Of what was the grain offering composed?
Lev. 2:4, 5, 7, 13

14. God excuses no one of whatever station from dedicating themselves to Him, and in the grain offering is seen the diversities of form in which this offering appears. If one were rich, he would bring his fine flour from the finest of wheat. If not, he could bring his offering baked in the oven. If he had no oven, he could bring it prepared in a utensil everyone had. What?
Lev. 2:7

15. The grain offering was an auxiliary sacrifice, normally accompanying sin and burnt offerings. It signified the dedication of the offerer of his life and everything he possessed as belonging to God for His mercies. A phrase described the deep significance of this sacrifice in Godôs eyes. What was it?
Lev. 2:3, 10

16. A spice was added to the grain offering that perfumed the altar as the sacrifice was burned. What spice?
Lev. 2:1

17. It was forbidden to use two particular ingredients in a grain offering because they were fermentable, and God did not permit anything of this nature to be burned upon His altar. What were these ingredients?
Lev. 2:11

18. The worshipper prepared his grain offering in advance and gave it to the priest, who then burned a portion of it upon the altar. What was done with the remaining portion?
Lev. 2:3, 10

19. Aaron and his sons prepared a daily grain sacrifice for themselves. Half was offered in the morning, half in the afternoon. What portion of this offering were they permitted to eat?
Lev. 6:20-23

1. The tabernacle
2. Aaron
3. Burnt
4. Turtledove, pigeon
5. Laid his hands on the animalôs head
6. Legs, innards
7. Sprinkled on the altar
8. Hide
9. If the offerer was poor
10. Crop

11. Fire never extinguished
12. Priests killed birds, offerer killed others.
13. Fine flour, oil, and salt
14. Frying pan
15. It is most holy
16. Frankincense
17. Honey, leaven
18. Priest kept it for food
19. None (wholly burnt)

20. Neither a worshipper nor a priest could eat of a grain offering that they had offered for themselves. However, the priest was given a portion of the worshipperôs offering to eat. God required that this be eaten in a designated place. Where?
Lev. 6:16

21. A grain offering could be brought as a ñfirst-fruitsò offering to be presented immediately out of the field. In this case, the offering was one of ñfree will,ò as opposed to those first-fruit offerings required by law, and a particular kind of grain had to be used. What was it?
Lev. 2:14

22. A grain, or meat, sacrifice was offered in rituals such as the termination of a temporary Nazarite vow or in the determination of guilt of a wife suspected of adultery. What was another unique ritual in which the grain offering was a part of the ceremony?
Lev. 14:2, 10, 20-21, 31

23. The third major Levitical sacrifice was the peace offering. Several motives could inspire an Israelite to offer a peace sacrifice, including freewill thanks for unexpected blessing, expression or fulfillment of a vow, or for a third, general reason. What?
Lev. 7:12

24. The same animals could be sacrificed for a peace offering as those for a burnt offering except that a bird could not be used. One alternative was allowed to the restriction of the burnt offering. What was it?
Lev. 3:1

25. Whereas the entire animal sacrificed as a burnt offering was consumed with the exception of the hide, only portions of that offered as a peace offering were burned. These included the most deeply seated parts, signifying the bringing of the most inward feelings of the richest kind to God: the internal fat, the covering of the liver, the ñwhole rumpò of a sheep, and one of the animalôs organs. Which one?
Lev. 3:4-5, 10-11

26. If a worshipperôs peace offering was brought in thanksgiving, the animal sacrifice was accompanied by a grain offering consisting of ñcakes.ò How many different kinds were brought?
Lev. 7:12-13

27. In addition to the cakes that supplemented the peace offering brought in thanksgiving, bread was to be offered which contained an ingredient that implied the remnant of evil to the offerer. What?
Lev. 7:13 Cf: Lev 2:11

28. Where the motive for a peace offering was thanksgiving, the worshipperôs portion of the flesh not consumed on the altar had to be eaten the same day. How many days were allowed if the peace sacrifice had been brought as a ñvow,ò or as a freewill offering?
Lev. 7:16

29. If any of the flesh of a peace offering was eaten after the second day following the sacrifice, the offerer was cast out of the congregation of Israel and was reduced to the status of a heathen. What else resulted if this law was violated?
Lev. 7:18

30. The choice portions of the flesh of those animals sacrificed as peace offerings belonged to the priests. What were these portions?
Lev. 7:30-32

31. After offering a peace sacrifice on the altar, the priest took the parts allotted to them and dedicated them to God. The unique ritual in which this was done involved putting the substance in motion and the offerings were named according to these motions. What were they called?
Lev. 7:30-32

32. Which of the five Levitical offerings were called those of ñsweet savor?ò
Lev. 1:17, 2:2, 3:16

33. The first of the non-sweet-savor, non-voluntary offerings was the sin offering. The ritual of the sin offering differed according to the social category of the worshipper, whether priest, the whole congregation ñleader,ò or another. What?
Lev. 4:27

34. The animal or substance brought for a sin offering also differed according to who the worshipper was. A priest was required to present a bull. A very poor person could bring flour. What did the common person bring?
Lev. 4:27-28

35. A major difference existed in the ritual of the sprinkling of the blood of a sin offering. If the sacrifice had been offered for a priest or for the whole congregation, the blood was not only sprinkled on the horns of and at the base of the altar, but also elsewhere. Where?
Lev. 4:6, 17

36. Sin committed by an Israelite in conscious defiance of God could not be atoned for through a sin offering: for such there was ñno sacrifice.ò However, the Levitical sin offering could atone for transgressions of a general nature. What kind?
Lev. 4:2 Cf: Num. 15:30

20. In the Holy Place
21. Dried green ears of corn
22. Purification of leper
23. Thanksgiving
24. Male or Female could be used
25. Kidneys
26. Three
27. Leaven
28. Two
29. The sacrifice was rendered unacceptable.
30. Shoulder, breast
31. Wave, heave offerings
32. Burnt, grain, peace
33. Common person
34. Female goat
35. Before the veil
36. Those committed through ignorance

37. Three examples of offenses are given for which atonement could be made through the offering of a sin sacrifice. One of these was withholding evidence; another was touching a dead carcass. What was the third?
Lev. 5:1-4

38. If an offerer could not afford a goat or lamb for his sin offering, he could bring two turtle doves or pigeons. In such a case, one of the birds was sacrificed as the sin offering. What was done with the other?
Lev. 5:7-10

39. That portion of the sin offering which was not consumed on the altar was taken elsewhere and burned on a wood fire, symbolizing the putting away of sin. Where was it taken?
Lev. 4:12, 21

40. Normally the flesh of the sin offering was eaten by the priests and their male relatives. However, in two cases, so that all might go home with an awful conviction of the heinousness even of forgiven sin, the portion of the sin offering not consumed on the altar was taken outside the camp to be burned. One of these cases involved the sin of the whole congregation. What was the other?
Lev. 4:3-12

41. The fifth major Levitical sacrifice was the trespass offering. What animal was usually sacrificed for the trespass offering?
Lev. 5:15, 6:6

42. Trespass offerings were brought by those guilty of misappropriation or denial of rightful due to God or man, chiefly due to negligence. There were other inadvertent trespasses, such as errors associated with sacrifice or those things dedicated to God, such as firstfruits. What were these trespasses called?
Lev. 5:15

43. In addition to bringing an animal to sacrifice for a trespass offering, a worshipper made restitution of and paid a fine according to the value of that which had been taken or violated. How much was the fine?
Lev. 5:16, 6:5

44. Much sin is committed by omission, and it is not merely when one acts contrary to the dictates of conscience that one sins. Such sin may be hidden from a person and it falls upon others to tell the offender. In such a case any degree of pollution is offensive to God; the trespass offering was brought in this case. But the offerer had to also do something else. What?
Lev. 5:5

45. In only two instances did a worshipper eat a portion of an offering that he had brought. What were they?
Lev. 7:12-15

46. Eating certain portions of an animal offered as sacrifice was absolutely forbidden. What portions?
Lev. 3:17

47. The blood from the various sacrifices was usually sprinkled on the side of the altar. Only in one type of offering was the blood taken into the sanctuary. Which one?
Lev. 4:2-6, 14-17

48. God specified even the location for the slaying of the sacrificial animals. Some were slain at the entrance to the sanctuary. The trespass sacrifice for the common person was killed in the same area as that of the burnt offering. Where?
Lev. 1:11, 7:2

49. Only in one type of offering could an animal be sacrificed which was considered less than undefiled. Which?
Lev. 22:23

50. Animals offered for sacrifice had to be of a minimum age. How old?
Lev. 22:27

51. The blood of the Old Testament sacrifices pointed forward to the shed blood of Christ; practically every offering included the sprinkling or pouring of blood on the altar or within the tabernacle. God gave specific instructions as to the manipulation of blood. For a sin offering brought by a private individual, it was put on the horns of the altar, the remainder poured out at the base. What of the burnt, peace, and guilt offerings?
Lev. 1:5, 3:2, 7:2

52. Each morning, the priest had to dispose of the ash left from the sacrifices of the previous day. Even for this mundane chore there were detailed instructions from God, among which were specifics regarding the priestôs person. What were they?
Lev. 6:10

53. All but one of the Levitical sacrifices provided food for the priests. Which one did not?
Lev. 1:9 Cf: 2:10, 6:29, 7:7, 7:14-15

54. The ñbread of presence,ò or ñshewbreadô, consisted of twelve cakes to represent the twelve tribes arranged in two rows, each loaf containing upward of six pounds of flour, and placed on the golden table within the sanctuary. How often did Aaron have to resupply the table?
Lev. 24:5-8

37. Failure to fulfill vow
38. Sacrificed as a burnt offering
39. Outside the camp
40. When it was offered for the priest
41. Ram
42. Those committed against Godôs Holy things
43. 20%
44. Confess
45. Peace (Also grain as it accompanied peace)
46. Fat, blood
47. Sin
48. North side of tabernacle
49. Freewill peace
50. Eight Days
51. Sprinkled against sides of altar
52. What he wore
53. Burnt
54. Each Sabbath

55. What was done with the shewbread that Aaron replaced each week with fresh cakes?
Lev. 24:9

56. Aaron and his sons snuffed, cleaned, and refilled the lamps of the tabernacle, and saw to it that they remained lit continuously. From where did the oil for the lamps come?
Lev. 24:2

57. Concluding His instructions to Moses regarding the conduct of the Levitical sacrifices, God reminded His people that these laws were part of His covenant with them. Where had this covenant between God and Israel been established?
Lev. 7:38

58. As part of Israelôs covenant with God, Moses was told to consecrate Aaron and his sons to the Levitical priesthood. Moses performed this ceremony before all Israel. Where did it take place?
Lev. 8:3 Cf: Ex. 29:1-4

59. Aaron and his sons were washed, clothed, and anointed by Moses as a part of the ritual of consecration to the priesthood. Moses anointed other things, rendering them ceremoniously clean for the occasion. What things?
Lev. 8:10-12

60. One of the priestly garments worn by Aaron during his consecration was the breastplate. Two objects were placed into the breastplate by Moses, which the priest used to determine the will of God in important matters of the nation. What were these called?
Lev. 8:8

61. Several sacrifices were offered during the consecration of Aaron and his sons to the Levitical priesthood. With what type of sacrifice did this ritual begin?
Lev. 8:14

62. A special peace sacrifice, called the ñconsecrationò offering, was brought at Aaronôs consecration ceremony. What animal was sacrificed for this offering?
Lev. 8:22

63. Three animals were sacrificed during the consecration ceremony of Aaron and his sons to the Levitical priesthood. What were they?
Lev 8:14, 18, 22

64. The blood of the ñRam of Consecrationò offered as a sacrifice during the consecration of Aaron was applied to the bodies of Aaron and his sons. On what parts?
Lev. 8:23-24

65. How long did it take to complete the entire ceremony of consecration of Aaron and his sons to the Levitical priesthood?
Lev. 8:35

66. On the very next day following his consecration to the Levitical priesthood, Aaron began his solemn, lifetime task of offering sacrifice. Aaron first offered sacrifice for himself. What kind of offering did he sacrifice?
Lev. 9:2

67. Moses had promised the people of Israel that they would witness a breathtaking event on the day that the Levitical priesthood was inaugurated. What was it?
Lev. 9:4

68. On the first day that sacrifices were offered under the Levitical system, the several offerings brought for the people included all the sacrificial animals acceptable except the pigeon and turtle dove. What animals were included?
Lev. 9:2, 4, 15

69. The animal that Aaron was required to sacrifice for a sin offering for himself following his consecration may have reminded him of his great sin of making the golden idol for the people while Moses was on Mt. Sinai. What animal did Aaron offer?
Lev. 9:8 Cf: Ex. 32:4

70. After offering sacrifices for himself on his first day as high priest, Aaron next offered sacrifice for the people. What kinds of offerings were brought for the common folk on this day?
Lev. 9:5-19

71. After Aaron offered the first sacrifices ever brought under the Levitical system, the Glory of the Lord appeared, and instant fire from God immediately consumed the sacrifices that were on the altar. The people were stunned by this startling phenomenon. What did they do?
Lev. 9:24

72. Almost immediately following the inauguration of sacrifice under the Levitical system, two of Aaronôs sons were struck dead by God for making an offering that God ñcommanded them not.ò What is this offering called?
Lev. 10:1

73. The people were horrified as they witnessed the lightning-quick deaths of two of Aaronôs sons, Elihu and Nadab. Not the least devastated was Aaron himself, who had lost not only his sons, but also their services. However, the text states that Moses was able to calm Aaron. How is Aaronôs conduct described?
Lev. 10:3

55. Aaron and his sons ate it
56. The people supplied it
57. Mt. Sinai
58. At the door of the tabernacle
59. Tabernacle, altar, laver
60. Urim, Thummim
61. Sin
62. Ram
63. Bullock, two rams
64. Right ear; thumb of right hand; great toe of right foot
65. Seven days
66. Sin, burnt
67. Glory of the Lord would appear
68. Ram, bullock
69. Calf
70. Sin, burnt, peace, grain
71. Shouted, fell on their faces
72. Strange fire
73. He ñheld his peaceò

74. Before they were struck down by God for offering ñstrange fire,ò Aaronôs sons Elihu and Nadad had been held in great respect by the people. Now all Israel watched as these two priests were carried to a place of disgrace for burial. Where?
Lev. 10:4

75. Aaron and his two surviving sons were not even permitted to mourn the deaths of Nadab and Elihu. The judgment for disobedience of this command came directly from Moses, and was unmistakably clear. What was it?
Lev. 10:6-7

76. What were the names of Aaronôs two surviving sons?
Lev. 10:12

77. Only once is it recorded in the Book of Leviticus that God spoke to Aaron without Moses. On this occasion, God warned Aaron of the behavior required of him while in the tabernacle. The behavior that God mentioned may have been the errant conduct that cost Nadab and Elihu their lives. What was it?
Lev. 10:9

78. Shortly after the ritual incident that resulted in the astonishing deaths of Nadab and Elihu, Moses exposed another ritual violation committed by Aaron and his sons. What had the priests failed to do?
Lev. 10:16-19

79. One of the features of Godôs separation of His people from other nations was His designation of things clean and unclean. Animals, for instance, could only be eaten if they were ñclean.ò What two characteristics did animals classified by God as ñcleanò exhibit?
Lev. 11:3

80. What two characteristics did fish, ñall they that are in the waters,ò have to possess in order for them to be classified by God as ñcleanò and thus qualify as to be edible by Israel?
Lev 11:9

81. According to Godôs laws of unclean and clean foods, what were the only insects that were edible?
Lev. 11:22

82. God did not provide a general rule defining birds as clean or unclean. Instead, those that could not be eaten were listed. How many were on this list?
Lev. 11:13-19

83. An Israelite who touched the carcass of an unclean animal was ruled ceremonially unclean. For how long did this uncleanness last?
Lev. 11:24, 25, 27, 31

84. Godôs reasons for His laws of separation of Israel from other nations were expressed in statements such as, ñI am the Lord your God,ò and, ñI am the God Who brought you out of Egypt.ò What other reason did God give?
Lev. 11:44-45

85. In many cases, ceremonial cleanness could be restored by simply putting the defiled item in water until evening. However, one particular item could not be restored to cleanness and had to be broken. What?
Lev. 11:33

86. A mother who had given birth to a son was considered unclean for seven days during which she was separated from husband and friends, and separated from the sanctuary for an additional 33 days. How long were these separations if the child was female?
Lev. 12:2-5

87. At the end of a womanôs time of purification after giving birth she was required to bring a lamb and a pigeon for burnt and sin offerings. If she was poor, as Jesus mother was, a substitute could be made. Of what?
Lev. 12:8

88. By far the most oversight from God concerning ceremonial cleanness was devoted to the diseases grouped under the general designation of leprosy. Whose responsibility was it to determine whether a person was afflicted with one of these diseases?
Lev. 13:6-8

89. If an Israelite was diagnosed as having a leprosy, he was required to tear his clothes, mess his hair, cover the lower part of his face, and warn all of his approach. What was he to say?
Lev. 13:45

90. What was the priestôs determination of the condition of a person whose flesh had been covered with a leprosy and had turned white?
Lev. 13:12-13

91. In diagnosing the several leprosies, the priests acted in a ceremonial capacity rather than as medical experts, and the diseased were at the mercy of natural healing. Where were the victims required to live?
Lev. 13:46

92. If a priest saw that a leprosy was only skin deep, he could quarantine the person for certain periods of time until a positive determination could be made as to the nature of the disease. How long were these periods of quarantine?
Lev. 13:4-5

74. Outside the camp
75. ñLest ye dieò
76. Eleazar, Ithamar
77. No wine or strong drink
78. Eat their portion of a sin offering
79. Chew cud, have split hoof
80. Fins, scales
81. Grasshopper, locust, beetle
82. Twenty
83. Until evening
84. ñI am Holyò
85. Earthen vessel
86. Double each period
87. Two turtle doves
88. The priest
89. ñUnclean, uncleanò
90. Clean, the disease had spent itself.
91. Outside the camp
92. Seven Days

93. Two visual symptoms confirmed a positive diagnosis of a leprosy. One was a suspect area deeper than the skin. What was the other?
Lev. 13:3, 10, 20

94. Twenty-one different forms of leprosies are listed in the Book of Leviticus. There were leprosies in scalps, scars, burns, and beards. One particularly loathsome form was called ñutterly unclean.ò Which one?
Lev. 13:43-44

95. The principal symptom that confirmed a positive diagnosis of a leprosy in the head or beard was the discoloration of the hair. What color?
Lev. 13:30

96. When a leper had been cured, an elaborate ritual of ceremonial purification was required to restore the victim to fellowship. This began with a presentation of two birds by the former leper. What was done with the birds?
Lev. 14:4-7

97. After a cured leper offered sacrifice, his next step toward full purification was washing, shaving, and quarantine. In addition to his head, what did the cured leper have to shave?
Lev. 14:9

98. The final step in the purification of a cured leper was the bringing of several Levitical offerings. What kinds?
Lev. 14:10, 12, 19, 20

99. A cured leper brought lambs to sacrifice as a part of his ceremonial purification. How many did he need?
Lev. 14:10

100. In one of the sacrificial offerings brought by a cured leper for his restoration to fellowship, the blood of the sacrifice was sprinkled on the thumb, ear, and toe of the victim. In what other Levitical ceremony was this same ritual used?
Lev. 8:22-24 Cf: Lev. 14:12-14

101. There were provisions for the purification of poor lepers who had been cured. What sacrificial animals were accepted from such a person in lieu of three lambs?
Lev. 14:21-22

102. God judged ceremonial uncleanness upon men who had contracted a sexual disease. Everything the man touched became unclean. If he was cured, sin and burnt offerings were required for cleansing. What animals were sacrificed?
Lev. 15:2-15

103. Illustrating the basic condemnation of the sin and curse of human nature, God said that even normal bodily secretions of both sexes constituted ceremonial uncleanness. In the case of the male, what action was required for restoration?
Lev. 15:16

104. A womanôs menstrual flow made her ñunclean.ò For how long?
Lev. 15:19

105. A woman who suffered a ñdischargeò - similar to the one who endured this illness for 12 years before being cured by Jesus - was considered unclean until the disorder ceased. If and when it ended, an offering was required. Of what?
Lev. 15:29 Cf: Mark 3:25-34

106. God had provided for sin offerings for particular persons and for particular occasions, but He set aside one extraordinary day on Israelôs calendar when all the sins of the people were atoned for. This day was the Day of Atonement, or Yom Kipper. On what day of the year did it fall?
Lev. 16:29

107. The Day of Atonement was a day of holy mourning by all Israel for its sin. The ritual of this day included all the separate and individual sacrifices of the Levitical system, and atoned for not only the sins of the people and priests, but also provided for additional cleansing. Of what?
Lev. 16:16, 33

108. The Day of Atonement was the culmination of the Levitical sacrificial system. In just one word, repeated four times in two verses, Godôs perspective of the completeness of the atonement for sin that was accomplished on this day is expressed. What is the word?
Lev. 16: 21-22

109. Fasting was required on the Day of Atonement from the evening of the preceding day until the evening of the Day of Atonement. What else were the people forbidden to do?
Lev. 16:29

110. Responsibility for the conduct of the entire ceremonial ritual of the Day of Atonement fell upon the high priest alone. Only on this day did Aaron enter the Holy of Holies, and God told Moses to remind Aaron of how critical the priestôs conduct was. Godôs reminder was a grim one. What was it?
Lev. 16:1-2

93. White hair
94. If it appeared on a bald head
95. Yellow
96. One sacrificed, one set free
97. Beard, eyebrows
98. Grain, trespass, sin, burnt
99. Three
100. Consecration of priest
101. One Lamb, two turtledoves
102. 2 Doves or pigeons

103. Wash, wait until evening
104. Seven Days
105. Two turtledoves or pigeons
106. 10th day, 7th month
107. Entire tabernacle, including altar
108. All
109. Work
110. Death of his sons

111. On the Day of Atonement, Aaronôs day began with the offering of a special sacrifice of a bullock, ram and seven lambs. Then he undertook his critical duties within the Holy of Holies. For his presence in this forbidden sanctuary - only on this one day of the year - Aaron had to be clothed in humble garments. What?
Lev. 16:4

112. Two goats were presented as the sin offering for the people on the Day of Atonement. Aaron ñcast lotsò upon these two animals; one was slain as the sin offering and the other was sent into the wilderness, symbolically carrying away the sin of Israel. What was this goat called?
Lev. 16:10

113. Because the Divine Glory of the Lord occupied the mercy seat within the Holy of Holies of the tabernacle, Aaronôs entry into this area on the Day of Atonement was an awesome responsibility. Entering the first time on this day of days, Aaron took hot coals and incense. What did he do with these?
Lev. 16:12-13

114. Aaronôs sin offering for himself of the Day of Atonement was a bullock. Aaron took the blood of the bullock into the Holy of Holies and sprinkled it once on the mercy seat, then in the space before it. How many times?
Lev. 16:14

115. After sprinkling the blood of the bullock within the Holy of Holies, Aaron left this hallowed sanctuary and next sacrificed the goat upon which lots had been cast as the sin offering for the people. Then he returned to the Holy of Holies once again, and sprinkled the blood of the goat. For what purpose?
Lev. 16:16

116. Aaron cleansed the area ñwithout the veilò as well as within the Holy of Holies by sprinkling the blood of both the goat, for the people, and the bullock, for himself. He then did the same for the altar, where every sin was confessed. On what part of the altar did he sprinkle the blood?
Lev. 16:18

117. After cleansing the separate parts of the tabernacle on the Day of Atonement, Aaron next laid his hands on the ñscapegoat,ò confessed Israelôs sins over it, and the animal was led away into the wilderness by a person selected for the task. For this, the person was judged unclean. What did he do to restore cleanness?
Lev. 16:26-28

118. Once he released the scapegoat on the Day of Atonement, Aaron returned to the tabernacle, washed, took off the linen garments, dressed in his priestly robes, and sacrificed burnt offerings for himself and for the people. What animals were sacrificed for these offerings?
Lev. 16:3, 5

119. Aaronôs final responsibility on the Day of Atonement was to see that the remains of the bullock and goat used as sin offerings for himself and the people were disposed of. What was done with them?
Lev. 16:27

120. Although Israelôs diet did not include much meat, an animal could be killed for food. Even in this case, however, it was sacrificed as an offering. What kind?
Lev. 17:1-5

121. The killing of animals for food, sacrifice, or for any other purpose was strictly controlled to prevent sacrifice of them to pagan gods. God issued an instruction to Moses that precluded the possibility of this sin. What was it?
Lev. 17:4

122. The law against eating blood of an animal is recorded seven times in the Pentateuch. Two reasons for this emphasis are given in Leviticus. One was respect for the sanctity of life since the life is in the blood. What was the other reason?
Lev. 17:11

123. The personal and moral conduct that God expected of His people is set forth in Chapter 18. God named two nations, which, He said, practiced behavior that He certainly did not expect of Israel. What were these nations?
Lev. 18:3

124. Since incest was practiced openly in pagan nations, God considered it necessary to set forth laws forbidding this dreadful sin. What phrase is used in the text to describe incest?
Lev. 18:6-18

125. Homosexuality was clearly forbidden by God. It was punishable by death. What did God call this sin?
Lev. 18:22 Cf: Lev: 20:13, Deut. 23:18, 1 Cor. 6:9

126. Death by stoning was the punishment for the most horrendous pagan form of idolatry, sacrificing children to the national god of the Ammonites. This terrible practice was called ñpassing through the fire.ò What was the god called?
Lev. 18:21

111. Linens
112. Scapegoat
113. Created a cloud of incense
114. Seven
115. Cleanse the sanctuary
116. Horns
117. Wash clothes, bathe
118. Rams
119. Burned outside the camp
120. Peace
121. Animal was presented at the door of the tabernacle
122. Blood atoned for sin
123. Egypt, Canaan
124. Uncover nakedness
125. Abomination
126. Molech

127. Those guilty of violating Godôs laws against incest, homosexuality, and bestiality defiled themselves and the land, and were subject to removal from the Covenant people by divine judgment, executed, or possibly banished. How is this punishment described?
Lev. 18:29

128. God reiterated several of His Ten Commandments to again remind Israel of their relationship to Him. Among those emphasized was the commandment called by Jesus as the second greatest, and by James as the ñroyal law.ò What was it?
Lev. 19:18 Cf: Matt. 22:39, James 2:8

129. God instructed Israel to observe even simple, humanitarian considerations. For example, the people were to abide by certain measures while reaping harvest that would benefit the poor. What?
Lev. 19:9

130. Because God created things of distinct species and kind, Israel was instructed to avoid ñmixingò such things. Examples given were cattle, seed, and one other. What was it?
Lev. 19:19

131. God said that when Israel entered the Promised Land, they were not to eat of the fruit of trees for a certain time, because if the buds were cut the first few years yield and growth would benefit. How long?
Lev. 19:23-25

132. Godôs judgment upon those who sacrificed children to the pagan god Molech was death by stoning. One other offense also demanded this penalty. What was it?
Lev. 20:27

133. Death was Godôs judgment for commission of certain sins related to the seventh commandment, which dealt with adultery. A lesser punishment was pronounced upon a man who ñdefiledò an aunt or his brotherôs wife. What was it?
Lev. 20:19-21

134. God established standards for those who would serve Him as priests. Just as the sacrificial animals had to be without blemish, so the priests could not exhibit inherent defects. Those who did were not barred from the priesthood, but their function was limited. How?
Lev. 21:23

135. Just as Godôs standards for His priests were high, so were those for a priestôs wife. A priestôs choice of a wife was limited. To what?
Lev. 21:13-14

136. Daughters of priests had to see to it that their conduct did not disgrace their fathers. Judgment for immorality in a priestôs daughter was severe. What was it?
Lev. 21:9

137. Godôs standards for priests included responsibility for those within their households who partook of the priestôs portion of the sin offerings, since by eating this food the priests signified bearing the sin of Israel. A priestôs servant could eat, with one qualification. What was it?
Lev. 22:10-11

138. God proclaimed the celebration of three annual pilgrimage feasts for His people. These events followed the agricultural seasons of the year. One of them was Pentecost, also called the Feast of Weeks, or the Feast of Harvest. What were the other two feasts?
Lev. 23:34-36, Lev. 23:5 Cf: Lev. 23:15-22

139. Three of Israelôs festivals and holy days (Passover, Feast of Unleavened Bread, Feast of Firstfruits), were observed in the first month of the year, followed 50 days later by Pentecost. Three others were observed in the seventh month. One of these was the Feast of Tabernacles. What were the other two?
Lev. 23:23-32 Cf: Num. 29:1

140. The Passover was the first Jewish celebration of the New Year. This solemn occasion began on the evening of the 14th day of the first month, ñNisan.ò The Feast of Unleavened Bread followed. How soon?
Lev. 23:6

141. There was no work permitted on the first and last days of the Feast of Unleavened Bread. How long did this celebration last?
Lev. 23:7-8

142. On the second day of the Feast of Unleavened Bread, sacrifices were offered which consecrated the entire future harvest to God. A sheaf of barley, a lamb, and grain and drink offerings were brought. What was this celebration called?
Lev. 23:10

143. Israelôs fourth annual religious service was called Pentecost, or the Feast of Weeks, because it began a fixed number of days following the Feast of Firstfruits. How many days?
Lev. 23:15-16

127. ñCut off from their peopleò
128. Love thy neighbor as thyself
129. Not reap corners, no gathering of gleanings
130. Linen/wool
131. Until the 5th year
132. Communication with the dead
133. Will die childless
134. Could not serve at the altar or within the Holy of Holies
135. Virgin Israelite

136. Burned with fire
137. Born in the household or bought
138. Passover, Feast of Tabernacles
139. Day of Atonement, Feast of Trumpets.
140. The next day (the 15th)
141. Seven Days
142. Firstfruits
143. Fifty

144. The Day of Pentecost commemorated the giving of the Law by God to Israel, which had occurred 50 days after the people had come out of Egypt. A special firstfruits offering of two ñwave-loavesò was brought in addition to the other offerings, but it was not burned on the altar. Why?
Lev. 2:11-12, 23:17

145. Tishri, the seventh month of the Hebrew year, was Israelôs busiest time of celebrations. It signaled the New Year, ñRosh Hoshanah.ò With which of Israelôs festivals did this month begin?
Lev. 23:23-24

146. Israelôs last festival of the year, its third ñfeast,ò followed five days after the Day of Atonement. What was this feast called?
Lev. 23:34-43

147. The Feast of Tabernacles, or ñIngatheringò commemorated Israelôs Exodus from Egypt through the wilderness. Part of the celebration of this time was the way in which the people were housed during the feast. How?
Lev. 23:42

148. The Feast of Tabernacles occurred at the end of the agricultural harvest, and was a time of great rejoicing. 189 animals were sacrificed during this time. How long did the celebration last?
Lev. 23:34

149. God set aside one final ñholy convocationò for Israel. This was to be observed on the Sabbath that ended the feast of Tabernacles. What did God call this day?
Lev. 23:36

150. The Book of Leviticus digresses in Chapter 24 to record an incident in which the son of an Israelite woman and an Egyptian father had been found guilty of blaspheming God. The sentence given by God was the same for this man as it would have been for a Jew. What was it?
Lev. 24:23

151. God set forth a ñSabbatical Yearò for Israel that prescribed a year of rest for the land. All agricultural activity ceased during this time. How often did the Sabbatical year occur?
Lev. 25:4

152. Every seventh Sabbatical year, or every 49th year, was to be followed by a year designated for the proclaiming of liberty throughout Israel. What was this 50th year called?
Lev. 25:10

153. The Year of Jubilee was instituted by God not only to give His land rest. He also set forth a law governing the disposition of land that had been sold during the previous 50 years. What did this law provide for?
Lev. 25:10

154. In addition to the ñreversionò of land during Jubilee, another Jewish ñassetò also reverted during this special year. What was it?
Lev. 25:10

155. The start of ñJubileeò was signaled by the blowing of trumpets at the close of one of Israelôs holy days. Which one?
Lev. 25:9

156. Since there was no harvest during the Sabbatical and Jubilee years, food to feed Israel during this time had to come from another source. How did God provide for this?
Lev. 25:20-21

157. The laws of Jubilee applied only to land and men; also, one kind of real estate did not revert to its original owner during Jubilee and was retained by the buyer and his descendants. What was it?
Lev. 25:30

158. Israelites could serve as hired servants; however, they were to be freed during Jubilee. God had His reason for not permitting His people to become permanent slaves. What did He say?
Lev. 25:42

159. The land reversion principle of the Year of Jubilee not only prevented one from amassing land holdings; it also regulated the cost of ñleasingò Godôs land. How?
Lev. 25:14-16

160. Vows were an important part of the Israeliteôs life. One particular vow allowed a Jew to consecrate, or dedicate himself, a child, his animals, home, or land to Godôs service. What was this vow called?
Lev. 27:2

161. If an Israelite had consecrated someone or thing to God through a vow and subsequently wished to redeem that which had been dedicated, provisions were made for doing so. A person, for instance, could be redeemed. For what commodity?
Lev. 27:3

162. One particular thing, once offered to God through a vow, could neither be redeemed nor substituted for. What was it?
Lev. 27:9-10

144. It contained leaven
145. Feast of Trumpets
146. Feast of Tabernacles
147. In tents, or ñboothsò
148. 7 Days
149. Solemn assembly
150. Death by stoning
151. Every 7 years
152. Jubilee

153. Reversion of the land to its original owner
154. Hebrew slaves
155. Day of Atonement
156. Provided 3 years of food in the 6th year
157. House in a walled city
158. ñThey are my servantsò
159. Cost of land was based on years left until Jubilee
160. Singular vow
161. Silver
162. A clean animal

163. If a man vowed his home as an offering to the Lord, the money received from the sale went toward upkeep of the sanctuary. If the man decided to redeem it himself, his cost was 20% over the original value that had been placed upon it. How was this original value established?
Lev. 27:14

164. What became of land that had been dedicated to God by vow and had not been redeemed during the year of Jubilee?
Lev. 27:21

165. Chapter 26 of Leviticus is similar to Chapter 28 of Deuteronomy in that it summarizes promises and warnings given to Israel by God. In Leviticus, what is the first thing God again commanded Israel to avoid?
Lev. 26:1

166. God promised Israel vast blessings if they would obey Him and keep their covenant. These included abundant harvests, peace, victory in war, and increase in family. What else?
Lev. 26:4-11

167. The curses with which God would punish Israel if they disobeyed Him were awesome. Five degrees of judgments were set forth. Each was preceded by Godôs emphasis of ñI will.ò Of what nature were the curses that were included in the first degree of judgment?
Lev. 26:16-17

168. The magnitude of punishment with which God would bring upon Israel for disobedience was described in a phrase that implied that such punishment would be a full measure of judgment. What was the phrase?
Lev. 26:18, 21, 24

169. The most frightening threat of Godôs judgments upon Israel if they failed to obey Him was that God Himself would be against them. How did God phrase this warning?
Lev. 26:17

170. God promised blessing from the land If His people obeyed Him, however, if Israel broke their covenant with Him, God said that the soil would be completely unproductive. What simile is used to describe this kind of soil?
Lev. 26:19

171. God warned Israel that they would also suffer shortages of food if they broke their covenant with Him. Where one family might have filled their oven with bread, one oven would be enough to bake for many families. How many families did God mention?
Lev. 26:26

172. God warned Israel of unspeakable horrors that would befall them for disobedience. Among these were rampant wild animals, plagues, cannibalism, repression from their enemies, and one final catastrophic judgment. What was it?
Lev. 26:33-35

173. God concluded His discourse on blessings and curses with a promise that if the people sinned but subsequently repented, His mercy would be restored upon their remorse, confession, and one other act on their part. What was it?
Lev. 26:41, 43

174. Although God knew that Israel would ñdespise His judgments,ò He promised that, because of His covenant with Abraham, Isaac, and Jacob He would never cast them away. His beloved people would in the end times be restored to Him and to the land. How did God phrase this promise?
Lev. 26:42-45

163. By the priest
164. Became property of the priests
165. Idolatry
166. Godôs favor in various blessings
167. Terror, diseases, fever
168. Seven times over
169. ñI will set My face against theeò
170. Hard as brass
171. Ten
172. Dispersion from the land
173. Submission to Godôs justice
174. ñI will remember My Covenantò

Numbers

(King James Version)

Introduction

The English title of the Book of Numbers comes from the Septuagint, the Greek translation of the Hebrew Bible. It is called Numbers because it records the two countings of the Hebrew fighting force. A more appropriate title was given to the Book by the Jews, who named it "In the Wilderness." Numbers is the sad story of Israel's wanderings, disobedience, and God's discipline of the nation in the wilderness.

The Book covers a period of about 38 years and ten months, from the time of the encampment of the nation at Mount Sinai one year after their exodus from Egypt, to their arrival at the border of Canaan on the plains of Moab. The Book is divided into four parts: (1) organization and preparation of the twelve tribes within the camp and for travel, (2) the journey to Kadesh-Barnea, (3) wanderings in the wilderness and (4) the conquest of Trans-Jordan and final preparations to enter the Promised Land.

The events of the Book of Numbers took place from about 1446 to 1406 BC. Several New Testament Books refer to occurrences recorded in Numbers, including John (the serpent in the wilderness), Jude, Peter and John (Balaam), and Jude, again, (the rebellion of Korah).

Numbers (KJV)

1. The Book of Numbers opens at Mt. Sinai with Godôs commission to Moses to take a census of all the tribes of Israel. What was the minimum age of those to be counted?
Num. 1:3

2. Moses and Aaron were given some help with the job of numbering the people of Israel. Who did God say was to provide this help?
Num. 1:2-4

3. In the census that God directed him to take at Mt. Sinai, Moses counted only males. In addition to being a certain age, what did these men have to be able to do?
Num. 1:3

4. Ten of the twelve tribes numbered in the Mt. Sinai census bore names of the sons of Jacob. Which two of Jacobôs sons did not have tribes named after them?
Num. 1:5-15

5. Two of the tribes numbered at Mt. Sinai bore names of two of Jacobôs grandsons. Which two?
Num. 1:10

6. One tribe was exempt from the census that counted all the males of the tribes of Israel. This tribe was descended from the third son of Jacob by Leah, and was selected for a special place in Israelôs religion. Which one?
Num. 1:47

7. The tribe of Judah topped the Mt. Sinai census with 74,600. The tribe with the second most was descended from the fifth son of Jacob. Samson was of this tribe. Which one?
Num. 1:20-43

8. God told Moses to assign one tribe the exclusive responsibility for the care of the Tabernacle. This tribe was to set up, take down, and transport the Tabernacle. Which tribe?
Num. 1:50

9. God positioned all the tribes of Israel around the Tabernacle in a specific, predetermined alignment. The tribes stationed to the east of the Tabernacle represented the 4th, 5th, and 6th sons of Jacob by Leah and led the procession when the camp moved. Two of these were Issachar and Zebulon. Which was the third?
Num. 2:3-9

10. In aligning the tribes for Israelôs travel and encampment, God placed one tribe in the center of the camp, surrounded by all the others. This tribe was descended from Jacobôs third son, and his sons became leaders of families. Which one?
Num. 2:17

11. Each tribe had a captain, or ñprince,ò whom God Himself chose. Elizur was the captain of the tribe descended from Jacobôs eldest son. Later this tribe supported David against the Philistines. Which tribe?
Num. 2:10 1 Chron. 12:37

12. On what side of the Tabernacle did Moses, Aaron and Aaronôs sonsô camp?
Num. 3:38

13. One of Israelôs tribes bore the responsibility of being the rear guard when the people and the tabernacle moved. Which tribe brought up the rear of the procession?
Num. 2:31

14. The names of many of the ñcaptainsò of the tribes of Israel had ñEl,ò meaning ñGodò as prefix or suffix to their names. Examples were Eliasaph (Gad) and Shelumiel (Simeon). Of how many leaders was this the case?
Num. 2:5-29

15. God told Moses to assign the tribe of Levi to assist Aaron in the tabernacle. He then commissioned Moses to count the male members of this tribe that were over a certain age. How old?
Num. 3:15

16. The Levites were divided into three ñclansò according to their affiliation with the three sons of Levi: Gershon, Merari, and a third. What was the third sonôs name?
Num. 3:17

17. Which group of Levites was responsible for the care of the holy objects of the Tabernacle?
Num. 3:30, 31; 4:4

18. Two of Aaronôs sons died for offering ñstrange fireò in violation of Godôs commandments, and the fire ñwent outò and ñdevoured them and they died before the Lord.ò Who were they?
Num. 3:4 Cf: Lev. 10:2

19. The leader of the Levite clan of Kohath had served as a bearer at the funeral of two of Aaronôs sons. Who was he?
Num. 3:30

1. Twenty
2. One man of each tribe
3. Go to war
4. Levi, Joseph
5. Manasseh, Ephraim
6. Levi
7. Dan
8. Levi
9. Judah
10. Levi
11. Reuben
12. East
13. Dan
14. Eight
15. One month
16. Kohath
17. Kohathites
18. Nadab, Elihu
19. Elizaphan

20. God commissioned Moses and Aaron to take a special census at Mt Sinai to determine the number of Levites available to do the work of transporting the Tabernacle. Men of what ages were included in this census?
Num. 4:3

21. Probably the most important task associated with moving the Tabernacle was the initial lowering of the veil and placing it over the ark so that it would be shielded from view. Whose task was this?
Num. 4:5

22. All the holy things of the Tabernacle had to be carefully covered in preparation for travel. Everything was covered with at least two layers of hides or cloths. Two items were covered with three layers. Which two?
Num. 4:5-8

23. When the tabernacle was prepared for travel, the colored cloth that was laid over the ark was not covered with a top layer of badger skins as the other articles were, thus making the ark clearly visible. What color was the cloth that covered the ark?
Num. 4:5-6

24. When all the holy items of the Tabernacle were prepared for travel, one of the Levite clans was called to transport them. Which one?
Num. 4:15

25. Following the traumatic deaths of his sons Nadab and Abihu, Aaronôs third son became responsible for the proper disposition of the oils, incense and grains when the Tabernacle moved. He became Israelôs chief priest when Aaron died. Who was he?
Num. 4:16

26. The Merari clan of Levites handled the transportation of the wood and metal parts of the Tabernacle. Which of Aaronôs sons supervised these people in their work?
Num. 4:33

27. The three Levite ñsub-clansò collectively transported the Tabernacle. Which of the three provided the most men from the eligible age group of 30 to 50 years?
Num. 4:34-45

28. Having taken places assigned in relation to the Tabernacle, Israelôs twelve tribes were ready to depart the wilderness at Sinai. Before they left, however, God issued final instructions that would insure that nothing would defile the company. Three sorts of ñuncleanò persons were to be put ñoutside the camp;ò lepers, those with various kinds of ñissue,s, and one other. What?
Num. 5:2

29. The need for the newly formed Jewish nation to be pure was further illustrated by the establishment of the ñlaw of recompense.ò Fraud done one to another was judged by God as a trespass against Himself; He declared that one who committed such sin must confess it and ñrecompenseò with the principle - as well as an additional proportion of the original principal. How much?
Num. 5:7

30. God viewed adultery with great abhorrence, and just as ceremonial uncleanness could not be tolerated within the camp, so even the suspicion of adultery was immediately dealt with. Elaborate procedure was set forth to determine a womanôs guilt or innocence. What was the law governing this process called?
Num. 5:29

31. Godôs judgment of the guilt or innocence of a woman suspected of adultery may have seemed more severe to the woman, yet at the same time it may have been so to honor her, since more was expected of her. The ordeal by which guilt or innocence was determined was painless; it required her to drink a mixture of dust and water. If she was guilty, God punished her with sterility. What was this mixture called?
Num. 5:18 Cf: Lev 20:10

32. Israelites, whether male or female, could consecrate themselves for a specific period of time to serve God by taking a ñNazariteò vow. Those who did so could drink no ñfruit of the vine,ò and had to observe a specific grooming habit. What was it?
Num. 6:5

33. If a Nazarite inadvertently came near a dead body, he had to shave his head on the seventh day and bring an offering on the eighth. Of what was the offering to be?
Num. 6:10

34. After a person who had taken a Nazarite vow had completed his time of consecration, he had to bring specific offerings to the Tabernacle. What else was he required to do?
Num. 6:18

35. God provided a blessing for Aaron to bestow upon Israel that began, ñThe Lord bless Thee and keep thee, the Lord make His face to shine upon thee é ò What was the concluding phrase?
Num. 6:24-26

36. After Moses set up, anointed, and sanctified the Tabernacle, the tribal leaders brought gifts that were to be used in transporting the Tabernacle. What was brought?
Num. 7:3

20. 30 to 50
21. Aaron and sons
22. Ark, shewbread
23. Blue
24. Kohathites
25. Eleazar
26. Ithamar
27. Merarites
28. Those defiled by a dead body
29. 20%
30. Law of Jealousies
31. Bitter water
32. Could not cut hair
33. Two doves or pigeons
34. Shave his head
35. ñGive thee peaceò
36. Six wagons, 12 oxen

37. In addition to bringing gifts to be used in transporting the Tabernacle, the twelve tribal captains brought offerings for the dedication of the altar. The honor to be first to bring these gifts was given to the tribe descended from Jacobôs fourth son, who was an ancestor of both David and Christ. What tribe had this honor?
Num. 7:12

38. All the tribal ñcaptainsò brought gifts for the dedication of the Tabernacle. Each captainôs gift is described separately in the seventh Chapter of Numbers. What did all the captainôs gifts have in common?
Num. 7:12-83

39. It took twelve days to deliver all the offerings for the dedication of the Tabernacle. Who was the last to present the offering for his tribe?
Num. 7:78

40. When Moses distributed all the wagons and oxen that were needed to moved the tabernacle, the Kohathites got none. Why?
Num. 7:9

41. Whose job was it to light the golden candlesticks of the tabernacle?
Num. 8:1-3

42. At what age were the Levites released from duty in the Tabernacle?
Num. 8:25

43. God provided supernatural guidance to Israel by day in the form of a moving pillar of cloud. When the cloud moved, the camp followed. When it stopped, they stopped. What form did the pillar take by night?
Num. 9:15

44. Just before Israel departed Sinai, God gave Moses instruction for the production and use of the trumpets. These were to be used for various signals within the camp. Of what were the trumpets made?
Num. 10:2

45. The trumpets that God told Moses to make to use for signals for Israel were to be blown only by certain persons. Who?
Num. 10:8

46. What were the people to do when they heard both trumpets being blown in the camp?
Num. 10:3

47. Israelôs trumpets were used for various purposes: breaking camp, assembling, and for festivals. What was another occasion on which they were used?
Num. 10:9

48. Before the departure of Israel from Mt. Sinai got underway Moses asked his brother-in-law Hobab to accompany them. There was a reason for wanting Hobab to come along. Why?
Num. 10:31

49. The first leg of Israelôs journey away from Mt. Sinai took three days. The people began to complain about their conditions so loudly that God heard and became very angry. He sent fire that consumed many of the rebelling people. What was the place called where this happened?
Num. 11:3

50. In response to Mosesô prayer God stopped the consuming fire that had befallen Israel two days out of Mt. Sinai. However, no sooner had the fire ceased than the people began griping about having only manna to eat. How is the taste of manna described?
Num. 11:8

51. In response to Israelôs complaints about having only manna to eat instead of the fish, cucumbers, melons and leeks that they had enjoyed in Egypt, God said that He was going to provide them with so much meat that they would be sick of it. What kind of meat did God provide?
Num. 11:31

52. Eldad and Medad had been appointed elders within the camp of Israel. Filled with the Spirit of God, they began to ñprophesyò within the camp. Who told Moses that he ought to stop this sort of thing?
Num. 11:26-28

53. Between Mt. Sinai and Kadesh at Hazeroth, Aaron and Miriam challenged Mosesô God-appointed authority. This angered God, and He struck Miriam with leprosy. What was the allegation brought forth by Aaron and Miriam that fostered this rebellion?
Num. 12:1

54. Miriamôs punishment for rebelling against Mosesô authority ï leprosy, made her ceremonially unclean, and she had to be banished from the camp. For how long?
Num. 12:15

55. When Israel came to the desert of Paran at Kadesh, they were close enough to Canaan for God to tell Moses to send spies to survey the Promised Land. How many spies were sent?
Num. 13:2-15

37. Judah
38. Everything. They all brought the same gifts
39. Ahira, of Napthali
40. They carried the sacred objects on their shoulders
41. Aaron
42. 50
43. Fire
44. Silver
45. Aaronôs sons
46. Assemble at the door of the Tabernacle
47. Times of war
48. He was familiar with the desert
49. Taberah
50. Fresh Oil
51. Quail
52. Joshua
53. Moses had married a gentile
54. Seven days
55. Twelve

56. The man chosen to represent the tribe of Judah on the expeditionary force sent into Canaan was 40 years old at the time. Later he became the father-in-law of one of Israelôs judges. Who was he?
Num. 13:6 Cf: Judges 1:13-14

57. Joshua was selected as a spy from his tribe to travel into Canaan. Of which tribe was Joshua?
Num. 13:8

58. Instructions were given to Israelôs spies to go into Canaan to see if the land was good, whether there were trees, and so forth, What else were they to report on?
Num. 13:18

59. The spies whom Moses sent into Canaan were instructed to bring back one particular item. What was it?
Num. 13:20

60. The Israelite spies traversed Canaan, going as far north as Hamath. On their way back they passed through a city that later became Davidôs capital when he reigned over Judah. What was this city?
Num. 13:22

61. While they were in Canaan, the spies found fruit in a place called the Brook of Eshkol. This fruit was so large that they had to bring it back suspended between two poles. What was it?
Num. 13:23

62. How long did it take the Israelite spies to investigate the land of Canaan and return to the camp at Kadesh?
Num 13:25

63. The spies came back from Canaan and verified that it was indeed a land of milk and honey; however, most of them were apprehensive about the prospect of conquering the land. Nevertheless, one of the spies said that Israel should go at once and possess Canaan. Which one?
Num. 13:30

64. One of the disparaging reports that the spies brought back from Canaan was that they had found that the ñchildren of Anakò lived in the land. What was it about these people that the spies feared?
Num. 13:33

65. The spies that were sent into Canaan said that some of the people that they had seen there were so large that they made them feel as if they were insects. What insect did they mention?
Num. 13:33

66. After hearing the predominantly disparaging reports that the spies brought from Canaan, the people wept, complained and murmured against Moses. What did the people decide to do next?
Num. 14:1-4

67. Joshua and Caleb, having returned from the Canaan spy mission, tried to convince the people that if they trusted God they would overcome any problems that they might encounter while possessing Canaan. What was the reaction of the people to this?
Num. 14:6-10

68. Although Israel had arrived at the door of the Promised Land when they reached Kadesh after about a year at Mt. Sinai, their failure to believe that God would deliver them in Canaan angered God and He sent them back into the desert to wander in the wilderness. For how long did God say Israel would wander?
Num. 14:34

69. Godôs anger with Israel because of their disbelief at Kadesh that He could deliver them into Canaan was such that God decreed that no Israelite over twenty years old would enter the Promised Land. God did, however, make two exceptions. Who?
Num. 14:29-30

70. After they realized the gravity of their sin of doubting God at Kadesh, the people suddenly got brave and launched an attack into Canaan, but without one important person and one important item. The Canaanites soundly defeated them. What and who had they left behind?
Num. 14:44

71. Who said, ñIf the Lord delight in us, he will bring us into this land and give it to us, a land which floweth with milk and honey?ò
Num. 14:6-8

72. After His problems with Israel at Kadesh, God let the people know that presumptuous or intentional sin would be punishable by excommunication and death. An example was made of a man who was stoned to death for working on the Sabbath. What was the man doing?
Num. 15:32-36

73. While God was trying to guide Israel into Canaan, the people were repeatedly guilty of sin, unbelief, and disobedience at places such as Kadesh, Marah and Taberah. After the incident at Kadesh, God voiced His frustration about the number of times that Israel had ñtestedò Him. How many?
Num. 14:22

56. Caleb
57. Ephraim
58. The people
59. Fruit
60. Hebron
61. Grapes
62. 40 days
63. Caleb
64. They were giants
65. Grasshopper
66. Elect a new leader and return to Egypt
67. They threatened to stone them
68. 40 years
69. Caleb and Joshua
70. The Ark and Moses
71. Joshua and Caleb
72. Gathering wood
73. Ten

74. The New Testament Book of Johnôs gospel refers to an incident described in the Book of Numbers wherein Moses ñlifted up the serpent in the wilderness.ò The purpose of this was to cure certain Israelites. Of what?
Num. 21:6-9 Cf: John 3:14

75. Like tying a string around a finger, tassels, or ñfringesò were worn on the borders of the priestôs garments as a reminder that the priestôs behavior was to be heavenly in obedience and character. What color was this ñribband?ò
Num. 15:38-39

76. At some place in the wanderings of Israel after the Kadesh affair, an attempt to create a priestly order without divine authority was led by Korah, Dathan, Abirim, and On. How many others joined these men in this revolt?
Num. 16:1-2

77. God judged Korah, Dathan, and Abirim for their failure to recognize that Moses and Aaron were God-appointed. What happened to them?
Num. 16:30-33

78. The crowd of co-conspirators in the rebellion led by Korah had been offering incense when God destroyed them. God told Eleazar to reforge the censers that had held the incense into items that were to be used to remind Israel of this incident. What were the censers reforged to?
Num. 16:37-38

79. Following the attempt by Korah to challenge the priestly authority of Moses and Aaron, God directed that each of the tribal leaders bring a rod to Moses, so that He, God, could make it clear upon whom He had conferred the priesthood. When all the rods were examined the following morning, it was found that Aaronôs had budded. What fruit was hanging from Aaronôs rod?
Num. 17:8

80. Aaronôs rod, caused by God to bud, was permanently retired to a place of honor. Where?
Num. 17:10

81. The Leviteôs source of income came from tithes from the people of Israel, and they, in turn, were to give the Lord a tithe of this tithe. Of what commodity was the Leviteôs tithe?
Num. 18:26-28

82. God charged the Levites with great responsibilities in His service and provided for their well-being. He executed a special covenant with the Levites that assured them of a share of the offerings of Israel. What was this Covenant called?
Num. 18:19

83. What kind of land inheritance did God promise for the Levites for their service in the Tabernacle?
Num. 18:20-23

84. The ñred heiferò sacrifice was instituted by God to provide cleansing for those who had been defiled by a specific thing. What?
Num. 19:1-17

85. Returning to Kadesh following 40 years of wandering imposed by God, Israel found itself once again without water. God told Moses to speak to a rock, and water would flow. But Moses disregarded Godôs instructions. What did he do instead?
Num. 20: 8-11

86. By disobeying Godôs instructions concerning the means of obtaining water from the rock at Kadesh, Moses and Aaron were guilty of self-glorification, and God pronounced judgment upon them. What was the judgment?
Num. 20:12

87. Moses and Aaron ignored Godôs instructions for obtaining water from the rock at Kadesh and suffered the consequences. God marked this sad occasion by naming the water that came from the rock. What did He call it?
Num. 20:13

88. Following the time spent back at Kadesh following the desert wanderings, the closest route for the people to get to Canaan was through Edom. Moses asked permission from the king of Edom to pass through. What was the name of the route Moses wanted to travel?
Num. 20:17

89. When God announced that Aaronôs time to die had come and the appointed time arrived, Moses took Aaronôs priestly garments from him. On whom did Moses then put them?
Num. 20:28

90. Aaron died on a mountain that rose to a height of nearly 5,000 feet above the Mediterranean Sea. What was it called?
Num. 20:27-28

91. The king of Edom refused to let Israel pass through his country on their way toward Canaan, and the journey all the way around Edom brought more complaining from the people about water and manna. This brought Godôs wrath upon them once again. What did God send to trouble Israel?
Num. 21:4-6

74. Snakebite
75. Blue
76. 250
77. They were swallowed up in the earth
78. Plates to overlay the altar
79. Almonds
80. In the Ark
81. Grain, grape juice
82. Covenant of salt
83. None
84. Corpse
85. Struck the rock
86. They were to be denied entry to the Promised Land
87. Waters of Meribah
88. The Kingôs Highway
89. Eleazer
90. Mt. Hor
91. Snakes

92. Israelôs continued travel toward Canaan took them to the plains of Moab. From here they asked permission of the Amorite king to pass through his land. The king reacted to this request by launching an attack on Israel. What was the kingôs name?
Num. 21:23

93. The Israelites killed the Amorite king, Sihon, and settled in his land, only to be attacked by another Amorite king. This one was the king of Bashon. What was his name?
Num. 21:33

94. The people of Moab were afraid that when Israel came through on their way to Canaan that they would eat them like ñan ox eats grass.ò They sought an alliance to protect themselves. With whom?
Num. 22:1-4, 7

95. Balak, a Moabite, noticing Israel camped on the plains of Moab and having seen what they had done to the Amorites, sent for a pagan diviner called Balaam to come to Moab to put a curse on Israel. What was Balakôs job?
Num. 22:4

96. Balaam hailed from a place located on the West Bank of the Euphrates River in northern Mesopotamia. What was this place called?
Num. 22:5

97. Balak sent his messengers to Balaam with ñrewards of divinationò to try to get him to come to Moab to curse Israel. The messengers told Balaam of Moabôs problem, and Balaam told them to stick around while he talked to God about it. How long did the messengers wait for Balaam to answer?
Num. 22:8

98. When God appeared to Balaam following the invitation of Balak for Balaam to come to Moab, He told Balaam two things; the first was that he was not to return with Balakôs messengers. What was the other?
Num. 22:12

99. Balak did not give up when Balaam refused to come on his first invitation. He sent envoys of greater esteem and told Balaam to name his price. What did Balaam have to say about this?
Num. 22:15-19

100. God allowed Balaam to go to Moab after Balakôs second request, but was angry with him because of Balaamôs obvious greed for the money involved. But when Balaam took off for Moab on his donkey, God blocked the way. With what?
Num. 22:22

101. Balaam had a terrible time with his donkey on the trip to Moab. The animal was confronted thrice with Godôs angel; it left the road on the first occasion, thrust itself against a wall on the second. What did the donkey do on the third meeting with Godôs angel?
Num. 22:27

102. When Balaamôs donkey met Godôs angel the second time on the trip to Moab, it thrust itself against a wall to avoid it. What did this do to Balaam?
Num. 22:25

103. After Balaam had beaten his donkey three times for its unusual behavior on the trip to meet Balak, God opened Balaamôs eyes and he finally saw what the donkey had been seeing - Godôs angel blocking the path. What did Godôs angel have in his hand?
Num. 22:31

104. When God finally opened Balaamôs eyes and Balaam saw that the donkey had actually saved his life, he acknowledged his sin. What did he tell God he would offer to do?
Num. 22:34

105. God allowed Balaam to proceed to Moab. The morning after he arrived, Balak and his hired diviner set about to do mischief to Israel. Balaam told Balak to build some altars and get him some oxen and rams. How many of each animal?
Num. 23:1

106. Balaam had come at Balakôs request to curse Israel, but God used him instead to bless the nation. This was done through four oratorical prophecies spoken by Balaam. Where was the first spoken?
Num. 22:41

107. While Balak was expecting a curse on Israel from his hired diviner, he heard instead Balaam bless Israel. He was furious, and he let Balaam know it. What was Balaamôs excuse?
Num. 23:12

108. After Balaamôs first oracle resulted in a blessing for Israel rather than a curse, Balak decided to move the proceedings elsewhere for a second try. Where did they go?
Num. 23:14

109. Balaamôs second oracle came out much the same as the first, much to Balakôs disgust. Balak told Balaam that if he was not going to curse Israel, at least donôt bless them, and moved Balaam to a location closer to Israelôs camp. Where?
Num. 23:27-28

92. Sihon
93. Og
94. The Midianites
95. King of Moab
96. Pethor
97. Overnight
98. He was not to curse Israel
99. He could do only what God commanded
100. Angel
101. Sat down
102. Crushed his foot
103. Drawn sword
104. Go home
105. Seven
106. In the ñHigh Places of Baalò
107. He could only say what God told him to
108. Top of Mt. Pisgah
109. Top of Peor

110. In Balaamôs first two oracles, his preparations consisted of a meeting with God, who had told him what to say. Balaamôs preparation for the third was different. In what form was Balaamôs contact with God this time?
Num. 24:1-4

111. Balaamôs third oracle described and prophesied Israelôs advancement, power, victory and security. Balak was furious when he heard this. What did he tell Balaam to do?
Num. 24:10-11

112. Before Balaam left Balak, he delivered his fourth oracle, which was full of prophecy. He predicted Israelôs victories over Moab, Edom, the Kenites, and the Amalekites. What else did he foresee?
Num. 24:18-22

113. Although Balaam was unable to curse Israel for the Moabite King Balak, he was instrumental in leading Israel into sexual immorality with the Moabite women, which resulted in the worship of Baal. God told Moses that all involved must die. What was done with the bodies of those who had committed this spiritual apostasy?
Num. 25:4

114. While Moses was delivering the verdict to those involved in the worship of the Moabite god Baal, Zimri, an Israelite, had the unimaginable audacity to bring a Midianite prostitute, Cozbi, right into the camp. Both were immediately impaled with a spear. By whom?
Num. 25:7-8

115. The Book of Psalms records that Phinehasô zeal for God in his act of killing Zimri and Cozbi for their bold and open sin resulted in his deed being ñcounted unto him for righteousness unto his generations for evermore.ò Phinehasô act also brought Godôs judgment for Israelôs sin on idolatry to a close. What is his act called in this context?
Num. 25:13 Cf: Psa 106:31

116. Shammua, Shaphat, Caleb, Igal, Gaddiel, Gaddi, Oshea, Ammiel, Sethur, Nahbi, Palti and Geuel all performed an important task for Moses. What was it?
Num. 13:4-16

117. God commissioned the second numbering of Israel while the nation was in the plains of Moab, just before the people entered Canaan. Whom did He commission for this job?
Num. 26:1

118. Who said, ñWhat have I done to thee that thou hast beaten me these three times?ò
Num. 22:28

119. The second major census numbering the people of Israel taken in Moab revealed that one tribeôs count of adult males had dropped to less than one-half its number counted at Mt. Sinai. Zimri had been a member of this tribe. Which tribe was this?
Num. 1:23, 26:14

120. Which tribe increased most in numbers from the time of the numbering at Mt. Sinai until that census taken in Moab?
Num. 1:35, 26:34

121. Amram, a son of Kohath, and his wife Jochebed had three children, all of whom are major figures in the Book of Numbers. Who were the children?
Num. 26:59

122. In the count of the tribe of Reuben taken in the Moab census mention is made of the rebellion of two members of that tribe against Moses. Both had been swallowed up in the earth. Who were they?
Num. 26:7-10

123. What was one of the major purposes for the numbering of the tribes of Israel at Moab?
Num. 26:53-54

124. In the scriptural account of the second census taken at Moab, mention of daughters is rare; however, a daughter of Asher is mentioned. What was her name?
Num. 26:46

125. Moses had forfeited his privilege of entering the Promised Land, but God granted him a glimpse of Canaan from a summit in a range of mountains. What range?
Num. 27:12

126. Moses, having been advised that his life was almost over, asked God to appoint a successor to lead the people into the Promised Land. Who was this to be?
Num. 27:18

127. Zelophedad, a member of the tribe of Manasseh, died having no sons. His daughters told Moses that they should be entitled to their familyôs inheritance. This question had never been raised, since sons had always been beneficiaries. How many daughters did Zelophedad have?
Num. 27:1

128. With a new generation of men of Israel poised to enter Canaan, God again reiterated His requirement for sacrifices. A daily sacrifice was required, morning and evening. Of what?
Num. 28:4

110. A vision
111. Go home
112. The coming of the Messiah (out of Jacob)
113. Hung out in the sun
114. Aaronôs grandson Phinehas
115. Made an atonement
116. Spied in the Promised Land
117. Moses and Eleazar
118. Balaamôs donkey
119. Simeon
120. Manasseh
121. Aaron, Moses, Miriam
122. Dathan, Abirim
123. Dividing lands of Canaan
124. Sarah
125. Abarim
126. Joshua
127. Five
128. Lamb

129. God required Israel to celebrate more solemnities during the seventh month than any other month of the year. The first day of the 7th month was New Years Day. In addition to the offerings, what else was to be done on this day?
Num. 29:1

130. Godôs last assignment for Moses was a directive to destroy a people who had seduced His people and thus had injured the majesty of God himself. Who were these people?
Num. 31:1-2

131. Because the Midianites had enticed Israel into idol worship of Baal, God sent Israel to war against them. It was a holy war, and the trumpets of Israel were sent along. Who carried them into battle?
Num. 31:6

132. In accordance with Godôs orders, the Israelites slew all the Midianite males and their five kings. What other familiar character died in this conflict?
Num. 31:8

133. Moses and Eleazar met the victorious Israelite warriors upon their return from crushing the Midianites. When Moses saw the group, he was angry. Why?
Num. 31:14-16

134. God destroyed the Midian nation because of their corruption of Israel through adultery and idolatry. In the end, only 32,000 Midianites survived. Who were these Midianite survivors?
Num. 31:18, 35

135. How many Israelite soldiers died in the battle with the Midianites?
Num. 31:48-49

136. Great amounts of the spoils of the war with the Midianites were brought back by the Israelite soldiers. What portion was given to the people?
Num. 31:27

137. Who said, ñYe have sinned against the Lord, be sure your sin shall find you out?ò
Num. 32:20-23

138. To whom did God say, ñThou shalt not curse the people, for they are blessed?ò
Num. 22:12

129. Blow the trumpets
130 The Midianites
131. Phinehas
132. Balaam
133. They took the women prisoners instead of killing them
134. The virgins
135. None
136. One-half
137. Moses
138. Balaam

Deuteronomy

(King James Version)

Introduction

The Book of Deuteronomy contains the last discourses of Moses, spoken during the last month of his life to the Hebrew nation just before they crossed into Canaan under the new leadership of Joshua. Much of the Book is repetition of the Mosiac Law. This repetition was imperative, however, because the generation to whom Moses was speaking had not seen the wonders that God had performed during the Exodus, had not been party to the disobedience of their predecessors, nor had they experienced God's discipline.

The title of the Book, meaning “second law,” came from the Septuagint, the Greek translation of the Hebrew Bible, and is actually a mistranslation of verse 18 of Chapter 17. The Hebrew title, which means, "these are the words of,” is more appropriate, since the Book records Moses' reiteration of the Law.

The scene of the events of Deuteronomy is the plains of Moab. The time is that 70 days (which includes the 30 days of Israel’s mourning for Moses) between the end of the wilderness wanderings and the crossing of the nation into Canaan. The Book contains three discourses of Moses and a final section in which he blesses the people.

Deuteronomy contains some of the most eloquent language of the Bible. It closes the Pentateuch (the five Books of Moses) with a tribute to its author, of whom it is said, “God knew face to face.”

Deuteronomy (KJV)

1. The Book of Deuteronomy opens with the nation of Israel camped within sight of the Promised Land, ready to cross the Jordan River. On what ñplainsò were they located?
Deut. 1:1, 5

2. The introduction to the Book of Deuteronomy includes proof that God would have - if not for the disbelief of the people 40 years ago - fulfilled His promise to lead them into Canaan. This proof was in the fact that He had eliminated two kings to prepare the way. Who were these two kings?
Deut. 1:4

3. Deuteronomy begins with a review by Moses of the events experienced by Israel over its previous 40 years. This review commenced with the move of the nation from the place where their covenant had been ratified. Where?
Deut. 1:6

4. Moses reminded the people that the nation had once stood ready to enter the Promised Land some 40 years ago, just as they were now. However, because of their unbelief at Kadesh, it had taken all these years for them to again be ready to begin the final journey to Canaan. Had they not disobeyed, the trip would have taken considerably less time. How long?
Deut. 1:2

5. Poised to enter Canaan, the new generation of Israel was told by Moses that because of the unbelief of their fathers at Kadesh 40 years ago, only two of the 600,000 men who were over 20 at that time would enter the Promised Land. Who were these two?
Deut. 1:36-38

6. Moses described to the new generation of Israel how at Kadesh the people had demanded to know more about the Promised Land before they set out to possess it. Spies were sent to ñsearch it out.ò How many?
Deut. 1:22-23

7. Moses told of how the people of Israel reacted with fear when the spies returned and told them that the cities were walled and the people were ñgreater and taller.ò As a matter of fact, certain of the people the spies saw terrified them. Why?
Deut. 1:28

8. In all of Israelôs travels, God had gone before them, leading the way. In darkness, He led them with a pillar of fire. What did He use to lead them in daylight?
Deut. 1:33

9. After the people realized their sin of disbelief at Kadesh, Moses told how they became brave and decided to fight. It was too late, however, because God was no longer with them. Moses described how the Amorites chased Israel. How?
Deut. 1:44

10. Israel had wandered for some 40 years until finally God told Moses to lead the people north toward Canaan. The first territory they passed through had been Edom. Whose descendants had God given this land to?
Deut. 2:4

11. On their final journey north toward Canaan, Israel had been told by God to pass through two particular nations in peace. Which two?
Deut. 2:9, 19

12. The latter part of Israelôs final journey toward Canaan passed through two Amorite kingdoms of Transjordan, both of which they fought and obliterated. Who were the kings of these two peoples?
Deut. 2:24, 3:1

13. Og, the Amorite king of Bashan, was one of the last of the Rephaimites, a race of giants. The man was huge; his ñbedstead of iron,ò or possibly his coffin, measured six feet by nearly 14 feet. Of what was it made?
Deut. 3:11

14. Moses said that he had given the Transjordan lands that had been taken from the Amorites to three tribes. Which three?
Deut. 3:12-13

15. Toward the end of his summary of Israelôs travels from Sinai to the plains of Moab, a heartbroken and disappointed Moses told of a special request that he had made of God. What was it?
Deut. 3:24-25

16. God did not permit Moses to enter the Promised Land because he had disobeyed God at Meribah by striking the rock for water instead of ñspeakingò to it. Whom had God selected as Moses successor?
Deut. 3:28 Cf: Num 20:13

17. Moses issued a call to obedience to the new generation of Israel, now ready to enter Canaan. He specifically warned them against idolatry, citing the punishment by plague of 25,000 who died for this sin during the wanderings. Where had this happened?
Deut. 4:3 Cf: Num. 25:1-9

1. Moab
2. Og, Sihon
3. Mt. Sinai (Horeb)
4. 11 days
5. Caleb, Joshua
6. Twelve
7. They were giants (Sons of the Anakims)
8. Pillar of Cloud
9. ñAs bees doò
10. Esau
11. Moabites, Ammonites
12. Og, Sihon
13. Iron
14. Manasseh, Gad, Reuben
15. Let him enter Promised Land
16. Joshua
17. Baal-peor

18. Moses admonished the people to fear the Lord; he reminded them of the awe with which the people had been struck on the day God gave them the Ten Commandments. They had heard Godôs thundering voice, seen the black cloud, the deep darkness, and the fire that had particularly terrorized them. What had they said about the fire?
Deut. 5:25

19. Moses warned the people again to avoid idolatry; one particular form of this sin that he mentioned was the worship of images. What was another?
Deut. 4:19

20. Moses described God as ñthe only living and true God,ò God in ñheaven above and upon the earth beneath.ò He also included a fearsome attribute of God. What was it?
Deut. 4:24

21. Moses repeated the Ten Commandments for this new generation of Israel as he described how he had received them from God. What was the first commandment?
Deut. 5:7

22. The fourth commandment is the only one that is not repeated in the New Testament. What is it?
Deut. 5:12

23. When he repeated the tenth commandment to the new generation of Israel, Moses added one item of the ñneighborôsò that was not to be ñcovetedò in addition to wife, house, servants and animals. What was it?
Deut. 5:21 Cf: Ex 20:17

24. According to Moses, the Promised Land that Israel was about to inherit would be an astonishing improvement in contrast to the meager conditions under which the people had existed during their desert wanderings. How did Moses describe the Promised Land?
Deut. 6:3

25. Moses warned the people that when they became prosperous in Canaan, they must not forget God, or ñtemptò Him, as they had previously done. He reminded them of one instance when Israel had been guilty of this sin, when they had been short of water. Where had this happened?
Deut. 6:16 Cf: Ex 17:1-7

26. Moses laid the responsibility of the spiritual education of children directly upon parents. They were to teach them of Israelôs Egyptian bondage, Godôs deliverance from this slavery, His gift of the Promised Land to Israel, and of one other subject of vital importance. What?
Deut. 6:20-24

27. Moses told the people that they were to destroy the inhabitants of Canaan when they entered the land. How many nations was this going to involve?
Deut. 7:1

28. God gave specific instructions to Israel regarding the destruction of the nations of Canaan. There were to be no covenants, no marriages, and no mercy shown to these peoples. In addition, God had a special mission that He commanded Israel to execute. What was it?
Deut. 7:5

29. ñHear, O Israel, the Lord our God is one Lord,ò called the *Shema*, became the basic confession of faith of Israel. It implies the unity and uniqueness of God. How often was this confession to be recited?
Deut. 6:7

30. Added later to the *Shema* was a commandment that appears 11 times in Deuteronomy, was continually emphasized by Moses, and was the one which Jesus called the greatest of all. It instructed the people to ñlove the Lord thy God with all thine heart.ò What else?
Deut. 6:5 Cf: Matt. 22:37

31. God promised Israel that He would cause all their Canaanite enemies to flee from them in battle as if a fearsome insect was chasing them. What insect?
Deut. 7:20

32. Moses told the people that if they kept their Covenant with God, God would love them, bless them, multiply their families, and that they would enjoy another pleasant blessing. What?
Deut. 7:13-15

33. Moses reminded Israel that there had been a definite purpose for the discipline that the wandering nation had been under for the past 40 years. What was it?
Deut. 8:2

34. Moses again reminded the people that when they had settled in the Promised Land with houses, flocks, and plenty, that they dare not be guilty of one particular oversight. What?
Deut. 8:11, 19

35. Moses admonished Israel that when they crossed into Canaan their enemies would be formidable, but God would overcome them all. He forewarned them of the imposing appearance of one group of people in particular, so that they would not be panic-stricken when they confronted them. Who?
Deut. 9:2

18. ñThis great fire will consume usò
19. Worship of sun, moon and stars
20. A consuming fire, a jealous God
21. Thou shalt have no other gods before Me
22. Keep the Sabbath
23. Field
24. Land of milk and honey
25. Meribah (Massah)
26. Command to follow Godôs statutes
27. Seven
28. Destroy every idol
29. Morning and evening
30. Soul, might
31. Hornet
32. Keep them from disease
33. To humble them
34. Forget God
35. Sons of Anak (Giants)

36. Moses said that Israel was utterly undeserving of Godôs good graces that were about to be showered upon them. He described the people in terms that God Himself had used. What did he call them?
Deut. 9:6, 13

37. Moses told the people, ñYe have been rebellious against the Lord from the day I knew you,ò and listed places where such rebellion had taken place: Massah, Kibrothhattavah, Kadesh, and a fourth, the place where fire from God burned outlying parts of the camp as punishment for their complaining. What was this fourth location?
Deut. 9:22-24 Cf: Num. 11:1-3

38. Moses reminded Israel of the despicably idolatrous incident that had occurred while God was giving him the Ten Commandments on Mt. Sinai. What had they done?
Deut. 9:16 Cf: Ex. 32:1-6

39. When Moses came off the mountain with the Ten Commandments written by ñthe very finger of Godò and saw the idolatry going on among the people, he had shattered the two tablets in disgust. God told Moses to hew a second set. Where were these stored?
Deut. 10:4-5 Cf: Ex. 31:18

40. Although God was ready to destroy Aaron and the entire nation for the golden calf idolatry, Moses pleaded, God relented, and Aaron continued as high priest for 40 years. Aaronôs third son succeeded him. Who was he?
Deut. 10:6

41. ñAnd now, Israel,ò said Moses, ñwhat doth the Lord require of thee, but to fear the Lord Thy God, to walk in His ways and to love Him.ò What else?
Deut. 10:12

42. Those who had been 20 years or younger at the time of the Exodus were reminded of the awesome power of God that they had seen throughout their deliverance from Egypt. Moses mentioned one particular judgment that ñsons of Reubenò had experienced. What was it?
Deut. 11:6 Cf: Num. 16

43. Again and again, Moses spoke in glowing terms of the Promised Land. One of the most beneficial blessings that they would receive was something they had not been used to in Egypt. What?
Deut. 11:10-11, 14

44. God was gravely concerned over the possibility of Israel falling into the idolatry of the Canaanites. Not only were the people told to destroy all the idols, but God also added a further restriction about such evil worship. What was it?
Deut. 12:30

45. Of all the precepts set forth to Israel by Moses, none was more important than that which decreed that God would set aside a central place of worship for the people. Israel was to ñcome,bring their offerings, and eat.ò What else?
Deut. 12:7

46. Moses charged the people that when they established themselves in Canaan, they were not to forget or neglect one group of Israelites who had been specifically chosen to serve God full time in religious capacities. They had been given no inheritance from God. Who were they?
Deut. 12:12, 18-19

47. Moses did not repeat all the laws and statutes previously recorded in Leviticus and Exodus, but he did set forth those that would apply especially to life in the Promised Land. One such law covered the offense of enticing another into idolatry. Even if a friend or a family member lured another member into this sin, death was still the penalty. By what means?
Deut. 13:6-10

48. Still emphasizing the dangers of idolatry, Moses decreed that if a prophet arose from among them trying to lure them into idolatry by giving a ñsign or a wonderò they were not to listen to him. What were they to do instead?
Deut. 13:1-5

49. Moses warned that there would be wicked men who would attempt to subvert entire Jewish towns into idolatry. If after investigation such a condition was verified, the entire town was to be destroyed. By what name did Moses call these men?
Deut. 13:13

50. Of what special significance to the Jewish people were the eagle, raven, owl, hawk, pelican and stork?
Deut. 14:12-19

51. To minimize poverty within the nation, all debts owed by one Israelite to another were to be forgiven every seven years. What was this statute called?
Deut. 15:1-2

52. In addition to the tithe previously set forth in the Book of Numbers, Moses introduced a second tithe, which was to be brought to the sanctuary and eaten. Periodically, this second tithe was given to charity. How often?
Deut. 14:28-29

53. The ñFeast of Unleavened Breadò was a part of and immediately followed the Passover celebration. How long did this feast last?
Deut. 16:3

36. A stiff-necked people
37. Taberah
38. Made a golden calf idol
39. In the Ark
40. Eleazar
41. Serve Him with heart and soul
42. Swallowed in an earthquake
43. Rain, water
44. Donôt even ask about it

45. Rejoice
46. The Levites
47. Stoning
48. Kill the ñprophetò
49. Children of Belial
50. Could not eat them
51. ñThe Lordôs releaseò
52. Every three years
53. Seven days

54. There was one specific restriction relating to the observance of the three annual feasts celebrated by Israel. Moses reiterated this restriction six times. What was it?
Deut. 16:2, 6-7, 11, 15-16

55. The ñFeast of Weeksò occurred late May or early June in the Jewish month of Jivan. It was held seven weeks following the commencement of a particular activity. What?
Deut. 16:9

56. The third feast, in addition to the Passover and Feast of Weeks, was held in autumn after full harvest. During this week the people lived in tents, or ñbooths.ò What was this feast called?
Deut. 16:13-15

57. Stoning was set forth as the punishment for idolatry. A fixed number of witnesses were required for conviction, and these witnesses had to cast the first stones at the execution. How many witnesses were required?
Deut. 17:6

58. Moses also set forth statutes covering prerequisites for Israelôs future king. Candidates were required to meet two such qualifications. What were they?
Deut. 17:15

59. Moses warned Israel not to learn the ñabominationsò of Canaan. Such included witchcraft, inquiring of the dead, and human sacrifice, common in the worship of the god Molech. What was this human sacrifice called?
Deut. 18:9-10

60. Moses gave the people statutes concerning warfare. It was probable that all men over 20 were required to fight, however, three exemptions were allowed; a man who had just planted a crop, a man recently engaged, and in one other case. What was it?
Deut. 20:6-8

61. Different actions were taken against cities which Israel defeated in battle. If the city was within Canaan, everything and everyone was destroyed. What was the procedure in cities outside Canaan?
Deut. 20:10-17

62. If a person was found slain and the killer not known, the elders of the nearest village were required to break the neck of a heifer, a symbolic representation of the killer, in the presence of the priests. What else did they have to do?
Deut. 21:7

63. Although not permitted to marry Canaanites, Israelites could take other captive women as wives. The prospective bride had to change her clothes, ñtrim her nails,ò mourn her parents for 30 days, and do one other thing. What?
Deut. 21:12

64. A statute calling for extreme punishment for rebellious children was set forth by Moses. If so judged, the persistently rebellious child was stoned to death. By whom?
Deut. 21:21

65. Although there is no record of a son being stoned for rebellion, perhaps the prospect was deterrent enough. As in other capital offenses, a phrase was used by Moses that suggested the effect of just what the very prospect of capital punishment would have on those who knew what the punishment was. What was it?
Deut. 13:11; 17:13; 21:21

66. Moses said that God had an opinion of the practice of men wearing womenôs clothes and of women wearing menôs. What was it?
Deut. 22:5

67. If an Israelite was executed, his body was hanged as a visual warning to others. The body was permitted to hang for only a limited time. How long?
Deut. 21:23

68. Laws were written covering construction of homes to insure safety. What feature was added to a home to prevent injury?
Deut. 22:8

69. Even prevention of cruelty to animals was covered by statute; it was forbidden to yoke two different animals together because their step was not equal. What two animals are mentioned?
Deut. 22:10

70. Statutes were written to insure premarital sexual purity within Israel and to make certain that parentôs responsibility in such matters was taken seriously. The penalty for a daughter who violated these laws was stoning. Where did this take place?
Deut. 22:21

71. Laws relating to the seventh commandment were very strict; death awaited a woman who, after marriage, was found not to be a virgin; also, a man and a married or engaged woman who committed adultery; and also a man who was guilty of a certain offense. What?
Deut. 22:22-27

54. Not to be eaten or observed at home (God would choose the place)
55. Beginning of harvest of grain
56. Feast of Tabernacles
57. Two or three
58. Had to be an Israelite, had to be chosen by God
59. ñPassing through fireò
60. The fainthearted were excused
61. Only the men were killed
62. Declare their innocence
63. Shave her head
64. The elders (Men of the city)
65. ñAll Israel will hear and fearò
66. An abomination unto the Lord
67. Not left overnight
68. Parapet to rooftop
69. Ox, ass
70. At the door of fatherôs house
71. Rape

72. Certain laws forbade a Jew to associate in ñcongregationò with particular individuals or peoples. Liaison with illegimates, eunuchs, Moabites and Ammonites was forbidden forever. Restrictions on two other peoples were lifted after the ñthird generation.ò Which two?
Deut. 23:1-8

73. Prostitution, a common part of religious practice among idolatrous nations of Canaan, was prohibited in Israel. In the text, figurative speech is used in reference to male prostitutes, or Sodomites. What are they called?
Deut. 23:18

74. Moses issued laws concerning divorce, kidnapping, and gleaning, a practice meant to aid poor people. What two commodities could be gleaned?
Deut. 24:20-21

75. Provisions were made for settling disputes between men. A judge fixed the punishment for the guilty party, who was then beaten with a certain number of stripes. What was the maximum number of lashes allowed, otherwise known as the ñfull measure of judgment?ò
Deut. 25:3

76. If a man died without having a son, his brother was subject to the laws of ñLevirate marriage.ò What was the brotherôs obligation under this law?
Deut. 25:5

77. If a man refused to marry his brotherôs wife under the law of Levirate marriage, he not only suffered the stigma of his refusal. What did the woman do to add to his embarrassment?
Deut. 25:9

78. Specific instructions were issued to the people of Israel to destroy a particularly savage enemy; these people had attacked the Jews from the rear during the Exodus. They were descendants of a grandson of Esau. Who were they?
Deut. 25:17-19

79. Nine times Moses admonished Israel ñdo not forget.ò The list of unforgettables included ñthings seen,ò the Covenant with God, how they had provoked the Lord, and a fourth. What?
Deut. 6:12; 8:11, 14, 19

80. Moses told Israel that once they had settled in Canaan, they were to bring a thank-offering for deliverance from Egypt and for having been given the land of plenty. This offering was to be presented to the priest. What was it called?
Deut. 26:2

81. Moses concluded his summary of statutes with a sobering reminder that the laws were not his, but Godôs. He told them that God had made them His peculiar people, high above all nations in praise, honor, and in one other aspect. What was it?
Deut. 26:18-19

82. Among the blessings Moses said Israel would receive from God if they would ñhearken to His voiceò was a reputation among other nations. How did he say other nations would view Israel?
Deut. 28:10

83. Moses warned that if Israel did not hearken to the voice of God, their punishment would be unspeakably horrible. The first group of such horrors included famine, disease, and another curse, which would affect the entire nation. What was it?
Deut. 28:22-25 Cf: Ex. 9:8-12

84. Moses listed a second series of curses that would befall Israel if they disobeyed God. This list included physical ills, one of which was boils, similar to one of the plagues that Egypt suffered. What was this ailment called?
Deut. 28:27

85. Prophecy of failure of every kind of labor and enterprise was included in Mosesô third series of curses upon Israel if they failed to obey God. What would happen to the trees and fruit under this curse?
Deut. 28:42

86. Mosesô fourth group of curses described the horrors that would occur when Israelôs cities would be besieged by their enemies. He told of unfathomable atrocity that Israel would commit. What?
Deut. 28:49-53

87. The final curse promised by Moses for Israel if they failed God was the uprooting of the nation from Canaan and the subsequent scattering of the people among all nations. He said many would be taken as slaves in ships. To where?
Deut. 28:64-68

88. When he reminded the people that their land would be devastated if they broke the Covenant with God, Moses said that in that day people would be astounded, and would wonder what fearsome anger would have cause God to do such a thing. What would be the answer?
Deut. 29:24-26

72. Edomites, Egyptians
73. Dogs
74. Olives, grapes
75. Forty
76. Marry the widow
77. Took off one sandal, spit in his face
78. Amalekites
79. The Lord, Himself
80. Basket of first-fruits

81. Name
82. ñShall be afraidò
83. Defeat in battle
84. Botch of Egypt
85. Eaten by locusts
86. Eat their own children
87. Back to Egypt
88. Israel fell into idolatry

89. Moses gave instructions to Israel that when they crossed the Jordan they were to write the Law on stones. The resulting structure would then serve as an altar. Where was this to be located?
Deut. 27:4

90. Israel was commanded to observe four ceremonies upon entering Canaan. One involved a task for the Levites. What was it?
Deut. 27:14-26

91. One of the ceremonies required of Israel upon entering Canaan was a renewal of their Covenant with God. In this renewal, the Levites recited the blessings Israel would enjoy if they obeyed God, as well as the curses if they failed. Only the curses are recorded. The people replied to each curse as the Levites repeated it, acknowledging that each was just. What did the people say?
Deut. 27:15

92. All Israel heard and responded to the very first curse recited by the Levites in the Covenant renewal ceremony. This curse related to the second commandment. What was it?
Deut. 27:15

93. Moses knew that Israel would disobey God and suffer for it, however, he also prophesied of their eventual repentance, after which God would restore them to the land, change their hearts, and bestow two other blessings. What were they?
Deut. 30:7, 9

94. Israelôs special relationship to God was repeatedly emphasized by Moses, who referred to this relationship using the same title for God twelve times. What was it?
Deut. 30:1-10

95. Moses summarized Israelôs duty to God in simple terms. There were three responsibilities; love God, obey His voice, and one other. What was it?
Deut. 30:20

96. Concluding all the things he had to say to his people, Moses said that he had set before them choices of life and death, blessing and curse. In just two words, he challenged them to follow God. What did he say?
Deut. 30:19

97. Moses bid his beloved people farewell and, in a symbolic gesture, gave a copy of the Law to the Levites. In future times, he said, a public reading of the Law must take place before a general assembly of all Israel. How often?
Deut. 31:10

98. God told Moses to appear along with Joshua at the ñtabernacle of the congregation,ò so that He might commission Joshua to take leadership of Israel. In what form did God appear?
Deut. 31:15

99. God instructed Moses to prepare a record, which would remain as a ñwitnessò to the fact that God foresaw Israelôs future apostasy and had warned them against it. Moses was to teach this to the people so that they understood their obligation to obey - and their judgment if they failed. What was this record called?
Deut. 31:19

100. In his ñsong,ò Moses frequently used a metaphor that represented the power of God available to Israel if they would obey Him. What was it?
Deut. 32: 4, 18, 30-31, 37

101. Mosesô song described how God had found Israel in ñwasted, howling wilderness,ò and made them His favorite people. Moses used a metaphor that described Israelôs favored status in Godôs sight. What was it?
Deut. 32:10

102. In his ñsong,ò Moses prophesied Israelôs fall to a depraved condition. He compared this dreadful state to that of infamous places. What places?
Deut. 32:32

103. After Moses prepared and recited his ñsongò to the people, God told him to go up to Mt. Abarim, where He would permit Moses a last privilege. What was it?
Deut. 32:48-49

104. Before he died, Moses offered a blessing to the tribes of Israel. He began with the tribe whose numbers had dwindled, and from which no judge, hero or prophet had come. It was descended from Jacobôs first son. Which tribe?
Deut. 33:6

105. Mosesô blessing of the tribes included all but one. This tribe was later absorbed by Judah. Which one?
Deut. 33:6-24

106. Moses blessed one tribe as ñBeloved of the Lord.ò Israelôs first king, Saul, and the apostle Paul came from this tribe. Which one?
Deut. 33:12

89. Mt. Ebal
90. The pronouncement of 12 curses
91. Amen
92. Idolatry
93. Prosperity, defeat of enemies
94. The Lord Thy God
95. Cleave to Him
96. Choose life
97. Every seven years

98. In a pillar of cloud
99. Mosesô ñSongò
100. Rock
101. The apple of His eye
102. Sodom, Gomorrah
103. A view of the Promised Land
104. Reuben
105. Simeon
106. Benjamin

107. Moses included a blessing of one tribe that possessed ñwest and southò territory that contained grand scenery, fertile, well-watered lands, and an area that has been called an earth paradise. Which tribe?
Deut. 33:23

108. In Godôs last appearance to His beloved prophet while Moses was still on earth He told His faithful servant that he was ñabout to lie down withò his fathers, and foretold of the tragic future of His people. What did He say about them?
Deut. 31:16

109. With his last words Moses praised both God and Israel saying, there were no other people like Israel, and no other God like their God. He said God was Israelôs refuge, and used figurative speech that described Godôs special care of them. What did he say?
Deut. 33:27

110. Moses father, Amram, lived to be 137. His grandfather, Kohath, was 133, and his great-grandfather, Levi, 133. How old was Moses when he died?
Deut. 34:7

111. Scripture records that God, Himself, buried Moses in the land of Moab. What is said of the location of Mosesô tomb?
Deut. 34:6

112. Deuteronomy closes with a glowing tribute to Moses: ñthere arose not a prophet since in Israel.ò It is said that God knew Moses well. How well?
Deut. 34:10

107. Napthali
108. Israel would forsake God
109. ñUnderneath are the everlasting armsò
110. 120
111. ñNo man knowethò
112. ñFace to faceò

Joshua

(King James Version)

Introduction

The Book of Joshua is the first of the historical books of the English Bible. It records the invasion and conquest of Canaan and the distribution of this Promised Land to the separate tribes of Israel. Historically, the Book picks up where Deuteronomy ends, commencing with Israel's crossing of the Jordan River into Canaan from the plains of Moab. Joshua is the logical sequel to the Pentateuch, because it provides written evidence of the fulfillment of God's promise to Abraham to give the Promised Land to his descendants.

Joshua was exceptionally qualified to lead Israel into the fight for possession of Canaan. He had been Moses' right hand man through the nation's wanderings in the wilderness, was with him at Mt. Sinai, and had served as one of the spies that Moses had sent into Canaan. The invasion of Canaan, expertly conceived and executed, took approximately seven years. The event probably occurred about 1440BC.

Authorship of the Book of Joshua is uncertain. Some think that Joshua himself was the author, others Phinehas or Eleazar. Nevertheless, the Book is about Joshua, and in verse 26 of Chapter 24 he is identified as the author of at least a portion of the text.

Well-known Scriptural events recorded in the Book include the battle of Jericho; the faith of the harlot Rahab, mother of Boaz; and the sin and punishment of Achan.

Joshua (KJV)

1. The Book of Joshua opens with God telling Joshua to lead the people of Israel across the River into Canaan. What river?
Josh. 1:2

2. The men of the tribes of Gad, Reuben and one other ñhalf-tribeò left their families on the east side of the river when they crossed into Canaan. Which was the ñhalf-tribe?ò
Josh. 1:12-14 Cf: Num. 32:1-5

3. One of the precautions taken by Joshua prior to entering Canaan was to send spies to bring back intelligence concerning the city of Jericho. How many spies did he send?
Josh. 2:1

4. The spies sent by Joshua to survey Jericho came upon an inn operated by a woman. This woman is described in the New Testament as ñimmoral.ò Who was she?
Josh. 2:1 Cf: Heb. 11:31

5. The woman in whose inn Joshuaôs spies stayed in Jericho hid them from the king of the city, saving their lives. The spies told her that she would be spared when the city was invaded, and told her to mark her house by hanging a cord from a window. What color was the cord to be?
Josh. 2:18

6. The people of Israel arrived at the Jordan River and waited three days before crossing into Canaan. Joshua told the people to begin moving across the river when they noted something leading the way. What?
Josh. 3:3

7. As the Israelites stood at the edge of the Jordan ready to cross, the Levite Priests stepped into the river. Immediately the waters that ñcame from above, even the Salt Sea, were cut offò and dry ground appeared. How is this break in the river described?
Josh. 3:16

8. When all the people of Israel had crossed the Jordan into Canaan, God told Joshua to gather stones and erect a memorial. How many stones went into this structure?
Josh. 4:8

9. After crossing the Jordan, the Israelites camped at a place about 14 miles from Jericho. It was here that Saul was sent by Samuel to be confirmed as king. What was this place called?
Josh. 4:19

10. Who told Joshua to ñloose thy shoe from off thy foot, for the place whereon thou standest is holy ground?ò
Josh. 5:15

11. Who said, ñI know that the Lord hath given you this land and that your terror is fallen upon us?ò
Josh. 2:1,9

12. Godôs plan for the battle of Jericho took seven days to execute. The people marched around the walls of the city once a day for the first six days. How many times did they circle the city on the seventh day?
Josh. 6:4

13. Seven Levite priests carrying trumpets were part of the procession that circled the walls of Jericho during the seven days preceding the capture of the city. Of what were these trumpets made?
Josh. 6:4

14. What was the final, bizarre ñact of warfareò executed by the Israelites that took place just before the walls of the city of Jericho came down?
Josh. 6:20

15. God told the people of Israel that they were to take no loot from Jericho after the battle was over. One man disobeyed. What was his name?
Josh. 7:1

16. After the battle of Jericho, Achan took several things from the city. One was a ñgoodly Babylonish garment.ò What else did he take?
Josh. 7:21

17. Achanôs sin of disobedience against God was imputed to the nation of Israel, and their attempt to capture a certain city following the victory at Jericho failed. What was this city?
Josh. 7:1-5

18. Achan was executed by stoning for disobeying God. The sentence was carried out in a valley about a mile south of Jericho. The name of the valley meant ñvalley of trouble.ò What was it?
Josh. 7:26

19. Following the execution of Achan, God told Joshua to go to war against the city of Ai. The plan was to ambush the enemy. Joshua gave the signal to trigger this maneuver. What did he do?
Josh. 8:18-19

20. In the battle for the city of Ai, Israel destroyed the town in a day. Only the cattle and other spoils remained. How many people of Ai were slain in this one-day battle?
Josh. 8:25

1. Jordan
2. Manasseh
3. Two
4. Rahab
5. Scarlet
6. The Ark of the Covenant
7. Stood and rose up in one heap
8. Twelve
9. Gilgal
10. Captain of the Lordôs host
11. Rahab
12. Seven
13. Ramôs horns
14. A shout
15. Achan
16. Silver and gold
17. Ai
18. Achor
19. Stretched out his spear
20. 12,000

21. After hearing what Israel had done to Jericho and Ai, the residents of the nearby city of Gibeon realized that they could be next. Knowing that Israel was permitted to make peace with cities afar off, they convinced Joshua that they had come a long distance. What evidence did they exhibit to deceive Israel that they had come a long distance?
Josh. 9:4,5

22. The Israelites were angry when they realized that they had been deceived by the Gibeonites, and they made servants of them. What tasks were these people assigned?
Josh. 9:27

23. Adonizedek was an Amorite official who, when he heard about what Israel did to Jericho and Ai, decided he had better get some defensive help. What was Adonizedekôs job?
Josh. 10:1

24. With the surrender of the Gibeonites to Israel, the King of Jerusalem realized that the security of his city was also threatened. He organized a confederacy to attack Gibeon. How many other kings did he enlist to help?
Josh. 10:3

25. When the confederacy of southern Canaan gathered to attack Gibeon, God sent His forces of nature to augment Joshuaôs army. In what form did Godôs force come?
Josh. 10:11

26. In the battle between Joshua and the five kings at Gibeon, Joshua saw that he was running out of daylight. He asked God to make the sun and moon stand still. How long did this miracle last?
Josh. 10:13

27. A description of the miracle of the sun and moon standing still to give Joshua time to defeat the five-king confederacy is included in a Hebrew literary collection that honors the feats of Jewish leaders. The title of this document is recorded in Joshua. What is it called?
Josh. 10:13 Cf: 2 Sam. 1:18

28. After the five kings of southern Canaan were routed in the battle for Gibeon, they retreated and hid from Israel in a cave at Makkedah. What did Joshua do about this?
Josh. 10:16-18

29. During the southern campaign in Canaan, Joshua destroyed the Canaanites from ñKadesh-Barnea even unto Gaza and all the country of Goshen, even unto Gibeon.ò About how many Canaanites survived this campaign?
Josh. 10:40

30. Joshuaôs crushing victories in the south of Canaan alarmed the kings of northern Canaan. The King of Hazor organized several other kingdoms to fight Israel. What was this kingôs name?
Josh. 11:1

31. The threat of annihilation forced the kingdoms of northern Canaan to form an alliance. These folks got together at a place a few miles northwest of the Sea of Galilee to prepare for an attack against Israel. What was this place called?
Josh. 11:5

32. Of all the cities of the northern alliance that Joshua defeated, only one was burned. It was the largest in ancient Palestine. What was it?
Josh. 11:13

33. In one of Joshuaôs battles he defeated the Anakites, the giants that had terrified Mosesô spies. However, a few of these people still remained in three cities; Gaza, Ashron, and a third, the city from which Goliath came. What was this city?
Josh. 11:22

34. Chapter 12 of Joshua lists the names of all the Canaanite kings conquered by Israel. These included the kings of Jerusalem, Hebron, Bethel, and Megiddo. In all, how many were there?
Josh. 12:24

35. Who told Joshua, ñThou art old and stricken in years, and there remaineth yet very much land to be possessed?ò
Josh 13:1

36. Who said, ñWe are in thy hand; as it seemeth good and right unto thee to do unto us, do?ò
Josh. 9:3-25

37. There were two managers of the great task of distributing the lands of Canaan for inheritances of the tribes of Israel. One was Joshua. Who was the other?
Josh. 14:1

38. Which was the first tribe to receive an inheritance of land of Canaan?
Josh. 14:6, 15:1

39. One half tribe, Manasseh, and two other tribes had been promised lands east of the Jordan by Moses. These tribes had fulfilled their commitment to Moses to fight in the battles for Canaan, and Joshua then fulfilled Mosesô promise. Who were these two tribes?
Josh. 13:8

21. Old patched wineskins, dry moldy bread, old shoes, clothes
22. Wood hewers, water carriers
23. King of Jerusalem
24. Four
25. Hailstones
26. One day
27. Book of Jasher
28. Sealed the cave, later killed them
29. None
30. Jabin
31. Waters of Merom
32. Hazor
33. Gath
34. 31
35. God
36. The Gibeonites
37. Eleazar
38. Judah
39. Reuben and Gad

40. One of the land allotments given to a tribe contained the country of Gilead, famous for its balm, and Sharon, renowned for its roses. Which tribe inherited this area?
Josh. 13:24-28

41. One tribe received an allotment of land containing ñall the cities of the plainò which included the kingdom of Sihon. This land was sited east of the Jordan. Which tribe?
Josh. 13:15-23

42. Before lots were cast for lands in Canaan, Caleb stepped up to remind Joshua that 45 years ago God had promised him an inheritance for his work as a spy for Moses. How old was Caleb when this had been promised to him?
Josh. 14:7

43. Caleb told Joshua that if God would be with him, he would drive from his inheritance of land a fearsome group of people that occupied it. Who were these people?
Josh. 14:12

44. Caleb claimed his inheritance of land and drove out the Canaanites that occupied it. He then promised his daughter to the man that was able to capture the city of Debir. The man who did it later became a judge in Israel. Who was he?
Josh. 15:16-17 Cf: Judges 3:9

45. In what tribeôs territory was Calebôs inheritance located?
Josh. 15:13

46. Judah appeared to have little difficulty in occupying its inherited territory, but they failed to drive out a certain people called the Jebusites. In what city did these people live?
Josh. 15:63

47. The city that Caleb received for his inheritance was the place where Abrahamôs wife, Sarah, died, and was also a ñcity of refuge.ò What was this city?
Josh. 14:13

48: The tribe of Ephraim failed to drive the Canaanites from their inheritance of land. Instead, they put them in a city to serve under tribute. This city was 18 miles northwest of Jerusalem, and remained in Canaanite hands until Solomonôs time. What was it?
Josh. 16:10

49. Having originally obtained a precedent-setting approval for women to be able to inherit land, the five daughters of the great, great grandson of Manasseh stepped forward to claim their inheritance from Joshua. Who was the father of these five women?
Josh. 17:3

50. Two tribes complained to Joshua that their allotment of land was not adequate for their large population. Joshua told these folk that they should clear their hill country and drive out the Canaanites. Which two tribes?
Josh. 17:14-18

51. After all overt resistance from the Canaanites was overcome the tabernacle was moved from Gilgal to a more central location where it remained until the Philistines captured it. Where?
Josh. 18:1

52. One of the seven tribes that remained without territory after Israelôs move to Shiloh was given a parcel that included many cities important in Bible history: Jericho, Mizpah, Bethel and others. Which tribe?
Josh. 18:20-28

53. The tribes of the ñHouse of Josephò complained to Joshua that they needed more land, because the Canaanites in their area were strong and possessed certain awesome weapons. What weapons?
Josh. 17:16

54. The inheritance of land given to the tribe of Simeon was contained within the territory that had been allotted to another tribe. In it was located the city of Ziklag from which Davidôs wives were taken captive by the Amalekites. In whose territory was Simeon placed?
Josh. 19: 1-9

55. Jacob had prophesied that one of his sons would be a ñhaven for ships.ò The tribe of this son of Jacob was given the third lot of land assigned after the move to Shiloh, and included the city of Nazareth. Which tribe?
Josh. 19:10 Cf: Gen. 49:13

56. Following the allotment of lands to all tribes, one very prominent leader of Israel was given the city of Timnath-Serah. This city was located in the hill country of Ephraim. Who inherited this city?
Josh. 19:49-50

57. One lot of land given to a tribe included Jezreel, in which was located Ahabôs palace, and Shunem, where the good Shunemite woman who entertained Elisha lived. Which tribe inherited this lot?
Josh. 19:17-23

58. Which tribeôs land inheritance included the five cities - Jerusalem, Jarmuth, Lachish, Eglon, and Hebron - whose kings made up the southern confederacy that fought Israel?ô
Josh. 15: 1, 35, 39, 54, 63

40. Gad
41. Reuben
42. 40
43. Anakims
44. Othniel
45. Judah
46. Jerusalem
47. Hebron
48. Gezer
49. Zelophedad
50. Manasseh, Ephraim
51. Shiloh
52. Benjamin
53. Iron Chariots
54. Judah
55. Zebulon
56. Joshua
57. Issachar
58. Judah

59. One tribe was given an allotment of land that was too small for them, so they went to war and took more. Samson was of this tribe. Which?
Josh 19:40-48

60. God had directed that certain locations were to be established to which a person who had committed non-premeditated murder could flee. What were these called?
Josh. 20:2- 3

61. As soon as the land inheritances had been given to all the tribes, the Levites reminded Joshua, ñthe Lord commanded by the hand of Moses to give us cities.ò How many cities did the Levites get?
Josh. 21:4-7

62. The cities given to the Levites were distributed according to the three branches of the tribe of Levi, corresponding to Leviôs three sons. Who were they?
Josh. 21:5-7

63. If an Israelite fled to a city of refuge he was given a trial and, if ruled innocent, was given shelter in one of these cities. However, he was forbidden to return home until a particular event occurred. What was the event?
Josh. 20:6

64. The tribes of Reuben, Gad, and Manasseh had fought alongside Joshua and their other brethren for seven years in the conquest of Canaan. Now Joshua dismissed them to return home on the eastern side of the Jordan, exhorting them to keep the ñcommandment and the Law,ò and to ñlove the Lord your God and walk in His ways,ò and to ñcleave unto Him.ò What else?
Josh. 22:5

65. As the tribes of Reuben, Gad and Manasseh crossed the Jordan River on their way home, the great valley with mountains on either side perhaps gave them a sense of isolation from their western brethren. They decided to erect a structure that would symbolize their unity in the common worship that they shared with all Israel. What sort of structure did they erect?
Josh. 22:10

66. When the tribes within Canaan heard of the altar built by Reuben, Gad and Manasseh, they misunderstood the purpose for which this memorial was made, and even ñprepared to go to war.ò They sent a delegation comprising ñten princes,ò a ñhead of the houseò of each tribe. Who headed this delegation?
Josh. 22:13

67. The western tribes had erroneously assumed that Reuben, Gad, and Manasseh had erected an altar for improper sacrifice, but when Phinehas and his delegation spoke to them they realized that such was not the case. Instead, the intent was found to be a witness to future generations that their tribes had a right to return to Shiloh and the Tabernacle to worship. It was, they said, so that children of one side would not deny access to worship to those of the other. In what words?
Josh. 22:27

68. When Reuben, Gad, and Manasseh explained the reason why they had built their altar at the Jordan River, Phinehas and his delegation were pleased. The three eastern tribes gave the altar a name, which in Hebrew meant ña witness between us.ò What did they call it?
Josh. 22:34

69. Many years following the conquest of the Promised Land and its distribution to the tribes, an aging Joshua summoned the leaders of Israel. Three times he warned them of their responsibilities to obey God and to avoid Canaanôs idols. ñCome not among these nations,ò do not ñmention the name of their gods,ò do not ñswear on them, neither serve them, nor bond yourselves to them,ò said Joshua. What else?
Josh. 23:8

70. After delivering final words to Israelôs leaders, Joshua called upon all the people to reaffirm their commitment to God. He reminded them of the great things God had done for His people, and challenged them to ñchoose this day whom you will serve.ò As for Joshua ñand his house,ò there was never a question of his allegiance. How did he express this?
Josh. 24:15

71. The people responded to Joshuaôs final charge to obey God. ñGod forbid,ò they cried, ñthat we should forsake the Lord to serve other gods.ò They swore that that they would ñserve the Lord for He is our God,ò and again, that they would serve the Lord. What else did they affirm?
Josh. 24:24

72. Joshuaôs final address to the people of Israel was given at the place where Abraham first received the promise that God would give the land of Canaan to his seed. What was this place?
Josh. 24:1

73. Three burials mark the close of the Book of Joshua. Two were those of Joshua and Eleazar. Who was the third?
Josh. 24:30-33

59. Dan
60. Cities of Refuge
61. 48
62. Gershon, Kohath; Merari
63. The High Priestôs death
64. Serve Him with all heart and soul
65. An altar
66. Phinehas
67. Ye have no portion in the Lord
68. Ed (Trust the Lord is God)
69. Cleave unto Him
70. We will serve the Lord
71. His voice will we obey
72. Shechem
73. Joseph

The Book of The Judges

(King James Version)

Introduction

The Book of Judges spans the period of time between Israel's conquest of Canaan and the rise of Samuel. Principally a collection of short stories, the book narrates the history of the Hebrew nation under the twelve "judges" anointed by God to deliver the disobedient nation from its several oppressors.

The stories recorded in the Book of the Judges mirror the statement of verse 25 of Chapter 21; "Every man did that which was right in his own eyes." Israel, fragmented into twelve separate tribes, in questionable possession of their Promised Land, and living day-to-day among the heathen, exhibited a character nothing close to that with which they conquered the land under Joshua. The people continually drifted into idolatry, fell under oppression from their enemies, and then were rescued by God - only to once again repeat the cycle.

Judges is divided into three parts; (1) an introduction presenting the splintered nation drifting into idolatry, (2) the bulk of the book, which records the stories of the 111 years of oppression and the 299 years under the twelve judges and, (3) an epilogue, which narrates several incidents typical of the cruel, pagan conditions which existed during these times.

Events of the Book of Judges are mentioned elsewhere in Scripture in the Books of Samuel, Nehemiah, Isaiah, The Psalms, Acts, and Hebrews.

SUMMARY

Israelite History of the cycle of apostasy, oppression by their enemies, supplication to and deliverance by God through His judges, a period of silence, then once again apostasy and the repetition of the cycle.

1st Apostasy
Oppressor: *Mesopotamia*. 8 Years
Deliverer:
(1) OTHNIEL (Tribe of Judah) 40 Years (Judges 3:7-11)

2nd Apostasy
Oppressors: *Moab* (Eglon), *Amalekites, Philistines*, 18 Years
Deliverers:
(2) EHUD (Benjamin) 80 Years (Judges 3:12-30)
(3) SHAMGAR (Naphtali, tenure not recorded) (Judges 3:31)

3rd Apostasy
Oppressor: *Canaanites* (Jabin) 20 Years
Deliverer:
(4) DEBORAH (Ephraim) 40 Years (Judges 4:1- 5:31)

4th Apostasy
Oppressors: *Midianites* 7 Years, *Amalekites*
Deliverers:
(5) GIDEON (Manasseh) 40 Years. Also, ABIMELECH (Manasseh) (3 Years, Gideon's illegitimate son, who usurped authority, was not appointed by God, and was the antithesis of God's appointed judges) - (Judges Chapter 9)
(6) TOLA (Issachar) 23 Years (Judges 10:l-2)
(7) JAIR (Manasseh) 22 Years (Judges 10:3-5)

5th Apostasy
Oppressor: *Ammonites* 18 Years
Deliverers:
(8) JEPHTHAH (Manasseh) 6 Years (Judges 10:6 - 12:7)
(9) IBZAN (Judah) 7 Years (Judges 12:8-10)
(10) ELON (Zebulon) 10 Years (Judges 12:11-12)
(11) ABDON (Ephraim) 8 Years (Judges 12:13-15)

6th Apostasy
Oppressor: *Philistines* 40 Years
Deliverer:
(12) SAMSON (Dan) 20 Years (Judges Chapters 13-16)

Judges (KJV)

1. The Book of Judges begins with the nation of Israel trying to complete their occupation of Canaan following the death of Joshua. God selected one tribe to be the first to go in to fight the Canaanites. Which tribe?
Judges 1:2

2. Following Joshuaôs death, the first tribe that God sent into battle against Canaan did not have the confidence to do the job themselves. They asked another tribe to help. Whom did they ask?
Judges 1:3

3. Fighting the Canaanites, the tribe of Judah captured Adonibezek, the king of Bezek, and promptly did something that was both degrading and debilitating to him. Nevertheless Adonibezek understood; he had done the same thing to 70 ñkingsò whom he had captured in his time. What was done to Adonibezek?
Judges 1:6-7

4. Judah and Simeon met with considerable success fighting the Canaanites; however, they failed to drive them from a ñvalley,ò primarily because of weapons that the enemy possessed. What weapons?
Judges 1:19

5. God was with Judah and Simeon as they drove the Canaanites from the land, however, of the other tribes mentioned that should have done likewise only the ñHouse of Josephò is listed as having any brief success. What city did these tribes, named for Josephôs sons, capture?
Judges 1:22,23

6. Benjamin, Manasseh, Ephraim and Zebulon all failed in their efforts to drive out the Canaanites, but two other tribes did worse; they actually lived among the enemy. One was Napthali. Which was the other?
Judges 1:32

7. One tribe of Israel not only failed to displace the Canaanites, they were forced to remain in the ñhill countryò by the Amorites and eventually had to seek more land a great distance from where they were first located. Which tribe?
Judges 1:34

8. After Israel failed to take possession of the Promised Land, God told His people that He would no longer drive out their enemies, and these nations would remain a thorn in their side. The name of the place where God made this devastating announcement meant, ñweeping.ò The people wept, but did not repent. What was the place called?
Judges 2:5

9. Israelôs decline into paganism involved living among Canaanites, intermarrying with them, and worshipping their gods. This worship included animal sacrifices, prostitution, and even human sacrifices. What were the names of these gods?
Judges 2:13

10. God allowed pagan nations to remain in Canaan not only to punish Israel, but also to teach them warfare. One of the Canaanite nations that remained is described as ñfive lords,ò and gave Israel their greatest trials. Who were they?
Judges 3:3

11. The Book of Judges describes in part the failure of Israel to obey God. When the nation fell into evil, God allowed them to be distressed by their enemies. When they called upon Him, God would raise up a ñjudgeò to rescue them. Who was the first judge raised by God to deliver Israel from an enemy?
Judges 3:9

12. The first judge raised by God to deliver Israel from an oppressor was a proven warrior who had won his wife, Achsah, under unusual circumstances. Achsahôs father had promised her to the man who captured the city of Debir. Who was Achsahôs father?
Judges 1:12

13. Following 40 years of ñrestò while Israelôs first judge squared them away, the nation again fell into its evil ways and God allowed them once again to fall before an enemy. This time it was a man called Eglon. What was Eglonôs job?
Judges 3:12

14. The Moabite king Eglon had joined up with the Amalekites and Ammonites to capture Jericho. This city is called by another name in this passage. What?
Judges 3:13

15. A description is given of the physical characteristics of Eglon, the Moabite ruler who tormented Israel. How is Eglon described?
Judges 3:17

16. God raised up Ehud to rescue Israel from Eglon and the Moabites. Ehud murdered Eglon himself, sneaking right into Eglonôs ñsummer parlor.ò With what did Ehud slay Eglon?
Judges 3:16, 21-22

17. Following the judgeships of Ehud and Shamgar, Israel once again fell into idolatry. God then raised up a woman, Deborah, to rescue them from the Canaanites. The king of this particular Canaanite group had 900 iron chariots and had given Israel a bad time for 20 years. What was his name?
Judges 4:2

1. Judah
2. Simeon
3. Cut off his thumbs and big toes
4. Iron chariots
5. Bethel
6. Asher
7. Dan
8. Bochim
9. Baal, Ashtaroth
10. Philistines
11. Othniel
12. Caleb
13. King of Moab
14. City of palms
15. A very fat man
16. Two edged dagger
17. Jabin

18. Deborah appointed a man from Kadesh, a city of refuge in Napthali, to lead her army against the Canaanites. This man is listed in the Book of Hebrews as a hero of faith. Who was he?
Judges 4:6 Cf: Heb. 11:32

19. Deborah picked an esteemed leader to head her forces against the Canaanites, but the man told Deborah that he wasnôt about to head into battle unless one particular individual went along. Whom did he want to go?
Judges 4:8, 9

20. After Deborahôs army routed the Canaanites and their iron chariots, the Canaanite leader Sisera fled the scene, only to have the misfortune to come upon the tent of Jael, the woman who killed him. Sisera asked Jael for water. What did she give him?
Judges 4:19

21. Sisera, the military commander of the Canaanites, was not only beaten in battle by a woman, Deborah, but also killed by one, Jael, who did him in by a rather unconventional method. How did Jael slay Sisera?
Judges 4:21

22. After her armies routed the Canaanites, Deborah decried the failure of three of Israelôs tribes for not helping in the fight. Two of these were Asher and Dan. Which was the third?
Judges 5:16-17

23. Following 40 years of peace under Deborah, Israel was plundered for seven years by the Midianites. God then called Gideon to rescue the nation. What was Gideon doing when he was told that he was to be Godôs man to take on the Midianites?
Judges 6:11

24. Gideonôs father was of the half-tribe of Manasseh; he had kept up the family idol worship of Baal. What was his name?
Judges 6:11

25. As a test of obedience, God told Gideon to destroy his fatherôs altar to Baal. Gideon did this under cover of night. How many men did he enlist to help him?
Judges 6:27

26. Gideonôs final qualifying test for the men he picked to fight the Midianites was a very unusual one. What was it?
Judges 7:4-7

27. Gideon prepared for battle with the Midianites but he felt that he still needed another sign from God to confirm His presence. He asked God to soak a substance with dew, but when God did so, Gideon was still skeptical: this time he wanted God to soak the ground and leave the substance dry. What was the substance?
Judges 6:37-40

28. Gideon assembled a group of 32,000 men to take on the Midianites, but God promptly told His mighty man of valor something about his force that had to have given Gideon second thoughts. What did God say?
Judges 7:2

29. Of the original 32,000 men that Gideon had picked to fight the Midianites, 22,000 promptly left camp. They had good reason. What was it?
Judges 7:3

30. How many men did Gideon finally wind up with to confront the Midianite force of 135,000?
Judges 7:7

31. Prior to the battle with the Midianites, God sent Gideon encouragement in the form of a dream, narrated by a Midianite and overheard by Gideon. The Midianite said he saw something tumble into the Midianite camp and overturn a tent. What was it?
Judges 7:13

32. Gideon had a servant who accompanied him as they reconnoitered the Midianite camp before the battle. What was the servantôs name?
Judges 7:10-11

33. In preparation for the battle with the Midianites, Gideon gave each of his men a trumpet and a pitcher. What was in each pitcher?
Judges 7:16

34. Gideon kicked off the battle with the Midianites with some rather bizarre activity. What did he tell his men to do?
Judges 7:19

35. The last ñphaseò of Gideonôs opening attack on the Midianites was not unlike that which finally brought down the walls of Jericho. What did Gideonôs men do?
Judges 7:20

36. Gideon didnôt invite his relatives the Ephraimites to the opening battle against the Midianites ï which the tribe later resented - but when Gideon finally brought them in they promptly captured two Midianite princes named Oreb and Zeeb. The Ephraimites sent evidence of the capture to Gideon. What was the evidence?
Judges 7:25

18. Barak
19. Deborah
20. Milk
21. Drove a tent nail through his head
22. Reuben
23. Threshing wheat in a winepress
24. Joash
25. Ten
26. They had to lap water like a dog
27. Fleece
28. Too many men
29. They were afraid
30. 300
31. Loaf of Bread
32. Phurah
33. Lamp
34. Blow trumpets, break pitchers
35. Shouted, ñthe sword of the Lord, and of Gideonò
36. Their heads

37. Gideon, pursuing the Midianites fleeing toward home across the Jordan River, asked the people of two Israelite towns for help. However, they refused until they could be certain that Gideon had captured the Midianite kings. What had Gideon asked these people for in the way of help?
Judges 8:5

38. Because two Israelite towns refused him help while he was pursuing the fleeing Midianites, Gideon had the leaders of one of these towns dragged over thorns. From which town did these unfortunate people come from?
Judges 8:16

39. Gideon captured the two kings of Midian and offered his son the opportunity of killing them. This would have added insult to the enemy, however, the youth did not have the stomach for this kind of thing, and Gideon had to do the job himself. What was Gideonôs sonôs name?
Judges 8:20

40. After Gideon defeated the Midianites all Israel wanted him to rule over them because he had defended them. Gideon refused, but did ask that certain items of Midianite jewelry be given to him. What items?
Judges 8:24

41. The last period of peace recorded in Judges is that following Gideonôs defeat of the Midianites. Gideon judged Israel for the same period of time as David, Eli, Samuel and Solomon ruled the kingdom. For how long?
Judges 8:28

42. Gideon had a son, Abimelech, by a concubine that was from a city in the tribe of Ephraim. Joshua had held his last assembly in this town. What was it?
Judges 9:1

43. Gideonôs son Abimelech decided that he wanted to rule Israel, talked the people of his city into giving him money from the idol treasury, and used the cash to hire ñvain and lightò persons. What did he then do?
Judges 9:4-5

44. A parable mocking the crowning of Abimelech as ñkingò mentioned an olive tree, a fig tree, a vine, and a bramble bush. One of Gideonôs sons spoke this parable. Who was he?
Judges 9:7-14

45. In the parable in which Jotham mocked Abimelech as a king, which of the trees is elected as ñruler?ò
Judges 9:14

46. The beginning of the end of Abimelechôs rule came when God sent an evil spirit to cause distrust between Abimelech and the Shechemites. How long had Abimelech ñruledò when this happened?
Judges 9:22-23

47. A man named Gaal took the lead in inciting the Shechemites against Abimelech while Abimelech was out of town. But Abimelechôs loyal deputy sent word that Gaal was spoiling for a fight. Who was the deputy?
Judges 9:30-31

48. Abimelech, warned of the revolt fomented by Gaal, returned to town to take care of things. When Gaal saw Abimelechôs men approaching. Abimelechôs deputy told Gaal that his eyesight was bad, and that what he was seeing wasnôt men but something else. What?
Judges 9:36

49. Abimelech put down Gaal and the rebellion. He then did something to the town of Shechem that symbolized a sentence of infertility. In fact, the town remained a ruin until rebuilt by Jeroboam centuries later. What did Abimelech do to Shechem?
Judges 9:45

50. After he destroyed Shechem, Abimelech turned on the town of Thebez, but during this battle a woman dropped something on his head, fatally wounding him. What was dropped on Abimelech?
Judges 9:53

51. As he lay mortally wounded at Thebez, Abimelech ordered his armor-bearer to finish him off. Abimelech had a specific reason for demanding this. What was it?
Judges 9:54

52. Following the times of Abimelech, two ñminorò judges led Israel for 22 years. One, Jair, had 30 sons; each of whom possessed something that could be called a status symbol. What was it?
Judges 10:4

53. Following the periods of Israelôs judges Tola and Jair, the nation once again began to worship not only their old idols Baal and Ashtaroth, but also those of Syria, Zidon, Moab, Ammon and Philistia. God told the nation that He would deliver them no more, and ñsoldò them into the hands of enemies. Who were these enemies?
Judges 10:7

37. Bread
38. Succoth
39. Jether
40. Gold earrings
41. 40 years
42. Shechem
43. Killed Gideonôs 70 sons
44. Jotham
45. Bramble

46. Three years
47. Zebul
48. Shadow of the mountains
49. Sprinkled salt over it
50. Millstone
51. He did not want it said that a woman had killed him
52. Donkey
53. Philistines, Ammonites

54. After 15 years of oppression from the Ammonites, Israel looked for someone to lead them against this enemy. They chose Jephthah. Jephthah had become a sort of bandit chief after he had been banished from his home. Why had he been banished?
Judges 11:1-2

55. Jephthah tried a diplomatic solution to erase Ammonite oppression of Israel. He reasoned with the enemy king that Israel had a right to the land that God had given them just as the Ammonites had a right to other land that their ñgodò had given them. What was the Ammonite god called?
Judges 11:24

56. Rebuffed by the king of the Midianites, Jephthah defeated these enemies with a great slaughter and recovered 20 cities from them. He judged Israel for 6 years. How many children did he have?
Judges 11:34

57. On the eve of the battle with the Ammonites, Jephthah vowed to God that if God would give him victory over the enemy, ñwhatsoever came forthò from his house to meet him on his return, it would be ñas the Lordôsò (if a person) or as a burnt sacrifice, if an animal. What came forth?
Judges 11:31-34

58. The tragedy of Jephthahôs daughter, most likely consecrated to the Lord, condemned to virginity, was later memorialized in a custom among Jewish young women: they lamented her fate each year. For how many days did this annual commemoration last?
Judges 11:40

59. Following Jephthahôs victory over Ammon, the men of the tribe of Ephraim came to Jephthah, called him a fugitive from the tribe of Ephraim and threatened to burn his house down. Why were the men of Ephraim so upset?
Judges 12:1-4

60. Continued insults from the Ephraimites finally led to their destruction by Jephthah. The stragglers from the battle tried to sneak back home across the Jordan, but Jephthahôs men were able to identify them because their dialect gave them away when they were asked to pronounce a certain word, which meant an ear of grain, or a stream. What was the word?
Judges 12:5-6

61. Jephthah judged Israel for six years following his victory over Ammon. Three minor judges followed him: Ibzan and Abdon were two of these. The third was from the tribe of Zebulon, and the only thing recorded about this judge is his burial place. Who was he?
Judges 12:11-12

62. Following Abdonôs ten-year judgeship, Israel ñdid evil in the sight of the Lordò and God ñdelivered themò once again into enemy hands. Who was the oppressor this time?
Judges 13:1

63. Samsonôs family was descended form the fifth son of Jacob. From what tribe were Samsonôs parents?
Judges 13:2

64. Samsonôs mother was visited by the angel of the Lord who told her that she would give birth to a son and that he would deliver Israel from the Philistines. What else was she told?
Judges 13:5

65. On his way to Timnath to arrange his wedding to a Philistine, Samson stopped in a vineyard and was attacked by a wild animal. Samson killed the beast with his bare hands. What kind of animal was it?
Judges 14:5-6

66. At Samsonôs seven-day wedding ceremony, he proposed a riddle for thirty of his ñcompanionsò and wagered that they could not solve it in seven days. For what commodity was the wager?
Judges 14:12

67. In the solution to Samsonôs riddle, ñout of the eater came forth meat, and out of the strong came sweetness,ò to what did the ñsweetnessò refer to?
Judges 14:14-18

68. Samsonôs bride, threatened with death by the Philistines, went to work on Samson to get the answer to the riddle. She nearly drove Samson mad. What did she do that finally induced an exasperated Samson to reveal the solution?
Judges 14:17

69. Samson was furious because his wife was coerced into revealing the solution to his riddle. He went out, killed 30 Philistines, and then went home instead of back to his bride. The brideôs father assumed that the marriage was off and gave Samsonôs wife to someone else. Who?
Judges 14:20

70. When Samson finally returned to his brideôs home and found that she had been given away he was livid. He captured 300 animals, tied their tails together, set them on fire and burned the Philistine crops. What animal did Samson use?
Judges 15:4

71. When Samson burned the Philistine crops because his father-in-law gave his wife to someone else, the Philistines retaliated, but not against Samson. What did they do?
Judges 15:6

54. His mother was a harlot
55. Chemosh
56. One daughter
57. His only child, his daughter
58. Four days
59. Jephthah had not asked them to help fight the Ammonites
60. Shibboleth
61. Elon
62. The Philistines
63. Dan
64. He was to be a Nazarite
65. Lion
66. 30 sheets and 30 linen garments
67. Honey
68. Wept for 7 days
69. His best man (companion)
70. Fox
71. Burned Samsonôs wife and father-in-law

72. After the Philistines killed Samsonôs wife and her father, Samson went out and killed more Philistines, then retired to see if the enemy would back off. The Philistines, however, came after him, camping in Judah. The Judeans, wanting no trouble with their tormentors, sent men to capture Samson so that he could be turned over to the Philistines. How many Judeans came after Samson?
Judges 15:11

73. Samson allowed the Judeans to bind him and turn him over to the Philistines. But he broke the bindings and killed another 1,000 Philistines. What did Samson use for a weapon?
Judges 15:15

74. In one of his baser moments Samson spent part of a night in a Philistine city with a prostitute. The Philistines knew he was there and planned to kill Samson, but he left at midnight, tearing down the city gates as he left. What was the city?
Judges 16:1-3

75. The Philistine leaders hired Delilah to find the secret of Samsonôs strength. Each of them promised her pieces of silver if she succeeded. How many pieces did each agree to pay?
Judges 16:5

76. When Delilah first asked Samson to tell her the secret of his strength, Samson told her that green, or new, cords would hold him. How many cords did he say would do the job?
Judges 16:7

77. Delilah tried repeatedly to persuade Samson to reveal the secret of his strength. But Samson toyed with her. How many times did she have to ask before he finally revealed the truth?
Judges 16:6-17

78. After the Philistines cut Samsonôs hair, they took him to Gaza, bound him with shackles and forced him to grind meal. What else had the Philistines done to Samson?
Judges 16:21

79. Samson died pulling down the Philistine temple upon himself and the Philistines. In addition to a hall ñfull of men and womenò and 3,000 on the roof, who else died in the collapse?
Judges 16:27

80. The names of two important women of Samsonôs life are not given in Scripture. Which two?
Judges Chapters 13, 14

81. Samsonôs life was one of a lack of self-control, and he brought about no real deliverance for Israel. The power of the Philistines was only held in check by his exploits. For how many years did Samson judge Israel?
Judges 15:20

82. The national idol of the Philistines was named after a fish called a dag. What was this god called?
Judges 16:23

83. What judge created an idol that became an object of worship that Israel went ñawhoringò after and which brought disgrace upon the judgeôs house?
Judges 8:27

84. Which judge of Israel slew 42,000 of his fellow Israelites?
Judges 12:4-6

85. Which of Israelôs judges destroyed an altar built to Baal by his father?
Judges 6:25-27

86. Who said, ñOh my Lord, if the Lord be with us, why then has all this befallen us?ò
Judges 6:13

87. Who said, ñKnowest thou not that the Philistines are rulers over us?ò
Judges 15:11

88. The third in the line of judges called by God to lead Israel out of its series of oppressions was a man who slew some 600 Philistines with an ox goad. Who was he?
Judges 3:31

89. Who said, ñHow canst thou say I love thee, when thine heart is not with me?ò
Judges 16:13-15

90. Zebus and Zalmunna were kings of one of Israelôs tormentor nations: these two are mentioned in the Book of Psalms as examples of enemies of the church. Which of Israelôs judges slew these two characters?
Judges 8:21 Cf: Psa. 83:11

91. Two prominent characters of the Book of Judges were killed or fatally wounded by women. Which two?
Judges 4:21-22, 9:53

92. Which judge of Israel had 30 sons and 30 daughters?
Judges 12:8-9

93. One of the men called by God to judge Israel was left-handed. Which one?
Judges 3:15

72. 3,000
73. Jawbone of an ass
74. Gaza
75. 1,100
76. Seven
77. Four
78. Put out his eyes
79. All the lords of the Philistines
80. Wife and Mother
81. Twenty
82. Dagon
83. Gideon
84. Jephthah
85. Gideon
86. Gideon
87. The Judeans, to Samson
88. Shamgar
89. Delilah, to Samson
90. Gideon
91. Sisera, Abimelech
92. Ibzan
93. Ehud

94. One of Israelôs judges was also known as Jerub-baal. He had 70 sons, all but one of whom were slain in a public execution (ñupon one stoneò). Who was he?
Judges 8:35 Cf: Judges 9:5

95. Who told his parents, ñI have seen a woman, get her for me?ò
Judges 14:1-2

96. Two of the men raised by God to judge Israel are referred to in Scripture as ñmighty men of valor.ò Which two?
Judges 6:11-12, 11:1

97. Who said, ñThe Philistines be upon thee, Samson?ò
Judges 16:4-9

98. One of the several enemy nations that tormented Israel during the period of the judges had a custom of putting jewelry around the necks of their camels. Which nation?
Judges 8:26

99. One of the judges raised by God to rescue Israel was told of his appointment by the angel of the Lord, who told him, ñthe Lord is with thee, thou mighty man of valor.ò Who was this judge?
Judges 6:11,12

100. Which judge of Israel referred to his wife as a ñheifer?ò
Judges 14:17-20

101. Othniel was raised up by God to free Israel from which of its enemies?
Judges 3:8

102. One of the oppressor nations that set upon Israel used camels for long distance raids, destroyed Israelôs crops, and came in such number that they were referred to as grasshoppers. Who were these people?
Judges 6:1, 4-6

103. Of the judges raised by God to rescue Israel, who ruled for the longest time?
Judges 3:26-30

104. Who said, ñI have opened my mouth unto the Lord and I cannot go back?ò
Judges 11:34, 35

105. Who said, ñYe have taken away my gods which I have made, and the priest, and are going away, and what have I more?ò
Judges 18:23-24

106. The religious apostasy that existed in the times of the Judges is illustrated in the last chapters of the Book. One example involved a man called Micah. Micah had stolen money from his mother. How much?
Judges 17:2

107. What did Micahôs mother do that motivated Micah to confess that he had stolen her money?
Judges 17:2

108. After her son returned her money, Micahôs mother took 200 shekels of it and did something that was forbidden by God. What did she do?
Judges 17:4

109. Micah installed a Levite from Bethlehem as his priest, a practice forbidden by law. How much did Micah pay his priest for his services?
Judges 17:7-12

110. The 18th Chapter of Judges describes the migration of a family of the tribe of Dan. This tribe, forced by the Amorites to live in the hill country of their original inheritance of land, began to look for a place to expand. They sent spies to explore. How many?
Judges 18:2

111. The spies of Dan returned home to tell their people that they had found a city that would be favorable for their expansion. What was the name of the city?
Judges 18:7

112. The Tribe of Dan captured the city that their spies had located for them, burned it down and rebuilt it, set up graven images to worship, and renamed the town. What did they call it?
Judges 18:29

113. Chapter 19 of Judges discusses the atrocity suffered by the concubine of a Levite, the result of which finally developed into what is called the ñBenjamite war.ò In what town did this atrocity occur?
Judges 19:11-27

94. Gideon
95. Samson
96. Gideon, Jephthah
97. Delilah
98. Midianites
99. Gideon
100. Samson
101. Mesopotamia
102. Midianites
103. Ehud, 80 years
104. Jephthah
105. Micah

106. 1,100 shekels
107. Put a curse on the thief
108. Made idols
109. Ten shekels a year, food, clothes
110. Five
111. Laish
112. Dan
113. Gibeah

114. An Ephraimite had taken in the Levite and his concubine for the night when the men of Gibeah surrounded the Ephraimiteôs house. They demanded that the old Ephraimite bring out his Levite houseguest. For what purpose?
Judges 19:22

115. The old Ephraimite tried to reason with the ñMen of Belialò who demanded that he turn out his guest that they might ñknow him.ò ñDo not act so wickedly,ò he said, ñdo not so vile a thing, do not this folly.ò What did he offer instead?
Judges 19:24

116. The ñMen of Belialò took the Levites concubine from the old Ephraimiteôs house and ñabusedò her ñuntil the morningò when she died at the door of the Ephraimiteôs home. Her ñlord,ò the Levite, then performed an incredibly shocking act; he cut her body into 12 pieces. What did he do with the pieces?
Judges 19:29

117. Following the horrendous incident of the death of the Leviteôs concubine, all Israel gathered in response to the Leviteôs call for an inquest. Where did this take place?
Judges 20:1

118. The Benjamites refused to surrender those responsible for the death of the Leviteôs concubine and prepared for war. They mobilized 26,000 swords-men and 700 others who were left-handed experts at slinging stones. With what accuracy?
Judges 20:16

119. Before the battle with the tribe of Benjamin, the 11 tribes of Israel gathered at Bethel and asked God which tribe should lead the attack. Which tribe was chosen?
Judges 20:18

120. When the eleven tribes of Israel went to war with Benjamin, the first two attacks cost them 40,000 men. Before they decided to attack again, they asked God if they should continue fighting. The priest did the asking. Who was he?
Judges 20:28

121. Israel sustained great losses against Benjamin for two days, but God told them that He would deliver Benjamin into their hands on the third. Israel set an ambush, drew the Benjamites out of Gibeah, burned the city, and turned on the terrified Benjamites. Of the 26,700 Benjamites, only a fraction escaped. How many?
Judges 20:47

122. The most damaging result of the Benjamite war was that the tribe was facing extinction. Almost all the men were dead, and the survivors were prohibited from marrying outside Israel. What else complicated this problem?
Judges 21:7

123. The majority of the wives provided for the surviving Benjamite men came from Jabesh-Gilead. The people of this town failed to show up at the Mizpah conference and an oath had been taken to kill any Israelites not present. So Israel killed all but the virgins of Jabesh-Gilead and gave them to the Benjamites. How many were there?
Judges 21:12

124. 200 of the 600 wives needed for the surviving Benjamite men were ñtakenò from a festival being held near Bethel. What were these women doing when they were seized?
Judges 21:21-23

125. The Book of Judges closes on a melancholy note with a statement that there was ñno king in Israel.ò What is then said about what men did in these times?
Judges 21:25

114. Homosexual sex
115. His daughter and the Leviteôs concubine
116. Sent them throughout Israel
117. Mizpah
118. Never missed
119. Judah
120. Phinehas
121. 600

122. The other tribes had sworn not to give their daughters to marry Benjamites
123. 400
124. Dancing
125. Every man did what was right in his own eyes

Ruth

(King James Version)

Introduction

Ruth is one of the five Books that make up the "Megilloth," or the *Scrolls*, also known as the "Five Rolls," which were read during the Jewish liturgical year. In addition to the book of Ruth, these included "Canticles," or The Song of Solomon, Lamentations, Ecclesiastes, and Esther. These Books were grouped together in the Masoretic Text, the order being the Torah, the Prophets (former, latter, and minor), the Writings, Poetry and Wisdom, the *Scrolls,* and the Historical Books. Each of the scrolls was on its own roll, and read on five great days of the Jewish calendar.

The Book of Ruth was read during the Feast of Pentecost, which occurred on the 6th of *Sivan*, the third month of the Jewish calendar. This feast commemorated the giving of the Law on Mt. Sinai and occurred after the beginning of the offering called the firstfruits of the harvest. Ruth's betrothal took place during the festive season when barley was being winnowed.

Ruth, one of the two books of Scripture named for a woman, is the story of the gentile Ruth, who had been married to a Jew, living in Moab. After the death of her husband Ruth returned to Israel with her mother-in-law, Naomi. Here she met and married the wealthy Boaz; together they formed the family that is part of the genealogy of Christ. Ruth was the great-grandmother of David.

It is generally accepted that the events of the Book of Ruth took place during the time of Israel's Judges, possibly during the tenure of Gideon. Samuel has been suggested as the author; however, this is not known for certain. The story of the widow Ruth's love for a parent, her faith and purity, and of Boaz's acceptance of his responsibilities, stands in stark contrast to the sad examples of the permissive and backslidden Israelite living which prevailed during these times. The events testify to the fact that in spite of the times, there were still pious Hebrew families.

Ruth (KJV)

1. The Book of Ruth is named for a Moabitess who had married a Hebrew man who had died. What was Ruthôs husbandôs name?
Ruth 4:10

2. After Ruthôs first husband died, she migrated to Israel with her mother-in- law. To what city did they go?
Ruth 1:19

3. Ruthôs mother-in-law was Naomi. What was Ruthôs father-in-lawôs name, the husband of Naomi?
Ruth 1:2

4. Ruth married one of Naomiôs sons. Who married the other son of Naomi?
Ruth 1:4

5. The husbands of both Ruth and Naomi died in Moab, and both women then returned to Judah. They arrived at the beginning of harvest. What crop was being harvested?
Ruth 1:22

6. When Naomi returned to Judah, those who had known her before she left for Moab hardly recognized her. Naomi, having lost two sons and a husband, told them not to call her Naomi, but another name, which meant bitterness. What was this name?
Ruth 1:20

7. Boaz was the grandson of Nahshon, the prince of the tribe of Judah during Israelôs wilderness days. How is Boaz described as he is first introduced in the Book of Ruth?
Ruth 2:1

8. Boazôs mother was Rahab, the harlot of Jericho. What was Boazôs fatherôs name?
Ruth 4:21

9. What was Ruth doing when she met Boaz?
Ruth 2:5-7

10. When Boaz first saw Ruth he wondered who she was. Whom did he ask?
Ruth 2:5

11. Boaz was garcious to Ruth at their first meeting; he said she could glean from his fields, gave instructions to his servants to be kind to her, and offered her something else. What?
Ruth 2:9, 14

12. Israelôs custom of ñLevirate marriageò obligated a man to marry the widow of his deceased brother and to redeem family property. What was a man who found himself in this status called?
Ruth 3:9

13. Ruth went to Boaz at his threshing floor to propose that he acts as her ñkinsman.ò Boaz awoke at midnight to find Ruth at his feet. What did Ruth ask Boaz to do to symbolize that he would accept her plea?
Ruth 3:9

14. Boaz, qualified as a ñkinsmanò because he was of the family of Ruthôs first husband, agreed to marry Ruth. But there was a complication that had to be settled first. What was it?
Ruth 3:12

15. In order to consummate the kinsman-redeemer arrangement that would make Ruth his wife, Boaz called together the elders of Bethlehem to witness the legal transaction. How many elders were called?
Ruth 4:2

16. Ruth told Naomi, ñFor whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God.ò What else?
Ruth 1:14-17

17. The ñnearer kinsmanò who had first right to buy Naomiôs land had agreed to do so until Boaz informed him of another responsibility that went with it. What was it?
Ruth 4:5

18. The legal transaction of redemption by Boaz that involved Naomiôs land as well as Ruth was symbolized by the passing of an item from the nearer kinsman who had declined to act as redeemer to Boaz. What was the item?
Ruth 4:7

19. The elders and witnesses to the marriage contract of Boaz and Ruth prayed that the Lord would make Ruth a good wife and fruitful mother, like two other women who had ñbuilt the House of Israel.ò To whom were they referring?
Ruth 4:11

20. Boaz and Ruth had a son who became the grandfather of David. What did Boaz and Ruth name him?
Ruth 4:17

1. Mahlon
2. Bethlehem
3. Elimelech
4. Orpah
5. Barley
6. Mara
7. Mighty man of wealth
8. Salmon
9. Gleaning in his fields
10. His foreman
11. Food and Drink
12. Kinsman
13. Spread his ñskirtò over her
14. There was a ñnearer kinsmanò
15. Ten
16. ñThy God my Godò
17. He had to take Ruth also
18. Shoe
19. Leah and Rachel
20. Obed

21. After Ruthôs son was weaned someone nursed him other than Ruth. Who?
Ruth 4:16

22. The genealogy from Pharez, the son of Judah, to David, which includes Boaz and is the line to Christ, is given in Matthew, Luke and Chronicles, and closes the Book of Ruth. Boazôs grandson is listed, the father of David. Who was he?
Ruth 4:21,22: Cf: Matt. 1:3-6 Luke 3:32,33; 1 Chron. 5,11

21. Naomi
22. Jesse

The Books of Samuel

(King James Version)

Introduction

The Books of First and Second Samuel narrate the history of Israel during the transition of the nation from the period of the Judges to the beginning of the reign of Solomon. The books of 1 and 2 Samuel were originally one Book. The Greek translation of the Hebrew Bible, the Septuagint, divided the manuscript into two parts.

The son of godly parents, Samuel was placed on the scene at the time of Israel's anarchy and spiritual declension, following years of oppression by their enemies interspersed with periods of relief through God's appointed judges. Sometimes referred to as Israel's last judge and the first of its prophets, Samuel emerged as a strong leader. He became God's "kingmaker," inaugurating Saul as Israel's first king and later anointing David. Samuel made his home in Ramah, and traveled as a circuit judge among Mizpah, Bethel, and Gilgal.

The two Books of Samuel contain the histories of the call and work of Samuel, the kingship of Saul, and a portion of the reign of David. Among other events, the Books include the stories of David and Goliath, Bathsheba, Jonathan, Saul's pursuit of David and his experience with the witch of Endor, the theft of the Ark, and Absalom's rebellion.

Assuming 50 years time from Samuel's birth to Saul's kingship and 40 years each for Saul's reign and a portion of David's, the books cover a period of approximately 130 years.

1st Samuel (KJV)

1. The first Book of Samuel begins with a discussion of Samuelôs family and the circumstances surrounding his birth. Who was Samuelôs father?
1 Sam. 1:19-20

2. The first Book of Samuel tells how Israel got its first king. The people told Samuel that they wanted a king to rule over them. The man who got the job was handsome, and a head taller than his fellow Israelites. Who was he?
1 Sam. 9:17

3. The text mentions a second wife of Samuelôs father in addition to Hannah, Samuelôs mother. The other wife taunted Hannah while she remained childless. Who was she?
1 Sam. 1:2 Cf: 1 Sam. 1:6

4. Samuel was born, lived, and was buried in the same town. What was it?
1 Sam. 1:19-20; 7:17; 25:l

5. Samuelôs mother, Hannah, had been barren. At a religious festival she poured out her heart to God asking for a son. Eli, the high priest, saw Hannahôs lips move as she prayed but heard no sound. Eli thought something was amiss. What did he suspect?
1 Sam. 1:13

6. Hannah made a promise to God that she vowed that she would keep if He gave her a son. What was the promise?
1 Sam. 1:11 Cf: Num 6: 2, 5

7. After Samuel had been weaned Hannah offered him to God as a Nazarite. The dedication took place where the tabernacle was located at this time. Where?
1 Sam. 1:24-28

8. Hannah provides an example for obedience to God and fervent prayer which God blessed. How many children did she have in all?
1 Sam. 2:21

9. Eli was the high priest of Israel, but his sons, priests by birth, were wicked. They are referred to by the same derogatory term as were the men of Gibeah who murdered the Leviteôs concubine. This incident started the Benjamite war, and is described in the Book of Judges. What are Eliôs sons called?
1 Sam. 2:12 Cf: Judges 20, 21

10. A description of the physical characteristics of Eli is given when his death is recorded. What is said of Eli?
1 Sam. 4:18

11. Because of the wickedness of Eliôs sons, the family was to be stripped of the priesthood. One of Eliôs sons was Hophni. Who was the other?
1 Sam. 2:34

12. When Samuel prophesied that Eliôs family would be stripped of the priesthood, he was recognized as a prophet of God throughout Israel from the northern-most town to the southern most. What were these towns?
1 Sam. 3:20

13. Who said, ñThere is none holy as the Lord, for there is none beside thee?ò
1 Sam. 2:1-2

14. Who said, ñIt is the Lord, let Him do what seemeth Him good?ò
1 Sam. 3:16-18

15. Who said, ñThe glory is departed from Israel, for the Ark is taken?ò
1 Sam. 4:19-22

16. While Samuel was still young, the Philistines attacked Israel at Aphek and captured the Ark. The report of this disaster reached Eli by messenger. Where was Eli at the time?
1 Sam. 4:12-13

17. Two notable figures died in the battle in which the Philistines took the Ark. Samuel had prophesied the demise of these two characters. Who were they?
1 Sam. 4:11 Cf: 1 Sam. 2:34

18. Eliôs daughter-in-law gave birth to a son following the defeat of Israel by the Philistines, the loss of the Ark, and the death of her husband. In her distress she gave the child a name meaning, ñthere is no glory.ò What did she call him?
1 Sam. 4:21

19. When the Philistines captured the Ark they took it to their temple at Ashdod. They placed it in their temple along with their own ñgod.ò What was the Philistine god called?
1 Sam. 5:2

20. The news of Israelôs defeat and the capture of the Ark by the Philistines were too much for Eli. He died at 98 from a broken neck. How did this happen?
1 Sam. 4:18

1. Elkanah
2. Saul
3. Peninnah
4. Ramah
5. That Hannah was drunk
6. That her son would be a Nazarite
7. Shiloh
8. Five
9. Sons of Belial
10. Heavy

11. Phinehas
12. Dan, Beersheba
13. Hannah
14. Eli
15. Eliôs daughter-in-law, Phinehasô wife
16. Shiloh
17. Eliôs sons
18. Ichabod
19. Dagon
20. Fell backwards off his chair

21. After the Philistines captured the ark at Aphek they took it to Ashdod. God wasted no time in letting Israelôs enemy know that they had made a big mistake. He smote the people of this town with a plague. Of what nature?
1 Sam. 5:6

22. Smitten by Godôs plague that hit them in their ñsecret parts,ò the Philistines at Ashdod decided that they had had enough of the Ark. They sent it to their friends in another Philistine town. Where?
1 Sam. 5:8

23. As the captured Ark was passed from city to city by the Philistines, Godôs plague followed. When it arrived at the third city, the folks got together and decided that they didnôt need the Ark or the plague that came with it. They voted to send it back to Israel. What town was this?
1 Sam. 5:10-11

24. When the Philistines decided to return the Ark to Israel, their ñdivinersò recommended that a few baubles of tribute be sent along to appease the Israelites. What kinds of baubles were sent?
1 Sam. 6:4

25. When the Ark was returned to Israel by the Philistines it traveled about 9 miles to Beth-Shemish, a Levitical city. By what means was the Ark transported?
1 Sam. 6:7-12

26. How long did the Philistines keep the Ark of the Covenant after they captured it at Aphek?
1 Sam. 6:1

27. When the Philistines decided to send the Ark back to Israel, they sent a ñtrespass offeringò in the form of gold figures. They sent five of each. What did the number five signify?
1 Sam. 6:17

28. When the Philistines sent the Ark back to Israel, they tied two milk cows to a cart, shut up the cowôs calves at home and placed the Ark on the cart. There was no yoke on the cows and no driver for the cart. There was a reason for all this. What was it?
1 Sam. 6:7-12

29. When the Ark was returned to Israel by the Philistines, it was discovered by the men of Beth-Shemish. These men made a big mistake when they came upon the Ark, for which many died. What did these men do?
1 Sam. 6:19

30. After the Ark was returned to Israel by the Philistines, it was given over to the custody of an Israelite family where it remained for about 100 years until David brought it to Jerusalem. Whose family?
1 Sam. 7:1 Cf: 1 Chronicles 15

31. Israel retrieved the ark from the Philistines; however, their lack of holy zeal was such that they were content to ignore this symbol of Godôs presence. But after twenty years of this neglect, they repented at a gathering at Mizpah. This repentance was signified by a specific act. What was it?
1 Sam. 7:6

32. When the Philistines learned that Israel was assembled at Mizpah they decided to attack. However, God was with Israel, and the enemy was defeated. A monument erected by Samuel, who gave it a name meaning, ñStone of Godôs help,ò commemorated the victory. What did Samuel call it?
1 Sam. 7:12

33. Samuelôs ministry to Israel required that he be a sort of circuit rider. He traveled from his home at Ramah to Gilgal, Bethel, and to one other town. This third city would become the capital of Judah after the destruction of Jerusalem by Babylon. What was it?
1 Sam. 7:16

34. Samuel had two sons who judged Israel at Beersheba, but they were both corrupt and unfit. One was Abiah. The other was Samuelôs firstborn. What was his name?
1 Sam. 8:2

35. With Samuel aging and his sons unfit to succeed him, the Israelites demanded that they be given a king. Samuel told them that they would rue the day, but they persisted. What reason did the people give for wanting a king?
1 Sam. 8:20

36. Saul was not Godôs choice to be King of Israel, but He permitted it. God had said through Jacob that Israelôs dynasty of kings would come from the tribe of Judah. Of what tribe was Saul?
1 Sam. 9:1-2

37. Saul became Israelôs first king, but the first mention of him in Scripture has the future ruler on a lowly task for his father. What was Saul doing?
1 Sam. 9:3

38. As Saul is introduced in the Book of Samuel he and his servant are having a bad time trying to find his fatherôs donkeys. The two men scoured the countryside to no avail. Saul was ready to give it up, but the servant came up with an idea. What was it?
1 Sam. 9:6

21. Images of the mice and emerods (boils}
22. Gath
23. Ekron
24. Gold mice and tumors (images)
25. Driver-less cart pulled by two milk cows
26. Seven months
27. One for each Philistine city
28. If the cows took the cart to Israel, they would know that God had smitten them.
29. Looked into the ark
30. Abinadab
31. Poured water on the ground
32. Ebenezer
33. Mizpeh
34. Joel
35. They wanted to be like other nations
36. Benjamin
37. Trying to find lost donkeys
38. Consult Samuel

39. Saulôs first meeting with Samuel was a momentous one for Saul - Samuel told him he was to become king! In addition to this startling news Samuel had some more good news. What else did he tell Saul?
1 Sam. 9:20

40. At their first meeting, Samuel invited Saul to dine with him and some 30 guests. Samuel told his cook to give Saul a portion of a sacrifice that would honor Saul above all Samuelôs guests. What portion was this?
1 Sam. 9:23-24

41. Saul was promised three signs that were to authenticate Samuelôs authority to anoint him king. The first was that Saul would meet two men near Rachelôs tomb. What were these men to tell Saul?
1 Sam. 10:2

42. Samuel told Saul that the second of three signs that he would receive confirming Samuelôs authority to crown him king would be a meeting with two men who would give Saul something. What?
1 Sam. 10:4

43. After being told by Samuel that he was to become king and having this confirmed by three incidents, Saul bumped into a member of his family. He told this person that his fatherôs donkeys had been found but, incredibly, did not mention that he was to become king. Who was this family member?
1 Sam. 10:14-16

44. To whom did Samuel say, ñOnly fear the Lord and serve Him in truth with all your heart, for consider what great things He hath done for you?ò
1 Sam. 12:19-24

45. Saulôs hometown was the city where the concubine of a Levite who had sought hospitality was brutally killed - the incident that started the Benjamite war. What was this city?
1 Sam. 10:26 Cf: Judges19:14-16

46. When Saul was finally presented to the people of Israel as their king, the people reacted with a shout. What did they say?
1 Sam. 10:24

47. Soon after Saul became king, the Ammonites attacked the city of Jabesh-Gilead. The Ammonite king told the unfortunate folks of this place that they would be allowed to surrender, but he set a condition on this surrender. What was it?
1 Sam. 11:2

48. The Ammonite king Nahash, who attacked the Israelites at Jabesh-Gilead soon after Saul became king, gave the people of this town a time certain to decide whether to surrender. How long did he give them?
1 Sam. 11:3

49. Saul, hearing of the Ammonite attack on Jabesh-Gilead, cut up two animals and sent the pieces throughout Israel, saying that anyone who would not back him and Samuel in the fight with the Ammonites would have their animals similarly dissected. What animal did Saul use?
1 Sam. 11:7

50. Saul mustered 330,000 men at Bezek, and the menacing Ammonites were told that Israel would surrender the next day. But at 2am Saul entered the enemy camp and slaughtered them. Samuel immediately called for a reaffirmation of Saulôs reign. Where did this event take place?
1 Sam. 11:14

51. Samuel told the people that they had done evil in demanding a king; God was their King, he said. He warned them that from now on they must fear the Lord and be faithful to him. What if they failed?
1 Sam. 12:25

52. The incident in Saulôs life that led to Godôs final rejection of him occurred at Gilgal, where Saul waited for the Philistines to attack. Samuel had promised to be there in seven days. When he didnôt show, Saul did something expressly forbidden by God. What was it?
1 Sam. 13:8-13

53. The Philistines, having learned to use iron probably from the Hittites, saw to it that the Israelites did not learn this trade. So when the Philistines threatened Saulôs paltry force of 600 men at Gibeah, only two Israelites had swords. Who?
1 Sam. 13:22

54. Prior to the fighting with the Philistines around Gibeah, Saul had ordered his men to fast until the enemy had been overcome. However, Jonathan was not around to hear this order and when he came across food, ate it. This almost cost Jonathan his life. What had he eaten?
1 Sam. 14:24-27

55. To whom did the Philistines say, ñCome up to us and we will show you a thing?ò
1 Sam. 14:11-12

56. Following the battles with the Philistines, Saul decreed that Jonathan must die for violating the kingôs demand to fast until the enemy had been beaten. But Jonathan was rescued from this fate. By whom?
1 Sam. 14:45

39. That his fatherôs donkeys had been found
40. Shoulder
41. That his fatherôs donkeys had been found
42. Two loaves of bread
43. His uncle
44. The people of Israel
45. Gibeah
46. ñGod save the Kingò
47. He would put out their right eyes
48. Seven days
49. Ox
50. Gilgal
51. They would be ñconsumedò
52. Offered sacrifice
53. Saul and Jonathan
54. Honey
55. Jonathan
56. The people of Israel

57. Saulôs wife was named Ahinoam. One of Davidôs wives also bore this name. Who was Saulôs army commander, or ñcaptain of the host?ò
1 Sam. 14:50

58. To whom did Samuel say, ñTo obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is the sin of witchcraft?ò
1 Sam. 15: 20-23

59. Because the Amalekites had attacked Israel on the Exodus from Egypt, God told Saul to destroy these people. Before he set out to do this, Saul warned another group of folks living among the Amalekites to get out of the way to avoid being wiped out. Who were these people?
1 Sam. 15:6

60. Saul had been told by God to ñutterly destroyò the Amalekites, but Saul disobeyed. He brought back the best of the enemyôs possessions and their king. What was the kingôs name?
1 Sam. 15:8

61. When Saul returned from his fight with the Amalekites, he told Samuel that he had destroyed everything, as God had commanded. However, Samuel told Saul that he was hearing things that made him suspect that such was not the case. To what was Samuel listening?
1 Sam. 15:13-14

62. Saul took the king of the Amalekites prisoner in disobedience to Godôs command to destroy all these people. But the king didnôt last long. He was cut to pieces. By whom?
1 Sam. 15:33

63. Saulôs disobedience in the Amalekite affair led to his rejection by God as king. Samuel told Saul this, and as the prophet turned to leave, Saul did something strange; Samuel said that the kingôs reaction symbolized Godôs rejection of him as king. What did Saul do?
1 Sam. 15: 26-28

64. After Saulôs rebellion against God in the Amalekite matter that resulted in his rejection by God as king, Samuel was told to go to Bethlehem to select a king from a certain family. Who was the father of this family?
1 Sam. 16:1

65. How many of Davidôs brothers were presented to Samuel before David was summoned and chosen by Samuel to be King of Israel?
1 Sam. 16:10

66. What was David doing while Samuel was interviewing his brothers for the position of king?
1 Sam. 16:11

67. On one occasion when King Saul was in bad spirits, his servants decided that some music was in order. They summoned David. What instrument did David play?
1 Sam. 16:23

68. In addition to being Saulôs musician, David performed another service for the king. What was it?
1 Sam. 16:21

69. Who said, ñAm I a dog that thou comest to me with staves?ò
1 Sam. 17:43

70. Not long after David became Saulôs court musician, the Philistines again threatened Israel. The two enemies lined up on opposite sides of a valley a few miles south of Jerusalem where David fought Goliath. What was the valley called?
1 Sam. 17:2

71. Goliathôs hometown was one of three mentioned in the Book of Joshua as still having a remnant of the sons of Anak. The other two towns were Ashdod and Gaza. From what town did Goliath come?
1 Sam. 17:4

72. The Philistine giant Goliath was a menacing figure. How tall was he?
1 Sam. 17:4

73. Goliath was armed to the teeth to fight anyone Israel sent to face him. He wore a bronze helmet, a coat of armor weighing 125 pounds, and carried a spear with an enormous tip. How much did the tip alone weigh?
1 Sam. 17:7

74. As Israel and the Philistines squared off in the valley of Elan, the Philistines proposed a man-to-man fight to settle the battle. Their man was Goliath. What was to be the deal for the winner and loser of this fight?
1 Sam. 17:9

75. Twice a day, morning and evening, Goliath appeared on the field and repeated his taunting, intimidating challenge to Israel to send someone to fight him. For how long did this go on before David came on the scene?
1 Sam. 17:16

57. Abner
58. Saul
59. Kenites
60. Agag
61. Bleating of sheep, lowing of oxen
62. Samuel
63. Tore Samuelôs clothes
64. Jesse
65. Seven
66. Tending sheep
67. Harp
68. Armor bearer
69. The ñPhilistineò (Goliath)
70. Elah
71. Gath
72. 6 cubits and a span (9 feet 9 inches!)
73. 600 shekels (15 pounds)
74. Loser would become servants of winner
75. 40 days

76. Davidôs older brother became angry when David began making noises about taking on Goliath. What was this brotherôs name?
1 Sam. 17:28

77. The man who would kill Goliath was promised great riches, and the ñmen of Israelò guaranteed that his fatherôs home would be free from taxes and public services. The king also promised something else rather special. What?
1 Sam. 17:25

78. David had a problem convincing Saul that he could handle Goliath. One of his arguments was that he had killed wild animals with his bare hands. What animals?
1 Sam. 17:34-36

79. When David went to face Goliath he carried his sling and some stones that he had picked up from a brook. How many stones?
1 Sam. 17:40

80. After David killed Goliath, Saulôs armor bearer brought him to see the king. David brought along a souvenir of his fight with the giant. What did David bring for Saul?
1 Sam. 17:57

81. Who said, ñSaul has slain his thousands, but David his ten thousands,ò the phrase that so infuriated Saul?
1 Sam. 18:7

82. Saul became so jealous of Davidôs popularity in Israel that he tried to kill him twice with the same weapon. What was it?
1 Sam. 18:11, 19:10

83. Saul decided that perhaps the Philistines could kill David if given ample opportunity, so he promised his eldest daughter to him if he would fight his battles. What was this daughterôs name?
1 Sam. 18:17

84. Saul backed down on his promise to give David his eldest daughter to marry; however, he did give him another daughter who became Davidôs wife. What was her name?
1 Sam. 18:20-21

85. One of Davidôs wives had been married to a man named Nabal, before this unfortunate scoundrel was literally scared to death. Who was this wife of David?
1 Sam. 25:3

86. Who said, ñBehold, I have played the fool, and have erred exceedingly?ò
1 Sam. 26:21

87. Saul waived the dowry for the marriage of his daughter to David. Instead he demanded something of David, which he thought just might cost David his life. What did Saul tell David to do?
1 Sam. 18:25

88. Saul tried to kill David himself by attempting to impale him with a spear. David then escaped to his home, and Saul sent after him but Davidôs wife foiled the attempted capture. What did she tell Saulôs men concerning David when they arrived?
1 Sam. 19:14

89. After avoiding being impaled by Saulôs spear and eluding the kingôs men when they came after him at home, David fled. Whom did he go to see?
1 Sam. 19:18

90. Saul tried to kill two people with his spear. One was David. Who was the other?
1 Sam. 20:33

91. After Saulôs attempt to kill David failed and his men were unable to capture David at his home, the king heard that David was in Ramah. He sent his men out again, but again they failed to bring David to him. What happened this time?
1 Sam. 19:20-21

92. Having escaped Saulôs fury several times, David began to wonder whether he had better take to the countryside to defend himself. He decided to test Saulôs state of mind by staying away from the new moon feast. If Saul resented his absence he would know that he was in trouble. Jonathan was to report Saulôs reaction to David by prearranged signal. How was this signal to be given?
1 Sam. 20:20-22

93. After David realized that exile from Saul and his court was his only alternative, he fled to Nob where he contacted a man named Ahimelech. What was Ahimelechôs job?
1 Sam. 21:1

94. When David fled Saul and went to Nob, Ahimelech asked him why he had come alone. David lied. What did he tell Ahimelech?
1 Sam. 21:2

95. When David, fleeing Saul, arrived at Nob, he asked Ahimelech for two things, bread and a sword. Ahimelech gave him both. Whose sword did David get?
1 Sam. 21:9

76. Eliab
77. His daughter
78. Lion, bear
79. Five
80. Goliathôs head
81. Women of Israel
82. Spear
83. Merab
84. Michal
85. Abigail
86. Saul
87. Kill 100 Philistines
88. He was sick
89. Samuel
90. Jonathan
91. The spirit of God overcame them
92. Shooting arrows
93. Priest
94. That he was on the kingôs business
95. Goliathôs

96. While in exile at Nob, David was spotted by one of Saulôs servants. This man proved to be dangerous to both David and Ahimelech. He was an Edomite, a ñmaster of the herds.ò What was his name?
1 Sam. 21:7

97. Having been recognized by one of Saulôs men at Nob, David threw caution to the wind and fled into Philistine territory, right into Goliathôs hometown wearing Goliathôs sword! David contacted the king of the town. What was the kingôs name?
1 Sam. 21:10

98. When David fled Nob into Philistine territory after being recognized by Saulôs men, he thought that the Philistine king would protect him. Instead the Philistines began to mock him, and he feared for his safety. To escape, David acted out a ruse. What did he do?
1 Sam. 21:13-15

99. After David eluded Saul at Nob and the Philistines at Gath, he moved next into a cave at Adullam. Here he enlisted a number of ñdistressed, indebted, discontentedò men. About how many?
1 Sam. 22:2

100. David, having avoided Saul at Nob and the Philistines at Gath and now surviving from a cave at Adullam, sensed that his family was threatened. He took them where he felt that they would be safe. To where?
1 Sam. 22:3-4

101. In refuge from Saul in the cave at Adullam, David was told by his advisor and prophet Gad to leave the cave. Where did Gad tell David to go?
1 Sam. 22:5

102. During the years of fleeing Saul, David twice asked men of Israel for food and provisions. One refused. The other helped and was murdered for his trouble. Who was the man who helped David?
1 Sam. 21:1-6

103. Saul ordered the deaths of 85 Israelite priests because he thought that one, Ahimelech, had helped David elude him. Only one person survived this bloodbath; he was Ahimelechôs son. What was his name?
1 Sam. 22:20

104. What was the name of the man who carried out Saulôs order to murder 85 Israelite priests?
1 Sam. 22:17-19

105. While David was fleeing Saul, he did more than just hide. After being told that the Philistines had plundered the town of Keilah, David delivered the town from the enemy. But God told David that he really shouldnôt linger in Keilah. Why?
1 Sam. 23:1-13

106. Davidôs flight from Saul over the years through more than a dozen places was tough enough, but it was made more hazardous by Israelites who had betrayed him. One group of these folks told Saul of Davidôs whereabouts not once, but twice. Who were these people?
1 Sam. 23:19-23

107. Saul finally caught up with David at En-gedi. He went into a cave where David was hiding but did not see David, who was close enough to the king that he could have killed him. David later gave Saul evidence of this opportunity. What was the evidence?
1 Sam. 24:4-11

108. During his years of flight from Saul, David was helped by many. On one occasion, however, David sent his men to a wealthy man for provisions and the man arrogantly refused. The manôs name meant, ñfool.ò Who was he?
1 Sam. 25:3

109. When Nabalôs wife Abigail sought out David to give him help despite her husbandôs refusal, she referred to her husband in a most derogatory manner. She used the same phrase that was used to describe the sons of Eli. What did Abigail call her husband?
1 Sam. 25:25

110. Nabal was drunk when Abigail told him how close he had come to disaster for refusing help to David and his men. Nevertheless, Nabal got the message; it frightened him so badly that he suffered a heart attack. How many days later did he die?
1 Sam. 25: 37-39

111. Saulôs final pursuit of David led him into the desert of Ziph. David was accompanied at the time by the brother of Joab, who, when he and David got close to Saul, wanted to kill the king. Who was this companion of David?
1 Sam. 26:6

112. Twice during the years he was fleeing Saul, David came close enough to the king to kill him. The first time David cut off part of Saulôs robe as evidence. The second time he took some of Saulôs possessions while the king slept. What did he take?
1 Sam. 26:12

96. Doeg
97. Achish
98. Feigned insanity
99. 400
100. Moab
101. Judah
102. Ahimelech
103. Abiathar
104. Doeg

105. They would betray him to Saul
106. Ziphites
107. David had cut off a piece of Saulôs robe
108. Nabal
109. Man of Belial
110. Ten
111. Abishai
112. Spear, water jug

113. During Saulôs relentless pursuit of David, he came close to catching him twice. On the second occasion, David called across a valley to the king and told him that it was ridiculous for him to be chasing someone that meant him no harm. David spoke of two creatures to illustrate his unimportance and passive nature. What were they?
1 Sam. 26:20

114. When Saul realized that David had had a second opportunity to kill him when he snuck up on him in the Ziph wilderness, he was done chasing David. But David was not convinced of this and decided to hide among the Philistines. He contacted a man called Achish. What was Achishôs job?
1 Sam. 27:2

115. Saulôs pursuit of David began at Ramah and proceeded through more than a dozen locales such as Nob, Engedi, Ziph and Gath. Where did the pursuit finally end?
1 Sam. 26: 3, 21

116. While David hid from Saul in Philistine territory under the favor of the Philistine king Achish, he conducted raids on enemies of Israel, then lied to Achish about what he was doing. What did he tell Achish?
1 Sam. 27:10

117. Weary of fleeing Saul, David reluctantly made a covenant with the Philistine ruler of Gath in return for a ñfiefdom.ò What was this ñfiefdom,ò or town, called?
1 Sam. 27:6

118. Camped at Mt. Gilboa with ñall Israel,ò Saul, seeing the Philistines amassed against him and realizing that God was not going to tell him what to do, decided to consult a ñmedium.ò Whom did Saul consult?
1 Sam. 28:7

119. Saulôs last-resort act of consulting a ñmediumò to find out what to do about the impending Philistine attack resulted in the appearance of an apparition. This astounded even the witch. Whose ñspiritò appeared?
1 Sam. 28:11-12

120. Saul was devastated by the news given to him by the apparition apparently summoned by the witch of Endor. He got a double dose of bad news, part of which was that the Philistines were going to win the fight. What else did he learn?
1 Sam. 28:19

121. The witch of Endor offered Saul some bread following the hair-raising experience with the apparition of Samuel produced by God. When Saul refused this, she came up with something else. What?
1 Sam. 28:24-25

122. When the Amalekites burned Davidôs city of Ziklag, two significant personages were taken prisoner. Who?
1 Sam. 30:1-5

123. When David returned to Ziklag after being released by the Philistines and found the place burned, he inquired of God through his high priest what he should do. Who was the priest?
1 Sam. 30:7

124. After the Amalekites burned the city of Ziklag, David went after them in hot pursuit. Along the way he came across a servant of the Amalekites who led David to the enemy. Where was this servant from?
1 Sam. 30:13

125. Who said, ñIs this not David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?ò
1 Sam. 29:4-5

126. Saul was mortally wounded at the battle of Mt. Gilboa. Which unit of the Philistine army did this?
1 Sam. 31:3

127. Three of Saulôs four sons were killed in the battle at Mt Gilboa. Two were Abinidab and Melchishua. The other was a friend of David. Who was he?
1 Sam. 31:2

128. Both Saul and his armor-bearer died from the same cause. What was it?
1 Sam. 31:4- 5

129. The Philistines decapitated Saulôs body and impaled it on a city wall, but the people of an Israelite city came by night, took the body and burned it to stop the desecration. Saul had rescued these folks from the Ammonites some 40 years prior. From what town did they come?
1 Sam. 31:11-13

130. The First Book of Samuel opens with the birth of Samuel and ends with a record of the burial of a significant personage. Who?
1 Sam. 31:13

113. Flea, partridge
114. King of Gath
115. Hachilah
116. That he had attacked Israelites
117. Ziklag
118. The witch of Endor
119. Samuelôs
120. That he and his sons would be killed
121. Fatted calf, unleavened bread

122. Davidôs wives, Abigail, Ahinoam
123. Abiathar
124. Egypt
125. Philistine ñprinces,ò to Achish
126. Archers
127. Jonathan
128. Suicide
129. Jabesh-Gilead
130. Saul

2nd Samuel (KJV)

1. The Second Book of Samuel opens with an account of Saulôs death given to David by an Amalekite. This man had brought two personal items of Saulôs to back up his story. What were the items?
2 Sam. 1:10

2. The description of Saulôs death told to David by the Amalekite did not agree with previous accounts of the kingôs demise. How did the Amalekite say that Saul had perished?
2 Sam. 1:10

3. The Amalekite who told David of Saulôs death may have been looking for a reward. David listened to the manôs story, considered the circumstances and made a decision. What did he decide?
2 Sam. 1:14 -16

4. David, grief stricken over the death of Saul, wrote a poem commemorating the occasion. This piece began and ended with the same phrase. What was it?
2 Sam. 1:27

5. In his song lamenting the death of Saul, David cursed a particular mountain range that Saul had failed to defend against the Philistines, resulting in his death. What were these mountains called?
2 Sam. 1:21

6. One of Saulôs sons was crowned king over the Northern Tribes and Transjordan. His name meant, ñman of shame.ò Who was he?
2 Sam. 2:8

7. Following the death of King Saul, David was crowned King of Judah. Where did his coronation take place?
2 Sam. 2:1-4

8. Davidôs first official act as King of Judah was to thank the men of Jabesh-Gilead for a certain act of kindness and respect, which they had undertaken at great risk. What had these men done?
2 Sam. 2:5-6

9. After Saulôs death and the coronation of David as king of Judah, Saulôs army chief installed Saulôs son as King of the Northern Tribes of Israel in an attempt to perpetuate the Saul dynasty. Who was this army chief, or ñCaptain of Saulôs host?ò
2 Sam. 2:8

10. The rivalry that naturally ensued between Kings David and Ishbosheth after Abner made Ishbosheth King of Israel eventually erupted into civil war. The incident that set off the war was a strange, staged, twelve-to-a-side ñrepresentativeò combat in which all 24 men died. Where did this ñplayò take place?
2 Sam. 2:13-16

11. After the skirmish around the pool of Gibeon, Abner and his men were routed in a big fight. Not satisfied with the results, Davidôs nephew impetuously pursued Abner, who warned the brash young man that he was taking on more than he could handle. He had, and Abner killed him. What was the young manôs name?
2 Sam. 2:18-23

12. With Saul gone and having installed Ishbosheth as king, Abner was gaining a solid power base in Israel. But he did something that signified designs on the throne, and Ishbosheth let Abner know that this was not in the least bit appreciated. What had Abner done?
2 Sam. 3:7

13. When Ishbosheth accused Abner of debauching one of Saulôs concubines, Abner was furious. He intimidated the king so badly that poor Ishbosheth was afraid to talk to Abner from that day on. Who was the concubine involved in this incident?
2 Sam. 3:7

14. Abner became angry with Ishbosheth and decided to throw his support to David. He proposed a treaty whereby he would help David extend his kingdom to Israel. David agreed, but demanded that Abner do something for him as an act of good faith. What?
2 Sam. 3:13

15. One of Davidôs chiefs was not pleased when Abner and David agreed to a treaty after Abner decided that he was finished with Ishbosheth. In fact, this fellow was so upset that he called Abner to Hebron and murdered him. Who was he?
2 Sam. 3: 26-27

16. Two Benjamites murdered Saulôs son, King Ishbosheth. What was the king doing when he was dispatched?
2 Sam. 4:5-7

17. The two men who murdered Ishbosheth beheaded the king. What did they do with his head?
2 Sam. 4:8

18. David executed the two Benjamites who murdered King Ishbosheth. He then did something to the bodies that symbolized his abhorrence of the crime that these two had committed. What did he do?
2 Sam. 4:12

1. Crown, Bracelet
2. He said that he had killed Saul
3. Had the Amalekite killed
4. ñHow the mighty are fallenò
5. Gilboa
6. Ishbosheth
7. Hebron
8. Taken Saulôs body from Philistines and buried it
9. Abner
10. Pool Of Gibeon
11. Asahel
12. Took one of Saulôs concubines
13. Rizpah
14. Get his wife Michal back
15. Joab
16. Taking a nap
17. Took it to David
18. Cut off the hands and feet

19. Saul had given his daughter Michal, Davidôs wife, to a man named Phaltel. After he became king, David demanded of Saulôs heir Ishbosheth that he return Michal to him. Phaltel was dismayed, to say the least. What did he do?
2 Sam. 3:14-16

20. David was furious with Joab for killing Abner. He did something that was to affect Joab and his family for a long time. What was it?
2 Sam. 3:29

21. After the death of Ishbosheth a delegation of the northern tribes of Israel over which this king had ruled visited David with a request. What was it?
2 Sam. 5:1-3

22. When David was crowned king over all Israel he was the same age as that which priests began to serve. How old was he?
2 Sam. 5:4

23. David reigned over Judah in Hebron for more than seven years. How long was his reign over Judah and Israel in Jerusalem?
2 Sam. 5:5

24. One of Davidôs wives, Maacah, was the daughter of a heathen king, Talmai, who was probably a descendant of the ñsons of Anak,ò the giants. Which of Davidôs sons did Maacah give birth to?
2 Sam. 3:3

25. Davidôs firstborn son committed the sin of incest. What was his name?
2 Sam. 3:2

26. David had a nephew who was described as ñlight of foot as a wild roe.ò Unfortunately, the young man died taking a spear ñunder the fifth rib.ò What was his name?
2 Sam. 2:8-23

27. One of Davidôs wives had no children. Who was she?
2 Sam. 6:23

28. After David was crowned King of Israel and Judah. The King of Tyre sent wood and carpenters to Jerusalem to build Davidôs house. What was this kingôs name?
2 Sam. 5:11

29. The folks who occupied Jerusalem when David became king were cocky enough about being able to defend the city that they told David that even their ñblind and lameò could hold David off. Who were these people?
2 Sam. 5:6

30. David offered a reward to the man who could determine how to gain access to the city of Jerusalem so that the city could be taken. Joab was the man who figured it out. What was the reward?
2 Sam. 5:8

31. David conquered Jerusalem in spite of the arrogant boasts of its defenders, the Jebusites. How did he gain access to the city to be able to do this?
2 Sam. 5:8

32. When David defeated the Philistines shortly after he became King of Israel, the Philistines were routed so badly that they abandoned some of their cherished possessions right on the battlefield. What did they leave?
2 Sam. 5:21

33. In one of his battles with the Philistines David was told by God to circle around behind the enemy and attack when he heard rustling in the trees. It worked, and David smote the Philistines from ñGeba to Gezer.ò In what kind of trees did God sound this alarm?
2 Sam. 5:23-24

34. The Ark of the Covenant had been absent from Israelôs worship for 100 years when David went to Gibeah to bring it to Jerusalem. In whose safekeeping had the Ark been during this time?
2 Sam. 6:3

35. David took 30,000 men to Gibeah to bring the Ark back to Jerusalem. However, he failed to follow Godôs instructions on transporting it. The men of Kohath were to carry the Ark on their shoulders. How did David decide to transport it?
2 Sam. 6:3

36. While David and his men were bringing the Ark to Jerusalem, the oxen stumbled, the Ark toppled and a man by the name of Uzzah grasped it to keep it from falling. What happened to Uzzah?
2 Sam. 6:7

37. When God struck down Uzzah as he touched the Ark while David was bringing it back to Jerusalem, David stopped the procession and left the Ark in the custody of a Levite named Obed-Edom. For how long did it remain here?
2 Sam. 6:10-11

38. Although Davidôs first attempt to return the ark to Jerusalem ended in disaster, he learned from his errors and later brought it to Jerusalem amid great glory. Where was the ark placed when it arrived in Jerusalem?
2 Sam. 6:17

19. Went along behind her, weeping
20. Put a curse on his family.
21. Rule over them as well as Judah
22. Thirty
23. 33 Years
24. Absalom
25. Amnon
26. Asahel
27. Michal
28. Hiram
29. Jebusites
30. He would be Davidôs Chief and Captain
31. Through the water tunnels (ñgutterso)
32. Their idols
33. Mulberry
34. Family of Abinadab
35. On a cart
36. Struck dead on the spot
37. Three months
38. In the Tabernacle

39. When David finally returned in triumph to Jerusalem with the Ark, someone accused him of ñshamelessly uncoveringò himself. Who did this?
2 Sam. 6:20

40. After his battles with the Philistines, David sat down in peace for a change. He thought about building a permanent place - a temple - for the Ark. With whom did he discuss this?
2 Sam. 7:2

41. When Nathan told David of the Covenant which God had said that He would make with him, David offered a prayer full of devout affection for God. He addressed God as ñsovereign Lordò seven times. How many times did he refer to himself as ñthy servant?ò
2 Sam. 7:19-21, 25-29

42. Godôs covenant with David promised destruction of Israelôs enemies, and David wasted no time getting the job done. In the process of subduing one enemy David lined up the prisoners in three lines, killed those standing in two of the lines and made servants of those who stood in the third. To which of Israelôs foes did this happen?
2 Sam. 8:2

43. As David began to destroy Israelôs enemies at an alarming pace, the king of Hamath decided that he would surrender before he met the same fate. He sent his son Joram to negotiate with David. What was the king of Hamathôs name?
2 Sam. 8: 9-10

44. After Godôs promise of the destruction of Israelôs enemies was fulfilled, David established a bureaucracy to manage the affairs of state. Joab was the military commander. Who kept the records?
2 Sam. 8:16

45. Saulôs son Jonathan had a son, Mephibosheth, who had been lame since childhood. How had Mephibosheth suffered this disability?
2 Sam. 4:4

46. Jonathanôs son Mephibosheth was given his fatherôs estate through the benevolence of David. Mephibosheth was astonished. He humbly referred to himself as a worthless animal. What animal, in particular?
2 Sam. 9:8

47. David assigned a servant of Saulôs to take care of Saulôs estate and Saulôs crippled grandson Mephibosheth. What was the servantôs name?
2 Sam. 9:9-10

48. David sent emissaries to the Ammonite king Hanun out of respect for the death of Hanunôs father, who had ñshowed kindnessò to David. However, Hanun thought the men were spies. He did something that totally humiliated them. What was it?
2 Sam. 10:4

49. When the Ammonite king Hanun saw that his degrading treatment of Davidôs emissaries became in effect a declaration of war, he quickly hired 33,000 mercenary troops. Of what nationality were these people?
2 Sam. 10:8

50. Who said, ñAm I a dogôs head, that thou chargest me today with a fault concerning this woman?ò
2 Sam. 3:8

51. Who said, ñThou art great, O Lord God, for there is none like thee, neither is there any God beside thee?ò
2 Sam. 7:18-22

52. David first saw Bathsheba one evening while he was walking on his roof. He told his ñmessengersò to inquire about her. They told him she was married, but David sent for her anyhow. What was Bathsheba doing at the time?
2 Sam. 11:2

53. While David stayed home and committed adultery with Bathsheba, Joab and Davidôs armies were off fighting the Ammonites. They besieged the capital of this enemy. What was the city called?
2 Sam. 11:1

54. When David learned that Bathsheba was pregnant he sent for her husband Uriah from the battlefront and told him to spend some time with his wife. But the dedicated Uriah refused. Desperate, David tried something else that he hoped would get Uriah with Bathsheba. What did he do?
2 Sam. 11:13

55. David sent a letter of instructions to Joab telling him that Bathshebaôs husband Uriah was to be abandoned in the heat of battle so that he would be killed. Who delivered this note to Joab?
2 Sam. 11:14-15

56. Bathshebaôs husband Uriah was intentionally left alone on the battlefield in compliance with Davidôs orders and was killed. Godôs opinion of this event is recorded in Scripture. What was it?
2 Sam. 11:27

39. His wife, Michal
40. Nathan
41. Ten
42. Moab
43. Toi
44. Jehoshaphat
45. His nurse had dropped him
46. A dead dog
47. Ziba

48. Cut off half their beards and half their cllothes
49. Syrians
50. Abner
51. David
52. Bathing
53. Rabbah
54. Got Uriah drunk
55. Uriah!
56. He was displeased

57. Nathan told David a story that likened Davidôs adultery to that of a rich man who took a poor manôs pet lamb and killed it just to provide a feast for a guest. David was furious and said that the man who did this must die. Nathan then delivered a bombshell. What were his words to David?
2 Sam. 12:1-7

58. Bathsheba bore a son as a result of her adultery with David, but Nathan told David that the child would die because of Davidôs sin. How long did the child live?
2 Sam. 12:18

59. When David became conscious of his great sins of adultery and murder, he confessed, saying, ñI have sinned against the Lord.ò To whom did David say this?
2 Sam. 12:13

60. Nathan prophesied judgments from God upon David for his adulterous affair with Bathsheba. He said that evil would rise up against him from his own house, that he would suffer violent deaths in his family, and that he would endure another humiliation. What was it?
2 Sam. 12:10-11

61. David and Bathsheba had another son, called ñJedidiah,ò or ñLoved by the Lordò by Nathan. What did David and Bathsheba name him?
2 Sam. 12:24

62. Having besieged the Ammonite capital, Joab invited David to come up and be in on the final kill. Even though God was displeased with Davidôs sin, He forgave, and gave the Israelites victory over these people who had abused them. In fact, David plundered all the Ammonite towns. What was done to the Ammonite people?
2 Sam. 12:31

63. Nathan had prophesied judgments against David for his adultery and it was not long before David experienced ñevil out of his own house.ò His firstborn son committed incest with his half-sister. What was the girlôs name?
2 Sam. 13:2, 14

64. After Amnon raped her, Tamar went away crying to Absalomôs house. She tore her clothes and did something that was more typical of a widow mourning for her husband. What?
2 Sam. 13:19

65. Davidôs son Absalom was furious when he learned that Amnon had raped his sister. But he bided his time before he took his revenge. How long did he wait?
2 Sam. 13:23

66. Amnon was killed on Absalomôs orders at a festival that Absalom held in celebration of a certain event. What was the occasion of the festival?
2 Sam. 13:23-24

67. After Amnonôs murder, Absalom fled to Seshur, the home of his grandfather Talmai. How long did he remain here, in exile?
2 Sam. 13:38

68. When Amnon was murdered, the news that David received was that all of his sons had been killed. However, someone who probably had the inside story on the murder of Amnon told David that only Amnon had died. Who was this person?
2 Sam. 13:32

69. What individual included in the book of Second Samuel was riding through a forest on a donkey, got tangled by his hair in the branches of an oak tree, and ended up hanging ñbetween heaven and earth?ò
2 Sam. 18:9

70. With Absalom in exile David longed for him, and one of his officers, perhaps for political reasons, set about to arrange for the kingôs son to return to Jerusalem. This man arranged a ruse involving a ñwise womanò from the town of Tekoah. Who was the instigator of this ruse?
2 Sam. 14:2

71. What character did the woman of Tekoah portray when she confronted David with her parable?
2 Sam. 14:2,5

72. While telling her fabricated story to David, the woman of Tekoah used a common metaphor to describe the consequences of the loss of the last heir of a family. What was it?
2 Sam. 14:7

73. Who said, ñAs for thee, thou shalt be as one of the fools in Israel?ò
2 Sam. 13:13

74. David refused to see Absalom when his son returned from exile. Absalom tried to discuss this with Joab, but Joab wouldnôt return his calls. Absalom finally got Joabôs attention. What did he do?
2 Sam. 14:30-32

75. When Absalom finally returned to Jerusalem after three years of exile because of the murder of Amnon, he still was unable to see his father. How much longer did he wait before David would receive him?
2 Sam. 14:28

57. ñThou art the man!ò
58. Seven days
59. Nathan
60. His wives would be openly taken by others
61. Solomon
62. Made them slaves
63. Tamar
64. Put ashes on her head
65. Two years
66. Sheep shearing
67. Three years
68. Jonadab
69. Absalom
70. Joab
71. Mourning widow
72. ñQuench my coalò
73. Tamar, to Amnon
74. Burned Joabôs barley fields
75. Two years

76. Absalom is described as a very handsome man. When he cut his hair, the cuttings weighed five pounds. How often did he get a haircut?
2 Sam. 14:26

77. Absalom had three sons and a daughter. His daughter was named for a favorite sister. What did he call her?
2 Sam. 14:27

78. Absalom became embittered after his three years of exile were topped off by two more years of Davidôs refusal to see him when he returned. He vowed revenge, and wooed the people away from David and declared himself king. He did this in the city in which he had been born. What was it?
2 Sam. 15:10

79. Even Davidôs chief counselor, Bathshebaôs grandfather, was won over by Absalom in Absalomôs conspiracy to overthrow David. What was this counselorôs name?
2 Sam. 15:12, 31

80. David, realizing that Absalom had engineered a coup, and not wanting to turn Jerusalem into a battlefield, decided to go into exile. Whom did he leave behind to take care of his house?
2 Sam. 15:16

81. Those loyal to David who fled Jerusalem with the king included 600 ñHittites,ò whose loyal mercenary Philistine captain steadfastly refused to concede to Davidôs urging that he remain behind, avoiding exile. Who was this loyal fellow?
2 Sam. 15:21

82. When David and his loyal group left Jerusalem in flight from Absalom, the country ñwept with a loud voice.ò The entourage crossed a brook that was the eastern extremity of the city. What was it called?
2 Sam. 15:23

83. Just after David and his followers left Jerusalem fleeing from Absalom, David realized that the Ark should remain in the Tabernacle. He stopped the procession and directed that it be returned. Who took it back?
2 Sam. 15:29

84. David was dismayed when he learned that his chief counsel Ahithophel had deserted him to join Absalom, and asked God to turn Ahithophelôs counsel to foolishness. Before David had finished his prayer, the man who would not only counter Ahithophelôs counsel but who would also spy for David appeared. Who was he?
2 Sam. 15:31-36

85. Davidôs flight from Jerusalem was depressing enough without having to tolerate one man along the way who threw rocks at him and had the audacity to call him that insult of insults, ñMan of Belial.ò Who was this scoundrel?
2 Sam. 16:5-8

86. Who said, ñWhy should this dead dog curse my lord the king? Let me go over and take off his head?ò
2 Sam. 16:9

87. On Davidôs retreat from Jerusalem, he ran into a man who gave him provisions and donkeys. But the man also told him a lie, saying that Mephibosheth had also deserted David. Who was this man?
2 Sam. 16:1-4

88. After David fled Jerusalem and Absalom, he made his headquarters in a Levite city in the tribe of Gad. This town had been King Ishboshethôs royal city. What was it?
Sam. 17:24

89. When David established his exile after fleeing Absalom, three men brought him all the things he needed; utensils, all kinds of food, beds, and livestock. Two of these men were Machir and Shobit. The third was an old, wealthy Gileadite. Who was he?
2 Sam. 17:27

90. One of the three men who furnished provisions to David while David was in exile at Mahanaim was the man who had been taking care of Mephibosheth when David gave this heir of Saul the former kingôs estate. Who was he?
2 Sam. 17:27, 9:4

91. Who told David, ñAs the Lord liveth and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there shall also thy servant be?ò
2 Sam. 15:21

92. Absalom longed for one particular position within Israel. What was it?
2 Sam. 15:4

93. When Absalom entered Jerusalem after David had fled, Davidôs spy, Hushai, was on the spot to meet him. With what words did Hushai greet Absalom?
2 Sam. 16:16

94. Absalom replaced Joab as his military commander with a man who was the son of Davidôs sister Abigail. What was his name?
2 Sam. 17:25

76. Once a year
77. Tamar
78. Hebron
79. Ahithophel
80. Ten concubines
81. Ittai
82. Kidron
83. Zadok and Abiathar
84. Hushai
85. Shimei
86. Abishai, to David
87. Ziba
88. Mahanaim
89. Barzillai
90. Machir
91. Ittai
92. He wanted to be a judge
93. ñGod Save the Kingò
94. Amasa

95. The first advice given to Absalom by his turncoat counselor Ahithophel was that he should do something that would demonstrate possession of the throne. What was it?
2 Sam. 16:21

96. Ahithophel, now counselor to Absalom after deserting David, told Absalom that he should attack the retreating David immediately. Absalom wanted a second opinion before he made this move. Whom did he ask?
2 Sam. 17:1-5

97. While Ahithophel told Absalom that he should get after David right now, Davidôs inside man Hushai counseled caution. He said that David and his men could well be in a fierce mood and used an illustration that he said just might typify Davidôs state of mind. What was it?
2 Sam. 17:8

98. Absalom chose not to heed Ahithophelôs advice regarding attacking David. Ahithophel was not pleased, to say the least. What did he do?
2 Sam. 17:23

99. Before the battle between Davidôs forces and those of Absalom, David gave a specific order to his three leaders Joab, Abishai and Ittai. What was it?
2 Sam. 18:5

100. The battle between Davidôs and Absalomôs forces took place in a treacherous forest in Transjordan, where the terrain, beasts, and pits and bogs killed more that those who died in combat. What was this forest called?
2 Sam. 18:6

101. One of Joabôs men had an opportunity to kill Absalom. But the man said he wouldnôt have done this for 1,000 shekels. Why not?
2 Sam. 18:12

102. Absalom was killed by three spears as he hung suspended in mid-air in the branches of a tree. Who killed him?
2 Sam. 18:14

103. Joab told a Cushite slave to notify David of the victory over Absalom. But a young priest insisted that he wanted this honor and outran the slave to reach David first. What was this priestôs name?
2 Sam. 18:19

104. Absalom had built a memorial to himself, presumably to be buried under. But he never got to use it. Where was he buried?
2 Sam. 18:17-18

105. David grieved mightily over the death of Absalom. Finally he was told that he had better snap out of it because it was beginning to appear to Davidôs men that he would have been happier had Absalom lived and all of them had been killed. Who told David this?
2 Sam. 19:5-7

106. Among those greeting David on his return to Jerusalem from exile was a ñvery great manò whom David now offered peaceful sanctuary with him at court. But the man said he was too old, did not want to be a burden, and politely refused. Who was he?
2 Sam. 19: 31-39

107. One of the men who met David on his return from exile had been a true mourner during Davidôs absence: he had neither shaved, washed his clothes, nor otherwise taken care of his person. Who was this?
2 Sam. 19:24

108. Who was the man who fell down before David on the kingôs return from exile, acknowledged his ñperverseò behavior toward David when David was fleeing Jerusalem, and now offered his services together with 1,000 Benjamites?
2 Sam. 19:16-23

109. When Mephibosheth saw David when David returned from exile, he told him that he would have supported him during his troubles, but his servant loaded up his donkeys and took off without him. Who was the servant?
2 Sam. 19:25-29

110. No sooner had David crossed the Jordan on his way back to his throne than a rift broke out between the Judeans and Israel. This resulted in a revolt against David by a certain Benjamite. What was his name?
2 Sam. 20:1

111. When David returned to Jerusalem following the battle with Absalom, he confined a particular group of individuals for life because they had disgraced him while he was in exile. Who were they?
2 Sam. 20:3

112. When Sheba rebelled against David, David told his military chief Amasa to get the men of Judah ready to do battle within a certain time. How long did he give Amasa to do this?
2 Sam. 20:4

113. When David told Amasa to get the troops ready to handle the Sheba rebellion, Amasa didnôt get the job done and David had to tell someone else to chase down Sheba. Who?
2 Sam. 20:6

95. Take possession of Davidôs harem
96. Hushai, Davidôs spy!
97. A bear robbed of her cubs
98. Saddled his donkey, went home and killed himself
99. Do not harm Absalom
100. Forest of Ephraim
101. David had said not to harm Absalom
102. Joab
103. Ahimaaz
104. In a pit in the Forest of Ephraim

105. Joab
106. Barzillai
107. Mephibosheth
108. Shimei
109. Ziba
110. Sheba
111. His concubines
112. Three days
113. Abishai

114. During the pursuit of the rebel Sheba, Joab came upon Amasa and gave him the usual oriental greeting - just before he stabbed him ó"under the fifth rib.ò What was the greeting?
2 Sam. 20:9-10

115. Joab tracked the rebellious Sheba to a town called Abel and prepared to take down the walls to get him. However, a woman of the town appeared and said that he really didnôt have to go to all that trouble. What did the woman tell Joab the town would do for him?
2 Sam. 20:21

116. Joab was involved in the murder of Bathshebaôs husband Uriah and of Absalom. He also killed two other men by stabbing them ñunder the fifth rib.ò One was Amasa. Who was the other?
2 Sam. 3:27

117. David appointed key men to administer Israel. One he put in charge of the treasury, or ñtribute.ô This man held the job for a long time but was eventually stoned to death. What was his name?
2 Sam. 20:24

118. The humble dog was apparently considered a vile and contemptible animal in Israel; three characters of Second Samuel refer to it in depreciating context. Which three?
2 Sam. 3:8, 9:6-8, 16:9

119. Who said, ñThe servants of my Lord are encamped in the open fields; shall I go into my house to eat and drink and to lie with my wife? I will not do this thing?ò
2 Sam. 11:11

120. Who said, ñFor we must needs die, and are as water spilt on the ground, which cannot be gathered up again?ò
2 Sam. 14:13-14

121. God sent a drought upon Israel because Saul had violated a covenant made by Israel with the Gibeonites in Joshuaôs time. After suffering this for three years, David finally asked God for an explanation. What was Godôs answer?
2 Sam. 21:1

122. The Gibeonitesô price for satisfaction for Saulôs violation of Israelôs covenant with these people was the delivery of a number of Saulôs sons and grandsons for hanging. Who had the unenviable job of deciding who would hang?
2 Sam. 21:6-9

123. How many of Saulôs sons and grandsons were hanged as restitution for Saulôs violation of the covenant made by Israel with the Gibeonites in Joshuaôs time?
2 Sam. 21:3-9

124. Included among the sons and grandsons hanged by the Gibeonites were sons of one of Saulôs concubines. This woman protected the bodies of her sons for a period of months from bird and beast of prey until rains came. Who was this woman?
2 Sam. 21:9-10

125. David saw to it that one particular heir of Saulôs was not sacrificed to the Gibeonites. This man was Jonathanôs son. Who was he?
2 Sam. 21:7

126. When David was getting on in years the Philistines again became bothersome. On one occasion David found himself face to face with a Philistine giant bearing down on him with a seven-pound spear. Who came to Davidôs rescue, killing the giant?
2 Sam. 21:16-17

127. One of the Philistine giants killed by Davidôs men in the twilight of Davidôs reign included one slain by Jonathan, Davidôs nephew. This giant had some very unusual physical characteristics. What?
2 Sam. 21:20-21

128. David wrote a poem that acknowledged the greatness of God in delivering him from Israelôs enemies. David called God his deliverer, shield, horn of salvation, high tower, refuge, and Savior. What else?
2 Sam. 22:1-4

129. On what occasion did David say, ñNeither will I offer burnt offerings unto the Lord my God of that which dost cost me nothing??
2 Sam. 24:24

130. Davidôs ñmighty menò are listed in Chapter 23. How many were there?
2 Sam. 23:39

131. The roll call of Davidôs ñmighty menò begins with the praises of ñthe three;ò those famous for the greatest exploits. One of these three was a man who had slain 800 Philistines with a spear. Who was he?
2 Sam. 23:8

132. One of Davidôs ñmighty menò slew 300 Philistines at one clip. He had rescued David in a fight with a giant, and was Davidôs nephew. What was his name?
2 Sam. 23:18-19

133. Only two of the second group of three of Davidôs mighty men are named. One of these achieved notable victories over not only men but also a lion. Who was he?
2 Sam. 23:20, 22

114. Took hold of his beard and kissed him
115. Throw Shebaôs head over the wall
116. Abner
117. Adoram
118. Abner, Mephibosheth and Abishai
119. Uriah
120. The Woman of Tekoah
121. ñIt is For Saulò
122. David
123. Seven
124. Rizpah
125. Mephibosheth
126. Abishai
127. Six fingers and six toes
128. Rock and fortress
129. Purchase of site for an altar, eventually temple site
130. 37
131. Adino, the Eznite
132. Abishai
133. Benaiah

134. There are, remarkably, several foreigners on the list of Davidôs ñmighty men.ò Included are Igal of Zobah, an Ammonite called Zelek, and also Bathshebaôs husband Uriah. Of what nationality was Uriah?
2 Sam. 23:39

135. Notably absent from the list of Davidôs ñmighty menò is a man who was once Davidôs army chief. He was rewarded with this position after being the first to enter the fortress on Mt. Zion when it was being assaulted, and was the man whom David instructed to put Uriah in the front of the battle in which he died. Who was he?
2 Sam. 23:9-39

136. One of the last ñworksò of David was the taking of a census. God considered this sin because David did this in the pride of his heart. Even one of Davidôs top aides wondered why David was doing this. Who?
2 Sam. 24:3

137. Although God would not allow Davidôs sin of counting the people go unpunished, He did give David a choice of the kind of disaster that He would bring upon the nation. How many choices did David have to choose from?
2 Sam. 24:10-14

138. Which of the choices offered by God as Israelôs punishment for Davidôs sin of the census did David tell the prophet Gad that he had selected?
2 Sam. 24:13-15

139. Godôs punishment sent upon Israel for Davidôs sin of the census was the most destructive ever recorded as having fallen upon the nation. How many perished?
2 Sam. 24:15

140. During the entire time in which the census was being taken, David failed to realize his sin of doing this without orders from God. Only when it was complete did his mistake dawn upon him. How long a period was this?
2 Sam. 24:4-8

141. The prophet Gad had advised David of the choices he had for punishment of Israel for his sin of counting the people. He also was in possession of instructions for the King once God had abated the pestilence. What were the instructions?
2 Sam. 24:18

142. David offered sacrifice to God for his sin of counting the people. The place where David did this was located on Mt. Moriah, where Solomon later built the temple. What had this particular site been used for?
2 Sam. 24:21

143. David was offered all the things necessary to offer sacrifice to God for his sin of counting the people, free of cost. But David refused for that very reason. Who had made this generous offer to David?
2 Sam. 24:21-24

144. The ñlast words of Davidò are included in Chapter 23 of Second Samuel. David identified himself as the son of Jesse, exalted by the Most High, anointed by the God of Jacob, and one other thing. What?
2 Sam. 23:1

134. Hittite
135. Joab
136. Joab
137. Three
138. Pestilence
139. 70,000 men
140. Almost ten months (9 months, 20 days)
141. Build an altar for sacrifice
142. Threshing floor
143. Araunah
144. Sweet Psalmist of Israel

The Books of 1, 2 Kings and 1, 2 Chronicles

(King James Version)

Introduction

The books of 1st and 2nd Kings record the history of Israel's monarchy from the end of David's reign to Assyrian and Babylonian captivities.

All in all, the time period of 1st and 2nd Kings covers nearly 4 and one-half centuries, from the accession of Solomon in 1015 until the close of captivity of King Jehoiachin in 562. Twenty rulers of nine dynasties ruled the *Northern Kingdom* through the 210 years from the split of the kingdom in 930BC until Samaria fell in 721BC. In the southern kingdom of *Judah*, there were also 20 rulers, all descendants of David with the exception of Athaliah, who usurped the throne for a brief period. This time period spanned about 345 years from the division of the kingdom to the fall of Jerusalem and Babylonian captivity in 586.

1st and 2nd Kings were originally one book – separated by the Septuagint translators – the separation in the middle of Ahaziah's reign appearing arbitrary. Together both books give a continuous history of the kingdoms and kings of the Israelites. The books of 1st and 2nd Kings narrate the history of the Hebrew nation for the same period as 1st Chronicles; 1st and 2nd Kings include both Judean and Northern Kingdom rulers, while 2nd Chronicles addresses only the Judean Kings.

The book of 1st Chronicles, written after the captivity for Judeans who had returned from exile in Babylon, begins by emphasizing the Jewish people's spiritual heritage in an attempt to unify the nation - with special emphasis on David's line - through a series of genealogies, including (1) that of the human race from Adam to Noah and his sons (2) descendants of these three sons and also including those of Esau and Seir (3) the descendants of the tribe of Judah, and (4) the "dwellers" in Jerusalem. Following this, the book devotes itself to the rise of David; his reign and triumphs and career are narrated and the temple is given great prominence as the principle center of the nation's life.

The book of 2nd Chronicles commences with the reign of Solomon, and continues with the history of the Judean kings ending with the reign of Zedekiah and the Babylonian captivity in 586BC. The book concludes with the record of the decree of Cyrus, who proclaimed the return of the people to the land and gave permission to rebuild the temple.

The Books of 1, 2 Kings and 1, 2 Chronicles

(King James Version)

(Continued)

Since 1st Chronicles narrates the life of David, as does the book of 2nd Samuel, the history of David is addressed in that portion of *The Question Mark* devoted to 2nd Samuel, rather than including this section in a separate treatment of 1st Chronicles.

1st Kings and 2nd Chronicles open with the nation of Israel in full glory under the wise and blessed rule of Solomon. God's magnificent temple has been built, the Lord is worshipped in obedience, the people are numerous "as the sand that is by the sea," and they "lacked nothing." "Rest" was on "every side."

When the Books of 2 Kings and 2 Chronicles close after nearly 400 years of history, the nation has been divided, disobedience and idolatry are rampant, and the once feared, prosperous, and godly nation is extinct. Its magnificent temple has been destroyed, Jerusalem "wiped as a man wipeth a dish," and its people scattered in captivity. The sad end of the kingdom is expressed in two verses; "So Judah was carried out of their land" (2 Kings 25:21), and "God removed Israel out of His sight ... so was Israel carried away out of their land" (2 Kings 17:23).

The lesson that is not to be lost in the tragedy of the Hebrew nation is that this is a record of retribution and exile not upon the pagan nations for their incomprehensible evil, but upon God's own people who had been set aside; holy, separate, representative of His kingdom on earth but who, despite the promises of his glorious blessing, suffered instead His awesome curses because of their disobedience and idolatry. They failed to obey God, and succumbed to the forces that brought about decay; greed, lust for power, weakening of marriage vows, and superficiality in devotion to God.

Jewish tradition holds Jeremiah as the author of the Kings, and Ezra of Chronicles, however, there is no firm evidence of such. Additionally, an absolutely accurate record of the years of the reigns of the some 40 kings of both nations is difficult due to several factors. Acceptable approximations can be assumed, however, so that reasonable harmonization can be made.

RULERS: JUDAH, NORTHERN KINGDOM OF ISRAEL

Judah	B.C.	Israel
Rehoboam ----------	**930**	----------Jeroboam
Abijah 913		
Asa 910		
		909 Nadab
		908 Baasha
		886 Elah
		885 Zimri
		885 Tibni, Omni
		880 Omri
		874 Ahab
Asa/Jehoshaphat **872**		
Jehoshaphat **869**		
Jehoshaphat/Jehoram---------	**853**	---------- Ahaziah
		852 Jehoram (Joram)
Jehoram **848**		
Ahaziah----------	**841**	---------- Jehu
Athaliah **841**		
Joash **835**		
		814 Jehoahaz
		798 Jehoash (Joash)
Amaziah **796**		
		793 Joash/Jeroboam II
Amaziah/Uzziah **792**		
		782 Jeroboam II
Uzziah (Azariah) **767**		
		753 Zachariah
		752 Shallum
		752 Menahem (Samaria)
		Pekah (Gilead)
Uzziah/ Jotham **750**		
		742 Pehahiah/Samatia
		Pekah/Gilead
Jotham----------	**740**	----------Pekah (Samaria)
Jotham/Ahaz **735**		
Ahaz ----------	**732**	---------- Hoshea
Ahaz/ Hezekiah **729**		

722 Israel to Assyrian Captivity

Hezekiah **571**
Hezekiah/Manasseh **697**
Manasseh **686**
Amon **642**
Josiah **640**
Jehoahaz **609**
Jehoiakim **609**
Jehoiachin **598**
Zedekiah **597**

Judah to Babylonian Captivity 586

Synopsis of the Reigns of Kings of the Northern Kingdom of Israel

JEROBOAM I 931 – 910 (1 Kings 12:25 – 14:20, 2 Chron 10, 13). Of the tribe of Ephraim and the son of an official under Solomon, Jeroboam was given charge of the fortifications and public works in Jerusalem, but stirred up dissent against the government over forced labor and taxation. Walking in Jerusalem one day Jeroboam was confronted by the prophet Ahijah, who tore his mantle into 12 pieces and gave ten to Jeroboam, prophesying that the kingdom would be split and that Jeroboam would become the head of ten of the twelve tribes. After the death of Solomon Jeroboam headed a delegation to protest Solomon's successor Rehoboam's oppression. The protest failed, and the ten northern tribes installed Jeroboam king. As a ruler, Jeroboam failed, departing from the counsel of God. He established centers of worship in Dan and Bethel – also used later by nearly all successive kings - a violation of the one-altar law of Moses. Later he set up golden calf idols that were attended by priests described as "low people." His family was destroyed, his lineage cut off by God's judgment. His reign was both politically and religiously disastrous to the people of Israel; the introduction of the golden calves led to the "baalization" of the religion of Jehovah.

NADAB 910 – 909 (1 Kings 15:25-32). Nadab walked in the evil ways of his father Jeroboam, doing "evil in the eyes of the Lord," continuing worship of the calf-idols at Bethel and Dan. He reigned for only two years, his evil term being ended by assassination at the hands of Baasha, who had been directed by God to terminate the dynasty of Jeroboam, fulfilling the prophecy of Ahijah.

BAASHA 909 – 886 (1 Kings 15:32 -16:7, 2 Chron. 16:1-6). Of the tribe of Issachar, Baasha became the third ruler of the Northern Kingdom. He carried on a long war with Asa, the contemporary King of Judah. Baasha continued the calf worship begun by Jeroboam, and God's prophet Jehu threatened him and his family with a fate worse than that suffered by Jeroboam. Used by God to execute judgment upon family and lineage of Jeroboam, Jehu killed Jeroboam's son Nadab and assumed the throne of Israel. Baasha reigned 24 years, and died a natural death. His son Elah succeeded him, and was killed along with all the members of the house of Baasha by Zimri, who then succeeded Elah. Baasha walked "in the way of Jeroboam," and Jehu the prophet pronounced the same fate upon him and his lineage as Jeroboam.

ELAH 886 – 885 (1 Kings 16:8-14). Elah assumed the throne from his father Baasha and continued Baasha's evil ways. He reigned only two years before he was assassinated while drunk by Zimri, a captain in the king's army.

ZIMRI 885 (1 Kings 16:15-20). Zimri was the fifth ruler of the Northern Kingdom. He had been in charge of half of King Elah's chariots, and killed the king when Elah was drunk, then established himself on the throne. He reigned for only seven days; his reign was short, wicked, and inglorious. He committed suicide by burning the palace over himself while under siege.

TIBNI 885 (1 Kings 16:21-23). Tibni was one of three contenders for the throne after Zimri killed Elah. When Zimri died, Tibni shared the throne with Omri for about six years. He was preferred by about half the people but was finally subdued by Omri. Tibni either died or was executed.

OMRI 885 – 874 (1 Kings 16:29 – 22:40). "Wicked above all that had come before him," Omri was a powerful but evil ruler, founder of the fourth dynasty of Israel. He may have been a non-Israelite who came to power through his military skills. Omri developed extensive trade with neighboring nations, which strengthened Israel. He is the first Hebrew monarch to be mentioned in non-Biblical records; in 847 BC his name was included in the inscription of the Moabite Stone. Omri built Samaria - named after Shemer from whom he bought the site – the royal city of the Northern Kingdom of Israel. His palace there has been excavated. The calf-worship of Jeroboam continued under Omri. His son Ahab married Jezebel, probably a political alliance. Omri died one year before the first Assyrian advance toward Palestine.

Synopsis of Reigns of Kings of the Northern Kingdom of *Israel* (Continued)

AHAB 875 – 853 (1 Kings 16:28-34; 20:1 – 22:40). Ahab, the most wicked of all the kings of Israel, reigned 22 years. His marriage to Jezebel, daughter of the king of the Zidonians, while politically advantageous, was religiously disastrous – Jezebel was behind the explosion of idolatry, persecution of God's followers, the temple of Baal, and licentious orgies. Elijah was raised up during Ahab's reign, and Ahab was with the prophet on Mt. Carmel at the trial between God and Baal. Ahab was well known for his ivory palace and other wealth, yet was responsible for the murder of Naboth over a vineyard. Ahab fought three battles with Ben-hadad of Syria, and was mortally wounded in the third by one who "drew a bow at a venture," being judged by God with the end of his dynasty as were Jeroboam and Baasha.

AHAZIAH 853 - 852 (1 Kings 22:51 - 2 Kings 1:18) was the elder son of Ahab and Jezebel, the eighth ruler of the Northern Kingdom of Israel. He worshipped not only Jeroboam's calves but also his mother's gods, Baal and Ashtoreth. The Moabites, who had been giving a yearly tribute of 100,000 rams and 100,000 lambs to Israel, revolted during Ahaziah's reign; the king was unable to put down the revolt because he fell through a trellis in his palace. He subsequently sent messages to the idol god Baalzebub to ascertain whether he would survive, but Elijah intercepted his messengers and told them the king would die. Ahaziah sent three groups of "captains with their fifties" after the prophet, but fire from heaven destroyed the first two and the last pleaded with Elijah to save them. Ahaziah finally died of his injury.

Description of the Rulers of the Northern Kingdom of Israel
continues on page 116

Synopsis of Reigns of Kings of the Kingdom of *Judah*

REHOBOAM 931 – 913 (1 Kings 12:1-24, 14:21-31; 2 Chron. 10-12). The son of Solomon and Naamah, an Ammonitess, Rehoboam was 41 when he began to reign. He inherited his father's penchant for luxury, and gathered a harem of 18 wives and 60 concubines; these imported pagan women brought about spiritual disaster in Israel. Instead of following counsel of experienced advisors, Rehoboam sided with younger men. The ten northern tribes rebelled; Rehoboam assembled an army but was dissuaded from civil war by Shemaiah the prophet. In the split of the kingdom he was left with only the tribes of Judah and Benjamin. Rehoboam allowed "high places," idolatry, and abominations – the apostasy led to an invasion of Judah's fortified cities by Shishak of Egypt. Rehoboam escaped total destruction but was forced to give temple treasures to Shishak. Rehoboam made his son, Abijah, his successor.

ABIJAH (Abijam) 913 – 910 (1 Kings 15:1-8, 2 Chron. 13:1-22). Son of Rehoboam, Abijah walked in the sins of his father. His mother was the granddaughter of Absalom. He continued the war with Jeroboam that his father had pursued in an effort to recover the other ten tribes of Israel. He defeated Jeroboam, gaining control over Bethel and other cities of the Northern Kingdom. The most interesting incident of his short three year reign was his speech to Israel condemning their evil as he defeated Jeroboam in battle.

ASA 910 – 870 (1 Kings 15:9-24, 2 Chron. 14:1-16:14). Asa was the third king of Judah, the first of only eight Judean rulers who did "that which was right in the eyes of the Lord." Asa enjoyed a prosperous 41-year reign. He deposed his wicked grandmother, Maacah, a daughter of Absalom, who had greatly influenced Judah toward idolatry. He then drove out the Sodomites and destroyed idols that his father had worshiped. During Asa's 16th year as king, Baasha, the contemporary king of Israel, attacked Judah, and Asa aligned himself with Syria instead of God, giving temple treasures to Syria's king. The prophet Hanani condemned Asa for this, and Asa threw him into prison. In his 39th year of rule Asa contracted a severe disease of the feet, trusted his physicians instead of God, and finally succumbed.

Synopsis of Reigns of Kings of the Kingdom of *Judah*

JEHOSHAPHAT 873 – 848 (1 Kings 22:1-50, 2 Chron. 17-20. Jehoshaphat was the son of King Asa and ruled Judah for 25 years. He was contemporary with Ahab, Ahaziah, and Jehoram of Israel. He "sought the Lord in all things," took away the high places and the idol Asherah, and sent out priests to teach the law to the people. Ahab and Jehoram each talked Jehoshaphat into a battle with Syria and Moab, and his alliances with both Ahab and Ahab's son Ahaziah brought rebuke from God's prophet Jehu. Jehoshaphat's son Jehoram married Jezebel's daughter, the wicked Athaliah, who was almost as wicked as her mother. In spite of Jehoshaphat's efforts against idolatry, the people eventually restored the "high places" and resumed idol worship. Jehoshaphat's son Jehoram succeeded him.

Description of the Rulers of the Kingdom of Judah
continues on page 117

1st Kings, 1st Chron. 1-20 (KJV)

1. The First Book of Kings opens with a preface, which tells of an aging King David confined to his bed, the natural heat of his body gone. A young woman was brought in to try to keep him warm, which was common medical practice. What was the womanôs name?
1 Kings 1:3

2. Godôs judgment upon David for his sin with Bathsheba affected David even in his last days. His spoiled son, Adonijah, attempted to usurp his fatherôs throne. The text gives reason for Adonijahôs lack of discipline. What does it say?
1 Kings 1:6

3. Adonijah was determined to become Israelôs King. He gathered a host of chariots and horsemen and began to persuade others to support his ambition. One who did join him was the notorious chief of Davidôs army. Who?
1 Kings 1:7

4. Scheming to gather support for his attempt to usurp the throne, Adonijah gave a political feast to which he invited ñmen of Judah.ò Conspicuously absent from the invitation list were Davidôs ñmighty men,ò Nathan the prophet, and one of Adonijahôs brothers. Which one?
1 Kings 1:10

5. Knowing that Solomon was Davidôs choice to succeed him as king and that David was unaware of Adonijahôs plot, Nathan took action to thwart Adonijahôs ambitions. With whom did he collaborate to see that Adonijah did not succeed?
1 Kings 1:11

6. Bathsheba and Nathan devised a plan whereby they would gently make the aging David aware of Adonijahôs plan to usurp the throne. Each reminded David of an oath that he had previously made. What was it?
1 Kings 1:17, 27

7. David took immediate action when he learned from Nathan and Bathsheba that Adonijah planned to make himself king of Israel. What did he do?
1 Kings 1:32-35

8. When the ranking soldier still loyal to King David heard David order the immediate coronation of Solomon, he was beside himself, and cried excitedly, ñThe Lord God of my lord the king say so too.ò Who was this man?
1 Kings 1:36

9. Adonijah, reveling at his political feast where he was wooing supporters, heard the sound of the trumpet that signaled the proclamation of Solomon as king. One of his guests wondered out loud what was going on, and said, ñwherefore is this noise of the city being in an uproar?ò Who said this?
1 Kings 1:41

10. For his coronation, Solomon was to ride Davidôs mule to the ceremony. David also commanded that the trumpet be blown, and decreed that ñGod save King Solomonò be proclaimed. Finally, Solomon was to do something that would be symbolic of the fact that he was now king. What was it?
1 Kings 1:35

11. The news of Solomonôs coronation reached Adonijah at the feast during which he was appealing for support of his unauthorized assumption of Davidôs throne. The bearer of this news was the son of the priest, Abiathar, who had sided with Adonijah. Who was he?
1 Kings 1:42-43

12. The news of Solomonôs coronation shut down Adonijahôs feast and sent his guests scattering for their lives. Adonijah hurried immediately to the Tabernacle and made a symbolic gesture that constituted a plea for refuge from Solomonôs judgment. What did he do?
1 Kings 1:50

13. Solomon pronounced judgment upon Adonijah for his attempt to proclaim himself king. What was the sentence?
1 Kings 1:52

14. David, realizing that he was dying, counseled Solomon to walk in the ways of the Lord. What did David say which indicated that he knew his life was over?
1 Kings 2:2

15. Who said, ñLet my lord the king live forever?ò
1 Kings 1:31

16. David instructed Solomon to prosecute and execute sentence upon two men who had been guilty of capital offenses but who had not yet been judged by David. Who were these men?
1 Kings 2:5-6, 8-9

17. As David gave counsel to Solomon on his deathbed, he did not fail to remember those who had shown him kindness. He mentioned one man who had helped him as he had fled Absalom. Who was this man?
1 Kings 2:7 Cf: 2 Sam. 19:31-38

1. Abishag
2. His father had not displeased him
3. Joab
4. Solomon
5. Bathsheba
6. That Solomon was his choice to be king
7. Anointed Solomon king
8. Benaiah
9. Joab
10. Sit upon Davidôs throne
11. Jonathan
12. Grasped the horns of the altar
13. Probation
14. ñI go the way of all the earthò
15. Bathsheba
16. Joab, Shimei
17. Barzillai

18. David died ñin a good old age, full of days, riches, and honorò and was buried in Jerusalem. How long had he ruled Israel?
1 Kings 2:11 Cf: 1 Chron. 29:28

19. Although Adonijahôs life had been spared by Solomon in spite of his rebellion, he was still determined to become king. He schemed to marry a young woman who had become a member of Davidôs harem, a move that would have given him a claim to the throne. Who was the girl?
1 Kings 2:17

20. Solomon saw through Adonijahôs scheme to claim the throne through marriage to one of his fatherôs concubines. However, the person to whom Adonijah first took his plan simply saw it as an innocent love affair. To whom had Adonijah first discussed his intentions?
1 Kings 2:13-17

21. Adonijahôs attempt to take one of Davidôs former concubines to wife was considered a fresh plot to seize the throne through subterfuge, and for this he was put to death. His executioner had been one of Davidôs mighty men. Who was he?
1 Kings 2:25

22. In addition to the executions of Adonijah and Joab for their crimes, Solomonôs purge of his kingdom included the banishment of the high priest. Who was he?
1 Kings 2:26

23. Solomon displayed leniency in his judgment of Shimei, who was under sentence of death from David. Instead of executing Shimei, Solomon let him live, on one condition. What was it?
1 Kings 2:36

24. Who said, ñThou knowest the kingdom was mine, and that all Israel set their faces upon me, that I should reign?ò
1 Kings 2:13-15

25. Solomon loved the Lord and walked in His statutes, however, his practice of worshipping in certain locations, even though this was commonly done before the temple was built, was later called an abomination. What were such places called?
1 Kings 3:2-3

26. Solomon held nothing back in his sacrifice of worship of God. On one special occasion at a location not far from Israel, he sacrificed 1,000 burnt offerings. Where did this unusual worship service take place?
1 Kings 3:4; 2 Chron. 1:3

27. On the night that Solomon offered his abundant sacrifice to God, the Lord appeared to him and told him that he could have anything he desired. For what did Solomon ask?
2 Chron. 1:10, 1 Kings 3:9

28. It pleased God that Solomon had asked Him only for wisdom and knowledge to lead Israel. He promised Solomon that he would be given much more. What?
1 Kings 3:13-14

29. Although one of the blessings that God promised Solomon was long life, God attached a condition. What was it?
1 Kings 3:14

30. The great wisdom of Solomon was demonstrated in an incident wherein two harlots were brought to him, each claiming to be the mother of a child. How did Solomon solve this dilemma?
1 Kings 3:16-27

31. Solomon ruled his kingdom efficiently. He delegated authority throughout Israel by appointing eleven subordinates, among whom was the ñrecorder,ò a man who had served David in the same capacity. This man had the same name as one of Judahôs kings. Who was he?
1 Kings 4:3 Cf: 2 Sam. 8:16

32. Solomon appointed as head of his army the man who had been head of the group of men who had served as Davidôs bodyguard. Who was he?
1 Kings 4:4

33. Solomon appointed twelve district governors, one from each tribe of Israel. Each was assigned one month of the year wherein he was responsible for a specific task. The task was the same for all. What was it?
1 Kings 4:7

34. Two of Solomonôs ñcommissary officersò were Ben-Abinadab and Ahimaaz. What did these two have in common?
1 Kings 4:7-15

35: During Solomonôs reign, Israel enjoyed good times, ñeating, drinking, and being merry.ò The nation now boasted many people. What metaphor is used to describe the population?
1 Kings 4:20

36. Never had the kingdom of Israel gloried and flourished as it did under Solomon. It was said, ñeach man dwelt safely under his vine and fig tree.ò What else was said about the goodness of life?
1 Kings 4:27

18. 40 years
19. Abishag
20. Bathsheba
21. Benaiah
22. Abiathar
23. Could not leave Jerusalem
24. Adonijah
25. High places
26. Gibeon
27. Wisdom and knowledge
28. Riches, honor, long life
29. Walk in His ways
30. Ordered the child cut in two, giving half to each woman
31. Jehoshaphat
32. Benaiah
33. Supply provisions to the court
34. Married the kingôs daughters
35. As many as the sand by the sea
36. They lacked nothing

37. The degree of prosperity enjoyed in Israel under Solomon was such that the daily provisions furnished to the court would have fed thousands. These supplies included 185 bushels of flour, 385 bushels of meal, wild meat, and 30 head of cattle. How many sheep?
1 Kings 4:23

38. Solomon was renowned for his wisdom, his knowledge of zoology and botany, and for his writings, which included some 3,000 proverbs and many songs. How many songs?
1 Kings 4:32

39. The great task for which Solomon was ñraised upò was the building of the temple. He began this responsibility by working out an arrangement with an old friend of his father, of whom it was said was always a friend of David. Who was he?
1 Kings 5:2 Cf: 2 Chron. 2:3

40. Solomon asked his father Davidôs friend, the king of Tyre, to send his best craftsmen to fashion the templeôs metalwork, stone, timber, and cloth work. What other specialty was needed?
2 Chron. 2:7-14

41. When Solomon spoke with the king of Tyre about helping with the construction of the temple, he said that his father David had been unable to build the Lordôs house because of war on every side. Now, said Solomon, he was able to build it because of what God had given him ñon every side.ò What?
1 Kings 5:4

42. Hiram, the King of Tyre, heartily agreed to grant Solomonôs requests for materials and craftsmen to help build the temple. The king, however, did ask for something in return. What?
1 Kings 5:9; 2 Chron. 2:15

43. How did the king of Tyre transport all the fir and cedar from Lebanon to Israel for use in the construction of the temple?
1 Kings 5:9; 2 Chron. 2:16

44. Solomon used Canaanite conscript labor from Israel to work with Hiramôs craftsmen on the temple. These men worked in shifts, on the job for one month and home for two months. What was the total number of laborers who were conscripted?
1 Kings 5:13-14

45. Solomon built the temple on the site that had been prepared years earlier by David when the Lord had appeared to him. Where was it?
2 Chron. 3:1 Cf: 1 Chron. 21:18

46. All the materials for the temple were cut and fit elsewhere before they were brought to the actual building site. Because of this, the construction of Godôs holy place was carried out under conditions that were remarkable for the typical construction project. How?
1 Kings 6:7

47. Solomon began the construction of the temple 480 years after the Exodus of the people from Egypt. In what year of his reign did he begin building?
1 Kings 6:1 Cf: 2 Chron. 3:2

48. The temple measured approximately 90 feet long by 30 feet wide. The walls were of cedar, and the floors of fir. Solomon then overlaid all the wood. With what?
1 Kings 6:20-22, 30 Cf: 2 Chron. 3:7-10

49. Within the Holy of Holies of the temple Solomon placed two carved, winged figures that were more than 30 feet high. The tips of the wings stretched across the room, touching the walls and each other. What were these figures called?
1 Kings 6:23-24; 2 Chron. 3:10-11

50. Solomon installed ornate doors made from olive tree wood that separated the Holy Place from the Holy of Holies. What else was placed across this forbidden entrance?
1 Kings 6:21, 2 Chron. 3:16

51. How long did it take Solomon to build the temple?
1 Kings 6:38

52. Solomonôs residence was a complex of buildings that he constructed after the temple had been completed. Included in his estate was a colonnade, a home for his wife, and porches, one upon which he put his throne where he held court. What was this porch called?
1 Kings 7:7

53. Solomon enlisted an expert brazier to fashion the extensive brass work of the temple. The brazierôs mother was an Israelite, his father came from Tyre. What was his name?
1 Kings 7:13-14

54. Two enormous brass pillars were installed on the ñporchò of the temple. These pillars were almost 35 feet high, and were 18 feet in circumference. One of them was called ñJakin.ò The name of the other meant, ñin Him is strength.ò What was it called?
1 Kings 7:21; 2 Chron. 3:17

37. 100
38. 1005
39. Hiram
40. Engraving
41. Rest
42. Food
43. Floated it by sea
44. 30,000
45. Mt. Moriah

46. In silence
47. Fourth
48. Gold
49. Cherubim
50. Gold chain
51. Seven years
52. Porch of judgment
53. Hiram
54. Boaz

55. Solomonôs expert brass artisan manufactured a huge basin for use at the temple in washing sacrifices and in keeping the temple clean. This vessel was 15 feet in diameter, 7 1/2 feet high, and held 11,500 gallons of water. What was it called?
1 Kings 7:23; 2 Chron. 4:2

56. Hiram, Solomonôs temple brazier, manufactured elaborate ñbasesò set upon wheels, upon which were placed lavers that held about 200 gallons of water. These lavers were used for washing burnt offerings. How many of these did Hiram make?
1 Kings 7:27-39; 2 Chron. 4:6

57. The altar that Solomon built for use at the temple was approximately 30 feet square. How high was it?
2 Chron. 4:1

58. In addition to the ñsea,ò the moveable lavers, and the huge columns, Solomonôs brazier made pots, shovels, basins, and elaborate decorative items for the temple. What was the total amount of brass used?
1 Kings 7:47; 2 Chron. 4:18

59. The furnishings for the items outside the temple were brass, however, Solomon used gold for everything inside - the altar of incense, table of shewbread, candlesticks, utensils - all gold. Even one seemingly insignificant item was fashioned of this precious metal. What?
1 Kings 7:50

60. Eleven months after the completion of the temple, the ark was brought to its place within the Holy of Holies. Not all of the original contents of this sacred container - the tablets of stone, Aaronôs rod, and the manna ï remained. Which of these items survived the times?
1 Kings 8:9; 2 Chron. 5:10

61. Once the priests placed the ark into the Holy of Holies, the Glory of God ñfilled the house.ò This awesome appearance of The Lord was such that the priests were unable to perform their duties. In what form did God appear?
1 Kings 8:1, 2 Chron. 5:13-14 Cf: Lev. 16:2

62. Rather than have the priests dedicate the new temple to God, Solomon himself offered a memorable and solemn prayer of praise and petition to the Lord. The king opened with words of praise. What did he say?
1 Kings 8:23; 2 Chron. 6:14

63. In his great prayer of dedication of the temple to God, Solomon, knowing that Israel would fall into sin, pleaded with God for mercy. In his petition, the king referred to sin using three different verbs, two of which were *sinned*, and *committed*. What was the third?
1 Kings 8:47; 2 Chron. 6:37

64. God appeared to Solomon in answer to his prayer asking for the Lordôs presence to occupy the temple and to be with His people. God said that if the people sinned, He would forgive if they humbled themselves, prayed, and sought His face. What else must they do?
2 Chron. 7:14

65. Among Solomonôs requests of God in his prayer of dedication of the temple was one for certain folks other than Israelites. Who?
1 Kings 8:41, 43; 2 Chron. 6:32

66. Solomon offered his great prayer to the Lord dedicating the temple before the altar of the Lord. What posture did he assume as he prayed?
1 Kings 8:54

67. The dedication of the temple was attended by ñall Israel.ò An incredible number of 22,000 cattle and 120,000 sheep were offered as sacrifices during the feast of dedication and the Feast of Tabernacles that followed. For how many days did this event last?
1 Kings 8:65; 2 Chron. 7:8-9

68. When God appeared to Solomon after the dedication of the temple, He warned that If Israel turned to idolatry, they and the temple would be destroyed, and as magnificent as the structure was, those who would pass by its ruins would wonder why it had been leveled. What reason would be given for such total devastation?
1 Kings 9:8-9; 2 Chron. 7:22

69. Solomonôs great wealth was reflected in the many building projects that he completed. He built cities for supplies, for his horsemen and chariots, even one for his Egyptian wife. What was the name of the town he built for this wife?
1 Kings 9:15-17 Cf: 2 Chron. 8:11

70. Solomon built a navy that operated out of the Red Sea. His crews were augmented by expert sailors provided to him by an old friend. Who?
1 Kings 9:27; 2 Chron. 8:18

71. Solomonôs wealth, wisdom, and fame spread abroad, and rulers from far away came to see his kingdom. One such ruler came from what is today Yemen, with a ñvery great train,ò bringing gifts of gold, jewels and spices for Solomon. What was the name of this ruler?
1 Kings 10:1-2; 2 Chron. 9:1

72. The Queen of Sheba came to visit Solomon and Israel to see if all that she had heard was really true. She found that it was, and she was overwhelmed. How is her reaction to all that she had seen described?
1 Kings 10:5

55. Sea
56. Ten
57. 15 feet (10 cubits)
58. Too much to be weighed
59. Door hinges
60. Tablets of stone
61. Cloud
62. ñThere is no God like thee in heaven above, or in earth belowò
63. Done perversely
64. Turn from their wicked ways
65. God-fearing foreigners
66. On his knees, hands spread to heaven
67. 14 days
68. Israel forsook God
69. Gezer
70. Hiram, King of Tyre
71. Queen of Sheba
72. There was no more spirit in her

73. Solomonôs wealth was legend. His annual income from gold was 25 tons, not including that acquired through taxes and his trade from foreign kingdoms. What foreign kingdom is mentioned as a supplier of gold to Israel?
1 Kings 10:15

74. Solomon built a ñgreat throneò on which he sat giving audience, judgment, and law. Six steps led to his stately chair, and images of gold lions were placed on either side of the steps. Of what was the throne made?
1 Kings 10:18; 2 Chron. 9:17

75. Every three years, Solomonôs great ships brought things such as apes, peacocks, and treasures of silver and gold. His ships were the largest and most seaworthy, the top of the line for the times. What name were these superb ships known by?
1 Kings 10:22; 2 Chron. 9:21

76. Solomon had so much gold that he used it for everything, even for the vessels in his palace and in his home in the Lebanon forest. Because of this abundance, another metal, normally valuable, was considered of little value. What metal is mentioned?
1 Kings 10:21, 2 Chron. 9:20

77. Solomon had 4.000 stalls for horses and chariots. How many horsemen did he employ?
1 Kings 10:26; 2 Chron. 9:25

78. Israel was so wealthy under Solomon that silver was ñas stones.ò The valued cedar tree was considered as ordinary as a common tree of the land. Which one?
1 Kings 10:27; 2 Chron. 9:27

79. Solomon certainly had many sons; however, only one is mentioned in Scripture. This son would eventually figure significantly in the future of the nation. What was his name?
1 Kings 11:43; 2 Chron. 9:31

80. The wealth, glory, and wisdom of Solomon were without equal as long as he followed God. However, he began to depart from Godôs ways, and the sad story of his downfall begins abruptly in the text with one, ominous word. What is it?
1 Kings 11:1

81. The cause of Solomonôs downfall was a temptation which God had specifically designated as forbidden to kings long before. It was recorded In the Book of Deuteronomy. What was it?
1 Kings 11:1-2 Cf: Deut. 17:17

82. Solomon collected 700 wives from royal lineage, and had also 300 concubines. In his old age, they persuaded him to turn to worship of their pagan gods. One of these was Ashtoreth; two others are called abominations. What were their names?
1 Kings 11:5-7

83. When Solomon turned from God and His ways, God was angry; He pronounced judgment for Solomonôs sin that would be fatal to the nation. What was it?
1 Kings 11:11

84. Before he rejected God and fell into sin, Solomon enjoyed freedom from strife and war, but now for the first time two individuals began to menace Israel. One was Rezin, the last king of the Aramean state of Damascus. The other was an Edomite whom God raised up to torment him. Who?
1 Kings 11:14, 23

85. Although Solomon forsook Godôs ways and fell into apostasy, God did not bring about the split in the kingdom during Solomonôs lifetime. What reason did God give for this respite?
1 Kings 11:13

86. Solomon ruled Israel for forty years before he died. Who succeeded him?
1 Kings 11:43; 2 Chron. 9:31

87. God said that the split in the kingdom of Israel was to occur during the reign of Solomonôs son, Rehoboam. Solomon had appointed the man whom God chose to be instrumental in precipitating this sad event as ruler of the tribes of Ephraim and Manasseh. Who was he?
1 Kings 11:31

88. Jeroboam was told of his coming role in Godôs execution of the split of the kingdom by a prophet from Shiloh. The prophetôs briefing included an illustration that Jeroboam was not likely to forget: the prophet tore his new coat into 12 pieces, gave Jeroboam ten, and said that God was going to give him ten tribes. Who was this prophet?
1 Kings 11:29-31; 2 Chron. 10:15

89. After the death of Solomon, all Israel gathered to crown Rehoboam in the same place where God had promised Abraham the land of Canaan, and where Gideonôs son Abimelech had proclaimed himself king during the times of the judges. Where was it?
1 Kings 12:1; 2 Chron. 10:1

90. Rehoboam, arriving in Shechem expecting to be crowned king of all Israel, instead found himself confronted by a rebellious group from the ten northern tribes led by Jeroboam. What did this group demand?
1 Kings 12:4; 2 Chron. 10:4

73. Arabia
74. Ivory
75. Ships of Tarshish
76. Silver
77. 12,000
78. Sycamore
79. Rehoboam
80. But
81. Strange women
82. Chemosh, Molech
83. The kingdom would be split
84. Hadad
85. For Davidôs sake
86. Rehoboam
87. Jeroboam
88. Ahijah
89. Shechem
90. Lower their taxes (yoke)

91. Rehoboam listened to the demands of the northern tribes about their ñburden,ò then told them to return in three days. In the meantime, the king consulted with two different groups about what he should do about this revolt. Who were the two groups?
1 Kings 12:6-10; 2 Chron. 10:6-10

92. Rehoboam arrogantly rejected the demands of the ten rebelling tribes of Israel, and the historic split of the nation was sealed. Rehoboam, however, failed to perceive the consequences of his decision, and sent an envoy to negotiate. Whom did he send?
1 Kings 12:18; 2 Chron. 10:18

93. Rehoboamôs choice of an envoy to negotiate with the northern tribes could not have been worse, because the man whom he sent had been the one in charge of the tax, the very thing that precipitated the rebellion. What happened to the kingôs envoy?
1 Kings 12:18; 2 Chron. 10:18

94. After his diplomatic efforts with the northern tribes failed, Rehoboam fled for his life from Shechem. He then decided to fight to restore the kingdom, but God sent a prophet to tell him that He would not permit civil war. Who was the prophet?
1 Kings 12:22-24; 2 Chron. 11:1-4

95. Either Rehoboam or the ten rebellious tribes could have averted the split of the nation of Israel. However, the liability for this tragic event lay with neither. What was the cause?
1 Kings 12:15; 2 Chron. 10:15

96. The split in the kingdom of Israel left the ten northern tribes under separate rule, and left Rehoboam the kingdom of Judah with two tribes. Which two?
1 Kings 12:23; 2 Chron. 11:1

97. Several ñdynastiesò ruled the Northern Kingdom of Israel following the split of the nation. The first dynasty included Jeroboam and his son Nadab, and the second Baasha and his son Elah. Which three kings followed Elah?
1 Kings 16:15, 21

98. The fourth ñdynastyò which ruled the Northern Kingdom of Israel began with Omri, and included a total of four kings. The last of these four was Joram. Who were the second and third?
1 Kings 16:29; 1 Kings 22:51

99. In contrast to the many ñdynastiesò which ruled Israel, Judah was ruled by only one, since all those who ruled were of Davidôs lineage. Those of Judah included in the First Book of Kings were Rehoboam, Abijah, Asa, Jehoshaphat and one other. Who?
1 Kings 22:50

100. Jeroboam, the first ruler of the Northern Kingdom, got off to a bad start. Fearful that his new subjects would return to Jerusalem to worship at the temple, he built two idols to turn the people from God. Of what form were these idols?
1 Kings 12:28; 2 Chron. 11:15

101. When Jeroboam took over Israel he not only made idols to substitute for temple worship, but also had the audacity to set a new date for the Feast of Tabernacles. He also made appointments of men to offices that violated Godôs laws. What offices?
1 Kings 12:31; 2 Chron. 11:14-15

102. Jeroboam cast off the Levite priests within the Northern Kingdom, refusing them permission to execute their priestly duties. What did the priests do as a result of Jeroboamôs action?
2 Chron. 11:16-17

103. Disgusted with the idolatry that Jeroboam was fostering in the Northern Kingdom, God sent an unnamed prophet to the king to warn him of his sin. What was Jeroboam doing when this unnamed prophet confronted him?
1 Kings 13:1

104. Godôs messenger who came to condemn Jeroboam for his idolatry addressed himself directly to Jeroboamôs idolatrous altar and publicly made the startling prophecy that 300 years hence, a man born of the ñHouse of Davidò would sacrifice Israelôs idolatrous priests upon this very altar. He even named the man who would do this. Who?
1 Kings 13:2

105. When Jeroboam heard the message from Godôs anonymous prophet condemning him as well as his altar and his prophecy regarding the idolatrous priests, he angrily ordered the prophetôs arrest. What happened to Jeroboam when he issued this order?
1 Kings 13:4

106. When God sent His messenger to Jeroboam to warn him of his idolatry. He empowered His prophet to exhibit convincing signs to back up his words. First, he withered Jeroboamôs hand. What did he do next?
1 Kings 13:5

107. The prophet whom God sent to condemn Jeroboam for his sin was restricted as to his activity while he carried out his mission from the Lord. What was he forbidden to do?
1 Kings 13:8-9

91. Old men, young men
92. Adoram
93. Stoned to death
94. Shemaiah
95. The cause was from the Lord
96. Judah, Benjamin
97. Zimri, Tibni, Omri
98. Ahab, Ahaziah
99. Jehoram

100. Calves
101. Priests, not of Levi
102. Went to Jerusalem
103. Burning incense at his pagan altar
104. Josiah
105. His arm was paralyzed
106. Demolished Jeroboamôs altar
107. Accept any hospitality

108. Godôs unnamed prophet obediently refused Jeroboamôs dinner invitation, however, he encountered an ñold prophetò who lied to him, saying that an angel had told him to bring Godós messenger to dinner. The prophet accepted, disobeying God. What happened to him?
1 Kings 13:24

109. The ñold prophetò who had deceived Godôs now-deceased messenger to Jeroboam realized that he made a great error in coercing his counterpart into disobedience. Repentant, he went out, retrieved the body, and buried it. He then gave an order to his sons. What was it?
1 Kings 13:31-32

110. Jeroboam learned absolutely nothing from his encounter with Godôs messenger sent to reprove him of his idolatry, and continued on his sinful path. Because he refused to repent, God judged him. In what way?
1 Kings 13:34

111. Following Jeroboamôs experience with Godôs messenger, his son became ill. The king wanted to know if the child would survive, and sent a disguised envoy to Ahijah, the prophet who had originally told him that he would inherit the ten tribes. Whom did Jeroboam send?
1 Kings 14:1-2

112. Jeroboamôs disguised wife did not fool the prophet Ahijah when she appeared to inquire about her child. What did Ahijah say to her when he saw her?
1 Kings 14:6

113. The prophet Ahijah had nothing but bad news for Jeroboamôs wife to take back to her husband, the king of Israel. He told her that the kingôs family would be destroyed, Israel would be scattered, and their son would not live. When was the child to die?
1 Kings 14:12

114. Godôs judgment upon Jeroboam for leading Israel into idolatry resulted in a gruesome end to his family; their bodies were eaten by dogs and birds of prey. Only one of the kingôs family was buried. Who?
1 Kings 14:1, 10-13, 17-18

115. Jeroboam ruled Israel for 22 years. One of his sons succeeded him. What was his name?
1 Kings 14:20

116. Rehoboam ruled the kingdom of Judah for 17 years. His reign was no less evil than that of his counterpart In Israel, Jeroboam. Among other practices, idolatry in Judah included male prostitutes, used in idol worship. What were these men called?
1 Kings 14:24

117. Although Rehoboam strengthened Judah, he led the people into idolatry, and Godôs judgment fell upon him and the nation. For the first time ever, the kingdom was invaded. By whom?
1 Kings 14:25; 2 Chron. 12:2

118. Shishak, the Egyptian Pharaoh who invaded Judah, overran the nationôs defenses and was poised to take Jerusalem when a prophet appeared to Rehoboam. He told the king that if he wanted to survive, he and Judah must repent. This prophet had a common name, used of others some 26 times in Scripture. Who was the prophet?
2 Chron. 12:5

119. Faced with an all-out Egyptian invasion because of their idolatry, Judah repented and God spared them. However, the invaders took treasures from the temple. Included were the gold shields that Solomon had made. What did Rehoboam do about the loss of these shields?
1 Kings 14:27; 2 Chron. 12:10

120. The account of Rehoboamôs reign includes the name of his mother, Naamah, as if to condemn this marriage of his father, Solomon. Naamah was from a nation of people that were a constant thorn in Israelôs side. Of what nationality was this woman?
1 Kings 14:21,31; 2 Chron. 12, 13

121. Both King Rehoboam of Judah and King Jeroboam of Israel had sons named Abijah. Rehoboamôs son Abijah succeeded his father as the Judean king; however, his reign was short-lived. How long?
1 Kings 15:2; 2 Chron. 13:2

122. Jeroboam was still king of Israel when Abijah succeeded Rehoboam in Judah. Abijah continued the civil war that existed between the two nations. He assembled a force of 400,000 against Jeroboamôs 800,000, and proceeded to tell his northern brethren they were wrong and should return to the kingdom. What was Jeroboamôs reaction?
2 Chron. 13:13-17

123. When Abijah and his Judean army saw that they had been surrounded by Jeroboam, they took measures that resulted in a defeat of Jeroboam from which he never recovered. What had Abijah and Judah done?
2 Chron. 13:14-17

124. Abijahôs victory in the battle with Israel and Jeroboam took a fatal toll on Israelôs fighting force. How many of the Northern Kingdom were killed?
2 Chron. 13:17

108. Killed by a lion
109. Bury him alongside Godôs prophet
110. His ñhouseò (family) would be destroyed
111. His wife
112. ñCome in, thou wife of Jeroboamò
113. As soon as she got home
114. Abijah, Jeroboamôs son
115. Nadab
116. Sodomites
117. Egypt
118. Shemaiah
119. Replaced them with brass shields
120. Ammonite
121. Three years
122. Ambushed Judah
123. Cried unto the Lord
124. 500,000

125. When King Abijah died, his son Asa ruled in Judah, and the new king promptly began an aggressive reform. He removed altars, ñhigh places,ò took away the Sodomites, and even deposed one of his immediate family for idolatrous practice. Who?
1 Kings 15:13; 2 Chron. 15:16

126. Asa and the kingdom of Judah enjoyed two years of peace before a massive Egyptian force invaded them. God had allowed Egypt to invade Judah under Rehoboam, however, on this occasion God was with the people and they were victorious. What was the size of the Egyptian force?
2 Chron. 14:9

127. Fresh from his win over the Egyptians, Asa took encouragement from a visit by a prophet to continue to rid the nation of idolatry. Asa became so resolute that those who would not be a part of renewing the covenant with God were put to death. Who was the prophet that sparked this revival?
2 Chron. 15:1-13

128. While Asa came to power in Judah, Jeroboamôs son Nadab took over Israel. Nadab followed in his fatherôs evil footsteps until God destroyed the ñHouse of Jeroboam.ò Baasha then succeeded Nadab. What happened to bring about Baashaôs succession to the throne?
1 Kings 15:25-28

129. King Asa of Judah and King Baasha of Israel fought continuously. Baasha menaced Judah by building fortifications just four miles from Jerusalem, but Asa bribed a man called Ben-Hadad to attack Baasha from the rear, relieving the threat. What was Ben-Hadadôs job?
1 Kings 15:18-20; 2 Chron. 16:2-4

130. King Baasha of Israel retreated from Ramah where he was threatening Judah when King Ben-Hadad attacked him from the rear at the urging ï bribery ï of King Asa. Judahôs King Asa then confiscated all the materials abandoned by Baasha and built two cities with them. Which two?
1 Kings 15:19-22

131. Judahôs King Asa was criticized by the prophet Hanani for bribing Syriaôs King Ben-Hadad to solve his problem with Israel instead of calling upon God. Asa did not appreciate Hananiôs comments. What did he do?
2 Chron. 16:10

132. Asa not only failed to trust God to help him with the threat from Baasha and Israel, he also failed in his trust of the Lord when he fell ill; He finally died of an unusual sickness. What was it?
2 Chron. 16:12

133. Baashaôs 24-year reign in Israel was no less idolatrous than that of Jeroboam, and Baasha and his family suffered the same fate as did Jeroboam and ñhis house.ò Baasha was informed of Godôs coming judgment in a scathing denunciation from a prophet. Who?
1 Kings 16:1-4

134. When Baasha died, his son Elah assumed the throne of Israel. Elah was no better than his father, reigned only two years and, as prophesied by Jehu, he and his family were killed. What was Elah doing when he was killed?
1 Kings 16:9

135. The man who murdered Israelôs King Elah also killed all of Baashaôs family, fulfilling Godôs judgment prophesied by Jehu. This murderer then became king, but his seven-day rule was the shortest of any king of Israel. Who was he?
1 Kings 16:9-15

136. Zimriôs ascent to the throne of Israel, brought about by his murder of Elah, did not sit well with the people, and the army besieged the self-appointed king in his palace at Tirzah. What happened to Zimri?
1 Kings 16:17-18

137. The man who seized the throne of Israel after the death of King Zimri was the army commander who had led the assault on Zimri. He became one of the Northern Kingdomôs worst rulers. What was his name?
1 Kings 16:16

138. Following the death of Zimri, two men reigned over the Northern Kingdom before one of them, Omri, was able to subdue the other. With whom did Omri have to deal before having the throne for himself?
1 Kings 16:21

139. King Omri, following the evil line of kings of Israel - Baasha, Elah and Zimri ï was principally remembered for building a capital for the Northern Kingdom of Israel. This royal city became the center of Israelôs idol worship, and the entire kingdom was then known by its name. What was this city?
1 Kings 16:23-24

140. While the Northern Kingdom of Israel was going through 38 years of idolatrous leaders such as Nadab, Baasha, Elah, Zimri, and Omri, Asa ruled in Judah. When he died after ruling 41 years, his son succeeded him. What was the sonôs name?
1 Kings 15:24; 2 Chron. 17:1

125. His grandmother (ñmotherò)
126. One million
127. Azariah
128. Baasha killed Nadab
129. King of Syria
130. Geba, Mizpah
131. Put him in prison
132. Disease of the feet

133. Jehu
134. Drinking himself drunk
135. Zimri
136. Burned the palace with himself in it
137. Omri
138. Tibni
139. Samaria
140. Jehoshaphat

141. King Jehoshaphat of Judah sponsored a revival that overshadowed even that carried out by his father Asa. Jehoshaphatôs walk with God is compared with that which David had followed before his sin. What two words are used to describe Davidôs walk during this time?
2 Chron. 17:3

142. Jehoshaphat not only removed idolatry from Judah, he also sent leaders throughout the land to teach the people. Whom did he send?
2 Chron. 17:8-9

143. While Jehoshaphat strengthened his rule under God in Judah, King Ahab succeeded his father Omri in Israel and became the king who ñdid worse than all that were before him.ò Ahab built a temple and idols for Baal, and married the most infamous pagan woman of all time. Who was she?
1 Kings 16:31

144. Ahab provoked the anger of God more than anyone had because he made the worship of Baal official In Israel. God sent a prophet to tell Ahab that Israel would suffer a great drought and famine because of the sin of the nation. Who was this prophet?
1 Kings 17:1

145. After telling Ahab that Israel would see neither dew nor rain until he heard from him again, Elijah went into seclusion. God provided His prophet with food, morning and evening. How?
1 Kings 17:6

146. After Elijah told Ahab of the coming famine, he went out and camped by a brook, however, the brook dried up because of the lack of rain. God sent Elijah to a town outside Israel where a widow took care of him. Where?
1 Kings 17:9

147. Elijah performed two miracles while living under the hospitality of the widow of Zarephath. In one of these, he increased the womanôs food supply during the famine. What was the other?
1 Kings 17:21-22

148. During the famine in Israel, Ahabôs wife Jezebel busied herself killing Godôs prophets, attempting to eradicate worship of the Lord in the kingdom. Countering this savagery was Ahabôs godly servant, who hid 100 of these men in a cave, feeding them even through the famine. Who was this man?
1 Kings 18:4

149. One of Ahabôs subjects, imitating the kingôs defiance of God, attempted to rebuild the city of Jericho in spite of Joshuaôs pronouncement of a curse 30 years prior upon anyone who would undertake this task. The man lost two sons in the effort. Who was he?
1 Kings 16:34 Cf: Josh. 6:26

150. After punishing Israel with three and one-half years of drought and famine, God told Elijah to return to Ahab. What was the evil king doing when Elijah caught up with him?
1 Kings 18:1-5

151. When Elijah returned to Israel after the long famine, the first man that he had met was Obadiah, Ahabôs servant. When Elijah told Obadiah to tell Ahab that he had come back, the servant hesitated. Why?
1 Kings 18:7-14

152. Confronting the wicked Ahab after Israel had suffered through the famine, Elijah told the king to meet him on Mt. Carmel. Ahab was to bring his prophets of Baal along. How many of these pagan priests were there?
1 Kings 18:22

153. With Ahab, his prophets of Baal, and all Israel assembled on Mt. Carmel, Elijah proposed a trial to determine which was the true God, the Lord or Baal. The prophets of Baal would call upon Baal, and Elijah would call upon God. To do what?
1 Kings 18:23-24

154. When Ahabôs false prophets failed for hours to get any response from Baal to consume their sacrifice on Mt. Carmel. Elijah sarcastically suggested that Baal might be thinking, or out relieving himself (busy), away on a trip, or otherwise occupied. How?
1 Kings 18:27

155. As Elijah watched, the people of Israel and Ahabôs prophets sang and danced for hours around their sacrifice on Mt Carmel, calling on Baal to perform. When nothing happened, they turned to more fanatical activity. What?
1 Kings 18:28

156. The sacrifice offered to Baal on Mt. Carmel by Ahab and ñall Israelò was, of course, a failure, and Elijah then prepared his sacrifice to God. To eliminate any doubt of Godôs power, the prophet poured barrels of water not only on the sacrifice, but also filled a trench that he dug around the altar. How many times did Elijah pour on the barrels of water?
1 Kings 18:33-35

141. First ways
142. Levites, Priests
143. Jezebel
144. Elijah
145. Ravens brought it
146. Zarephath
147. Raised her child from the dead
148. Obadiah

149. Hiel
150. Looking for food for his animals
151. Was afraid Ahab would kill him
152. 450
153. Consume sacrifice by fire
154. Sleeping
155. Cut themselves
156. Three

157. As Ahab, his false prophets, and all Israel looked on. Elijah called upon God to bring fire to consume his sacrifice. When Godôs fire struck an instant later, it consumed not only the sacrifice, but also the altar, the soil, and the water around it. The startled people fell on their faces. Elijah then issued an order. What was it?
1 Kings 18:40

158. Following the stunning acts of God on Mt. Carmel, Elijah went to the top of the mountain to ask God to bring the rain. As Elijah prayed, he sent his servant to look for clouds. How many times did the servant go looking before he saw one?
1 Kings 18:43

159. Following Godôs astonishing work on Mt Carmel, Elijah told Ahab to go home before the rain started. Ahab took his chariot home to Jezebel and told her what had happened. He also mentioned that her 450 prophets were dead. Jezebel wrote a note to Elijah. What did it say?
1 Kings 19:2

160. As strong as Elijahôs faith and courage had been on Mt. Carmel facing Ahab, all Israel, and the 450 false prophets, Jezebelôs threat terrorized him. What did Elijah do?
1 Kings 19:3

161. After receiving Jezebelôs threat to kill him. Elijah fled all the way across Judah to Beersheba, plus an additional 15 miles into the desert. God did not forget His prophet because of his fear, however. Once before He used ravens to feed Elijah. What did He use here?
1 Kings 19:5-7

162. After fleeing into the desert because of Jezebelôs threat on his life, Elijah wandered through the same territory as had the Israelites after their sin of disbelief at Kadesh. How long did the despondent prophet wander before he reached Mt. Sinai?
1 Kings 19:8

163. As Elijah sat depressed in a cave near Mt. Sinai after fleeing Jezebel, God spoke to him. He asked His prophet the same question twice. What was it?
1 Kings 19:9,13

164. As Elijah sat on Mt Sinai feeling sorry for himself, he told God that he had been working hard, that he was the only one left, and that ñtheyò were trying to kill him. God told Elijah to go back to work. He told him to anoint three men; Hazael the King of Syria, Jehu the King of Israel, and a third. Who?
1 Kings 19:15-18

165. Elisha was Godôs choice to take over Elijahôs ministry and Elijah proceeded to carry out Godôs order to anoint his successor. What was Elisha doing when Elijah came to appoint him as his successor?
1 Kings 19:19

166. When the surprised Elisha heard that he would be taking over Elijahôs work, he dropped everything, slaughtered his herd, and burned his tools. What was the only thing he wanted to do before he went with Elijah?
1 Kings 19:20

167. As Elisha began his apprenticeship under Elijah, Ahab meanwhile ran into trouble with the Syrian King Ben-Hadad. Ben-Hadad invaded Israel, besieged Samaria, and proceeded to make some very personal demands of Ahab. What?
1 Kings 20:1-3

168. Suffering the invasion of Ben-Hadad of Syria, the outnumbered Ahab quickly surrendered. However, Ahabôs quick submission only irritated the Syrian, and he demanded that Ahab submit to total plunder. Ahab balked at this, and Ben-Hadad issued a grimmer threat. What was it?
1 Kings 20:9-10

169. As Ben-Hadad menaced Israel, a prophet visited Ahab and told him that God was going to defeat Syria so that Israel would realize that He was the true God. Ahab surprised Ben-Hadad at high noon. What was the Syrian king doing?
1 Kings 20:16-20

170. As God had promised through His prophet, Ben-Hadad and the Syrians were beaten, releasing Israel from siege. After the battle, Godôs unnamed prophet returned to give Ahab another disturbing message. What was it?
1 Kings 20:22

171. Ben-Hadad of Syria, defeated once when he attacked Israel, regrouped and came upon Godôs people again in the spring. And again, Godôs prophet told Ahab that God would turn back the Syrians. What reason did he give Ahab for Godôs decision to do this?
1 Kings 20:28

172. Beaten the second time as he attacked Israel, Ben-Hadad found himself at Ahabôs mercy. Instead of killing the Syrian, however, the scheming Ahab made a treaty with the enemy and allowed him to return home. For this, Ahab forfeited his life, as he learned in a charade in which he unwittingly sealed his own fate. Who played out this charade with Ahab?
1 Kings 20:38-42

157. Kill the prophets of Baal
158. Seven
159. She would kill him within 24 hours
160. Ran for his life
161. Angels
162. 40 days and 40 nights
163. ñWhat are you doing here?ò
164. Elisha
165. Plowing
166. Say goodbye to his family
167. His money, wives and children
168. Total destruction of Samaria
169. Drinking himself drunk
170. Ben-Hadad would attack again
171. Israel would know that He was the Lord
172. A disguised prophet

173. King Ahab had a neighbor who owned a vineyard adjacent to Ahabôs villa that Ahab coveted greatly. Ahab offered to pay or trade for the vineyard, but the owner refused. Who was the owner?
1 Kings 21:1-2

174. When Ahabôs neighbor refused to deal with Ahab on his vineyard, the king came back to the palace and began to sulk. However, someone came up with a treacherous scheme by which Ahab would confiscate the property. Who?
1 Kings 21:7-10

175. Naboth refused to sell his vineyard to King Ahab because it was against Godôs law. However, Jezebel arranged a false charge against him, used Ahabôs official seal on the accusation, and Naboth was convicted and stoned to death. Of what had he been falsely accused of?
1 Kings 21:10

176. When Ahab went to possess the murdered Nabothôs vineyard, he was met by a prophet who informed him that because he had been responsible for the murder of Naboth, he and his family would suffer the same judgment as had Jeroboam and Baasha. Who told Ahab this?
1 Kings 21:17-22

177. For originating the scheme that resulted in the death of Naboth, Jezebel was condemned along with her husband Ahab. What bleak future was prophesied for her?
1 Kings 21:23 Cf: 2 Kings 9:36

178. When Ahab learned from Elijah of the judgment pronounced upon him by God for Nabothôs death, he repented, and for even the evil Ahab, God showed mercy. What did God allow?
1 Kings 21:29

179. With Ahab ruling Israel and Jehoshaphat still King of Judah, peace had been maintained between the nations. One reason may have been a marriage between Ahabôs daughter Athaliah and Jehoshaphatôs son. Who was the groom?
2 Chron. 21:5-6

180. Toward the end of his reign, Ahab decided he wanted to retake a Trans-Jordan city that his Syrian nemesis, Ben-Hadad, had promised to restore to Israel but had failed to do so. The town belonged to the Levites, and was also a ñcity of refuge.ò What was it?
1 Kings 22:3; 2 Chron. 18:2

181. Ahab wanted help from Jehoshaphat against Syria to regain the city of Ramoth-Gilead, and threw a feast for Jehoshaphat. The Judean king Jehoshaphat wanted to know if Ahab had Godôs approval for this venture. Ahab said that he would find out. Whom did he ask?
1 Kings 22:6; 2 Chron. 18:5

182. While Ahab and Jehoshaphat were contemplating war with Syria over Ramoth-Gilead, Jehoshaphat said that he was not satisfied with the wisdom of Ahabôs ñprophets.ò When he asked for a man of God, Ahab said that he had one, but he couldnôt stand him because the man never gave him any good news. Who was this prophet?
1 Kings 22:8; 2 Chron. 18:7

183. Godôs prophet Micaiah not only prophesied defeat for the joint venture of Ahab and Jehoshaphat against Syria, but Ahabôs death as well. Micaiah then proceeded to advise Ahab that his 400 priests were liars. For this he received a slap in the face. From whom?
1 Kings 22:23-24; 2 Chron. 18:22-23

184. In spite of the warnings of Godôs prophet Micaiah, Ahab and Jehoshaphat proceeded with their war with Syria over Ramoth-Gilead. What did Ahab do with Micaiah before he left for battle?
1 Kings 22:26-27; 2 Chron. 18:25-26

185. Before he and Jehoshaphat left for the battle with Syria over Ramoth-Gilead. Ahab took a precaution, perhaps as a hedge against Micaiahôs prophecy that he would be killed. What did he do?
1 Kings 22:30; 2 Chron.18:29

186. As Micaiah had prophesied, Ahab died in the battle for Ramoth-Gilead. It was obvious that God was responsible for Ahabôs death because of the way in which the king was killed. What happened to him?
1 Kings 22:34; 2 Chron. 18:33

187. The wounded Ahab died in his chariot at sundown. His blood was washed from his chariot at a pool, and Elijahôs prophecy concerning his death was fulfilled. What had Elijah said?
1 Kings 22:38 Cf: 1 Kings 21:19

188. When Jehoshaphat came home from the battle of Ramoth-Gilead in which his ally Ahab died, he was greeted by the prophet Jehu, who criticized the Judean king for his association with the evil Ahab. However, Jehu was quick to also pay Jehoshaphat a compliment. What was it?
2 Chron. 19:3

173. Naboth
174. Jezebel
175. Blaspheming God
176. Elijah
177. Dogs would eat her
178. Destruction of his family would be delayed
179. Jehoram
180. Ramoth-Gilead

181. His 400 false prophets
182. Micaiah
183. Zedekiah
184. Put him in prison
185. Disguised himself
186. A stray arrow hit him
187. Dogs would lick his blood
188. Removed idols in Judah

189. During his reign in Judah, Jehoshaphat instituted key reforms to bring the people back to God. He created minor courts throughout the land and a Supreme Court in Jerusalem. Who handled the religious cases in this Supreme Court?
2 Chron. 19:11

190. While involved in reforming Judah to get the nation back to God, Jehoshaphat was attacked by Moab and Ammon. Jehoshaphat immediately sought Godôs help in a prayer filled with worship of the Lord. With what words did the king close his prayer?
2 Chron. 20:12

191. In answer to the prayer of King Jehoshaphat to deliver Judah, God killed all the invading Ammonites and Moabites so that the Judeans did not even have to fight. When the people saw this miracle, they held a great celebration of praise. The name of the place means ñblessing.ò Where?
2 Chron. 20:26

192. Toward the end of his reign, Jehoshaphat displeased God because he entered into a trade agreement with Ahabôs son Ahaziah, knowing that the man was wicked. God took action that insured that Jehoshaphatôs ill-advised venture failed. What happened?
1 Kings 22:48

193. Jehoshaphat was one of Judahôs kings who did what was right ñin the eyes of the Lord,ò nevertheless, the record of his reign closes with two negatives. One was his association with Ahabôs son. What was the other?
1 Kings 22:43; 2 Chron. 20:33

194. To whom did God speak to ñin a still, small voice?ò
1 Kings 19:12-13

195. Who said, ñI am but a little child, and know not how to go out or come in?ò
1 Kings 3:6-7

196. Who said, ñHappy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom?ò
2 Chron. 9:3-7; 1 Kings 10:4-8

197. Who said, ñMy father also chastised you with whips, but I will chastise you with scorpions?ò
1 Kings 12:12-14; 2 Chron. 10:6-11

198. Who said, ñEntreat now the face of the Lord thy God, and pray for me that my hand may be restored again?ò
1 Kings 13:4-6

199. Of whom was it said built high places for Molech and Chemosh for his strange wives who sacrificed before these gods?
1 Kings 11:6-8

200. Who said, ñGive therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad, for who is able to judge this thy so great a people?ò
1 Kings 3:9-10

201. One of Israelôs kings was described as a mighty man of valor, and was referred to by Solomon himself as industrious. Who was he?
1 Kings 11:28

202. Who said, ñDivide the living child in two, and give half to the one, and half to the other?ò
1 Kings 3:25

203. Which king of Israel built two golden calves, set them in Dan and Bethel, made priests of people not of the tribe of Levi, and changed the date of one of Israelôs feasts?
1 Kings 12:26-32

204. The several kings of Israel had three different locations for the royal city of the Northern Kingdom. Two of these were Tirzah and Shechem. What was the third?
1 Kings 16:24 Cf: 12:1, 15:33

205. Which king of Israel burned his palace, committing suicide in the process?
1 Kings 16:18

206. Which of Israelôs kings bought a hill for silver and built the royal city of Samaria upon it, from where he ruled?
1 Kings 16:23-25

207. Who said, ñIt is enough now, O Lord, take away my life, for I am not better than my fathers?ò
1 Kings 19:2-4

208. Who said to Elijah, ñHast thou found me, O mine enemy?ôô
1 Kings 21:20

209. To whom was said, ñNow by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth?ò
1 Kings 17:24

189. Amariah, high priest
190. ñOur eyes are upon Theeò
191. Berachah
192. Destroyed his ships
193. People remained idolatrous
194. Elijah
195. Solomon
196. Queen of Sheba
197. Rehoboam
198. Jeroboam
199. Solomon
200. Solomon
201. Jeroboam
202. Solomon
203. Jeroboam
204. Samaria
205. Zimri
206. Omri
207. Elijah
208. Ahab
209. Elijah, by the widow of Zarephath

210. Who told Ahab, ñI saw all Israel scattered upon the hills as sheep that have not a shepherd, and the Lord said, these have no master?ò
1 Kings 22:15-17

211. Who said, ñHow long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him?ò
1 Kings 18:21

212. Who said, ñFor there is no inquiry with the Lord our God, nor respect of persons, nor taking of gifts?ò
2 Chron.19:4-7

213. The First Book of Kings closes with the identification of successors to the kingdoms of Judah and Israel. Jehoram succeeded Jehoshaphat in Judah. Who replaced Ahab as king of the Northern Kingdom of Israel?
1 Kings 22:40 Cf: 1 Kings 22:51, 2 Chron. 21:1

210. Micaiah
211. Elijah
212. Jehoshaphat
213. Ahaziah

The Books of Kings and Chronicles

(King James Version)

Part 2: 2 Kings, 2 Chronicles

Introduction

The Books of 2 Kings and 2 Chronicles Chapters 21-36 commence with the death of Judah's King Jehoshaphat, the rise of his son Jehoram as king; and in the Northern Kingdom of Israel, the reign of Ahaziah following the death of Ahab. The narrative traces the decline of Israel to Assyrian captivity and of Judah to Babylonian captivity.

Synopsis of Reigns of Kings of the Northern Kingdom of *Israel*

JEHORAM (Joram) 852 – 841 (2 Kings 1:17, 3:1 – 8:15). A son of Ahab and Jezebel, Jehoram succeeded his brother Amaziah and reigned for twelve years. During this time the Northern Kingdom and Judah were allies as the result of an agreement between Ahab and Jehoshaphat. Elisha ministered in this period, and Jehoram was the king to whom Naaman was sent by the prophet to be cured of leprosy, and also to whom Elisha sent the helpless Syrian army troops to send back to Damascus after having fed them. Although he destroyed an image of Baal that Ahab had made, Jehoram still upheld the calf worship of Jeroboam I. Jehoram was wounded in the battle against Syria's Hazael at Ramoth-Gilead and went to Jezreel to recuperate, but was killed by Jehu as a result of Jehu's God-assigned mission to destroy the "house of Omri." Jehoram's death occurred on the field his mother Jezebel had had Naboth slain for.

JEHU 841 – 753 (2 Kings 9:30 – 10:36; 14:16-29). Jehu was the first ruler of the fifth dynasty of Israel. This dynasty included five generations; Jehu, Jehoahaz, Jehoash, Jeroboam II, and Zechariah. Jehu had been Ahab's bodyguard, and the head of Israel's army under Jehoram. Elisha anointed Jehu to bring about God's judgment of the Omri dynasty, actually the "House of Ahab." The slaughter included King Jehoram, his brother Ahaziah, Jezebel, Ahab's 70 sons, 42 relatives of Ahaziah, and all the prophets and priests of Baal. Jehu would rule Israel for 28 years. Although he had God's blessing at the beginning, he eventually chose to continue Jeroboam's unauthorized calf worship at Dan and Bethel and experienced difficult times during his reign from the Aramaeans under Hazael and invasion from and humiliation before Assyria, resulting in great loss of territory.

JEHOAHAZ 814 – 798 (2 Kings 13:1-9). Jehoahaz succeeded his father Jehu and proceeded to do "that which was evil in the eyes of the Lord," following the religious practices of Jeroboam I. During his 17-year reign the Northern Kingdom suffered heavy losses at the hand of Hazael of Syria and was subject to the Syrian for all of his 17 year reign. Finally, the king "sought help from God," however, and Israel was able to start developing a new position of strength.

JEHOASH (Joash) 798 – 782 (2 Kings 13:10-25; 14:15-16). Jehoash was the third king of the Jehu dynasty, and took over from his father at a time when Israel was near extinction. Soon after he began to reign, however, the prophet Elisha promised a series of victories – he instructed the king to shoot arrows into the ground repeatedly, but Jehoash sheepishly laid down only three, implying but three conquests. Nevertheless, he recovered all the cities Syria had taken from Israel. When challenged by Judah's King Amaziah, Jehoash soundly defeated him, taking many hostages and much treasure, even destroying part of the wall of Jerusalem. In the fifth year of his 16-year reign he appointed his son Jeroboam II as co-regent. Jehoash died a natural death, was buried in Samaria, and his son became sole ruler.

JEROBOAM II 793 – 753 (2 Kings 14:23-29). Jeroboam II ruled the Northern Kingdom of Israel for a total of 41 years, including twelve as co-regent with his father Jehoash. Just as Elisha had encouraged Jehoash, so the prophet Jonah ministered to Jeroboam II. His reign enjoyed great wealth, however, the poor were being oppressed, and the book of Amos records the godless conduct of the people. Jeroboam was Israel's strongest political king; he expanded the nation's boundaries to nearly those of Solomon's time, since Damascus had been diminished and Assyria was also suffering a period of weakness. In addition to Jonah and Amos, Hosea prophesied during this time.

ZECHARIAH (Zachariah, KJV) 753 (2 Kings 15:812). Zechariah was the son of Jeroboam II, but reigned only six months. He was assassinated by the man who succeeded him, Shallum. Zechariah was the last of the dynasty of Jehu. Little is recorded of him, except that he continued to permit Jeroboam's (I) worship at Dan and Bethel.

SHALLUM 752 (2 Kings 15:13-15). Shallum murdered his predecessor Zechariah and set himself up as king of Israel, but lasted only one month. He was murdered by Menahem, the chief of Jeroboam II's army, who regarded Shallum as an usurper.

Synopsis of Reigns of Kings of the Northern Kingdom of *Israel* (Continued)

MENAHEM 752 – 742 (2 Kings 15:16-22). Menahem took over rule of Israel by murdering Shallum, prompted by Shallum's murder of King Zechariah. Menahem was a brutal leader; he destroyed the city of Tiphsah, which had resisted him, slaughtering even pregnant women. Threats by Assyria resulted in the payment of tribute that Menahem passed on the wealthy. His policies led eventually to a complete Assyrian takeover of the nation. Menahem's rule was challenged by Pekah, who established a dual reign from Gilead. Menahem hung on to his kingdom, but was in effect a vassal of Assyria.

PEKEHIAH 742 - 740 (2 Kings 15:23-26). When Menahem died, his son Pekahiah succeeded him, but lasted only two years when he, along with his bodyguards and 50 Gileadites, was assassinated in his palace in Samaria by Pekah, who had set up a rival rule from Gilead during both Menahem's and Pekahiah's reigns. Scripture records that Pekahiah "departed not from the sins of Jeroboam." His reign was characterized by weakness and sin.

PEKAH 752 – 732 (2 Kings 15:27-31). Pekah was one of Pekahiah's military officers, and assumed the throne by murdering Pekahiah. He had first assumed a dual rule of Israel from Gilead, concurrently first with Menahem, then with Menahem's son Pekahiah. Pekah "did evil in the sight of the Lord." He was politically anti-Assyrian, and had established an alliance with Rezin, the king of Syria. In Pekah's sixth year, the Assyrian Tilgath-Pileser II came to put down the Pekah-Rezin alliance at the request of Judah's Ahaz, who had been besieged by these two at Jerusalem. Tilgath-Pileser marched into Israel, destroyed cities across Galilee, marched against Damascus and killed Rezin. He didn't kill Pekah; Pekah's successor Hoshea did it for him, probably at the Assyrian's urging.

HOSHEA 732 - 722 (2 Kings 17:1-6). When the Northern Kingdom of Israel's last king Hoshea began to rule, the nation was no longer large. By this time 6 and one-half tribes were in captivity, leaving only the hill country west of the Jordan. Nevertheless, Hoshea revolted one last time against the Assyrians, made a pact with a weakened Egypt, and refused to pay the annual tribute to Assyria. This brought an invasion from Tilgath-Pileser's son, Shalmaneser. Hoshea was taken captive, and Samaria was laid siege. It was the end of the Northern Kingdom of Israel. The siege lasted two years; when the city fell the days of the Northern Kingdom as a sovereign nation ended.

From 931 until 722 the Northern Kingdom of Israel had 20 kings. Seven were assassinated. Every one was judged evil by God.

Synopsis of Reigns of Kings of the Kingdom of *Judah*

JEHORAM 853 – 841 (2 Kings 8:16-24; 2 Chron. 21:1-20). Jehoram succeeded his father Jehoshaphat of Judah, who had seven sons; Jehoshaphat had given his younger sons gifts of fortified cities to avert rivalry for the throne, but Jehoram killed all other six of his brothers. He married the wicked daughter of Ahab and Jezebel, Athaliah. Jehoshaphat had been godly, but when he died Jehoram slipped into idolatry; Elijah sent him a letter of denunciation for his wickedness, and God sent a plague upon Judah and upon Jehoram's family. Jehoram died of a terrible disease of the intestines; he "passed away to no one's regret."

AHAZIAH 841(2 Kings 8:24-29, 9:29; 2 Chron. 22:1). Ahaziah was the only son of Jehoram left alive after God allowed the Philistines to raid Judah, taking Jehoram's goods, wives, and sons. Ahaziah "walked in the ways of Ahab," being counseled by his mother Athaliah, the evil daughter of Ahab and Jezebel. He reigned only one year, being only 22 when he took the throne. He sinned in allying Judah with Israel's Jehoram against Hazael of Syria whom God had chosen to bring chastisement to the Northern Kingdom. Jehoram was wounded in the battle; Ahaziah came to visit him, was wounded, fled to Megiddo and died there.

Synopsis of Reigns of Kings of the Kingdom of *Judah*

ATHALIAH 841 – 835 (2 Kings 11:1-16; 2 Chron. 22:10 – 23:15). Athaliah, the daughter of Ahab and Jezebel, granddaughter of King Omri of Israel, and the wife of King Jehoram the 5th king of Judah – a union probably intended to bring Judah under control of Israel - was the only woman to rule Israel or Judah. Athaliah established Baalism as the official religion of Judah. She took the throne after the death of her son Ahaziah; none of Ahaziah's sons were old enough to rule, so she seized it, then murdered all her grandchildren except the infant Joash who was hidden for six years in the temple by Ahaziah's sister, wife of Jehoida the high priest. Jehoida then crowned Joash king, and Athaliah was killed leaving the temple shouting "treason, treason!" at Joash's coronation.

JOASH 835 – 796 (Jehoash) (2 Kings 12 – 2 Chron. 23:16 – 24:27). Joash was the son of Ahaziah. While an infant, his father was murdered, then all his brothers were killed by their grandmother Athaliah. The late king's sister hid him in the temple, and in his seventh year was brought out by the high priest and crowned king. Joash lived during a time of great royal bloodshed. His grandfather Jehoram killed six of his own brothers; Jehoram's sons were murdered by Arabs leaving only his father Ahaziah who was then killed by Jehu. Then all Ahaziahs' sons were murdered by Athaliah except, of course, Joash. Joash reigned 40 years; for the first part of his reign he followed the godly priest Jehoida, but when his mother died he led the people into idolatry. When the priest's son Zechariah denounced the nation's apostasy Joash had him killed. Joash was murdered in his bed by his servants for the killing of Zechariah.

AMAZIAH 796 – 767 (2 Kings 14:1-20 – 2 Chron. 25). Amaziah was the 9th king of Judah. He began to rule when he was 25 and lasted 29 years. His first act was to avenge his father Joash's murder. He went to war against Edom, killing 20,000, but made the mistake of bringing home the gods of the Edomites and bowing down to them, for which his destruction was foretold. Later, Amaziah challenged Jehoash of Israel to war; his forces were routed, he was captured, and returned to Jerusalem. Fifteen years later a conspiracy made him flee, but he was followed and killed.

UZZIAH (Azariah) 791 – 739 (2 Kings 14:21-22; 15:1-7; 2 Chron. 26). Amaziah's son, Uzziah became Judah's tenth king at the age of 16. He ruled 52 years. Under Jeroboam II and Uzziah, both kingdoms reached the greatest times of power and prosperity since Solomon. Assyria had put Damascus under tribute, and Assyria's leaders were not able to exercise control west of the Euphrates. Uzziah undertook expeditions against his father's enemies, winning battles against the Edomites, Philistines, Arabians, and the Mehunims. Reports of his strength spread as far as Egypt. He "did that which was right in the sight of the Lord," but toward the end of his reign he strayed far from God. Power led to pride, and His act of burning incense unto the Lord, something only the priests were allowed to do, led to God's striking him with leprosy, with which he suffered until he died.

JOTHAM 750 – 731 (2 Kings 15:32-38; 2 Chron. 27). Jotham was a son of Uzziah. He reigned about the same time as the prophet Isaiah began his ministry. Jotham "did that was right in the sight of the Lord," but the people remained idolatrous, and Jotham failed to remove the "high places." He defeated the Ammonites and made them pay heavy tribute. He was a great builder, fortifying several places in Judah and building the northern gate of the inner court of the temple.

AHAZ 743 – 715 (2 Kings 16; 2 Chron. 28). Ahaz assumed the throne of Judah at 20, ruling with his father Jotham for four years and as sole king for 16. During his reign the nation suffered terrible military defeats; Pekah of Israel and Rezin of Damascus invaded Judah killing 120,000, the king's son, the governor of his house, and also took 200,000 captive. Then the nation was invaded by Edom and the Philistines. Isaiah tried to get Ahaz to trust God for deliverance, but the king refused; Ahaz looked to Assyria for help, which only confirmed his apostasy. The wicked king sacrificed his son to the fire, cut the temple vessels into pieces, closed the doors of the temple, made altars all over Jerusalem, and built "high places" throughout Judah. Because of his great wickedness, Ahaz's body was not "brought into the sepulchers of the kings."

Synopsis of Reigns of Kings of the Kingdom of *Judah*

HEZEKIAH 728 – 686 (2 Kings 18:1 – 20:21; 2 Chron. 29-32). Hezekiah began to rule Judah when he was 25 during threatening times. He executed the most wide reaching religious reforms in the nation's history, removing idols, repairing and reopening the temple that his father Ahaz had closed; following which the the Passover celebration was celebrated. From the 4th to the 6th years of his reign, the Northern kingdom of Israel was taken into captivity by Assyria. Some counseled Hezekiah to ally with Egypt against Assyria, others urged surrender to Assyria to protect them from Egypt, then an emissary from Babylon tried to persuade him to join a secret confederacy against Assyria. In anticipation of the Assyrian threat, Hezekiah built a 1,777 foot long tunnel from the spring of Gihon to the Siloam pool within the city. Assyria made Hezekiah pay heavy tribute; later decided to destroy Jerusalem but was thwarted by a plague sent by God that killed185,000 of the Assyrians who had laid siege to the city.

MANASSEH 697- 642 (2 Kings 21:1-18; 1 Chron. 33:1-20). Manasseh became king at the age of 12; he followed his father Hezekiah and ruled Judah for 55 years. He reversed the spiritual revival brought about by his father, following instead his grandfather Ahaz. Manasseh restored the idols that Hezekiah had destroyed, placed altars to Baal, even put an Asherah pole in the temple and sacrificed children to the Ammonite god Molech. Ahaz killed the godly who protested this evil, probably even Isaiah. God punished Manasseh; he was taken captive to Assyria toward the end of his reign. While in captivity he repented and eventually returned to his throne, but was unable to reverse the tide of the evil that he had unleashed.

AMON 642 - 640 (2 Kings 21:19-26; 2 Chron. 33:21-25). Amon succeeded Manasseh and promptly reversed the attempts made by Manasseh in the latter years of his reign to do away with idolatry. He failed to repent of his evil as had his father Manasseh, even exceeding the evil deeds of Manasseh. He began to rule at 22, but lasted only two years; his servants murdered him in his palace. The people disapproved of this and subsequently killed the conspirators. Amon's son Josiah was then placed on the throne. Amon is listed in Matt. 1:10 as an ancestor of Christ.

JOSIAH 640 – 609 (2 Kings 22:1 – 23:30; 2 Chron. 34-35). Josiah became king of Judah when he was only 8 years old. The years of his reign brought peace and prosperity to the nation. Idolatrous objects were removed from the temple, idolatrous priests were dismissed, religious prostitution was stopped, and child-sacrifice was abolished. In Josiah's 18th year of rule a copy of the Law was found in the temple by Hilkiah the Priest, and Josiah centralized worship in Jerusalem and reinstituted proper observance of the Passover. However, Josiah's reform turned out to be superficial; no lasting repentance occurred among the people. Many of the writing prophets ministered during Josiah's reign including Jeremiah, Zephaniah, and probably Nahum and Habakkuk. Josiah's death came as a result of an ill-fated attempt to help Assyria against Babylon. He was killed at Megiddo. Scripture records that "like unto him there was no king before him" in a tribute to his obedience to God and the Law.

JEHOAHAZ 609 (2 Kings 23:31-33; 2 Chron. 36:1-30). Jehoahaz was the middle of Josiah's three sons, all of whom would rule Judah: Jehoiakim, the eldest; Mattaniah (Zedekiah, the youngest, later put on the throne by Nebuchadnezzar). All three failed to obey God as their father Josiah had honored Him. Beginning with these three sons, Judah entered the closing period of her existence. Since Josiah's defeat on the battlefield by Egypt, the Egyptian Pharaoh was in authority over the nation, and after only three months Jehoahaz was replaced by his older brother Eliakim, renamed Jehoiakim. Jehoahaz was taken in chains to Egypt. As Jeremiah prophesied, he died there, the first Judean king to die in exile.

Synopsis of Reigns of Kings of the Kingdom of *Judah* (Continued)

JEHOIAKIM (Eliakim) 609 – 597 (2 Kings 23:34 – 24:7; 2 Chron. 36:4-8). Jehoiakim was 25 when Pharaoh Necho put him on the throne in place of his younger brother Jehoahaz. Necho imposed a head tax on the nation, and Jehoiakim further antagonized the people by building a new palace which, along with his act of cutting and burning Jeremiah's book that God had told him to write, prompted the prophet to declare that Jehoiakim would be "buried with the burial of an ass." It was during Jehoiakim's rule that Nebuchadnezzar took Daniel and his friends to Babylon, and also the battle of Carchemish took place during this time, the fight that led to the defeat of Egypt by Nebuchadnezzar.

JEHOIACHIN 597 (2 Kings 24:8-16; 2 Chron. 36:9-10). Jehoiachin was the son of Jehoiakim and became king upon the death of his father at the age of 18. He lasted only three months, coming on the scene in which Judah was being attacked by raids incited by Nebuchadnezzar after Jehoiakim rebelled against Babylon. When Nebuchadnezzar finished with Egypt, he turned on Judah in 597, and Jehoiachin was taken to Babylon along with the cream of Judah's society; the queen mother, princes, servants, and the prophet Ezekiel. Jehoiachin remained in exile for most of his life.

ZEDEKIAH (Mattaniah) 586 (2 Kings 24:17 – 25:21; 2 Chron. 36:11-25). Zedekiah, his name having been changed by Nebuchadnezzar, was the younger brother of Josiah's sons Jehoahaz and Jehoiakim and the uncle of Jehoiachin. He was 21 when he became king of the remnant left in 597 with the mass exodus of Jehoiachin, 10,000 of Judah's finest, and Ezekiel. At first Zedekiah seemed intent on obeying the Law and to heed Jeremiah's counsel on foreign matters, however, he was eventually persuaded to rebel against Babylon, seeking aid from Egypt. In the ninth year of his eleven-year reign, the Babylon army laid siege to Jerusalem (see Jeremiah 39, 52). The city suffered the unimaginable horrors of famine and pestilence until it finally fell. Zedekiah tried to escape, but was captured. His sons were killed before his eyes, his eyes were then put out, and he was taken in chains to Babylon where he died. The temple was destroyed, and Judah was now a province of Babylon.

2 Kings, 2 Chronicles 21-36 (KJV)

1. The Second Book of Kings opens with King Jehoram on the throne of Judah and Ahaziah ruling the Northern Kingdom of Israel. Ahaziah had had an accident. What happened to him?
2 Kings 1:2

2. Instead of turning to God in his illness, Israelôs King Ahaziah sent messengers to inquire of the pagan god Baalzebub whether he would recover. God sent a prophet who intercepted the kingôs servants, instructing them to return and tell Ahaziah that he would die for his wicked solicitation of the pagan god. Who was this prophet?
2 Kings 1:3

3. When Ahaziahôs men told him that their mission to Baalzebub had been turned back, Ahaziah knew from what he was told that it had been Elijah who had stopped them. How did he know this?
2 Kings 1:8

4. When King Ahaziah learned that Elijah had prevented his men from consulting Baalzebub and that the prophet had given him a death sentence, Ahaziah sent a ñcaptain of 50 with his 50ò to arrest Elijah. What happened to the kingôs ñfiftyò when they came for Elijah?
2 Kings 1:10

5. King Ahaziah was not pleased when he learned that Elijah had called fire from heaven that incinerated his arresting party. What did he do?
2 Kings 1:11

6. The second group of fifty men sent by Israelôs King Ahaziah to apprehend Elijah suffered the same fiery fate as had the first group, possibly because of the arrogance of the captain toward Elijah. What orders did this captain give to the prophet?
2 Kings 1:11

7. Although he had already lost two ñcaptains with their fifties,ò the obstinate Ahaziah sent yet a third party to arrest Elijah. The captain of this third group took a different approach toward Elijah than had his other two compatriots. What did he do?
2 Kings 1:13

8. As Elijah had prophesied, Ahaziah died for his idolatrous sin of taking his problem to the pagan god Baalzebub. Since the king had no sons, Ahaziahôs brother succeeded him as King of Israel. What was his brotherôs name?
2 Kings 1:17

9. Elijah performed the last of his miracles as he and his successor, Elisha, journeyed from Gilgal to Jericho. What was this miracle?
2 Kings 2:8

10. Before Elijah was taken to heaven, he asked his successor Elisha what favor he might bestow upon him. For what did Elisha ask?
2 Kings 2:9

11. Enoch and Elijah were the only two men to be taken to heaven without dying. By what means was Elijah ñtranslated?ò
2 Kings 2:11 Cf: Gen 5:24

12. As Elijah was taken from Elishaôs presence by the chariot of fire, the spiritual leadership of Israel passed to Elisha. A personal article of Elijahôs was given to Elisha, symbolizing this transfer. What was the article?
2 Kings 2:13

13. Fifty prophets of Jericho witnessed the fiery departure of Elijah in the chariot of fire, carried by a whirlwind into heaven. However, they refused to believe that Elijah was gone. What did they do?
2 Kings 2:17

14. The first miracle performed by Elisha was one that had been also performed by Elijah. God Himself had caused this unusual occurrence. What was it?
2 Kings 2:14 Cf: Josh. 3:17; 2 Kings 2:8

15. Elishaôs second miracle took place shortly after Elijah was taken into heaven. Jericho was experiencing water problems, and Elisha purified the supply. How?
2 Kings 2:19-23

16. Returning from Jericho to Bethel, a city known as a center for idol worship, Elisha was confronted by a jeering mob of young people who not only challenged the prophetôs holy calling, but also repeatedly taunted and belittled him. What did they call Elisha?
2 Kings 2:23

17. Elisha listened to the taunts to his person and disrespect of the Lord from the young rabble of Bethel, probably prophets of Baal, and then called judgment upon 42 of them. What happened to them?
2 Kings 2:23-24

18. When King Ahaziahôs brother Joram took over Israel after Ahaziah died, he made a token effort to control idolatry, destroying the ñsacred stone of Baal.ò However, he did great evil in the eyes of God, following the ñsins of Jeroboam.ò His sinful conduct fell just short of that of his notorious parents. Who were they?
2 Kings 3:1-3

1. Fell through a window
2. Elijah
3. From their description of Elijah
4. Consumed by fire from heaven
5. Sent another 50
6. Come down, quickly!
7. Fell on his knees before Elijah
8. Joram (Jehoram)
9. Divided the Jordan River
10. Double portion of his spirit
11. Whirlwind
12. Mantle (cloak)
13. Sent out a search party
14. Parted waters
15. Added salt
16. Thou bald head
17. Mauled by bears
18. Ahab and Jezebel

19. When he became king of Israel, Joram decided that he would restore the tribute that had been paid by Moab to Israel, but was now no longer being received from the rebelling Moabites. To help him attack Moab, Joram solicited help from the reigning King of Judah. Who was he?
2 Kings 3:7

20. Israelôs King Joram convinced both Judahôs King Jehoshaphat and the king of Edom to help him in his fight with Moab. Attacking through the desert to avoid Moabôs defenses, the three kings ran into a major problem before even encountering the enemy. What was it?
2 Kings 3:9

21. Out in the desert of Moab without water, supposedly on the attack, Joram and Jehoshaphat found themselves vulnerable instead of on the offensive. They decided to seek Godôs help. On whom did they call for advice?
2 Kings 3:11

22. When Joram and Jehoshaphat sought Godôs help in their offensive against Moab through Elisha, the prophet agreed to assist because of his respect for Jehoshaphat. However, he was so upset at the sight of the evil Joram that he needed his nerves calmed. For what did he ask?
2 Kings 3:13-15

23. To prepare for the battle with Moab, Elisha told Joram and Jehoshaphat to dig ditches and fill them with water. When the Moabites awoke, the sun shining on the water made them think that the ditches were full of blood. What did they assume from this?
2 Kings 3:22-23

24. Fooled by Elishaôs trick that convinced him that Judah and Israel had destroyed each other, the Moabites rushed to plunder the ñdeadò Israelites. But the Israelites rose up and slaughtered the surprised Moabites, and went on to destroy their cities. The distraught Moabite king then did something that so stunned the Israelites that they stopped the battle and went home. What had the Moabite king done?
2 Kings 3:27

25. An archeological discovery known as the Moabite Stone, today on display in Paris, tells the story of the battle between Joram and Moab. The message on the stone describes the battle through the eyes of the Moabite king. Who was he?
2 Kings 3:4

26. In one of the five miracles of Elisha recorded in Scripture, the prophet provided oil for a woman who was in dire straits. What was this woman able to do with this oil?
2 Kings 4:1-7

27. In his travels, Elisha frequently passed through Shunem, a town located between Samaria and Carmel. When he visited Shunem, a woman of wealth provided extraordinary hospitality for Godôs prophet. How?
2 Kings 4:8-10

28. Elisha was grateful for the hospitality shown to him by the woman of Shunem, and thought about what he might do to reward her. The prophetôs servant, Gehazi, offered a recommendation. What?
2 Kings 4:12-17

29. Elisha not only asked God to provide a child for the Shunammite woman, he later raised the child from the dead. What sign of life did the child exhibit as Elisha asked God to revive him?
2 Kings 4:35

30. When the Shunammite womanôs son died, Elisha had first sent his servant Gehazi with instructions on how to revive the child. What was Gehazi told to do?
2 Kings 4:29

31. One of Elishaôs miracles involved a man by the name of Naaman, a ñgreat and honorable man,ò and a ñmighty man of valor.ò He was, however, a leper. What was Naamanôs job?
2 Kings 5:1

32. The wife of Syriaôs top soldier Naaman told her husband that there was someone in Samaria who could cure his leprosy. From whom did Naamanôs wife learn this?
2 Kings 5:2-3

33. When he heard that his military chief Naaman could be cured of leprosy, the king of Syria wrote a letter, enclosed money, and sent it to Israelôs King Joram. What was Joramôs reaction to this?
2 Kings 5:7

34. When the leprous Naaman came to Elishaôs house to be healed, he expected the prophet to come out and cure him with the ceremonial aplomb worthy of one of his renown. Elisha didnôt bother to answer the door. He gave his prescription to Naaman through a servant. What was Naaman instructed to do?
2 Kings 5:10

35. Naaman was furious when he was told by Elishaôs lowly servant to wash in the dirty Jordan River to cure his leprosy. However, he was finally convinced to try it by some who reasoned that if Elisha had told him to do something great, he would have done it, so why not this? Who?
2 Kings 5:13

19. Jehoshaphat
20. No water
21. Elisha
22. A minstrel
23. That Israel and Judah had fought each other
24. Sacrificed his son
25. Mesha
26. Redeem her sons
27. Gave him his own room
28. A child
29. Sneezed seven times
30. Lay Elishaôs staff across his face
31. Captain of Host of King of Syria
32. Her maid
33. Thought it was a trick
34. Wash 7 times in Jordan
35. His servants

36. When Naaman came up out of the Jordan and saw that he was no longer leprous, he was ecstatic. He offered a reward to Elisha, but the prophet refused. Naaman then made a very strange request. What?
2 Kings 5:17-18

37. Although Elisha refused Naamanôs offer of a reward for his cure, someone overheard the offer, ran after Naaman and took it. This was very serious, since it made Naaman think that he had paid for Godôs cleansing. Who did this?
2 Kings 5:20-24

38. Elishaôs servant Gehazi was punished for soliciting a reward from Naaman after Elisha had cured the Syrian of leprosy. What happened to him?
2 Kings 5:27

39. Elishaôs most unique miracle took place at a school, where students were building quarters. A borrowed tool had fallen into the river, and Elisha ñfloatedò it so that it could be recovered. What was the tool?
2 Kings 6:5

40. Elishaôs gift of prophecy enabled him to constantly advise Israel of the plans of their enemy, Syriaôs Ben Hadad. Ben-Hadad became suspicious, thinking he may have a traitor in his camp. What did he say to his servants regarding this?
2 Kings 6:8-11

41. When Syriaôs King Ben-Hadad realized that it was Elisha who was the cause of his every move being foretold to Israel, he was furious. He sent men to kill Elisha, and one morning the prophet awoke to find himself surrounded by Syrians. What did he do?
2 Kings 6:18

42. Elishaôs servant, waking with his master to find Syrians all around them, was terrified. Elisha asked God to send Gehazi a vision to calm him. What was the vision?
2 Kings 6:15-17

43. An embarrassing defeat was brought upon the Syrians sent by Ben-Hadad to kill Elisha. First, God blinded them, then Elisha told them to follow him and he would lead them to the man they were looking for. Where did Elisha take them?
2 Kings 6:19-20

44. Israelôs King Joram was as surprised to see the blind Syrians coming into Samaria as the Syrians were when their eyes were opened and they realized they had been led into the capital of the enemy. Joram asked if he should kill them. What did Elisha say?
2 Kings 6:21-23

45. For a time, the Syrians abandoned their raids on Israel following the incident wherein they had been blinded, then freed, by Elisha. Nevertheless, Israel continued in idolatry, and God permitted Syria to again come upon them. This time, the Syrians inflicted terrible punishment. How?
2 Kings 6:24

46. The Syrian siege of Samaria was so complete that even a donkeyôs head, unclean to the Jews, became a highly valued food source. Incredibly, the Israelites ate their own children. Hearing of this horror from a mother who had boiled her child, King Joram decided to take radical action. What?
2 Kings 6:31

47. Instead of recognizing that their sin had brought on the siege and famine in Samaria, the Israelites blamed Elisha. When they came to behead the prophet, Elisha cordially greeted them, and then startled them with an announcement. What was it?
2 Kings 7:1

48. As the Syrians held Samaria under siege, God produced a great sound of chariots that so terrorized them that they panicked and bolted for home. First to stumble across the cache of food and supplies left outside the city was an unlikely group of four. Who were they?
2 Kings 7:3-8

49. The lepers who stumbled upon the incredible mass of abandoned food, treasure and animals left by the Syrians who had fled Samaria first gorged themselves, then decided that it wasnôt right to keep it all for themselves and ran inside the city to tell what they had found. What was King Joramôs reaction to this?
2 Kings 7:12

50. When Elisha advised King Joram that the siege of Samaria would end the next morning, one of the kingôs men scoffed at this news, and sarcastically asked if there were windows in heaven. What happened to this man?
2 Kings 7:2, 17-20

51. Elisha, during a visit to Damascus to perhaps see his convert Naaman or to anoint Hazael king of Syria, found that King Ben-Hadad was ill. Ben-Hadad had once tried to kill Elisha, but now the prophet enjoyed respect. By what title was he called?
2 Kings 8:7

52. When he learned that Elisha was in Damascus, the ailing King Ben-Hadad sent his Captain of the host Hazael to Elisha to inquire as to whether he would survive. Elishaôs answer was yes and no. The king died, but not from his illness. What happened to him?
2 Kings 8:10, 14-15

36. Wanted to take dirt back to Syria to worship on
37. Gehazi, Elishaôs servant
38. Struck with leprosy
39. Ax head
40. Which one of us is the traitor?
41. Asked God to blind them
42. Elisha surrounded by horses and chariots of fire
43. Samaria
44. Feed them, send them home
45. Besieged Samaria
46. Behead Elisha
47. Siege will be over in the morning
48. Lepers
49. Thought it was a trick
50. Trampled when the gates were opened after siege
51. The man of God
52. Hazael murdered him

53. While Elisha was talking to Hazael during his visit to Damascus, God revealed to His prophet the destruction and barbarity that this man would bring upon the Jews. How did Elisha react toward Hazael as they talked?
2 Kings 8:9-13

54. Syriaôs Hazael, anointed by God to bring chastisement upon the Jews for their disobedience, greatly punished the two nations. He took all of Trans-Jordan from Israel and Jehu, captured Gath and threatened King Joash and Jerusalem, and had wounded yet another king of Israel at Ramoth-Gilead. Who?
2 Kings 9:15

55. Hazael ruled Syria during the reigns of Ahaziah, Athaliah, and Joash of Israel, and during those of Joram, Jehu, and Jehoahaz of Judah. He was particularly menacing to one of the Kings of Israel, ñoppressing him all his days.ò Who?
2 Kings 13:22

56. Four rulers of Israel had basically the same names as did four kings of Judah. These included Jehoram (Judah) and Joram (Israel); Jehoash (Israel) and Joash (Judah); Ahaziah (Judah and Israel); and one other. Who?
2 Kings 13:1; 2 Chron. 36:1

57. Concurrent with the time of Joramôs rule in Israel, King Jehoram assumed rule of Judah from his father, Jehoshaphat. Unfortunately, Jehoramôs wife had more influence on him than has his godly father. Her name was Athaliah, and she inherited her evil nature from her parents. Who were they?
2 Kings 8:16-18; 2 Chron. 21:5-6 Cf: 1 Kings 16:31

58. Jehoram was one of the worst kings of Judah. He established and enforced idolatry, walked in the ñway of the house of Ahab,ò and corrupted the kingdom. Soon after he took power, this barbarous ruler murdered six men. Who were they?
2 Chron. 21:4

59. God judged Jehoram for his wickedness. The indictment against him, which he ignored, was given to him in a letter warning him of the consequences of his evil. Who had written this letter?
2 Chron. 21:12

60. The end of King Jehoramôs life was not pleasant. Because he ñcompelled Judah to idolatry,ò Jehoram lost his family and possessions, saw his nation invaded from all sides, and suffered two agonizing years with a fatal disease. What was the disease?
2 Chron. 21:14-19

61. When Judahôs unpopular, evil King Jehoram died, even his own people were glad to see him go. How is Judahôs reaction to his death described?
2 Chron. 21:20

62. When King Jehoram died, his son Ahaziah succeeded him as King of Judah. Ahaziahôs reign was short-lived, however, because an alliance that he formed with someone indirectly cost him his life. With whom did he form this alliance?
2 Kings 8:28; 2 Chron. 22:5

63. While Israelôs Joram and Judahôs King Ahaziah battled Syriaôs Hazael at Ramoth Gilead, God began His judgment of ñAhabôs Houseò by selecting the man who would carry out that judgment. Who?
2 Kings 9:2, 7

64. Elisha, instructed by God to anoint Jehu to bring about the demise of ñAhabôs House,ò dispatched a young prophet to perform this task. The young man did not dally. He called Jehu aside, anointed him, told him what to do, and left. Jehuôs aides thought the whole thing was very strange. To what did they liken this young servant?
2 Kings 9:5-11

65. Jehu was anointed as the new King of Israel as well as having been given the task of killing all of Ahabôs descendants. Also listed among those condemned for disposition by Jehu was a woman. Who was she?
2 Kings 9:10

66. When Jehu received his commission from God to destroy Ahabôs lineage, he had been employed in the service of Israelôs King Joram, one of those whom he had orders to kill. What position did Jehu fill for Joram?
2 Kings 9:5

67. Jehu began his task of destruction of Ahabôs ñhouseò by hunting down King Joram, who was recuperating from wounds suffered in the battle with Hazael. As Jehu approached, the nervous Joram sent messengers to intercept him. What did his messengers ask Jehu?
2 Kings 9:7-19

68. Noting that his messengers sent to intercept Jehu had not returned, Joramôs watchmen observed that the way the leader of the oncoming horde was driving, that it must be Jehu. How was Jehu driving?
2 Kings 9:20

69. Both Israelôs King Joram and his visiting comrade King Ahaziah of Judah - who had picked the wrong time to visit Joram - went out to meet Jehu. Jehu condemned Joram immediately. Of what did he accuse the king of Israel?
2 Kings 9:22

53. He wept
54. Joram
55. Jehoahaz
56. Jehoahaz
57. Ahab and Jezebel
58. His brothers
59. Elijah
60. Disease of the intestines
61. He departed without being desired

62. King Joram (Israel)
63. Jehu
64. A madman
65. Jezebel
66. Commander of Joramôs army
67. If he came in peace
68. Furiously
69. Sins of his mother Jezebel

70. When King Joram realized that Jehu had come to kill him, he shouted a warning to his friend Ahaziah of Judah. What did he say?
2 Kings 9:23

71. Once King Joram saw that Jehu meant to kill him, he tried to flee, but Jehu dropped him with one arrow. His body was thrown in a field once owned by a man who had been murdered as a result of a plot contrived by Jezebel. Whose field?
2 Kings 9:25-26 Cf: 1 Kings 21:7

72. Judahôs King Ahaziah, caught in the wrong place at the wrong time as Jehu began his destruction of Ahabôs descendants, watched in horror as his comrade Joram fell. What happened to Ahaziah?
2 Kings 9:27

73. After killing Joram, Jehu went after Jezebel. This greatest idolater of the House of Ahab knew that Jehu had killed her son Joram and that he would be coming for her. She ñpreparedò herself to meet Jehu. What did she do?
2 Kings 9:30

74. The defiant, unrepentant Jezebel, knowing that her time had come, arrogantly faced Jehu from an upstairs window and tried to intimidate him by reminding him of someone else who had slain royalty for his own advancement. To whom was she referring?
2 Kings 9:31 Cf: 1 Kings 16:9

75. Jezebel failed to convince Jehu to have second thoughts about killing her, and Jehu told her eunuchs to ñthrow her downò from her upstairs window. When she fell, horses trampled her. What did Jehu do next?
2 Kings 9:33-34

76. Jezebelôs body, left in the street while Jehu had a bite to eat, was devoured by the dogs, fulfilling the prophecy given to Ahab by Elijah. What was left of her when Jehu came back to bury her?
2 Kings 9:35-37 Cf: 1 Kings 21:23

77. After Jezebelôs death, Jehu turned next to the elimination of another group of Ahabôs descendants, 70 in number, living in Samaria under the tutelage of elders of Israel. Jehu told these men to appoint a leader from among their charges and come fight him. The elders were terrified. What did they do?
2 Kings 10:1-7

78. After the cowardly elders of Israel murdered their 70 wards that had been descendants of Ahab, Jehu blamed the killings on the elders and headed for Samaria. On the way he ran into a group who were descendants of Athaliah, Ahabôs daughter. Jehu killed them all. How many?
2 Kings 10:13-14

79. On his way to Samaria to continue on his mission to destroy Ahabôs ñhouse,ò Jehu met an influential man who bolstered Jehuôs resolve by lending his moral support to Jehuôs grisly task. This man was the founder of the Rechabites, a very strict sect. Jehu gave him a ride to town in his chariot. Who was he?
2 Kings 10:15

80. When Jehu reached Samaria, still on his mission from God to eliminate Ahabôs descendants, he turned his attention to those of the city who worshipped the idol Baal. Jehu managed to assemble them all in one place, killed them all, then destroyed the images. How had he been able to get all these idolaters in one place?
2 Kings 10:18-28

81. When Jehu assembled all the Baal worshippers of Samaria in the ñhouse of Baal,ò he gave orders to his 70 executioners to kill them all. He also gave a stern warning to each of them. What was it?
2 Kings 10:24

82. Jehu killed all those who were Baal worshippers of Samaria, then destroyed the ñhouse of Baalò as well as the images. What was made of the site upon which this ñhouseò stood?
2 Kings 10:27

83. Because Jehu carried out Godôs orders to eliminate the ñhouse of Ahabò God promised him that his heirs would rule Israel for four generations. Three of these kings were Jehoahaz, Jehoash, and Zachariah. The fourth, the son and successor of Jehoash, followed the example of his namesake in maintaining worship of the golden calf. Who was he?
2 Kings 13:13 Cf: 1 Kings 12:25-31

84. Although Jehu eliminated all of Ahabôs descendants according to Godôs direction, as king he ñtook no heed to walk in the law of the Lord,ò and God permitted one of Israelôs most menacing enemies to take lands west of the Jordan from Jehu. Who was this enemy?
2 Kings 10:32-33

85. Among Jehuôs victims while he was destroying Ahabôs lineage was King Ahaziah of Judah, who had been fatally wounded while visiting King Joram. Ahaziahôs death left his mother, a daughter of Ahab, ruler of Judah. What was her name?
2 Kings 11:1; 2 Chron. 22:10

86. Judahôs ruler Athaliah, devoted worshipper of Baal, widow of King Jehoram, daughter of Ahab and Jezebel, and mother of King Ahaziah, committed an incredibly barbaric act when she took power following King Ahaziahôs death. What did she do?
2 Kings 11:1; 2 Chron. 22:10

70. There is treachery!
71. Naboth
72. Wounded
73. Painted her face, fixed her hair
74. Zimri
75. Went to lunch
76. Skull, feet, hands
77. Killed all 70, sent their heads to Jehu
78. 42
79. Jehonadab
80. Told them he was going to offer a great sacrifice to Baal
81. Anyone escapes, the executioner dies
82. Latrine (draught house)
83. Jeroboam II
84. Hazael
85. Athaliah
86. Killed all her grandchildren

87. Despite Athaliahôs efforts to insure that there were no royal children to compete with or succeed her as ruler of Judah, she failed. One of King Ahaziahôs sons had been hidden from her. Who?
2 Kings 11:2; 2 Chron. 22:11

88. The couple that saved Joash, the only Judean royal offspring not murdered by Queen Athaliah, was Jehosheba, a daughter of former King Jehoram of Judah, and her husband Jehoida. What was Jehoidaôs job?
2 Kings 11:9; 2 Chron. 22:11

89. The Judean High Priest Jehoida and his wife Jehosheba hid King Ahaziahôs son Joash from Athaliah for six years. Where did they hide him?
2 Kings 11:3; 2 Chron. 22:12

90. When Joash was seven years old, Jehoida brought him to the people of Judah and made arrangements to crown him King of Judah. The vicious Queen Athaliah was unaware that she was about to be deposed. What did she say when she found out?
2 Kings 11:4-14; 2 Chron. 23: 3-13

91. The High Priest Jehoida ordered Queen Athaliah executed for her idolatry, murder and tyranny that had put her on a level of evil comparable to that of her infamous parents, Ahab and Jezebel. She tried to escape, but was caught and killed. Where?
2 Kings 11:16; 2 Chron. 23:15

92. King Joash followed God as long as Jehoida was alive, but turned away when his mentor died. God sent a prophet to warn the King, but the offended Joash killed the prophet. This was a particularly cruel act because of who the young man was. Who was he?
2 Chron. 24:20-22

93. As King of Judah, Joash led the nation away from God, and God permitted Syriaôs Hazael to invade Judah. Hazael took Gath and turned toward Jerusalem, and Joash was forced to make a deal to save himself. What did he do?
2 Kings 12:17-18

94. King Joash paid for the murder of Zechariah, the son of Jehoida, with his own life. He was slain on his own bed, by his own servants. Who succeeded him as king of Judah?
2 Kings 12:21

95. While Joash ruled Judah, Jehuôs son Jehoahaz reigned over Israel. Jehoahaz ñfollowed the sins of Jeroboamò and God permitted Israelôs enemy to literally decimate their forces. Who was this enemy?
2 Kings 13:3

87. Joash
88. High Priest
89. Temple
90. Treason! Treason!
91. Horse stalls
92. Zechariah, the son of Jehoida, who saved Joash
93. Gave up all Judahôs gold, temple treasures, his personal riches
94. Amaziah
95. Hazael

96. As he saw his nation being systematically destroyed by his Syrian enemy Hazael, Jehoahaz finally took action reminiscent of Israelôs past times of glory and honor. What did he do?
2 Kings 13:4

97. God answered Israelôs King Jehoahazôs prayer for deliverance from King Hazael of Syria, and sent a ñdeliverer.ò Not before, however, Jehoahazôs forces were nearly wiped out. Only 50 horsemen remained. How many chariots were left?
2 Kings 13:7

98. King Jehoash succeeded his father Jehoahaz as ruler of Israel and was the beneficiary of the last recorded prophecy of Elisha. The old prophet used symbols to explain to the new king that Israel would realize victories over their enemy Syria. What symbols did Elisha use?
2 Kings 13:15

99. Part of the prophecy revealed to Israelôs King Jehoash regarding Israelôs wars with Syria was a test of the kingôs faith. Elisha told Jehoash to shoot arrows into the ground, each of which would symbolize one victory. Jehoash, given six arrows, did not do well. How many did he use?
2 Kings 13:18-19

100. Elisha died after giving his last prophecy to King Jehoash of Israel, and his body was placed in a tomb. A group of men carrying another body passed by and put their body in Elishaôs tomb. What happened?
2 Kings 13:20-21

101. While Jehoash was regaining territory of Israel that had been lost by his father Jehoahaz, Amaziah came to power in Judah. Amaziah was the son of Joash, and one of his first acts as king was dispensing justice. Upon whom?
2 Kings 14:5; 2 Chron. 25:3

102. Judahôs King Amaziah conscripted an army of 300,000 men from his own nation and hired 100,000 mercenaries from Israel to attack a people who had revolted from Judah during the reign of King Jehoram. Who were these people?
2 Kings 14:7; 2 Chron. 25: 5-11

103. Ahaziah reestablished Judean control over Edom, which had been lost by Israel while King Jehoram ruled. Ahaziah killed 10,000 Edomites and took another 10,000 captive. What did he do with these prisoners?
2 Chron. 25:12

104. One-fourth of Ahaziahôs army that he used to fight Edom consisted of mercenaries from Israel, however, God told the Judean king that He was ñnot with Israelò and that Amaziah must send the Israelites home. The Israelites were angry. What did they do?
2 Chron. 25:13

96. Called on God
97. 10
98. Bow and arrows
99. Three
100. Touched Elishaôs, was resurrected
101. His fatherôs murderers
102. Edomites
103. Pushed them off a cliff
104. Began raids on Judah

105. After he defeated the Edomites, King Ahaziah brought back idols from Edom and began to worship them. For this he heard from God through a prophet. What was the message?
2 Chron. 25:14-16

106. Fresh from his victory over the Edomites, King Ahaziah of Judah came home and turned his attention to the raids being made on Judah by Israel. His first move turned out to be unwise. What did he do?
2 Kings 14:8; 2 Chron. 25:17

107. Israelôs King Jehoash scoffed at Judahôs King Amaziah when Amaziah challenged him to civil war, and warned the King of Judah that he had better stay home and ñmeddle to thy hurt.ò However, Jehoash realized that Amaziah was serious and decided he had better do something about this threat. What did Jehoash do?
2 Kings 14:11-12; 2 Chron. 25:20-22

108. Amaziahôs cavalier challenge of civil war with Israel cost Judah dearly. Israel and Jehoash took gold, silver, Amaziahôs treasures, articles from the temple, hostages, and did physical damage to the city. In what way?
2 Kings 14:13; 2 Chron. 25:23-24

109. Amaziah, although beaten by Judahôs Jehoash, outlived Jehoash by 15 years. He returned to Judah after being held prisoner by Jehoash, but he didnôt last long. What happened to him?
2 Kings 14:19; 2 Chron. 25:27

110. After King Amaziah had been taken prisoner by King Jehoash, the people took his 16-year-old son and made him king. What was the boyôs name?
2 Kings 15:1-2; 2 Chron. 26:1

111. King Uzziah brought greatness to Judah as long as he followed God. Uzziahôs conquests included the destruction of three Philistine cities, which the Judean ruler rebuilt for his own use. Two of these towns were Ashdod and Jabneh. The third was Goliathôs hometown. What was it?
2 Chron. 26:6

112. While he ruled Judah, Uzziah fortified the nationôs boundaries, building towers and rebuilding walls. He also found time to pursue a hobby of which it is said he loved. What was it?
2 Chron. 26:9-10

113. Uzziahôs 307,500-man army, ñstrong and marvelously helped,ò was well ahead of its time in the science of warfare. It boasted automatic launchers for arrows and stones. What were these launchers called?
2 Chron. 26:15

114. As his power and prestige increased, King Uzziahôs pride got the best of him, and it became his downfall. He committed a sin of which no other king had been guilty of, and was confronted with his guilt by the priests. What had he done?
2 Chron. 26:16-18

115. Judahôs King Uzziah paid dearly and painfully for his sin of forbidden intrusion into Godôs Holy Place within the temple. What happened to him?
2 Kings 15:5; 2 Chron. 26:19-20

116. While King Uzziah had strengthened Judah during his reign, Israelôs Jeroboam II had succeeded his father Jehoash and was doing the same in the Northern Kingdom. In Judah, two prophets attended Jeroboam; one was Amos; the other urged the king to recover Israelôs lost territory. Who was he?
2 Kings 14:25

117. Jeroboam II regained Israelôs lands east of the Jordan and restored the coast of Israel that had not been controlled by the nation since the time of Solomon. Included in this were two Syrian cities. What were they?
2 Kings 14:25-28

118. Jeroboam II did evil while he ruled Israel; however, God permitted him to succeed in regaining Israelôs lost lands. Why did God allow this wicked king to succeed?
2 Kings 14:26

119. Jeroboam II ruled Israel for 41 years, longer than any of the kings of the Northern Kingdom. When he died, the fourth of Jehuôs lineage succeeded him, as God had promised. What was Jeroboamôs sonôs name?
2 Kings 14:29

120. While King Uzziah ruled 52 years in Judah, Israel was going through four kings following the death of Jeroboam II. Three of the four were assassinated. Who were they?
2 Kings 15:8-10, 14-25

121. Jeroboamôs son Zachariah survived only six months as king of Israel. He was the victim of a public assassination by his successor, whose reign lasted for even a shorter time. Who was this king?
2 Kings 15:10

122. Except for Zimri, who reigned only seven days in Israel, King Shallum had the shortest rule of all the kings of Israel. How long?
2 Kings 15:13

105. He was to be destroyed
106. Challenged Israelôs King Jehoash to civil war
107. Attacked Judah
108. Tore out 600 feet of wall
109. Killed by his own sons
110. Azariah (Uzziah)
111. Gath, Ashdod, Jabneh
112. Husbandry
113. Engines

114. Burned incense in the Holy Place
115. Struck with leprosy
116. Jonah
117. Damascus, Hamath
118. God saw the affliction of Israel
119. Zachariah
120. Shallum, Pekahiah, Zachariah
121. Shallum
122. One month

123. King Shallum, having usurped the throne of Israel by murdering Zachariah, was himself assassinated and replaced as king by the man who had been the chief of Jeroboam IIôs army. Who?
2 Kings 15:14

124. Israelôs King Menahem, now ruling after he murdered Shallum, was rebuked by the people of the town of Tiphsah, who refused to acknowledge him as king. What did Menahem do about this?
2 Kings 15:16

125. The ominous appearance of the Assyrians, who would later take the Northern Kingdom into captivity, first surfaced during Menahemôs reign with the invasion by the Assyrian King Pul. This cost Israel the enormous ransom of 37 tons of silver, given by Menahem so that he could remain king. How did Menahem raise this wealth?
2 Kings 15:20

126. Menahem, probably the cruelest of all the kings of Israel, ruled the nation from Samaria. However, another man who differed with Menahemôs foreign policy set up a rival government that he operated from Trans-Jordan. Who was he?
2 Kings 15:25

127. When Menahem died, his son Pekahiah became king of Israel. Pekahiah lasted only two years, the victim of another assassination. Who murdered him?
2 Kings 15:25

128. While Israel was experiencing the political unrest and assassination of three kings, Judahôs leadership also changed. After King Uzziahôs death his son reigned. Who was Uzziahôs son?
2 Kings 15:32, 2 Chron. 26: 23

129. When he took over Judah from his father Uzziah, Jotham did that which was right in the eyes of the Lord. However, the people continued in sin, and Jotham himself failed to set a proper example of worship. In what way?
2 Chron. 27:2

130. Jotham had ruled jointly with his father Uzziah for 11 years, then with his own son for 14 years. Jothamôs son became one of the most wicked of all Judahôs kings. Who was he?
2 Kings 15:38; 2 Chron. 27:9

131. Once he became king of Judah, Ahaz led the nation to its lowest depths of apostasy. He made idols to Baal, sacrificed and burned incense in high places, and was guilty of the most heinous form of idolatry that existed. What did he do?
2 Kings 16:3; 2 Chron. 28: 3

123. Menahem
124. Destroyed the city, murdered the pregnant women
125. From the wealthy men of Israel
126. Pekah
127. Pekah
128. Jotham
129. Did not enter the temple
130. Ahaz
131. Sacrificed children to the pagan god Molech

132. With Ahaz ruling Judah, Pekah assumed sole reign of the Northern Kingdom of Israel after executing Menahemôs son, Pekahiah. Taking a hard line against the threatening Assyrians, Pekah made a treaty with Syria against Judah. Who was the Syrian king with whom Pekah associated?
2 Kings 15:37

133. Because of Ahazôs terrible idolatry, God allowed Judah to be attacked by Israelôs Pekah and Syriaôs Rezin. Ahaz escaped, but his second-in-command, his palace chief, and an enormous number of Judeans were killed. How many?
2 Chron. 28:6

134. Despite the turmoil brought upon Ahaz and Judah by Pekah and Rezin, the two were unable to capture Jerusalem. Instead of turning to God, Ahaz went to the Assyrian King Tilgath-Pileser, who responded by attacking Israel and taking a tribe captive, the first to be taken from the land. Which tribe?
2 Kings 15:29

135. Ahaz further separated himself from God when he visited Assyria after casting his lot with King Tilgath-Pileser. While there, he saw something that so impressed him that he ordered one for Judah. What was it?
2 Kings 16:10

136. The idolatrous state of the priesthood in Judah under King Ahaz was so profound that even the chief priest agreed to erect a pagan altar from Assyria, replacing Godôs bronze one. Who was the high priest at the time?
2 Kings 16:11-16

137. King Ahaz continued in his evil ways until his death. He had made idols to other gods, destroyed the furniture of the temple, took down the ñseas,ò and offered sacrifice to Syrian gods. What did he do with the temple?
2 Chron. 28:24

138. In the Northern Kingdom of Israel, King Ahazôs nemesis King Pekah lost a great part of Israel to the Assyrians and was murdered by the man who was to be the last king of Israel. Who was he?
2 Kings 15:30

139. Hoshea, the last king of Israel, at first courted the Assyrians by paying tribute. When he later aligned himself with Egypt and stopped paying, he was attacked by the Assyrian King Shalmaneser. What was done with Hoshea?
2 Kings 17:3-4

140. The only part of the Northern Kingdom of Israel that remained after Hoshea was taken captive was the besieged capital city, Samaria. How long did it take the Assyrians to finally subdue Samaria?
2 Kings 17:5

132. Rezin
133. 120,000
134. Napthali
135. Pagan altar
136. Urijah
137. Closed the doors
138. Hoshea
139. Imprisoned
140. Three years

141. When the besieged city of Samaria finally fell to the Assyrians, the Israelites were deported to Assyria. Scripture gives Godôs reason for this sad end to the Northern Kingdom in a simple phrase. What is it?
2 Kings 17:7

142. When God removed Israel ñfrom His sightò sending them into Assyrian captivity, He returned a devastating 20-count indictment against Israel, listing their sins. What were they?
2 Kings 17:7-17

143. In the Books of Kings and Chronicles, one leader of Israel is repeatedly condemned as having been the example followed by other evil kings as they led Godôs people into idolatry and sin. Who was he?
2 Kings 17:21-23, 3:3 13:11, 14:24, 15:24, 15:28

144. When God rejected Israel and allowed them to go into captivity, His feelings for them were summed up in but two words. What were they?
2 Kings 17:18

145. After Israel was taken into captivity, the Assyrians repopulated the land with citizens of their own nation. So that these folk would not forget that this land was still His, God sent wild animals to roam among them. What animals?
2 Kings 17:25

146. When the King of Assyria was told that ñIsraelôs Godò had sent lions among the people whom he had sent to repopulate Israel, he saw this as a punishment from God and took measures to have his people taught about this ñGod of the land.ò What did he do?
2 Kings 17:27

147. When Assyria sent an Israelite priest back into Israel to teach the alien Assyrians ñGodôs ways,ò the man, probably one of the priests of the ñcalves,ò headed right for one of the towns which housed one of Jeroboamôs golden calves. Where did he settle?
2 Kings 17:28

148. Once the Israelites were taken into captivity into Assyria they never again assumed their distinctiveness as Godôs chosen people. While they feared the Lord, it is said that they also did evil. In what way?
2 Kings 17:41

149. After recording the end of the Northern Kingdom of Israel, Scripture returns to the narrative of Judahôs history. After the death of the evil King Ahaz, his son, one of Judahôs best kings ruled. Who was he?
2 Kings 18:1; 2 Chron. 29:1

150. When Hezekiah became King of Judah, he began at once to reverse the evil that his father Ahaz had sponsored. One of the idols that Hezekiah destroyed was an object that had been used for a remedial purpose by Moses in the wilderness. What was it?
2 Kings 18:4 Cf: Numbers 21:5-9

151. Hezekiah opened the doors of the temple which Ahaz had closed, proposed a new covenant between God and the people, and ordered the Levites to remove all defilement from the temple. How long did it take the Levites to prepare the sanctuary for worship?
2 Chron. 29:17-19

152. As he re-instituted the Levitical sacrificial system in Judah, Hezekiah invited the people to bring their thank offerings. There were so many that a major problem evolved. What?
2 Chron. 29:34

153. There was great rejoicing and singing among the people of Judah as Hezekiah reopened the temple. Songs of David were sung, along with those of another ñseer,ò whose name appears on twelve of the Psalms. Who?
2 Chron. 29:30

154. Hezekiah vowed to restore Godôs covenant with the people, and began plans for one of Israelôs most holy times. He even sent invitations to those outside of Judah who had been taken into captivity. What was the observance to which all were invited?
2 Chron. 30:1-9

141. Israel had sinned against God
142. Feared other gods
Walked in statutes of heathen
Built high places
Did secretly things not right
Set up images in hills/trees
Burnt incense in high places
Wrought wicked things
Served idols
Hardened their necks
Rejected Godôs statutes
Followed vanity
Went after the heathen
Left Commandments of God
Made images
Made a grove
Worshipped host of heaven
Served Baal
Sacrificed children to Molech
Used divinations/enchantments
Sold themselves to do evil
143. Jeroboam
144. Very angry
145. Lions
146. Sent an Israelite priest who had been taken captive

147. Bethel
148. Served their images while worshipping God
149. Hezekiah
150. Bronze serpent
151. 16 days
152. Not enough priests to kill offerings
153. Asaph
154. Passover

155. Following the celebration of the Passover and Feast of Unleavened Bread, which had been reinstituted by King Hezekiah, the people set themselves to a vigorous task. What was it?
2 Chron. 31:1

156. Hezekiah restored the duties of the priests and Levites and urged the people to resume tithing. The people brought so much that Hezekiah had to build special chambers to accommodate them. How is this enormous amount of tithes described?
2 Chron. 31:6, 9

157. Under King Hezekiah, Judah regained the glory that it had enjoyed in Solomonôs time, a glory that was in large part due to Hezekiahôs unswerving devotion to God. How is the kingôs devotion described?
2 Chron. 31:21

158. Hezekiah not only led Judah back to proper ceremonial worship, he also stopped paying the tribute that the nation had been paying to Assyria. Who had originally agreed to this ransom?
2 Kings 16:7-9

159. When Hezekiah broke Judahôs ransom treaty with Assyria, the Assyrian king promptly attacked Judah. This king was the son of the Assyrian King Sargon II who had taken Samaria, ending the existence of Israel. Who was he?
2 Kings 18:13; 2 Chron. 32:1

160. When Hezekiah ceased paying tribute to Assyria, the Assyrian King Sennacherib invaded Judah, took 46 Judean cities, deported 200,000 people, and prepared to lay siege to Jerusalem. Hezekiah lost his courage under this onslaught. What did he do?
2 Kings 18:14-16

161. When Hezekiah saw that the ransom which he paid to Assyria did not satisfy King Sennacherib and that the Assyrian king intended to attack Jerusalem, he organized his army, repaired walls, and gathered ammunition. He also took another practical, if not ingenious, precaution. What?
2 Chron. 32:3-4

162. Dissatisfied with Hezekiahôs ransom paid to him, the Assyrian King Sennacherib sent three aides to call for the surrender of Jerusalem. Arriving at the city walls, the Assyrians summoned Hezekiah. What did Hezekiah do?
2 Kings 18:18,19

163. As Sennacheribôs aides stood at the gate of Jerusalem demanding the surrender of the city, Hezekiah selected his envoys to meet the enemy. The king gave his aides special instructions. What were they?
2 Kings 18:36

164. Sennacheribôs aides, demanding the surrender of Jerusalem, tried to drive a wedge between the people of Judah and Hezekiah. What advice did they give the Judeans?
2 Chron. 32:11, 15

165. The Assyrians, trying to get an easy surrender of Jerusalem, spoke arrogantly to Hezekiahôs aides, and erroneously said that when Hezekiah destroyed the pagan gods he angered God. They also said that Judah should not expect any help from one of their allies. Which one?
2 Kings 18:21-22

166. Speaking to Hezekiahôs aides with a great air of disdain, Sennacheribôs chief aide scoffed at the military capacity of Judah to resist the Assyrians. If Judah could find 2,000 men who could handle a horse, he volunteered sarcastically, he would help them. How?
2 Kings 18:23

167. Aware that many of their countrymen were listening to the threats of the Assyrians from their seats on the wall. Hezekiahôs aides made an unusual request of Sennacheribôs men. What was it?
2 Kings 18:26

168. Sennacheribôs top commander concluded his threat to destroy Jerusalem by speaking directly to the Judeans who had gathered around Hezekiahôs aides. Resistance was futile, he said, and gave several grim examples of Assyrian conquests to illustrate his point. One of these had to get the attention of the Judeans. Which one?
2 Kings 18:34

169. The effectiveness of the intimidating harangue of Sennacheribôs leaders upon Hezekiahôs aides was evident in the way in which they reacted when the Assyrians finished. What did they do?
2 Kings 18:37

170. When Hezekiahôs aides returned and told the king what Sennacheribôs men had said, Hezekiah was as distressed as his ministers were. He immediately sent a delegation to a prophet to seek counsel. To whom did he send them?
2 Kings 19:2

171. Once Hezekiah realized the gravity of the Assyrian threat, he was also moved to sackcloth and ashes. Having done this, however, the king immediately acted in a more responsible manner. What did he do?
2 Kings 19:1

172. Hezekiah sent two aides to Isaiah to tell the prophet of the Assyrian threat to Judah. Isaiahôs answer came back in three words. What was it?
2 Kings 19:6

155. Destroy all idols
156. Heaps
157. He did it with all his heart
158. Ahaz
159. Sennacherib
160. Paid ransom
161. Stopped up the spring outside city, pumped water in
162. Sent three deputies
163. Donôt answer them
164. Donôt believe, be persuaded or deceived by Hezekiah
165. Egypt
166. Give them 2,000 horses
167. Speak in Assyrian, not Hebrew
168. Samaria
169. Tore their clothes
170. Isaiah
171. Went to the temple
172. Be not afraid

173. Isaiah advised Hezekiahôs aides that God would send a ñspiritò upon the Assyrians who were threatening Jerusalem, and that they would retreat. He said that God had condemned the Assyrians. For what?
2 Kings 19:6-7

174. While Hezekiah sought Godôs help against the menacing Assyrians, the Assyrian commander left his post at the cityôs wall to look for Sennacherib. He found his king not only engaged in a battle, but also worried about the possibility of Egypt coming to Judahôs aid. Both problems kept him from returning to Jerusalem. What did he do?
2 Kings 19:9-14; 2 Chron. 32:17

175. Sennacheribôs second threat to Hezekiah, this time in writing, was again designed to intimidate Judah into quick surrender. Sennacherib bragged that he had utterly destroyed ten cities and nations. What did Hezekiah do with this letter?
2 Kings 19:14

176. When he received Sennacheribôs threatening letter, Hezekiah prayed fervently to God for deliverance. Godôs answer came through Isaiah, who told the Judean king that the Assyrians would not so much as shoot one arrow at Jerusalem. God used figures of speech to illustrate His control over Assyria; He would put a ñhook in their nose.ò What else?
2 Kings 19:28

177. While the Assyrians slept outside the city of Jerusalem waiting for orders from Sennacherib, God sent an angel that slew 185,000 of them. Sennacherib managed to escape to Nineveh, where he was later assassinated while worshipping his idols. By whom?
2 Kings 19:37; 2 Chron. 32:21-22

178. While he had been dealing with the threat of Sennacherib and the Assyrians, Hezekiah was visited by the prophet Isaiah. Isaiah had some grave news for the king. What was it?
2 Kings 20:1

179. When told by Isaiah that his death was imminent, Hezekiah prayed fervently to God to extend his life. God agreed. Who nursed Hezekiah back to health?
2 Kings 20:7

180. Hezekiah was greatly relieved when he learned that God had granted him an extra 15 years to live. He then asked God for a sign to strengthen his faith that such a reprieve would given. What sign did God consent to give to Hezekiah?
2 Kings 20:8-20

181. Hezekiah received well wishes on his miraculous recovery as well as a gift from the King of Babylon, who was not only curious about why the sun had backed up, but also wanted Hezekiah as an ally. This flattered Hezekiah, and he made a big mistake. What did he do?
2 Kings 20:12-13

182. Hezekiah could have been a great testimony for God to the Babylonians who came to visit him following his God-given extension of life. Instead, he proudly exhibited his wealth, and God judged him for his pride. How?
2 Kings 20:17-18

183. When Hezekiah died, his 12-year-old son became king of Judah. This man became the most evil of all Judean kings, reversing all Hezekiahôs good deeds, restoring idolatry, and even sacrificing children. What was his name?
2 Kings 20:21; 2 Chron. 32:33

184. The nation of Judah under King Manasseh did more evil than the nations that God had destroyed, and God said that He would bring unbelievable judgment upon Judah. Godôs judgment would be so awesome that the mere hearing of it would produce a strange sensation to the ears. What?
2 Kings 21:12

185. Godôs judgment of Judah included the destruction of Jerusalem. What illustration did God use to describe the appearance of the city once His judgment had been executed?
2 Kings 21:13

186. Because of Judahôs great evil under King Manasseh, God allowed the nation to be invaded by the Babylonians. When the enemy came, they bound him in chains. What was done with him?
2 Chron. 33:11

187. After being violently captured and taken captive to Babylon, King Manasseh found himself ñimprisoned and afflicted.ò He made a great personal decision in his agony. What did he do?
2 Chron. 33:12

188. When Manasseh humbled himself before God, God allowed him to return to Jerusalem, where he began to undo the idolatry he had instigated. He took away idols, repaired the altar, and sacrificed offerings. He commanded the people to serve God. What did the people do?
2 Chron. 33:17

189. When Manasseh died, his son Amon assumed rule of Judah; however, he failed to continue Manassehôs effort to put away idolatry. He lasted only two years. What happened to him?
2 Chron. 33:24; 2 Kings 21:23

173. Blasphemy
174. Sent Hezekiah a letter
175. Spread it before the Lord
176. Bridle in their lips
177. His sons
178. The king was going to die
179. Isaiah
180. Sunôs shadow reversed ten degrees
181. Showed them all his treasures
182. Loss of all that the Babylonians had seen
183. Manasseh
184. Tingling
185. Wiped clean as a dish
186. Took him to Babylon
187. Repented
188. Kept on in idolatry
189. His servants killed him

190. King Josiah followed his father on the throne of Judah, and was the architect of a great revival. He began to serve the Lord faithfully at the age of 16, his 8th year as king. He began to rid Judah of idolatry when he was 20, and at age 26 embarked on a project of major proportions in Judah. What was it?
2 Chron. 34:8 Cf: 2 Kings 22:5-6

191. While the temple was being renovated under King Josiah, an important discovery was made by Hilkiah, the high priest. What was it?
2 Kings 22:8; 2 Chron. 34:14

192. When he heard the Law being read for the first time after a copy of it had been found in the temple, King Josiah was appalled as he realized how far Judah had strayed from God. He rent his clothes and sent his aides to a prophetess for counsel. Who was the prophetess?
2 Kings 22:14; 2 Chron. 34:22

193. Josiah learned two things from the prophetess Huldah. First, she said that God would destroy Judah for its wickedness. What else did she reveal to the king?
2 Kings 22:18-20; 2 Chron. 34:24-28

194. As Josiah began to reform Judah he uncovered idolatry everywhere he turned. At the entrance of the temple animals were being kept that had been used in sun worship. What animals?
2 Kings 23:11

195. While Josiah was clearing the animals and idols from the temple, he discovered yet another revolting practice which had been going on ñhard byò the house of God. What was it?
2 Kings 23:7

196. Josiahôs determination to rid Judah of idolatry fell hard on the priests who had sacrificed to Baal. Josiah had them all killed, fulfilling a prophecy that had been revealed to the evil King Jeroboam some 300 years earlier. In what place did the priests meet their fate?
2 Kings 23:20

197. One of the pagan high places that Josiah destroyed had been used for child sacrifice. Legend has it that the name of this place came from the word for drum, because these instruments were used to drown out the screams of the children. What was the name of the place?
2 Kings 23:10

198. Josiah reinstituted the Passover and the Feast of Unleavened Bread. For this occasion, he provided 33,000 animals. It was said that Passover had not been celebrated like this since the days of an ancient prophet. Who?
2 Chron. 35:18

199. Josiah died in a battle in which he had no business being in. When the Egyptians came to support the Assyrians against Babylon, Josiah disguised himself, joined Babylon, and was fatally wounded. Judahôs King Ahaziah also died in this place. Where was it?
2 Kings 23:29-30; 2 Chron. 35:22 Cf: 2 Kings 9:27

200. All Judah mourned for King Josiah when he was killed. A famous prophet composed ñlamentsò in sorrow over the great kingôs death. Who was this prophet?
2 Chron. 35:25

201. Three of Josiahôs sons became king of Israel. All were evil. Two of these were Jehoahaz and Jehoiakim. The third was the last king to rule Judah. Who was he?
2 Kings 24:17; 2 Chron. 36:11

202. The first of Josiahôs sons to become King of Judah was Jehoahaz. Jehoahaz lasted only three months since he had not been the choice of the Egyptian Pharaoh who controlled Judah at the time. What did the Egyptians do with Jehoahaz?
2 Kings 23:33; 2 Chron. 36:4

203. After the Egyptians dethroned Jehoahaz, they replaced him with his older brother, Jehoiakim. The Egyptians not only demonstrated their power to control the kings of Judah, they had also changed Jehoiakimôs name. What was his name before it was changed?
2 Kings 23:34; 2 Chron. 36:4

204. Egyptian rule of Judah was lost to Babylon in the 4th year of Jehoiakimôs reign, and the Babylonian king invaded Judah to secure his assumed rule over the nation. Who was this king?
2 Kings 24:1; 2 Chron. 36:6

205. Jehoiakim submitted to Babylonian rule for three years, then rebelled. As a result, Nebuchadnezzar sent roving bands of foreigners who virtually destroyed Judah. What reason did God give for allowing this devastation of Judah?
2 Kings 24:3

206. According to the prophet Jeremiah, the evil King Jehoiakim was buried with the ñburial of an ass;ò his body was dumped on the garbage. Jehoiakim had required the people to pay tribute to Egypt, built a plush palace for himself with forced labor, and ñdid that which was evil.ò What word is used to describe Jehoiakimôs evil works?
2 Chron. 36:8

207. Jehoiachin succeeded his father Jehoiakim, but lasted only three months. Nebuchadnezzar again invaded Judah, took Jehoiachin, a young Ezekiel, Seraiah the chief priest, other temple officials, leaving only the ñpoor of the land.ò It marked the end of the nation. How is Judahôs demise expressed?
2 Kings 24:12-16

190. Repair the temple
191. Copy of the Law, probably Deuteronomy
192. Huldah
193. His own personal future
194. Horses
195. Sodomy
196. Killed on their altars
197. Topheth
198. Samuel
199: Megiddo
200. Jeremiah
201. Zedekiah
202. Chained, taken to Egypt
203. Eliakim
204. Nebuchadnezzar
205. For the sins of Manasseh
206. Abominations
207. So Judah was carried away out of the land

208. When Nebuchadnezzar took King Jehoiachin, he placed Zedekiah in power. Zedekiah was the nationôs last king. What was Zedekiahôs name before Nebuchadnezzar changed it?
2 Kings 24:17

209. Zedekiah was an evil king who went after the abominations of the heathen, polluted the house of God, mocked Godôs messengers, and misused His prophets. Godôs patience was finally exhausted with Judah. What was Godôs view of the condition of His people?
2 Chron. 36:16

210. Zedekiah submitted to Babylonian rule for several years, but then he rebelled. It was the beginning of the end for the Jewish nation of Judah. Nebuchadnezzar then took an action against Jerusalem that proved to be catastrophic. What did he do?
2 Kings 25:2

211. Jerusalem suffered two years under Babylonian siege, an ordeal so terrible that they ate their own children. Finally the city fell, Zedekiah was captured, his sons killed before his own eyes, and he was taken to Babylon. What else was done to Zedekiah?
2 Kings 25:7

212. About a month after he conquered Jerusalem, Nebuchadnezzar sent his commander, Nebuzaradan, back to the city. Nebuzaradan broke down the wall and took all but the poorest Judeans back to Babylon. What else did he do before he left?
2 Kings 25:8-10

213. After leaving Jerusalem plundered and burned, Nebuchadnezzarôs men took Judahôs high priest, his assistants, and all the advisors - 72 in all - and killed them. Who was the high priest?
2 Kings 25:18-21

214. Over a period of twenty years, the Babylonians attacked Jerusalem three times before destroying it on the fourth. Each time they took treasures, captives, and the ruling king. Which three kings suffered this fate?
2 Kings 24:12-16, 2 Kings 25:7-12; 2 Chron. 36:5-7

215. With the destruction of Jerusalem, imprisonment of Zedekiah, slaying of the priests and exile of the people, Godôs judgment upon His people was fulfilled, and Israel was carried out of their land. The Babylonians left only the poorest Judeans behind, and appointed a puppet governor to administer those who remained. This man was a friend of Jeremiah. Who was he?
2 Kings 25:22 Cf: Jeremiah 39:14

208. Mattaniah
209. There was no remedy
210. Laid siege to the city
211. His eyes were put out
212. Burned the city to the ground
213. Seraiah
214. Jehoiachin, Zedekiah, Jehoiakim
215. Gedaliah

216. Conflict continued even among those Jews who remained after the devastation of Jerusalem. The very last chapter of the history of the Jewish nation ends in conflict and tragedy with the murder of Gedaliah by a dissident. Who was he?
2 Kings 25:25 Cf: Jer. 40:13 - 41:15

217. Two reasons were given for Godôs final judgment of His people. One was, of course, their disobedience and idolatry. What was the other?
2 Chron. 36:21

218. Following the murder of Gedaliah, Godôs full measure of judgment upon His disobedient people was realized when the few who remained fled. Their destination was prophesied long ago, recorded in the Book of Deuteronomy, Where did they go?
2 Kings 25:26 Cf: Deut. 28:68

216. Ishmael
217. Did not give the land its sabbatical rest
218. Egypt

Ezra

King James Version

Introduction

The Books of Ezra, Nehemiah, and Esther are the last of the historical books of the Old Testament. The Book of Ezra brings to a close the 70-year exile of the Jewish nation in Babylon, and represents the fulfillment of the major Scriptural prophecy of Jeremiah regarding the end of Jewish captivity (See Jeremiah 25:11-12 and 29:10).

The events of the Book of Ezra are separated from those of 2 Chronicles by some 50 years. It records selected incidents that occurred between 536BC, when Zerubbabel led the first exiles back to Jerusalem, and 457BC, when Ezra returned to the city with a second portion of the remnant.

Ezra was a descendant of Hilkiah, who was the high priest of Judah who found a copy of the Law in the temple during Josiah's reign. He was a priest and a scribe of the Law, a very pious man who had great respect for the order and execution of God's Law.

Some suppose that the Books of Chronicles, Ezra and Nehemiah were originally a part of a combined history written by the same author. The Books of Ezra and Nehemiah were combined in one text in the Hebrew Bible and the Septuagint. Although not unanimous, most agree that Ezra was the author of not only the Book that bears his name, but the others as well.

Ezra

A Chronology: Israel's Captivity, BC

722 - Israel to Assyrian captivity
612 - Babylon takes Assyria (Nineveh)
606 - First Judeans and King Jehoiakim taken captive to Babylon
597 - Capture of Jerusalem by Nebuchadnezzar; Judeans, King Jehoiachin to Babylon
586 - Jerusalem destroyed. Zedekiah, Judah to captivity in Babylon
606/536 - 70-year period of captivity of Jewish nation
539 - Cyrus, King of Persia conquers Babylon
536/516 - Period covered by the Book of Ezra
536 - Cyrus permits return of Zerubbabel and 42,360 to Judea
536 - Altar built in Jerusalem, foundation of temple laid
536/530 - Work on temple suspended due to harassment by descendants of those sent by Assyria to repopulate nation.
521/485 - Reign of Darius in Persia
520 - Ministry of Haggai, Zechariah urging restart of temple construction.
520 - Darius authorizes work to resume on temple
516 - Temple completed, Jerusalem
485-465 - Reign of Ahasuerus (Xerxes), Husband of Esther
483-472 - Period covered by Book of Esther
478 - Esther Queen of Persia
465-425 - Reign of Artaxerxes I in Persia
464 - Artaxerxes stops rebuilding of Jerusalem
457-432 - Period covered by Book of Nehemiah
457 - Ezra returns to Judea with second group of exiles
445 - Nehemiah to Jerusalem to rebuild and fortify city
445 - Jerusalem's wall rebuilt
432 - Nehemiah returns to Artaxerxes in Persia
430 - Nehemiah's second return to Jerusalem

Ezra (KJV)

1. The Book of Ezra opens 50 years following Nebuchadnezzarôs razing of Jerusalem with the Jewish nation now scattered in lands of the Persian Empire. Who was the King of Persia?
Ezra 1:1

2. The last verses of 2 Chronicles and the first of the Book of Ezra both record a proclamation of King Cyrus, whose ñspiritò God had influenced. How?
Ezra 1:3 Cf: 2 Chron. 36:23

3. The proclamation of King Cyrus that allowed the Jews to return to Judea was sent throughout the Persian Empire, reaching all those areas where the Jews had been taken into captivity. What extra effort did Cyrus take to see that his edict was well circulated?
Ezra 1:1

4. Cyrus believed that the ñLord God of Heavenò held him responsible for the Jewsô return to their land. The Persian king not only allowed them to leave, he provided assistance to them. In what form?
Ezra 1:4

5. The man who led the first group of Jewish exiles back into their land was referred to as the ñprince of Judah.ò His Babylonian name was Sheshbazzar. Who was he?
Ezra 2:2 Cf: Ezra 1:11

6. The return of the Jews to the land following 70 years of captivity had been foretold by one of Godôs prophets. Who?
Ezra 1:1

7. King Cyrus permitted the exiles returning to Judah to take with them articles that had been taken from the temple by the Babylonians when Nebuchadnezzar had destroyed Jerusalem. How many of these articles were taken back to Jerusalem?
Ezra 1:11

8. Because Judah and Jerusalem were still under the control of the Persian Empire, the Israelites remained subjects of the Persian province of Judah. What were those who returned called?
Ezra 2:1

9. The first Israelites who returned to the land with Zerubbabel numbered nearly 50,000. Those mentioned by name included 11 leaders of the group including the high priest. Who was he?
Ezra 3:2 Cf: Ezra 2:2

10. Those of the remnant who returned to Judah with Zerubbabel are listed by family, by city, and as leaders and priests. Also included were the servants of the temple. What other temple functionaries are mentioned?
Ezra 2:42 Cf: Ezra 8:20

11. There were also ñsingersò who returned with Zerubbabel. In fact, there were more singers than Levites. These folk were named for a musician of Davidôs time. Who?
Ezra 2:41

12. Of the number of Israelites who returned with Zerubbabel, there were several families who were unable to establish the fact that they were priests. What were these called?
Ezra 2:62

13. The distance covered by the nearly 50,000 exiles returning to Jerusalem was about 900 miles, and took about four months. The first order of business when they arrived was the restoration of worship. What did they do to get this underway?
Ezra 3:2

14. When the seventh month following the arrival of the exiles in Jerusalem came, the people celebrated one of their major holy feasts. Which one?
Ezra 3:4

15. As the returning Jews began to reinstitute the true worship of God through offering of the Levitical sacrifices, they began to sense fear. Of what?
Ezra 3:3

16. The major task of the exiles now back in the land was the rebuilding of the temple. How long following the building of the altar did the people begin laying the foundation for the temple?
Ezra 3:8, 3:6

17. As was the case when Solomon built the first temple, the Israelites obtained craftsmen and materials from outside sources. From what places did these people come?
Ezra 3:7

18. As the foundation of the temple was being laid, there was great celebration and joy among the exiles. However, there was also weeping by those old enough to remember the grandeur of Solomonôs temple. What were these folks called?
Ezra 3:12

1. Cyrus
2. Permit the Jews to return to the land
3. Put it in writing
4. Furnished them with needs
5. Zerubbabel
6. Jeremiah (Jer. 25:12)
7. 5400
8. Children of the province
9. Jeshua
10. Porters
11. Asaph
12. Polluted
13. Built an altar
14. Tabernacles
15. Foreigners who settled the land after the Jewsô captivity
16. Seven months
17. Tyre, Sidon
18. Ancients

19. Almost immediately after the start of work on the new temple the Jews came into conflict with the local folk. These people were the descendants of those sent by Assyria to repopulate Israel after the Jews had been carried away into captivity. What did these people want?
Ezra 4:2

20. Zerubbabel and the other leaders rejected the offer of the local immigrants to help rebuild the temple. However, these people refused to take no for an answer, and hired professionals to harass the Jews. What are these professionals called?
Ezra 4:5

21. Beset by the constant, determined local opposition, Zerubbabel and his people were forced to suspend work on the temple. The project did not resume for 10 to 15 years, when the greatest of all the Persian rulers came to power. Who was he?
Ezra 4:5, 24

22. Ezra included a parenthetical excerpt in verses 6-24 of Chapter 4 that described additional harassment suffered by some of the exiles, possibly those who had returned with Zerubbabel, who had tried to rebuild the city of Jerusalem. Who was the King of Persia when this occurred?
Ezra 4:7

23. Ezraôs parenthetical excerpt in Chapter 4 tells of a letter written to King Artaxerxes in which the local enemies of the Jews in Jerusalem urged the king to stop the rebuilding of the city. They referred to Jerusalem in terms of its past history, seen from their point of view. What did they call the city?
Ezra 4:12, 15

24. The enemies of the Jews who had written to King Artaxerxes in an attempt to halt the rebuilding of Jerusalem warned the king that he would suffer certain setbacks if he failed to act. What setbacks?
Ezra 4:13-16

25. When the exiles finally resumed work on the temple after they had been forced to suspend the work, 18 years had passed since they had first returned to Jerusalem with Zerubbabel. Two prophets were instrumental in getting the people to restart the construction. Who were they?
Ezra 5:1

26. When Zerubbabel and the people finally restarted work on the temple, they were immediately challenged by the Persian governor of the Judean province, who wanted to know who had authorized such work. Who was he?
Ezra 5:3

27. When the Persian governor of the Judean province asked Zerubbabel who had told him he could start work on the temple, Zerubbabel told him that King Cyrus had authorized it. What did the governor do?
Ezra 5:6 Cf: Ezra 5:13-15

28. When Zerubbabel told Tatnai that King Cyrus had originally given the Jews permission to construct the temple, Tatnai, responsible for everything that happened in his province, took no chances. He wrote King Darius asking for verification. For what did he ask Darius?
Ezra 5:17

29. When Tatnai challenged Zerubbabel as the Jews began rebuilding the temple, Zerubbabel told him the history of how the original temple had been built, how the people had been dispersed, and of King Cyrusô decree allowing them to return. What did he call himself and his group of exiles?
Ezra 5:11

30. When King Darius received Tatnaiôs letter asking for a copy of Cyrusô grant allowing the Jews to return to Judah, he sent the governor a return note. What was the first thing he told Tatnai to do once he advised him to allow the Jews to continue rebuilding?
Ezra 6:6-7

31. King Dariusô reply to his subordinate governor Tatnai not only authorized the Jews to continue rebuilding. It also provided unexpected help from the king for Godôs people. What?
Ezra 6:8-9

32. King Darius told Tatnai that he was not only to avoid interfering with the construction of the temple but said that anyone who did would suffer dire consequences. What?
Ezra 6:11-12

33. Although the construction of the temple had been delayed by local harassment, the effort was resumed in the year 520BC. How long did it take to complete the project?
Ezra 6:15, Hag. 1:15

34. Israelites of all 12 twelve tribes were present at the joyous dedication of the new temple. How are these people described?
Ezra 6:16

35. The temple was completed in the twelfth month of the Jewish calendar. One month later the exiles celebrated two of their holy ceremonies: Which two?
Ezra 6:19, 22

19. Help build the temple
20. Counselors
21. Darius
22. Artaxerxes
23. Rebellious, bad
24. Loss of power, honor, revenue
25. Haggai, Zechariah
26. Tatnai
27. Wrote Darius a letter
28. Verification of Cyrusôoriginal documents
29. Servants of the God of heaven and earth
30. Keep away
31. Persia would help finance the temple
32. Impaled on a beam of his own house
33. About 4 1/2 Years
34. Children of the captivity
35. Passover, Unleavened Bread

36. The first mention of Ezra in the Book that bears his name comes in Chapter 7, which follows Chapter 6 chronologically by 50 years. Ezra was descended from the chief priest who served at the time of Judahôs final years in the land. Nebuchadnezzar killed this man. Who was he?
Ezra 7:1 Cf: 2 Kings 25:18-21

37. Ezra was a scribe, a literary man, and a man of great godliness. For what purpose did he return to Jerusalem?
Ezra 7:10

38. Who was the Persian king at the time Ezra returned to Jerusalem?
Ezra 7:1

39. From the text of his letter that permitted Ezra to return to Judea, it is obvious that King Artaxerxes held him in high esteem. By what title does the king refer to Ezra?
Ezra 7:12

40. King Artaxerxes not only gave Ezra permission to return to Judah, he contributed supplies, gave him enormous sums from the royal treasury, and allowed Ezra to solicit and take with him other contributions. In addition, the king issued a decree that benefited all those Jews who worked in the temple. What was it?
Ezra 7:13-24

41. In contrast to the evil kings of Judah who plundered the temple, the pagan King Artaxerxes saw to it that Ezra had everything he needed to furnish the temple. What sum of money did the king set aside for Ezra?
Ezra 7:20-22

42. King Artaxerxes gave Ezra power to appoint judges and magistrates for all the Jews ñbeyond the river,ò so that Godôs laws were kept. More important, however, the Persian king empowered Ezra with an even greater authority. What?
Ezra 7:26

43. Ezra was thrilled with the generosity that King Artaxerxes expressed in his letter of authorization. How did Ezra express his gratitude?
Ezra 7:27-28

44. The number of Israelites who returned to Judea with Ezra probably totaled more than 4,000, much less than the first group who went with Zerubbabel. Two priests, Gershom and Daniel, went with Ezra; these two were descended from sons of Aaron. Which two sons?
Ezra 8:2

45. The Levites were the people called by God to teach the Law, however, of the 50,000 who went with Zerubbabel only 733 went along. How many Levites showed up when Ezraôs group was ready to leave?
Ezra 8:15

46. When Ezra saw that there were no Levites in the group that was to accompany him to Jerusalem, he was not pleased. He sent eleven of his aides to a ñcollegeò of Levites to recruit. Who was the head of this college?
Ezra 8:17

47. While Ezra assembled his group for the return to Judea, he began to consider the potential dangers of the long journey. Ezra had not asked King Artaxerxes for an escort. Why?
Ezra 8:22

48. Ezra not only led a large group of exiles back to Judea, he also carried an enormous amount of precious metals and sacred articles. Whom did Ezra charge with the responsibility for this treasure?
Ezra 8:30

49. Once Ezra and his group reached Jerusalem, they rested for three days, gave the valuables to the temple officials, and offered sacrifice. How did Ezra verify that all the treasure they were carrying had arrived?
Ezra 8:33

50. As Ezra settled in Jerusalem, he found that temple worship was being observed and that there were no idols. However, he found that the people were engaged in a grievous sin. What was it?
Ezra 9:2

51. As Ezra realized the extent of the sin of pagan intermarriage among the exiles, he was stunned. He tore his clothes, pulled hair from his head and beard, and ñsat down astonied.ò How long did he stay in this posture?
Ezra 9:4

52. Ezra, weeping over the sin of the people, offered a great prayer of confession to God on behalf of the exiles for their sin of intermarriage. What position did Ezra assume as he begged Godôs forgiveness?
Ezra 9:5

53. In his prayer of confession to God for the sins of the people, Ezra acknowledged Godôs grace in allowing them to return to the land. What figure of speech did he use to describe their newfound position in Jerusalem?
Ezra 9:8

36. Seraiah
37. Teach statutes and judgments
38. Artaxerxes
39. Scribe of the Law of the God of heaven
40. No taxes for workers in the temple
41. 100 talents of silver
42. Judgment
43. Praised God
44. Phinehas, Ithamar
45. None
46. Iddo
47. He was embarrassed; he had told the king that God would protect them
48. Levites, Priests
49. Weighed it
50. They had intermarried with the heathen
51. Until the evening sacrifice
52. On his knees, hands spread to heaven
53. Nail in His Holy Place

54. Ezra confessed to God that the iniquity of the people had increased ñover their headsò and that their trespass had ñgrown up into the heavens.ò He closed his prayer with a confession. What did he say?
Ezra 9:15

55. When Ezra had closed his great prayer of confession to God, a great number of people had gathered around him, only now recognizing their guilt. One man came up with the only possible solution. What was it?
Ezra 10:2-3

56. The Israelites who had intermarried with the heathen in Judea agreed that no matter how bitter the consequences, the pagan spouses had to be put away. Those guilty were told to assemble in Jerusalem in three days. What was the penalty for not showing up?
Ezra 10:8

57. Not only had common Israelites, ñsingers,ò and gatekeepers among the exiles been guilty of intermarrying with the heathen, but also Levites. What other category of Israelites was also guilty?
Ezra 10:18-22

58. All those guilty of the sin of intermarriage gathered after the three day period had expired, however, it became necessary to delegate the review of the cases to local levels. Why?
Ezra 10:13-14

59. The Book of Ezra ends abruptly with the resolution of the sin of intermarriage among the people. How long did it take to resolve all the cases?
Ezra 10:16-17

54. We cannot stand before Thee because of this
55. Put away the heathen spouses and children
56. Loss of property, separation from the assembly of exiles
57. Priests
58. Too many cases, heavy rainfall
59. Three months

Nehemiah

(King James Version)

Introduction

Separated from the events of the Book of Ezra by about 13 years, the Book of Nehemiah continues and then concludes the history of the return of the Jewish exiles to the land. Chronologically, the Book of Nehemiah is the last of the historical books of the Old Testament, recording Biblical times to about 430BC.

The Book of Nehemiah narrates the events surrounding the reconstruction of the wall of Jerusalem, a formidable task completed by the layman Nehemiah and the Jewish exiles. The Book begins with Nehemiah gaining permission to return to Jerusalem to help the Jews, continues with the detailed story of the rebuilding of the wall, describes the new covenant between the people and God, and concludes with the events of Nehemiah's second return to the city after a two year hiatus back in Persia.

Nehemiah was certainly one of the most illustrious figures of the Bible. The fact that he was extraordinary is established from the first reference to him as cupbearer to the King of Persia, a position that could be occupied by only the most trusted and competent of men. The narrative of the reconstruction of the wall exhibits time and again Nehemiah's expertise in leadership, management and organization, his concern for God's people and above all, his personal faith. Eleven times in the text Nehemiah is found in prayer. He was a man of action, and his heart was with God's people.

Since the Book of Nehemiah begins in the first person with Nehemiah speaking, some assume that he was the author. Nevertheless, there is also support for the theory that the Chronicles, Ezra, and Nehemiah were all written by the same man, most probably Ezra, who, of course, could have penned this work from Nehemiah's diary.

Nehemiah (KJV)

1. The Book of Nehemiah opens as Nehemiah is notified that the exiles that had returned to Jerusalem with Zerubbabel were in great affliction. What else was reported to Nehemiah about the city?
Neh. 1:3

2. Nehemiah was deeply moved by the news that the Jews who had returned to the land were doing poorly. What did he do?
Neh. 1:4

3. Having been told that Jerusalem lay unprotected and that the exiles were afflicted, Nehemiah prayed fervently. What was the first topic Nehemiah brought before God once he had asked for mercy?
Neh. 1:6-7

4. Nehemiah held a responsible and trustworthy position in the court of the Persian king. What was Nehemiahôs job?
Neh. 1:11

5. Nehemiah decided that he had to return to Jerusalem to help his people. It was four months, however, before he had the opportunity to come before the king with his request. Who was the Persian king?
Neh. 2:1

6. Nehemiahôs opportunity to speak to King Artaxerxes for a leave of absence came as he served the king in his official capacity. The king noticed something about Nehemiah that he had never seen before. What?
Neh. 2:1-2

7. Nehemiah told King Artaxerxes that he was troubled about the condition of his people in Jerusalem. The king surprised Nehemiah by immediately asking him what he intended to do about it. What did the nervous Nehemiah do next?
Neh. 2:4

8. Gathering his courage, Nehemiah told King Artaxerxes of his desire to return to Judah to help the exiles rebuild. The king wanted more information. What?
Neh. 2:6

9. While Nehemiah was petitioning King Artaxerxes for a leave of absence, someone else was in the room that may have put in a good word for him. Who?
Neh. 2:6

10. When Nehemiah requested a leave of absence to go to Judah, he also asked the king for letters of authorization, one for travel and one to give to the keeper of the kingôs forest. For what purpose?
Neh. 2:8

11. King Artaxerxes granted Nehemiah leave to go to Jerusalem and gave him the letters of authorization that he had requested. The king also took steps to see that Nehemiah would arrive safely. What did he do?
Neh. 2:9

12. When Nehemiah arrived in Jerusalem he was immediately confronted by two men who were not at all happy to see anyone arrive to help the Jews. One was at one time a governor of Samaria, the other an Ammonite and half Jew. Who were these men?
Neh. 2:10

13. Nehemiah rested three days after he arrived in Jerusalem, then began to look into the problems that had brought him to the city. When he inspected the wall, Nehemiah took precautions to see that he did not attract attention. What did he do?
Neh. 2:13

14. There was so much debris from the ruins of the wall of Jerusalem that Nehemiah had to get off his donkey and inspect on foot. However, he went right to the people with his plan to rebuild, and the people agreed to begin. Sanballat and Tobiah scoffed at this news, and suggested that Nehemiah might be guilty of a serious offense. What?
Neh. 2:19

15. When Sanballat and his friends ridiculed the Jews for rebuilding the wall, Nehemiah replied that God was on their side, and that they would build in spite of protests. Nehemiah then dismissed his antagonists with disdain. What did he say?
Neh. 2:20

16. Nehemiah decided that the best place to begin the reconstruction of the wall of Jerusalem would be at the gate through which animals were brought to be sacrificed. What was it called?
Neh. 3:1, 32

17. The wall surrounding the city of Jerusalem contained numerous gates that had to be repaired along with the wall itself. How many gates were there?
Neh. 3:1-32

1. Wall down, gates burned
2. Wept, fasted, mourned and prayed
3. Confession
4. Cupbearer to the king
5. Artaxerxes
6. Nehemiah was sad
7. Whispered a quick prayer
8. How long he would be gone
9. The queen
10. Get timber for beams for the wall of Jerusalem
11. Armed escort
12. Sanballat, Tobiah
13. Inspected at night
14. Rebelling against the king
15. You have no portion in Jerusalem
16. Sheep Gate
17. Ten

18. The enormous job of rebuilding the wall demanded leadership, organization and management. Nehemiah began by assigning work by family, by domicile, or by profession. What professions are mentioned?
Neh. 3:8

19. The names of all those who worked on the rebuilding of the wall of Jerusalem are forever recorded in Scripture, testifying to their good work. One group, however, is maligned because they refused to ñput their necks to the work.ò Who?
Neh. 3:5

20. One man even had his daughters working with him on the wall. Who was he?
Neh. 3:12

21. Two men, Meshullam and Meremoth, were given special recognition for the work that they did on the wall. What did they do that was special?
Neh 3:4, 21, 30

22. A man by the name of Eliashib, along with his aides, was given the honor of starting the first work on the rebuilding of the wall of Jerusalem. What was Eliashibôs job?
Neh. 3:1

23. Israelites who lived outside the city of Jerusalem also came to help with the rebuilding of the wall. Men of Zanoah, Gibeon, Mizpah, and one other town are mentioned. What was the fourth town?
Neh. 3:2

24. One man was given special recognition of ñearnestlyò repairing his assigned portion of the wall. Who was he?
Neh. 3:20

25. The priests repaired one of the gates of the wall. The wicked Queen Athaliah, daughter of Ahab and Jezebel, had been killed at this gate. What was it?
Neh. 3:28 Cf: 2 Kings 11:16

26. Under Nehemiahôs extraordinary leadership, the rebuilding of the wall proceeded swiftly. Surprised and angered as he noted this progress, Sanballat tried to discourage the Jews by publicly ridiculing those working on the wall. What did he call them?
Neh. 4:2

27. Sanballatôs crony Tobiah joined in on the ridicule of the workers on the wall. Tobiah said that the work was so flimsy that even a light-footed animal would collapse it if he climbed on it. What animal did Tobiah mention?
Neh. 4:3

28. The Jews, already aware that their task was almost impossible because of the dilapidated condition of the wall, began to be affected by the taunts of Sanballat. Nehemiah, however, remained undaunted. What did he do?
Neh. 4:4-5

29. Nehemiah and his workers pressed on despite the demeaning insults of Sanballat. As a result, the wall was nearly half completed and gaps were beginning to close. Sanballat realized that mere harassment was not working. What did he decide to do?
Neh. 4:7-8

30. Nehemiah was warned that Sanballat and his people had planned secret attacks on those building the wall. Who told him?
Neh. 4:12

31. Discouragement finally set in among those working on the wall. They were exhausted, concerned about their families, and complained about the threat of attack and of a major problem that was affecting working conditions. What?
Neh. 4:10-12

32. Nehemiah knew that the threats to his people were real and sympathized with their concerns. He encouraged them to keep one thought foremost in their mind. What?
Neh. 4:14

33. When Sanballat learned that Nehemiah knew of their plans to attack the wall, he withdrew. Nehemiah, however, did not relax. Half the people kept watch while half worked, and each worker had a sword at his side. Even those who carried materials took precautions. What?
Neh. 4:17

34. In addition to arming the workers on the wall, Nehemiah recruited a trumpeter, whose duty was to sound the alarm should the wall come under attack. Where did Nehemiah position this man?
Neh. 4:18

35. In addition to the weapons with which Nehemiah armed his workers, he provided them with leather coats covered with thin plates of metal. What were these armored coats called?
Neh. 4:16

36. Nehemiah had to contend with internal problems as well as those which came from outside. Those who worked on the wall were unable to earn income to feed their families, and began borrowing. This financial burden eventually took its toll. What happened?
Neh. 5:5

18. Goldsmiths, druggists
19. Nobles of Tekoa
20. Shallum
21. They repaired two sections of the wall
22. High Priest
23. Jericho
24. Baruch
25. Horse Gate
26. Feeble
27. Fox
28. Prayed
29. Attack the workers
30. Jews living in the countryside
31. Too much rubble
32. Remember the Lord
33. Material in one hand, weapon in the other
34. He stayed with Nehemiah
35. Habergeons
36. Children sold as servants

37. When Nehemiah learned that his own people were taking advantage of those who could not earn wages because they were working on the wall, he made everyone take an oath that this would cease. God, said Nehemiah, would ñshakeò those who violated this oath from their homes and possessions, and he illustrated the potential disposition of punishment with a gesture. What was it?
Neh. 5:13

38. Sometime during the building of the wall of Jerusalem Nehemiah was appointed governor of Judah. For how long did he serve in this capacity?
Neh. 5:14

39. As the appointed governor of Judah, Nehemiah was entitled to salary and food allowance. What was Nehemiah paid?
Neh. 5:14-15

40. As the rebuilding of the wall neared completion, Sanballat realized that he would have to take bold action to prevent its completion, and decided to go after Nehemiah. His first scheme was to try to get Nehemiah away from Jerusalem. What did he do?
Neh. 6:2

41. Nehemiah saw through Sanballatôs trick to lure him away from the wall, and refused the invitation to meet. Sanballat, however, was persistent, and continued to try to coax Nehemiah away. How many times was the invitation given?
Neh. 6:4

42. When Nehemiah ignored all of Sanballatôs invitations to meet, Sanballat tried a more serious ruse. He sent an unsealed letter addressed to Nehemiah that alleged that a rumor was circulating that accused Nehemiah of an offense that was considered grave in Persia, and suggested that they meet to discuss it. What was the alleged offense?
Neh. 6:5-6

43. Sanballatôs open letter to Nehemiah not only insinuated that Nehemiah was rebelling against Persia; it also accused him of hiring prophets to support his efforts. Nehemiah flatly denied this. What did he do next?
Neh. 6:8-9

44. Failing to lure Nehemiah out of Jerusalem and unable to intimidate him, Sanballat enlisted a corrupt prophet to try to convince Nehemiah that he should hide in the Holy Place in the temple to save his life. Who was this prophet?
Neh. 6:10

45. Nehemiah quickly saw through Sanballatôs trick to try to get him away from the wall by suggesting that he hide in the temple. First, Nehemiah was a layman and was subject to death if he entered the Holy Place. What other reason did Nehemiah give as he refused the prophetôs invitation?
Neh. 6:11 Cf: Num 18:7

46. Nehemiah adroitly avoided all the problems which faced him during the building of the wall of Jerusalem. The wall, containing about 45 sections and ten gates, was rebuilt in an incredibly short time. How many days?
Neh. 6:15

47. When the wall had been rebuilt, Nehemiah appointed two men to be in charge of the city. One of these men was the one who had originally reported the desolation of the city to Nehemiah. Who was he?
Neh. 7:2 Cf: Neh. 1:2-3

48. Once the walls and gates of Jerusalem had been secured, Nehemiah gave instructions regarding the security of the city. Gates were opened only at a predetermined time. When?
Neh. 7:3

49. Even after the wall had been rebuilt, Nehemiahôs enemies continued to harass him. One had gained inside access to Nehemiahôs activities through his marriage into Jewish nobility, and sent him intimidating letters. Who was he?
Neh. 6:17-19

50. With Jerusalem now secure, Nehemiah realized that the city needed people to rebuild homes and live within the walls, and ñGod put it in his heartò to gather together the nobles and rulers and the people who had been carried into captivity by Nebuchadnezzar. Nehemiah found something that was an enormous help in this effort. What was it?
Neh. 7:5

51. Ezra, who had come to Jerusalem some 13 years before Nehemiah had rebuilt the wall, first appears in Nehemiahôs record in a service on the Jewish Day of Trumpets. What did Ezra do on this occasion?
Neh. 8:1-3

52. The first mention of a pulpit in the Bible occurs as Ezra read the Law to the people beginning on the Day of Trumpets. Throughout this solemn reading by Ezra, the people remained standing. For how long did Ezra read?
Neh. 8:3

37. Shook out the folds of his robe
38. 12 years
39. He accepted nothing
40. Invited him to a ñmeetingò
41. Four
42. Wanting to be king
43. Prayed
44. Shemaiah

45. He was not going to flee
46. Fifty-two
47. Hanani
48. When the sun was hot
49. Tobiah
50. A registration of genealogy
51. Read the Law
52. 6 hours, morning to midday

53. Ezra read the Law to the people on the Day of Trumpets ñdistinctly.ò He had 13 aides on the platform with him, possibly to spell him as he read, and there was another group of men who circulated among the crowd to explain Godôs Law. The names of these men are recorded. How many were there?
Neh. 8:7

54. Since the Jews had been in captivity for 70 years, the people to whom Ezra read the Law were hearing it for the first time. What was their reaction?
Neh. 8:9

55. As Ezra began his second day of reading the Law to the people, the spiritual leaders realized that the people should be celebrating one of Israelôs annual pilgrimage feasts. Which one?
Neh. 8:14

56. Ezra read Godôs Law to the people each day of the seven-day Feast of Tabernacles. It is said that this celebration had not been observed with such joy since the days of one of Israelôs great leaders. Who?
Neh. 8:17

57. Following the celebration of the Feast of Tabernacles, Ezra led the people in a solemn prayer of confession. This prayer is one of the most beautiful in Scripture, and begins with Ezraôs affirmation of Israelôs central faith. How did Ezra express this?
Neh. 9:6

58. Ezra made only one petition to God in his entire prayer of confession for the people. What was it?
Neh. 9:32

59. Ezraôs great prayer of confession on Israelôs behalf recognized Godôs judgment as just, and concluded with a promise by the people to mend their ways. What was this promise called?
Neh. 9:38

60. Following Ezraôs moving prayer which committed the people to a new Covenant with God, heads of families set their seals to this solemn agreement. Who was first to ratify the new covenant?
Neh. 10:1

61. All the people bound themselves to the new covenant between themselves and God. They resolved to support the temple with their tithes and not to marry heathen. What else did they promise to do?
Neh. 10:31

62. Once Jerusalem was secured with wall and gates, it was repopulated with Levites, rulers, and others, and one of every ten people who lived in the surrounding countryside moved to town. How was it decided who would relocate?
Neh. 11:1

63. A census is included in Nehemiahôs record listing those who populated the city of Jerusalem. Included are Levites, priests, and men from two tribes. Which two?
Neh. 11:4

64. Others who lived in the city of Jerusalem included the temple servants. These folk were descendants of the Gibeonites, whose service to Israel began as a result of their having deceived Joshua to avoid being destroyed. What were they called?
Neh. 11:21 Cf: Josh. 9:22-24

65. In contrast to the 1,191 priests who took up residence in Jerusalem, there were relatively few Levites to perform the tasks for which they were responsible. How many Levites were there?
Neh. 11:18

66. Nehemiah organized a great celebration of dedication of the wall of Jerusalem to God. He brought people from all over the surrounding countryside, and summoned one particular group to oversee the activities. Who?
Neh. 12:27

67. As a part of the ceremony of dedication of the wall, a great march around the entire perimeter of the city was organized by Nehemiah. There were two groups of people; one circled clockwise, the other counterclockwise. Nehemiah brought up the rear of one group. Who led the other?
Neh. 12:36

68. The two groups that encircled the wall of Jerusalem during the dedication ceremonies created a very impressive sight. The march began west of the city, and the groups rejoined east of town. Where did they go next?
Neh. 12:40

69. The rejoicing of the people participating in the dedication of the wall of Jerusalem was exhuberant. There was great thanksgiving, sacrifices were offered, and there was music and singing. How is the rejoicing described?
Neh. 12:43

70. Sometime after the dedication of the wall, Nehemiah returned to Persia, where he remained for possibly two years before returning again to Judah. When he returned, he was shocked to find that the high priest had given quarters in the temple to one of Nehemiahôs principal enemies. Who?
Neh. 13:4-5

53. 13
54. They wept
55. Booths
56. Joshua
57. Thou art Lord alone
58. Let not all their trouble seem little to Him
59. A Sure Covenant
60. Nehemiah
61. Keep Sabbath and Sabbath year
62. By lots
63. Judah, Benjamin
64. Nethinims
65. 284
66. Levites
67. Ezra
68. The temple
69. Heard afar off
70. Tobiah

71. When Nehemiah returned to Jerusalem after a two-year period in Persia and found holy space of the temple occupied by Tobiah, he threw all of Tobiahôs possessions out. What did he do next?
Neh. 13:8-9

72. Nehemiah found not only that the temple had been profaned while he had been in Persia, but also that the Levites had not been receiving their tithes. What did Nehemiah do about this?
Neh. 13:13

73. Among the other things that shocked Nehemiah upon his return to Judea was that all kinds of work and business were being conducted on the Sabbath. What did Nehemiah do about this?
Neh. 13:19

74. While Nehemiah had been gone from Jerusalem only a short time, the people had violated their covenant that they had made with God, and had intermarried with ñheathen.ò Nehemiah admonished them, citing an example of how serious this sin could be. Whom did he use as an example?
Neh. 13:26

75. One of those guilty of a mixed marriage during the short time Nehemiah had been in Persia was the grandson of the high priest Eliashib. This young man had married a daughter of one of Nehemiahôs principal antagonists; which one?
Neh. 13:28

76. Nehemiah closed his book with a summary of how he had led a revival among the Judeans after his second return from Persia. After each transgression of the Judeans that he mentioned to God as having been reversed, Nehemiah made a request of God. What was it?
Neh. 13:14, 22, 31

71. Cleansed the area
72. Appointed treasurers
73. Closed the city gates on the Sabbath
74. Solomon
75. Sanballat
76. ñRemember meò

Esther

(King James Version)

Introduction

The five Books that make up the "Megilloth," or The Scrolls, also known as the "Five Rolls," were used during the Jewish liturgical year. In addition to Esther, these included "Canticles," or The Song of Solomon, Ruth, Lamentations, and Ecclesiastes. These Books were grouped together in the Masoretic text (Hebrew text of the Old Testament), the order being the Torah, the Prophets, (former, latter, and minor); the Writings, Poetry and Wisdom, the Scrolls, and the Historical Books. Each of the scrolls was on its own roll, and read on five great days of the Jewish calendar.

One of the principal purposes of the book is to mark the origin of the Feast of Purim, observed to this day to mark the deliverance of the Jews from the decree of Haman. The *scroll* of Esther was read annually at the Feast of Purim on the 14th day of the twelfth month, Adar.

The Book of Esther is unique in Scripture. Nowhere in its pages does the name of God appear. There is no mention of prayer, nor is there any reference to God's Law. There is no mention of the Book in the New Testament. Yet nowhere in the Bible is the infinite providence of God so distinctly evident, patently obvious, nor predictably absolute as it is manifested through the remarkable series of events of this short book.

The Book of Esther is the story of a group of people living outside the will of God. One of the principal characters, Mordecai, a Jew, cousin and guardian of the beautiful Esther, has chosen to forego the opportunity to return to the land with the exiles. He chooses instead to serve in a pagan court in Persia, and subjects his ward Esther to multiple violations of God's Law. Esther willingly acquiesces, conceals her Jewish heritage and becomes the wife of a pagan king. God, however, manipulates Mordecai and Esther, along with King Xerxes, Queen Vashti, and the hapless Amalekite Haman through the course of seemingly circumstantial, sometimes ironic, and occasionally bizarre events to demonstrate that He indeed is omnipotent, and that His people will be preserved regardless of man's efforts.

The events of the Book of Esther fall chronologically during the 50-year period between the sixth and seventh Chapters of the Book of Ezra. The author is unknown. Mordecai has been suggested based upon verse 20 of Chapter 9, as well as references in the six chapters of Esther contained in the Apocrypha.

Esther (KJV)

1. The Book of Esther opens with an introduction to the ruler of the vast empire of Persia in the year 485BC, King Xerxes. What is the title by which Xerxes and the other Persian kings were called?
Est. 1:1

2. King Xerxes ruled over the enormous Persian Empire, which extended from India to Africa. How many provinces were included in this wealthy kingdom?
Est. 1:1

3. Proud of his ñglorious kingdomò and his own ñmajesty,ò King Xerxes invited all his nobles, princes, and military leaders to a sumptuous banquet. Some speculate that the kingôs purpose of this extravaganza was to win support for his campaign against Greece. For how long did this affair go on?
Est. 1:4

4. At the conclusion of the extended feast during which Xerxes displayed his wealth and power to the leaders of his realm, the king gave yet another lavish banquet, to which he invited all the ñgreat and smallò of his entire court. How long did this event last?
Est. 1:5

5. While Xerxes entertained his court over seven days in opulent settings on his palace grounds, his wife held a separate feast for the women. What was the queenôs name?
Est. 1:9

6. Everyone at King Xerxesô seven-day banquet could drink as they wished, including, of course, the king. After seven days of partying, Xerxes became ñmerryò and ordered that Queen Vashti be summoned into the presence of his guests. For what purpose?
Est. 1:11

7. Queen Vashti was unwilling to permit herself to be the object of public display and refused to appear when called by the inebriated Xerxes. This not only ended the feast on a sour note, it precipitated a royal crisis; she had disobeyed the kingôs command. What did Xerxes do?
Est. 1:13-15

8. The king had seven close aides with whom he consulted on critical issues, and he left the problem of Vashtiôs disobedience to them. When they assembled, one volunteered that if the queen got away with such behavior, so would all the women of the kingdom. Who was he?
Est. 1:16-17

9. King Xerxesô cabinet of wise men decided that Queen Vashti must be deposed for refusing to obey a command of the king. So that her conduct would not be imitated by the women of the realm, a royal decree was issued. What did it say?
Est. 1:20-22

10. Years after deposing Queen Vashti, King Xerxes began to rue putting away his wife. Noting the kingôs sorrow, his aides decided that he needed a new queen. What did they propose?
Est. 2:3-4

11. Xerxes approved of the plan devised by his ministers to search the realm for a new queen, and young women from the entire empire were summoned. Each of these women was to be prepared by the keeper of the palace women so that they appeared their best when they met the king. How long did this preparation take?
Est. 2:12

12. One who took special note of the search for a new queen was Mordecai, a Jew whose ancestors had been taken into captivity by Nebuchadnezzar. Mordecai was Estherôs guardian, and had raised her as his own daughter. What was his familial relationship to Esther?
Est. 2:7

13. Mordecai had chosen to remain in Persia rather than to return to Judea with Ezra, Zerubbabel, and the other exiles. This may have been because Mordecai enjoyed a comfortable position in Persia. Where did he work?
Est. 2:5

14. Mordecai was confident that the beautiful Esther could win the competition for a new queen for King Xerxes, and entered her in spite of the fact that she would be in violation of Godôs Law. When he sent her to the palace, he advised her to withhold certain information. What?
Est. 2:10

15. Following subjection to the twelve-month beauty regimen, each of the young women who was being considered for Xerxes new queen was then presented to the king. How long did each spend with him?
Est. 2:14

16. What was the fate of those young women whom Xerxes did not choose to be his new queen?
Est. 2:14

17. During the twelve months while Esther prepared and waited to be presented to King Xerxes, Mordecai worried about her. How often did he check on her progress?
Est. 2:11

1. Ahasuerus
2. 127
3. About six months
4. Seven days
5. Vashti
6. Show off her beauty
7. Referred the problem to his cabinet
8. Memucan
9. All wives would honor their husbands
10. Gather young women from the realm
11. 12 months
12. Cousin
13. In the palace
14. That she was Jewish
15. In at evening, out in the morning
16. Became part of the kingôs harem
17. Every day

18. When the young women were called to be presented to King Xerxes, they were permitted to take anything from the palace harem that they felt would enhance their beauty. For what did Esther ask?
Est. 2:15

19. When Esther was finally taken to King Xerxes, it was love at first sight for the king. He crowned Esther queen, gave a great feast, and gave out gifts. What else did he do?
Est. 2:18

20. Following the coronation of Esther, cousin Mordecai was given a new, more prestigious position within the Persian hierarchy. He had now become a judge. How is Mordecaiôs new job described?
Est. 2:21

21. While sitting in his new judiciary position at the ñkingôs gate,ò Mordecai overheard some of the guards plotting the assassination of King Xerxes. What did Mordecai do about this?
Est. 2:21-22

22. When Esther told Xerxes that Mordecai had overheard the plot to assassinate the king, she gave credit to Mordecai for uncovering it. Although Mordecai received no immediate reward, he did get a form of recognition. What did the king do?
Est. 2:23

23. After dealing with those who plotted to assassinate him, King Xerxes appointed a grand minister of state, second in power only to the king. This man was an Agagite, a member of the royal family of the Amalekites, archenemies of the Jews. What was this manôs name?
Est. 3:1

24. King Xerxesô new grand minister of state commanded special respect; all the other officials kneeled before him as he passed. Mordecai, however, finally showed evidence of his faith, and refused to pay this homage to Haman. What excuse did Mordecai give?
Est. 3:2-4

25. Haman was livid because just one man, Mordecai, refused to respect his high station in the realm. Haman resolved to do something drastic about this insubordination. What?
Est. 3:6

26. Hamanôs plot to destroy the Jews got underway as Haman cast a lot to fix the day on which the mass execution would take place. The Babylonian word for such a ñlotò was subsequently used to designate one of the Jewish holy days. What was it?
Est. 3:7

27. The superstitious Haman determined by casting a lot that the day of execution for all the Jews in Persia would be the 13th day of the 12th month, and proceeded to King Xerxes for authorization to carry out his vengeance. Of what did Haman accuse the Jews?
Est. 3:8

28. When Haman approached King Xerxes to obtain the kingôs blessing for his plan to destroy the Jews, he volunteered unusual personal support for his plan. What did he offer?
Est. 3:9

29. King Xerxes listened to Hamanôs proposal to destroy a certain people and didnôt even ask what people it was Haman had in mind. The king not only approved the plan by sealing the decree with his ring, he also added a provision that made Hamanôs day. What was it?
Est. 3:11

30. Written notice of the decree announcing that all Jews in Persia would be killed on a certain day was circulated throughout Xerxesô vast empire. Xerxes and Haman sat down for a drink. How did the people of Shushan react to the decree?
Est. 3:15

31. When Mordecai heard about the kingôs edict condemning the Jews, he was devastated. He put on sackcloth and ashes and headed for town. What did he do when he arrived?
Est. 4:1

32. Esther, unaware of the kingôs decree of destruction of the Jews, nonetheless heard about Mordecai running around town in sackcloth wailing at the top of his voice. She sent a servant to find out what was going on. What was his name?
Est. 4:5

33. When Esther sent her servant to find out why Mordecai was carrying on in the streets of the city in sackcloth, she sent along a gift for her former guardian. Mordecai, however, refused to accept it. What was the gift?
Est. 4:4

18. Nothing extra
19. Declared a holiday
20. He sat in the Kingôs gate
21. Told Esther
22. Entered the incident in his chronicles
23. Haman
24. He was a Jew
25. He would destroy all the Jews in Persia
26. Pur
27. Disobeying the kingôs laws
28. He would pay for the whole operation
29. The state would pay for Hamanôs execution of the Jews
30. They were perplexed
31. Wailed in a loud voice
32. Hatach
33. A new suit of clothes

34. Estherôs servant Hatach found Mordecai, learned what the cause of his distress was, and returned to Esther with the information along with a copy of Hamanôs decree. He also brought words from Mordecai for Esther. What did Mordecai want from the queen?
Est. 4:8

35. When Esther learned from her servant that Mordecai expected her to plead with King Xerxes to spare the Jews from Hamanôs decree, she was very apprehensive, especially because of a policy which the king had. What was it?
Est. 4:11

36. Estherôs fear of pleading the case of her people before King Xerxes was based not only because she had no right to approach him without his invitation, but also because she had not been ñcalledò to see him for some time. How long?
Est. 4:11

37. When Estherôs servant Hatach returned to Mordecai and told him of Estherôs reluctance to plead with Xerxes for the Jews, Mordecai didnôt mince words in his reply to the queen. What did he tell Esther?
Est. 4:14

38. When Mordecai reminded Esther that Hamanôs threat to the lives of all Jews applied to her as well and that the fact that she was queen would not save her, he also gave her another reason why she should intercede with King Xerxes. What was it?
Est. 4:14

39. Esther finally agreed to accept the grave risk of approaching King Xerxes without invitation to plead for the Jews. What did she say that indicated that she was resigned to the fact that her life might well be taken?
Est. 4:16

40. Esther had chosen no special makeup or clothing when she had been first presented to the king, but now used everything available to her as she prepared herself to approach Xerxes on behalf of the Jews. As she neared him in great fear, she was relieved to see the king make the critical gesture which spared her life. What did he do?
Est. 5:1-2

41. King Xerxes not only spared his queenôs life as she approached him uninvited, he granted her whatever she desired. What figure of speech did he use that defined the limit to what she could ask for?
Est. 5:3

42. When King Xerxes told Esther that she could have anything she requested, Esther put off her plea to intercede for her people, and asked only that the king come to a banquet. Who else was invited?
Est. 5:4

43. With the king and Haman assembled at the banquet at which Esther was to make her request of Xerxes to save the Jews, the king again asked Esther to tell him what her desire was. Esther, either afraid or fearing that the timing was not right, once again did not ask. What did she do?
Est. 5:7-8

44. As Haman left the banquet at which he had been entertained by Esther and the king, he was very pleased with himself. As he headed home, however, something happened that infuriated him. What was it?
Est. 5:9

45. Mordecaiôs effrontery to Haman took away all the pleasure which he had enjoyed through his privileged relationship with the king and queen at Estherôs banquet. When he got home he soothed his wounded ego by bragging to his wife and friends. Of what?
Est. 5:11

46. As Haman let off steam because of his hatred of Mordecai, his wife suggested that he vent his frustration by building a gallows upon which he could hang Mordecai. He could then feel free to enjoy the next banquet. She said that the gallows should be high enough for all to see. How high?
Est. 5:14

47. Haman took his wifeôs advice and ordered a gallows to be built upon which he would hang Mordecai, and retired for the night. In the morning he was up early. Where did he go?
Est. 5:14, 6:4

48. The same night in which Haman had had his gallows built, King Xerxes went to bed but was unable to sleep. Since he was awake, the king decided to put his time to good use. What did he ask his servants to do?
Est. 6:1

49. As King Xerxes servants read the royal diary to the sleepless monarch, they came across the record of how Mordecai had uncovered the plot to assassinate the king. Xerxes wanted to know more about this entry in his diary. What did he ask?
Est. 6:3

34. To intercede with the king for the Jews
35. Death to any whom approached without an invitation
36. 30 days
37. If she didnôt she would die with the rest of the Jews
38. God had made her queen for just this purpose
39. If I perish, I perish
40. Held out his golden scepter
41. Up to half the kingdom

42. Haman
43. Invited them to another banquet
44. Mordecai refused to bow to him
45. Promotions, family, riches
46. 75 feet
47. To see King Xerxes for authorization to hang Mordecai
48. Read him his chronicles
49. Had Mordecai been rewarded?

50. The morning after King Xerxes had suffered a sleepless night and Haman had had his gallows built, Haman appeared outside the kingôs bedroom with his proposal to hang Mordecai. The king invited Haman in and asked him a question. What was it?
Est. 6:6

51. Xerxes, anxious to reward Mordecai for saving his life, thought who better than his prime minister to determine a reward. Haman, thinking the reward was to be his, said that a man thus honored should be royally dressed, crowned, and set upon the kingôs horse. And what else?
Est. 6:6-9.

52. Haman, his gallows waiting for Mordecai, couldnôt believe his ears as he heard the king say that it was Mordecai whom he intended to honor. However, for Haman the worst was yet to come. What else did the king say?
Est. 6:10

53. After the mortifying humiliation of having to escort his hated antagonist Mordecai through the streets of the city, Haman covered his head in shame and fled for home. He didnôt get much sympathy from his wife and friends when he told them what had happened. What did they tell him?
Est. 6:13

54. Haman, first humiliated by having to honor Mordecai and now distraught by the gloomy forecast of his future from his wife, didnôt have much time to think about either because he was being summoned for an appointment. What was it?
Est. 6:14

55. With King Xerxes and Haman in attendance at her second banquet, Esther finally put her request before Xerxes; spare her and her people from destruction. The king was stunned; not only had his decree condemned an entire people, he had actually signed a death warrant for his beloved queen. Xerxes wanted some information. What did he want to know?
Est. 7:5

56. When King Xerxes demanded that Esther identify the author of the decree to destroy the Jews Esther immediately named Haman. She called Haman an adversary, an enemy, and included a general description of his character. What was it?
Est. 7:6

57. King Xerxes, seething after being told that Haman had written the decree to destroy the Jews, stormed from the room. Haman stood incredulous, only now realizing that he had unknowingly condemned the queen. What did he do?
Est. 7:7

58. Panic-stricken, Haman got carried away as he pleaded with Esther for his life; when King Xerxes returned to the hall he found Haman in a compromising position. What was he doing?
Est. 7:8

59. When King Xerxes returned to the banquet hall and found Haman on Estherôs couch, whatever calm he was able to muster while outside was immediately lost, and he became even more livid. Of what did he accuse Haman?
Est. 7:8

60. Perceptive of the events quickly unfolding at Estherôs banquet, King Xerxesô servants realized that Haman was history, and they covered his head and took him away, condemned. What was done with Haman?
Est. 7:10

61. One of Xerxesô eunuchs, watching as Haman became disgraced before the king, had conveniently mentioned the availability of Hamanôs gallows, which then became handy for Hamanôs demise. This servant had also been one of the group who had been sent to bring Vashti to the king. Who was he?
Est. 7:9 Cf: Est. 1:10,11

62. After Haman was executed, his property was confiscated and given to Esther, who appointed Mordecai to oversee it. Mordecai also received a gift from the king. What was it?
Est. 8:2

63. Even though Haman was dead, by law, Xerxesô decree of destruction of the Jews still stood. Esther once again asked Xerxes to spare her people. The king told Esther to have Mordecai issue another decree. What did this one say?
Est. 8:8-11

64. Mordecai prepared a decree which gave the Jews time to prepare themselves against their enemies that were ready to try to destroy them on the day proclaimed by Haman, the 13th of the 12th month. How long did the people have to prepare?
Est. 8:9

65. When the day that Haman had set for the execution of all Jews in Persia arrived, Godôs people were more than ready, and killed 500 of their enemies in the palace city of Shushan alone. Ten of those killed were worthy of special note. Who were they?
Est. 9:10

50. What reward he should give to someone he wished to honor
51. Paraded through the city
52. Haman would bestow the kingôs honors upon Mordecai
53. He was doomed
54. Estherôs second banquet
55. Who was responsible for the decree
56. Wicked
57. Begged Esther for his life

58. He was on Estherôs bed
59. Assaulting the queen
60. Hanged on his own gallows
61. Harbonah
62. His ring
63. The Jews could defend themselves
64. About 9 months
65. Hamanôs sons

66. At the end of the 13th day of the 12th month, as the Jews fought for their lives, Esther again appeared before King Xerxes. She asked that the Jews be given an extra day to finish finding those who wished to destroy them. For what else did she ask?
Est. 9:13 Cf: Est. 9:10

67. In celebration of the Jews victory of their enemies, Mordecai decreed that an annual feast would be observed in remembrance of their great deliverance from Haman. This feast became a two-day affair. What was it called?
Est. 9:26

68. The Book of Esther closes with a five-fold testimony to the greatness of Mordecai, made possible through the extraordinary providence of God that is evident throughout the book. How is Mordecaiôs relationship to the king of Persia described?
Est. 10:3

66. Hamanôs ten sons, killed the previous day, to be hanged
67. Purim
68. ñNext to himò

Job

(King James Version)

Introduction

Nowhere in Scripture is God's presence and power more vividly set forth as it is in the Book of Job, and nowhere is the creation and order of the universe seen more clearly. Regarded as possibly the greatest literary masterpiece ever written, the Book of Job is the grand Scriptural treatise on the eternal enigma of why God permits suffering in the world. Although leaving no specific solution to this dilemma, the book does offer Job's conduct during his trials as the example of how life's problems are to be faced; with patience, hope, and in a spirit of submission to God.

The Book records the story of Job, a man to whom God Himself refers to as “My servant Job, a perfect and upright man,” who loses all that he has in a matter of minutes, suffering though a series of physical, mental, and, most grievous of all, spiritual tribulations, until at last, never having lost his faith in God, he is restored by God not only to his original health, but also to greater prosperity.

Over the centuries questions have been raised as to whether Job was a real person, at what time he lived, and who wrote the Book. This notwithstanding, it is generally believed that Job did exist (Ezekiel refers to him in Ezekiel 14:14) that he was a contemporary of Isaac and Jacob (he lived 210 years, roughly the age of the patriarchs), and that Job himself was the author.

Job (KJV)

1. The Book of Job is generally accepted to be the oldest of the Bible. It begins by describing the character of Job. How?
Job 1:1

2. Job had three daughters. How many sons did he have?
Job 1:2

3. Job was a very wealthy man. How is he described in terms of his wealth?
Job 1:3

4. Job functioned as priest for his family. How many burnt offerings did he sacrifice when he performed this sanctification?
Job 1:5

5. An account of a meeting of God and the angels is given in Chapter One. Satan was among the angels. He had been out ñwalking to and fro.ò Where?
Job 1:7

6. God represented Job to Satan as an example of a pious man. Not impressed, Satan said that Job would not be so pious had he not received so much from God. What did Satan assert that Job would do if all he had was taken from him?
Job 1:11

7. God permitted Satan to take all of Jobôs possessions, and Satan went right to work. A Sabean raiding party took Jobôs donkeys and oxen, and slaughtered his servants. Another group stole his camels. Who?
Job 1:17

8. In a matter of minutes, Job lost all that he had. Before one messenger could finish telling him of one disaster, another appeared to tell him of yet one more. How many messengers came before Job learned the full extent of his losses?
Job 1:14-19

9. The last messenger who came to Job to tell him of the disasters that were befalling him gave Job the worst news of all; all his children had been killed. How had this happened?
Job 1:19

10. When Job learned that he had lost his children, servants, and livestock, he tore his robe, shaved his head, and fell to the ground. What did he do next?
Job 1:20-21

11. When Job refused to curse God after losing all that he had, Satan rationalized that anyone would give up his possessions to save his life. Satan then proposed something different; something that would surely cause Job to curse God. What?
Job 2:5

12. Satan was permitted by God to bring physical affliction upon Job. In what form did this misery come?
Job 2:7

13. Job suffered itching, acute pain, and fever from the boils that covered his body. To relieve the itching, he scraped his body. With what?
Job 2:8

14. When Jobôs health failed and his life became unbearable, he was told that he should give up and curse God. By whom?
Job 2:9

15. After which of the calamities that Job suffered did he say, ñThe Lord gave, and the Lord hath taken away; blessed be the name of the Lord?ò
Job 1:13-21

16. Three of Jobôs friends heard of the disaster that had befallen Job and came to visit him. What were their names?
Job 2:11

17. Over the complete course of Jobôs trial, each of Jobôs three friends had much to say to Job, and the patriarch answered each. This went on for three rounds, except that one of the three did not speak a third time. Which one?
Job, Chapters 4-26

18. When Jobôs three friends saw him, they were so shocked by Jobôs appearance that they wept aloud, tore their robes, and did something else that symbolized expression of grief. What?
Job 2:12

19. When Jobôs friends came to commiserate with him, they ñsaw that his grief was very great,ò and sat down in silence with Job. How long did this silence last?
Job 2:13

20. When Job finally broke the silence that existed among him and his friends, he did not curse God as Satan had predicted. However, he did curse something. What?
Job 3:3

1. Perfect, upright man
2. Seven
3. Greatest of all the men of the East
4. Ten (one, each child)
5. On the earth
6. Curse God
7. Chaldeans
8. Four
9. Wind collapsed home, killing them
10. Worshipped God

11. Affect his health
12. Boils over his entire body
13. A potsherd (broken pottery)
14. His wife
15. Death of children, loss of livestock
16. Eliphaz, Bildad, Zophar
17. Zophar
18. Threw dust on their heads.
19. Seven days, seven nights
20. The day he was born

21. Jobôs misery was so intense that he wondered why he could not have died at birth, or why he could not have been miscarried, then wondered again. What did he question this time?
Job 3:20, 21 Cf: Job 3:11

22. The first of Jobôs friends to speak was probably the oldest, and may have been a grandson of Esau. What was his name?
Job 4:1

23. In his acute misery, Job did not actually curse God, but he did imply that God was the cause of his predicament. He said that God had ñhedgedò him in. Someone else had applied this same word to Job in a different context, found written earlier in the Book. Who?
Job 1:10 Cf: Job 3:23

24. Acutely aware of Jobôs misery, Eliphaz almost apologetically opened his first discourse with a gentle, polite question. What did he ask Job?
Job 4:2

25. Eliphaz complimented Job for his instruction and counsel given to others that had had problems, but then rebuked Job in the same breath. What for?
Job 4:4-5

26. In his first speech, Eliphaz used the illustration of the eventual demise of a formidable animal to support his contention that, although the wicked may be strong, they do not prosper indefinitely. To what animal did Job refer?
Job 4:10-11

27. Eliphaz said that he had experienced a vision that had literally made his hair stand on end. This vision gave Eliphaz a message that he used to reprove Job for his discontent and murmurings. What was the message?
Job 4:17

28. Eliphaz emphasized two things to Job; that the prosperity of sinners was short, and that their sins bring on their ruin. He mentioned two particular sins. What were they?
Job 5:2

29. Eliphaz encouraged Job to seek God. He said that God did marvelous things both in the affairs of men as well as in nature. Eliphaz mentioned one vital commodity that God provided through nature. What was it?
Job 5:10

30. In his first discourse Eliphaz gave Job examples of things that God would do for him if he would humble himself; good crops, good health, many descendants, and another which Eliphaz illustrated by reference to sheaves. What was it?
Job 5:26

31. Eliphaz concluded his first discourse to Job saying that if Job would seek God, God would deliver him through unnumbered troubles. What numbers did Eliphaz offer that commonly represented this presumably significant amount?
Job 5:19

32. In his reply to Eliphazôs first speech, Job said that if his grief and calamities were put on the scales his calamity would far outweigh his grief. To what substance did Job liken his grief?
Job 6:3

33. Jobôs friends chided him for complaining, but Job defended his behavior. He said that if he were not so wretched he would not be complaining, just as animals that have food do not. To what animals did Job refer?
Job 6:5

34. Throughout his ordeal Job persistently maintained his innocence. His first assertion of this was to Eliphaz. What words did Job use to try to get this across?
Job 6:10

35. In his reply to Eliphazôs first speech, Job said that at this point in his misery he had only one wish. What was it?
Job 6:9

36. Job was terribly disappointed in the manner in which his friends were treating him. He told Eliphaz that he had expected kindness and pity; instead they had dealt with him deceitfully. Of what did Job say this deceit reminded him?
Job 6:15

37. Job told his ñfriendsò that he had not asked them to come, hadnôt requested assistance, had never asked them to rescue him from an enemy, and he certainly had never asked them for one particular kind of help. What?
Job 6:22-23

38. Job reproved his friends for their unkindness. He told Eliphaz that not only were all their arguments wrong, but they had also rudely brushed off all his words é as if they were what?
Job 6:26

21. Why he could not die
22. Eliphaz
23. Satan
24. Would Job be grieved at his remarks
25. Job couldnôt take it now that he was suffering
26. A lion
27. Man cannot be more just and more pure than God
28. Wrath, envy
29. Rain
30. Long life
31. Six, yea, seven
32. Wet sand
33. Donkey, ox
34. ñI have not concealed the words of the Holy Oneò
35. Death
36. A brook
37. Money
38. The wind

39. Job fretted that his days were useless, his nights restless and his body loathsome. His days were passing as quickly as the motion of a particular machine. What?
Job 7:6

40. Concluding his reply to Eliphazôs first speech, Job turned his attention to God. He complained that God was watching and deliberately harassing him. He also felt that God was frightening him. How?
Job 7:14

41. Bildad, the second of the group of Jobôs ñfriendsò to speak, was less diplomatic than had been Eliphaz. Bildad immediately accused Job of too much talk. To what did he liken Jobôs words?
Job 8:2

42. Bildad opened his first discourse to Job by coldly alleging that Jobôs children had been killed for a specific reason. What reason did he give?
Job 8:4

43. Bildad bluntly told Job that he was in his predicament because he had sinned. However, he said Job could still expect great things if he would do something. What did Bildad recommend?
Job 8:5-7

44. Bildad suggested that Job should consider the history of past generations, which would reveal the consequences of wickedness. Bildad then likened manôs days on earth to a fleeting example. What was it?
Job 8:9

45. Insisting that man suffers from his sin, Bildad gave examples of two plants to point out that those who oppose God will perish just as plants will not survive without Godôs water. To which plants did Bildad refer?
Job 8:11

46. Job began his reply to Bildadôs first speech by saying that no man could stand righteous before God. He referred to Godôs absolute power throughout the universe, and mentioned several constellations as examples of this power. Two of these were Pleiades and Arcturus. What was the third?
Job 9:9

47. In his rebuttal to Bildad Job emphasized the main point in dispute among him and his friends. While they alleged that Job was being punished because he had sinned, Job had a different theory. What was it?
Job 9:22

48. In his response to Bildad Job bemoaned that his good days were gone, with no more trace of them than that left by a ship at sea or a bird flying after its prey. What bird did Job mention?
Job 9:25, 26

49. Although he knew such was impossible because there obviously was no authority higher than God, Job told Bildad that he wanted his day in court so that he and God could confront each other. He wanted someone to mediate ñbetween us,ò to ñlay his hand upon us both.ò What was such help called?
Job 9:32-33

50. In his response to Bildadôs first discourse, Job said that he was going to take his case to God, ask Him not to condemn him, and remind Him something of his character. What was Job going to say?
Job 10:7

51. Job said that he would give a speech to God. He rehearsed with Bildad what he planned to say to Him and said that he would close his speech with a plea. For what?
Job 10:20-21 Cf: Job 10:2

52. Job concluded his answer to Bildadôs first discourse with his perception of the ñregions of the deep,ò to which he was convinced he was headed. What overpowering feature did Job see that characterized these ñregions?ò
Job 10:21-22

53. When Job finished his reply to Bildad, the third member of the group of Jobôs ñfriends,ò Zophar, wasted no time in laying things on the line. Zophar had an opinion of the degree of punishment that he said Job was receiving from God. What was it?
Job 11:6

54. Zophar was irritated with Job because he felt that Job had challenged God. He cited examples of Godôs greatness; higher than heaven, deeper than hell, and longer than the earth. He also gave another comparison that the folks of this day could identify with. What was it?
Job 11:8-9

55. Zopharôs prescription for the resolution of Jobôs calamity was not unlike that offered by Eliphaz and Bildad. How did Zophar phrase his recommendation?
Job 11:14

39. Weaverôs shuttle
40. Through dreams and visions
41. The wind
42. Their sins
43. Seek God
44. A shadow
45. Grasslike Plants (Rush, flag)
46. Orion
47. God destroys both wicked, perfect

48. Eagle
49. Daysman
50. ñI am not wickedò
51. A few days of comfort before he died
52. Darkness
53. Less than Job deserved
54. Broader than the sea
55. Put iniquity far away

56. Zophar not only told Job that he was getting what he deserved, but also insulted him for trying to understand Godôs ways. He said that the chance of Job being able to fathom God was about the same as the probability of the occurrence of an equally preposterous event. What?
Job 11:7-12

57. Who said, ñMan is born unto trouble as the sparks fly upward?ò
Job 5:7

58. Which of Jobôs friends told him, ñHappy is the man whom God correcteth, therefore, despise not the chastening of the Almighty?ò
Job 5:17

59. When Zophar finished his first discourse, Job had a few words for his conceited friends. He leveled a sarcastic remark at them for thinking they were so wise. What did he say?
Job 12:2

60. In a retort to one of his three friends, Job said that he could not find one wise one among the three. To whom did Job address this remark?
Job 17:10 Cf: Job 15:1, 16:1

61. Job responded to Zopharôs insult in which he called Job a donkey by suggesting that Zophar could learn a few things from the animals; and could also learn from something else. What?
Job 12:7,8

62. Whereas Jobôs friends said that the wicked could not prosper, Job argued otherwise. He gave an example of how the ñtentsò of certain unsavory people continued to be ñsafe.ò To whom was Job referring?
Job 12:6

63. In his reply to Zophar, Job tried to get his friends to contemplate the absolute management of man by God. He said God controls judges, kings and princes; and in another realm He increases, destroys, enlarges, and straightens again. To what was Job referring?
Job 12:23

64. In his response to Zopharôs first speech, Job said that his friends had not only accused him falsely, but had also framed a wrong concept of Godôs dealings with man. For this he called them ñphysicians of no valueò and also had another choice name for them. What was it?
Job 13:4

65. In his rebuttal to Zophar, Job finally told his three friends to be quiet; he was going to take his case to God. Job wanted a specific piece of information from God. What was it?
Job 13:23

66. At the end of his answer to Zopharôs first discourse, Job again became melancholy. He lamented over the futility of life and the certainty of death, using two analogies to illustrate this futility and certainty. What were they?
Job 14:1-2

67. Job reached the depths of despair at the close of his reply to Zophar, seeing starkly the absolute finality of death. He saw that a man cut down by death does not revive again - he leaves nothing - in stark contrast to an example of nature, which does. What example did Job use?
Job 14:7-12

68. The second round of speeches from Jobôs friends began with Eliphaz, who wasted no time by calling Job a windbag. What were Eliphazôs words?
Job 15:1-2

69. In his second discourse, Eliphaz accused Job of arrogance. He sarcastically asked Job if he thought he had been born before what was generally considered the oldest of created objects. What?
Job 15:7

70. In his second speech Eliphaz challenged Jobôs assertion that the wicked are allowed to prosper. He said these people not only suffer anguish, but also die before their time, hear sounds that alarm them, and endure something else; this last one Job knew of firsthand. What was it?
Job 15:20

71. When Eliphaz finished his second speech, Job told him that he had heard nothing new and was certainly getting no consolation from any of them. What did Job call his three friends?
Job 16:1-2

72. Jobôs response to Eliphazôs second speech was bitter. He complained that he was now worn away until he was now skin and bones. How did Job describe the condition of his body?
Job 16:8

56. Donkey giving birth to a man
57. Eliphaz
58. Eliphaz
59. When they all died, all wisdom would be gone
60. Eliphaz
61. The earth
62. Robbers
63. The nations
64. Forgers of lies
65. What his sins were
66. Fading flower, fleeting shadow
67. Tree
68. ñBelly full of the East windò (Jobôs)
69. The hills
70. Pain
71. Miserable comforters
72. Filled with wrinkles

73. Suffering in his deplorable state, Job put on distinctive clothing, the same kind of covering that was used by Jacob when he discovered Josephôs coat, by Mordecai, Hezekiah, and others during trying times. What was it?
Job 16:15

74. Rejected by his friends, feeling abandoned by God, and absolutely forlorn after hearing Eliphazôs second tirade, Job was suddenly cheered for a moment by a thought of having something going for him in heaven. What?
Job 16:19

75. Job responded to Eliphazôs second speech by saying that he was now a man of sorrows. He had wept so much that he was nearly blind, was a despised man, and had even been spat upon. Magnifying all this was the depressing fact that he was dying. How did Job put it?
Job 17:1

76. In his reply to Eliphazôs second speech. Jobôs miserable condition came over him like a cloud. He said that his days were past, his purpose in life gone, and even things dear to his heart were now to be cut off by death. What things?
Job 17:11

77. Job was convinced that he would soon die. He grimly envisioned the forms that his family - ñfather, mother, sisterò - would seem to assume when he reached his grave. What forms?
Job 17:14

78. Bildad took over the conversation after Job had replied to Eliphazôs second discourse. Bildad was indignant because of what he considered to be Jobôs haughtiness and obstinacy. What was the first thing Bildad asked Job?
Job 18:2

79. Bildadôs second discourse contained a vivid accounting of the calamities which, he insisted, must come upon the wicked. What did he say would happen to the families of such people?
Job 18:19

80. Bildad said that the wicked bring ruin upon themselves, and are caught in their own ñtrap.ò Bildad so emphasized this point that he used four different words for this; two of which were ñginò and ñnet.ò The fourth he used twice. What was it?
Job 18:8-10

81. In his response to Bildadôs second discourse, Job said that God had ñdestroyed me on every side.ò The patriarch felt that God viewed him as an adversary. To what extent?
Job 19:10-11

82. Job complained that his body was emaciated and that his friends and family had deserted him. How did Job describe the feelings that children had for him?
Job 19:18

83. At the conclusion of his reply to Bildadôs second speech, Job issued a warning of the possibility of holy vengeance upon his friends for animosity toward an innocent man. To what did Job liken this judgment of Godôs?
Job 19:28-29

84. Zophar was livid because Job had the gall to warn him and his friends of Godôs holy vengeance. Still assuming Jobôs wickedness, Zophar had something to say about the good fortune, or ñtriumphingò of the wicked. What was it?
Job 20:5

85. Jobôs three friends could not prove Job guilty of anything specific, but Zophar felt that he could certainly accuse Job of some wrongdoing and he did so in his second discourse. Of what did Zophar charge Job?
Job 20:19

86. Zopharôs second speech was full of descriptions of the miserable condition of the wicked, which, of course, he assumed Job to be. Zophar listed violence, oppression, love of the world, and another specific sin. What was this last sin?
Job 20:11

87. In rebuttal to Zopharôs accusing speech about how the wicked suffer, Job insisted that the opposite was the case. He said the wicked enjoyed music, had children, safe homes, power and wealth, long lives, livestock, and even died ñeasily.ò What else?
Job 21:7-13

88. When Job began to answer Zopharôs second discourse, he asked his friends to first hear him out, then sarcastically told them they could have their say when he had finished. What were Jobôs words?
Job 21:3

89. In his reply to Zopharôs second speech, Job was so convinced that he was right in opposing his three friendôs assertion - that the wicked are sure to fail - that he challenged them to ask the opinion of someone else. Who?
Job 21:29

90. Eliphaz began the third round of discourses by denouncing Job, telling him that his wickedness was great. He accused Job of a specific crime. What?
Job 22:6-9

73. Sackcloth
74. A witness
75. ñThe graves are ready for meò
76. His thoughts
77. Corruption, worms
78. When he was going to stop talking
79. They would be extinct
80. Snare
81. One of his enemies

82. Despised him
83. A sword
84. It was short
85. Oppression of the poor
86. Sins of the youth
87. Avoided the chastisement of God
88. ñMock onò
89. The next man that came by (Them that go by the way)
90. Robbing the poor

91. While Job argued that God did not necessarily deal with the wicked according to their character, Eliphaz countered with an instance in which God certainly had. What event did Eliphaz mention?
Job 22:15-17

92. Toward the end of his third discourse Eliphaz urged Job to repent and seek God. In this passage he referred to God with great reverence using the same title for God five times. What was it?
Job 22:3-26

93. Job began his response to Eliphazôs third discourse with a desperate longing. For what did Job yearn?
Job 23:3-4

94. In his reply to Eliphazôs third speech, Job used a phrase that indicated that there were writings that were recognized in Jobôs day as Godôs Word. What was the phrase?
Job 23:12

95. In his reply to Eliphazôs third discourse, Job acknowledged fear of something regarding his suffering that was especially tormenting to him. What was it?
Job 23:13-16

96. Jobôs rebuttal to Eliphazôs third discourse listed crimes committed by the wicked; all, he said, left unpunished. One of these crimes, considered very serious in Jobôs day, was stealing land. How was this done?
Job 24:2

97. The inventory of crimes committed by evil people that Job listed for Eliphaz included two involving orphans, or children. What were they?
Job 24:3,9

98. Countering Eliphazôs third discourse, Job defined one distinctive group of criminals that went unpunished. These folk ñrebelled against the light,ò or committed their crimes in darkness. Who were they?
Job 24:13-16

99. Job concluded his reply to Eliphazôs third speech by saying that eventually the wicked get their just deserts; unaware of their pending judgment they are allowed to be ñexaltedò for a time. For how long?
Job 24:24

100. Bildad delivered the last discourse offered by Jobôs three ñfriends.ò The theme of his short talk was the majesty of God contrasted with man, who he likened to a very base organism. What?
Job 25:6

101. In his last discourse, Bildad spoke of Godôs infinite greatness. He said that the absolute will of God is done in heaven and all is in order. How did Bildad put it?
Job 25:2

102. Bildadôs ego was soothed as he gave his last speech. However, Job was not impressed. He sarcastically ridiculed Bildad, saying that he and his friends had totally failed to provide the one thing that Job really needed. What?
Job 26:3

103. In his response to the last discourse given by Bildad, Job gave a scientifically accurate description of how God had suspended the earth within the universe. How did Job describe this?
Job 26:7

104. Many examples of the power and wisdom of God throughout the universe were given by Job in his reply to Bildadôs last speech. Job said that God makes the mountains tremble. What did he call the mountains?
Job 26:11

105. In his last speech to his three friends, Job said that God had taken something vital from him. What?
Job 27:2

106. Although Job had lost everything and now existed in a horrendous state, he told his friends in his last reply that he would steadfastly maintain something about himself as long as he lived. What was it?
Job 27:6

107. In one of the most sublime expressions of faith ever uttered. Job said, ñI know that my Redeemer liveth é yet in my flesh I shall see God.ò In reply to which of Jobôs friends did he say this?
Job 19:25-26 Cf: Job 18:1, 19:1

108. Concluding his last talk to his three friends, Job drew a graphic picture of the terrible fate of the wicked. Among the dreadful things that await the wicked are the terrors of death, which Job likened to being swept away by a destructive force, one well known and feared by the ancients. What?
Job 27:21

109. In Chapter 28, Job extoled the accomplishments and skills of man, but said that even in all these the secret plans of God were not revealed and wisdom was not found. Job then said that he finally realized where wisdom could only be found. Where?
Job 28:28

91. The Great Flood
92. The Almighty
93. To find God and present his case
94. ñWords of His mouthò
95. That it was Godôs Will
96. Moving landmarks or stones
97. Kidnapping, stealing livestock
98. Murderers, adulterers housebreakers
99. ñFor a little whileò
100. A worm

101. ñHe maketh peace in high placesò
102. Wisdom
103. ñHe hangeth the earth upon nothingò
104. Pillars of Heaven
105. His judgment
106. His righteousness
107. Bildad
108. East wind
109. In the fear of the Lord

110. Job sadly remembered his past wherein all was well. He had been happy, prosperous, and honored. When he appeared in the gate of the city, both young and old showed respect. What did they do?
Job 29:7-8

111. Recalling his past, Job said that he had not only helped the blind, lame, the widows and the poor, but had also provided another service which had been valued by many. What was it?
Job 29:21, 22

112. Job contrasted his past existence with his present misery. Where before he had commanded respect, now even the young rabble showed him contempt. How did Job feel about these young hoodlums?
Job 30:1

113. Job said that he had always assumed his good times would continue until, surrounded by his family and his honors, he would die in peace. How did Job express this?
Job 29:18

114. Jobôs wife is mentioned only twice in the Book; once as she urged Job to curse God, and a second which told of her disgust with one of the more offensive aspects of Jobôs deplorable physical condition. What was it that she could not tolerate?
Job 19:17

115. In his misery and disgrace Job had to tolerate the young ruffians who spit in his face, pushed him around, and even made up songs about him. What general effect did this have on Job?
Job 30:15

116. In a harsh and irreverent moment Job, in his last discourse, indicated how he felt that God had now become toward him. How?
Job 30:21

117. Job sensed that he had become ñbrother and companionò to creatures known for their habitation of desolate places. He used two creatures as illustrations. One was the dragon, or jackal. What was the other?
Job 30:29

118. In Chapter 31 Job protests his innocence and lists his virtues, one of which was marital fidelity. Job said that if anyone could fault him in this he would readily consent to a very humiliating degradation. What was it?
Job 31:9-12

119. Job defended his conduct prior to his being afflicted. He had been good to the poor, fatherless, and widows. He said he was willing to suffer a specific ill if he had caused grief to any of these people. What was it?
Job 31:16-22

120. Reviewing his past, Job said that he had diligently avoided the sin of idolatry, and gave a specific form of this sin as an example. What was it?
Job 31:26-28

121. Enumerating the virtues of his life, Job said that he had had a great abhorrence of one particular sin, which he likened to ña fire that consumeth to destruction.ò What was this sin?
Job 31:9-12

122. Job said that he was innocent of certain sins that were ñpunishable by the judges.ò One was idolatry, another adultery. What was the third?
Job 31:24-28

123. In defense of his conduct prior to his affliction, Job said that he had never tried to hide any of his sins; unlike someone else everyone of his day knew of. Who?
Job 31:33

124. Who said, ñBehold, happy is the man whom God correcteth, therefore, despise thou not the chastening of the Almighty?ò
Job 5:17 Cf: Job 4:1

125. After Job had outlasted Eliphaz, Bildad, and Zophar, a new face appeared on the scene to confront him. His name was Elihu. What was the first thing said of Elihu?
Job 32:2

126. Elihu began his appraisal of all that had preceded among Job and his ñfriendsò with an explanation of why he had not spoken before. What reason did he give?
Job 32:4-6

127. Elihu said that he had two reasons for deciding to enter the conversations among Job and his three friends. One was that Eliphaz, Bildad, and Zophar had condemned Job but had failed to prove it. What was the other?
Job 32: 2-3

128. Elihu was so anxious to speak that he was about to burst. What analogy did he give that he said was descriptive of his frame of mind?
Job 32:19

110. The old arose, the young hid
111. His counsel
112. Not fit to sit with the dogs of his flock
113. ñI shall die in my nestò
114. Jobôs bad breath
115. Terror
116. Cruel
117. Owl
118. His wife would serve others in a menial capacity. (Grind unto another)
119. Arm drop from his shoulder
120. Sun worship
121. Adultery
122. Materialism (making gold his hope)
123. Adam
124. Eliphaz
125. He was angry
126. He was young, they were old
127. Job had justified himself instead of God
128. His belly was full, as new wine with no vent

129. In his opening rebuke to Job, Elihu said he would take neither Jobôs side nor that of his friends, and he certainly was not going to be guilty of a particular wrongdoing that he would have to answer to God for. What?
Job 32: 21-22

130. Elihu gave Job fair warning to be ready to reply to him - if he could - once he heard what Elihu had to say. How did Elihu express this?
Job 33:5

131. After informing Job of how accurate and wise he intended to be in his address, Elihu began by rebuking Job. For what?
Job 33:10-13

132. Elihu said that God speaks to man through dreams, visions, and angels, as well as one other medium; this one Job was keenly aware of. What was it?
Job 33:19

133. Elihu had been paying careful attention to all that Job had said to Eliphaz, Bildad, and Zophar. In fact, he quoted Job numerous times in his first address to Job. How many?
Job 33:9-11

134. Four times Elihu used the same metaphor to describe the depths to which a man might sink to death or the grave if he did not submit to God to be restored. What was it?
Job 33:18, 24, 28, and 30

135. Job did not reply to Elihuôs first speech, so Elihu continued, this time directing his comments to Jobôs friends. He began his remarks to the three with a word of respect. What did he call them?
Job 34:2

136. In his second speech, Elihu continued to be critical of Job, and again accurately quoted a statement that Job had made to his friends. Job had given his opinion as to what a man would profit if he delighted himself in God. What had Job said?
Job 34:9

137. Elihu said that it was improper for Job to question Godôs dealings with man. He said it made no sense to challenge even the judgment of certain mortal men, let alone that of the Creator. What mortal men did Elihu mention?
Job 34:17-19

138. Elihu concluded his second speech with a summation of Jobôs sin as he saw it. He even went so far as to offer his opinion and recommendation of what should happen to Job from that time forward. What was it?
Job 34:36-37

139. In his third speech, Elihu spoke of the infinite gulf between God and man and how it simply was not possible for God to be affected by manôs conduct. What general conduct of man did he mention?
Job 35:6;7

140. Elihu recalled that Job had complained that God did not heed the calls of the oppressed; but Elihu said that if these people would seek God humbly, God would comfort them. Elihu used a metaphor to refer to Godôs comfort and consolation. What was it?
Job 35:10

141. Elihu said that God did not hear the calls of the oppressed for two reasons. One was pride. What was the other?
Job 35:12-13

142. In his fourth speech Elihu pointed out that God observes and deals justly and equally with men whether they be on a throne or in another, less prominent circumstance. What?
Job 36:7-8

143. As Elihu concluded his fourth discourse, one of the great wonders of God that he described was a thunderstorm. Elihu became so entranced as he spoke of this phenomenon that he was affected physically. How?
Job 37:1-5

144. When Elihu finished talking Job at last got what he had been longing for: God appeared! From what element did God speak?
Job 38:1

145. When God appeared at last, Job thought he would get his hearing. But his ñday in courtò did not come. What did God do?
Job, Chapters 38-41

146. When God appeared, He told Job that he had better prepare for what was about to take place. What were Godôs words?
Job 38:3

129. Flattery
130. ñStand up!
131. Charging God with hostility
132. Pain
133. Seven
134. The pit
135. Wise men
136. It would profit him nothing
137. Princes (Judges), Kings
138. Job should be ñtried to the endò
139. Neither sin nor righteousness
140. ñSongs in the Nightò
141. Vanity, or insincerety
142. Bound in fetters
143. His heart trembled
144. Storm (Whirlwind)
145. Asked him more than 70 questions
146. ñGird up thy loins like a manò

147. God began His address to Job by reproving him. He asked Job where he had been while He, God, had been involved with a rather fundamental project. What?
Job 38:4

148. God asked Job if he could understand why it rains, how buds of herbs spring forth, where ice comes from, and if he could handle the movements of the constellations. God mentioned Pleiades, Mazzaroth, and two others. Which two?
Job 38:31-32

149. God challenged Job to explain events occurring in the universe; could Job fathom two particular phenomena that God described as His treasures, having such stored for His use? What were these ñtreasuresò of God?
Job 38:22

150. God asked Job if he had given the horse strength, or wings to peacocks. Or if one bird mounted up at Jobôs command or if another flew by Jobôs wisdom. What two birds was God referring to?
Job 39:26-27

151. Job had given a strong and unyielding defense of his conduct to his friends. But after being stunned by the barrage of questions from God - none of which he could answer - Job was driven to his knees. How did he describe himself?
Job 40:4

152. In His second speech God provided an example of the infinite disproportion between Himself and Job, illustrating His power in a graphic description of a giant animal, possibly a dinosaur. By what name did God call this creature?
Job 40:15

153. Using possibly the crocodile as an illustration, God gave Job something to think about; if Job, or man, could not begin to control this ferocious creature, how could he hope to contend with God, who had created it. By what name did God call this animal?
Job 41:1

154. God asked Job if he thought ñLeviathanò might ñspeak soft wordsò to him, or if he thought it might engage in another activity with him, as a bird might. What sort of activity?
Job 41:5

155. God described His wild, uncontrollable ñleviathanò in marvelously graphic terms. God said that this beast considered iron and brass as if they were fragile elements. What?
Job 41:27

156. After God finished speaking to Job, He turned in anger to Jobôs three friends. To which of them did He say, ñYe have not spoken of me the thing that is right, as my servant Job hath??
Job 42:7

157. God, irate with Eliphaz, Bildad, and Zophar for cruelly accusing the innocent Job, ordered the three to do something. What?
Job 42:8

158. God restored Jobôs health, possessions and gave him a new family. How many children did Job have in his second family?
Job 42:13

159. Jobôs daughters were renowned for their beauty. Job gave them something that was very unusual for the times. What was it?
Job 42:15

160. Job lived to see his great-grandchildren. How long did he live after his ordeal ended?
Job 42:16

161. Who said, ñFor His eyes are on the ways of man, and He seeth all his goings?ò
Job 34:21 Cf: Job 34:1

147. Laying the foundations of the earth
148. Orion, Arcturus
149. Snow, hail
150. Eagle, hawk
151. ñI am vileò
152. Behemoth
153 Leviathan
154 Play
155 Straw and rotten wood

156. Eliphaz
157. Offer sacrifice
158. 7 sons, 3 daughters
159. A share in his estate (inheritance)
160. 140 years
161. Elihu

The Book of The Psalms

(King James Version)

Introduction

At the very center of God's Word is the Book of The Psalms. Within this unique, inspired assortment of writings is to be found the core of basic theology, that at the very center of everything - the universal creation, history since the beginning of time, and life itself with all its emotions - is God Himself. The Psalms are lyrical poetry, which is for the most part the expression of deep feeling that comes from the heart and involves deep personal emotions, emotions that in these chapters run from despair to celebration, each, regardless of theme, reflecting the psalmist's true feelings shared intimately with God.

Indeed, it is possible to categorize the Psalms by the emotions revealed in them - joyous, pensive, despondent, triumphant, fearful, troubled, hopeful, of thanksgiving to God, devotion to Him, penitence for sin, and joy over forgiveness. The Psalms can also be divided according to authors - those written by David, Asaph, Korah, Heman, Ethan, Solomon, Moses, and numerous anonymous.

The book is divided in the Hebrew into five minor collections that can be seen to have dominant themes that parallel those of the Pentateuch. The first book can be seen to correspond to Genesis, where the key word in the collection is man, "the steps of a good man are ordered" (Psalm 37:23), and "blessed is the man" (Psalm 40:4). The second corresponds to Exodus, the key word being deliverance, "I will deliver thee" (Psalm 50:15), and "Thou hast delivered my soul" (Psalm 56:13). The third division mirrors Leviticus, the key word sanctuary, "until I went to the sanctuary (Psalm 73:17), and "Thy way is the sanctuary" (Psalm 77:13).

The fourth division corresponds to Numbers, the key word, wandering, and the fifth to Deuteronomy, where the theme is the Word of God (Psalm 119).

The Book is not arranged by topic; nevertheless the Psalms can be categorized by subject. There are psalms of instruction, adoration psalms, psalms of prayer, psalms of trust, historical psalms, pilgrim psalms (120), psalms concerning Jerusalem, a psalm of the Word of God (119), wisdom psalms, hallelujah psalms, and creation psalms.

Of particular note are the psalms that are called *imprecatory* and those considered *messianic*. The nine imprecatory psalms (35, 55, 58, 59, 59, 83, 109, 137, 140) are so titled because they call for God's judgment upon Israel's enemies. The psalmists do not hesitate to plead for God's justice, even suggesting harsh means to execute it. This seems to conflict with New Testament teachings to love ones enemies, but it must be remembered that the psalmists did not have Jesus' teachings at the time, and they spoke their minds to God with the confidence that He would sort out what they felt and what they meant. Additionally, in spite of his angry outbursts toward Saul, David in fact did not take vengeance toward the king even when he had opportunity.

There are also from nine to possibly 17 Psalms (see 16, 22, 34, 41, 68, 69, 89, 110) which can be interpreted as messianic in that they include important prophecies concerning Christ, describing among other things His rejection, His sufferings, and His resurrection, all fulfilled in the New Testament, and also His millennial reign.

All but 34 of the psalms have titles, or superscriptions. The purpose of these is to denote the author, the occasion on which it was written, or to define the style of the poetry or the instrument to be used. It is difficult to explain many of these titles, and expositors differ on interpretation and authority. Although they are part of the text and must not be rejected, these titles do not otherwise affect the understanding of the text.

The traditional Hebrew title for the Book of Psalms is "Tehillim," from the verb "to praise," as in the word *hallelujah*. In its present form the book is a collection of collections; it is the final product of an assembling process that took centuries. Most of the Christian fathers as well as modern critics ascribe the collection and arrangement of the Psalms to Ezra, about 450 years before Christ. The names "Psalms" and "Psalter" come from the Septuagint, the Greek translation of the Old Testament.

The enormous spiritual depth and beauty of prose of the Psalms have made them an invaluable source of devotion since they were first written. Originally a hymnbook of the Jewish people, they have played an important part in Jewish worship for centuries. The early Christian church took its pattern from much of its worship from the synagogue, which included singing of the Psalms, and even today the "Psalter" continues to serve as an indispensable devotional for the Christian faiths.

The Psalms (KJV)

1. The Book of the Psalms opens with a contrast; it compares the blessedness of the righteous man who obeys God - with the sure destruction of the ungodly. The way of sinners is progressive, says the anonymous author; first, they ñwalk in the counsel of ungodliness,ò then they ñstandò in the way of open sin, then finally, they graduate to ñsitò as a teacher might, tempting others in sin. How is this ñseatò described?
Psa. 1:1

2. The writer of Psalm 1 said that in contrast to sinners, the righteous manôs way is known by God; he ñdelightsò in His Word, he is ñlike a tree planted,ò or chosen; and he brings forth fruit that will result in Godôs approval. The author records the result of ñwhatsoeverò this righteous man ñdoeth.ò What is it?
Psa. 1:3

3. Several Psalms are described as *messianic*, in that they contain prophetic overtones of Christ the Messiah. Among these is Psalm 2, which is frequently referred to in the New Testament. In this Psalm, the hatred of human nature against Christ and rebellion against Him and ñHis anointedò is addressed. What word is used to describe this heathen emotion?
Psa. 2:1 Cf: Acts 4:25-26, Heb. 1:5

4. Psalm 2 speaks of the coming day of Godôs vengeance being poured out upon the earth toward the end of the age during the Tribulation. For now, while the world blasphemes, dishonors, and disowns His Son, God still speaks in love. Eventually, however, He will ñlaughò in derision at manôs rebellion, and ñspeakò to them in His anger and wrath. With what result?
Psa. 2:5

5. Psalm 2 prophesies Christôs millennial Kingdom as God speaks of His ñKing upon His holy hill of Zion,ò Jerusalem, judging the nations at His Second Coming, and ruling the earth in righteousness. In the meantime, man is warned to acknowledge Christ as Savior. ñBe wise,ò says the psalmist, ñbe instructed,ò rejoice with trembling.ò What else?
Psa. 2:11

6. David wrote Psalm 3 as he was fleeing from his son, Absalom. Rejected as king, in desperate straits, chased from his palace, now an outcast, he wrote of ñmanyò who rose up against him, who ñtroubledò him. But the unkindest thing they said of him hurt David most; it was a reference to his soul. What was it?
Psa. 3:2

1. Seat of the scornful
2. It will prosper
3. Rage
4. He will terrify (vex) them
5. Serve the Lord with fear
6. No help for him in God

7. David reaped in his son Absalomôs rebellion what he himself had sown in sin. However, the king had experienced Godôs forgiveness and mercy, and now in his unfamiliar role as fugitive he ñcalled unto the Lord.ò ñHe heard me,ò explained David in Psalm 3, exhibiting the faith that God would deliver him. The phrase he used to express this confidence is the sum and substance of Godôs saving grace. What is it?
Psa 3:8

8. David probably penned Psalm 4 under the same conditions as Psalm 3, fleeing from Absalom. Here, the king seeks Godôs help to ñhearò him, have mercy upon him, and to ñhear his prayer.ò He also appeals to his enemies to stand in awe of God, sin not, offer appropriate sacrifice, and follow their hearts in doing right. What else?
Psa. 4:5

9. As he did in Psalm 3, David in Psalm 4 expressed his assurance of faith. God had put ñgladness in his heart;ò gladness, he said, that exceeded by far that which came with the great joy that is experienced during the harvest season. With this joy came peace - a quiet conscience - and sleep. What else?
Psa. 4:8

10. Scripture suggests numerous ñtimesò to pray; in time of need (Heb. 4:16), without ceasing (1 Thess. 5:17), always (Eph. 6:18), all night (Jesus, Luke 6:12), morning, noon and night (Psa. 55:17), day and night (Psa. 88:1), and yet another, mentioned three times in the Psalms. What is it?
Psa. 5:3; 88:13; 143:8

11. Psalm 5 is the first of the so-called *imprecatory* Psalms, wherein a plea for divine justice upon wicked enemies is made. Such is in consonance with Godôs holy obligation to judge evil. Here, the evil are described as unfaithful, inwardly wicked, treacherous; their ñthroatsò as open sepulchers, spreading deceit. ñCast them out,ò pleads David, ñin the multitude of their transgressions.ò For what additional reason?
Psa. 5:10

12. Davidôs prayer of Psalm 5 speaks of God as ñmyò King and ñmyò God. His prayer is resolute, ñmy voice shalt thou hear,ò he says. It is also full of anticipation; he obviously expected an answer as he directed his prayer ñunto Thee.ò With what words did David indicate this expectation?
Psa. 5:3

13. Godôs absolute alienation from the wicked is addressed in Psalm 5. The Lord has ñno pleasureò in them. They will not ñdwellò with Him. They will not ñstand in His sight.ò He hates all ñworkers of iniquity.ò He will destroy ñthose that lie.ò How does He view those who kill and are guilty of treachery and deceit?
Psa. 5:6

7. Salvation belongs to the Lord
8. Put trust in the Lord
9. Security (dwell in safety)
10. Morning
11. Rebellion against God
12. I will look up
13. Abhorrence

14. Psalm 6 finds David gravely ill and deeply conscious of His sin. He begs to be spared of Godôs anger, that He ñchasten him not in His hot displeasure,ò to have mercy upon him, to heal him, to return to him, to deliver his soul and save him for His merciesô sake. The Psalmist reflects that ñin death there is no remembrance of Thee.ò Why?
Psa. 6:5

15. Psalm 7 is Davidôs appeal to God for judgment against his enemies who have unjustly slandered him to his endangerment, probably false accusations of treason before Saul. David denies this allegation before God, saying that ñif iniquity be in my handsò to take away his honor, and ñcaptureò him. What else?
Psa. 7:5

16. Davidôs prayer asking God to ñarise in Thine angerò against his enemies is in harmony with Godôs Word, since such is in agreement with ñthe judgment that Thou hast commandedò upon the wicked. Indeed, God is ñangry with the wicked every day.ò What is Davidôs plea in Psalm 7 for judgment of the wicked?
Psa. 7:9

17. Psalm 7 plainly outlines the precept that evil, allowed to run its course, will destroy the wicked. The wicked plan ñiniquity,ò wrote David, they scheme ñmischiefò that results in failure, and they ñdig a pit and fall into it.ò What is the result of all this mischief and ñviolent dealing?ò
Psa. 7:16

18. Psalm 8 is Davidôs expression of wondering praise that God, the Creator of the universe who has set His glory above the heavens, would deign to be ñmindfulò of man, to ñvisitò him, to make him a ñlittle lower than the angels,ò to give him dominion over His Creation, to have ñput all things under his feet.ò What else?
Psa. 8:5 Cf: Neh. 9:6

19. David begins and ends Psalm 8 with his overwhelming emotion regarding the glory of the manifestation of Godôs character reflected in His Creation. With what phrase does he express this?
Psa. 8:1, 9

20. Psalm 9 contains Davidôs praise to God for vindication, in that God has manifested His righteousness in destroying Davidôs enemies. The extent of Davidôs praise is defined; it is the only way to praise and worship God. What is it?
Psa. 9:1

21. The degree to which God destroyed Davidôs enemies - some apply this destruction prophetically to the end-times destruction of Christôs enemies at His Second Coming - is graphically pictured in Psalm 9. They ñfall and perish,ò are ñrebukedò - punished, ñdestroyed.ò Their name is ñput out,ò and they are come to a ñperpetual end.ò What else?
Psa. 9:6

22. In Psalm 9, David verifies that there cannot be faith without knowledge; ñthey that know Thy Name,ò he said, ñwill put their trust in Thee.ò God, said David, ñhas not forsakenò these, who have demonstrated this faith in a special way. How?
Psa. 9:10

23. Psalm 10 can be viewed as prophetic of times during the Tribulation. Particularly descriptive are the characteristics of the antichrist. He is proud, he ñpersecutes,ò he is a ñboasterò an outspoken atheist - he does not ñseek after Godò - his ways are ñalways grievousò - producing evil. He is a murderer, full of deceit and fraud, mischief, and vanity, and he lives securely in his sin. What is he called here?
Psa. 10:18

24. Psalm 10 may be interpreted as a prophecy of conditions that will exist during and at the end of the Millennium. The ñarmò - the power of the wicked - will be broken, ñwickednessò will not be found, the ñheathenò will have perished, and the ñdesire of the humbleò for peace will have been fulfilled. What is said of Christ in this time?
Psa. 10:16

25. Psalm 11 seems to imply that David was at the time under pressure from those close to him to flee, perhaps to avoid Saul or Absalom, while at the same time countering this advice with his confidence that even though the ñLord trieth the righteous,ò his trust was in Him and he had nothing to fear. How did David express this confidence that God is ever near?
Psa. 11:4

26. The closing verses of Psalm 11 can be seen to prophesy the end of the age, the Second Coming of Christ, when He will bring upon the wicked ñsnares, fire and brimstone,ò and a terrible wind, demonstrating His abhorrence of the wicked. However, there is encouragement for the ñuprightò in this time. What is said of these ñuprightò in this time?
Psa. 11:7

27. Psalm 12 finds David grieving over wickedness in Israel, such that it appears that there are no more godly and faithful people left. The wicked, said the psalmist, use ñtongueò and ñlipsò to influence, persuade, and use men as they please. David recorded an arrogant boast that these had made. What was it?
Psa. 12:4

14. The dead are unable to give thanks
15. Destroy his life
16. Wickedness come to an end
17. Comes down upon his head
18. Crown Him with glory and honor
19. How excellent Thy Name in all earth
20. With the whole heart

21. Memory is perished
22. Seek Him
23. Man of the earth
24. King forever and ever
25. Lord is in His holy temple
26. They shall see His face, or countenance
27. Who is Lord over us

28. Although the wicked ñwalk on every sideò and the ñvilest men are exalted,ò David said In Psalm 12 that God had promised to ñarise,ò set the poor and oppressed in safety, ñkeep,ò and ñpreserveò them. His confidence in Godôs word of promise was absolute; He likened its purity to silver ñtried in a furnace.ò To what degree?
Psa. 12:6 Cf: 2 Cor. 1:20

29. Psalm 13 is a cry of distress, perhaps written by David lamenting his sin with Bathsheba, the rebellion of Absalom, or being hunted down by Saul. He complains of the ñdailyò sorrow in his heart and of oppression from his enemies. Worse, he feels that God has deserted him; ñhow long wilt thou forget me, O Lord,ò cries the psalmist. What else did he feel that God was doing?
Psa. 13:1

30. Even in his distress, David testified in Psalm 13 that his trust in Godôs mercy is steadfast and that he is assured of deliverance. ñMy heart shall rejoice in Thy salvation,ò he says. David is cheered by this thought, and he concludes with praise and joy - ñI will sing unto the Lord,ò he says. For what particular reason?
Psa. 13:6

31. In Psalm 14 David laments that godly and faithful people no longer exist in the land. ñThe Lord looked down,ò he said, ñto see if there were any that sought God,ò but ñthey are all gone aside,ò they have become ñaltogether filthy.ò David twice summarized this sad state of affairs on earth. What did he say?
Psa. 14:1,3

32. Psalm 14 lists a litany of the characteristics of the wicked. They deny the existence of God. They live corrupt lives. Their works are abominable. They are without understanding. They ignore God. Not one is good. They are ñfilthyò in life. They have all gone astray from God and live in ignorance of Him. What else?
Psa. 14:4

33. In the last verse of Psalm 14 the eventual salvation of Israel is prophesied when, in the end times, they will be restored to their land, they will rejoice, and Christ will reign. David notes the future state of affairs among the people in this time. What is it?
Psa. 14:7

34. Psalm 15 is a treatise on Old Testament piety, listing the characteristics of a ñrighteousò man. Such a man walks with the intentions of keeping a good conscience toward God. He is just, honest, truthful. He looks with great disapproval upon the ñvileò while honoring those who fear God. If he promises something, he will do it even though it harms him. The psalmist explains that such a man maintains a confidence and stability in his life. In what words does he express this?
Psa. 15:5

35. In Psalm 16 David expresses his gratitude to God saying, ñI have no good besides Thee,ò and that he has ñset the Lord always beforeò him. He confesses, ñThou art my Lord.ò The psalmistôs prayer is that God would ñpreserve him.ò What justification does he offer for this request?
Psa. 16:1

36. David expresses his confidence in eternal life in a passage in Psalm 16 that is also descriptive and prophetic of Christôs resurrection. ñMy heart is glad,ò he says, my soul and spirit ñrejoiceth inò the confidence of being resurrected with Christ, not leaving his soul in Sheol or Hades. In what other words is this resurrection described?
Psa. 16:10 Cf: Job 14:14

37. Psalm 17 is annotated a prayer of David, evidently offered while he was in great danger from an unnamed enemy. It is the sixth such request while he was in distress (see Psalms 3, 4, 6, 12, 13). In it Davidôs enemies are described as wicked, proud, and deadly, and as ñlurking in secret places.ò As what?
Psa. 17:12

38. In Psalm 17 David pleads with God for His protection from his enemies, those ñmen of the worldò whose every ñportionò is only what they will and want in this life. David reminds God that He had ñtried himò and found him to be sincere, earnest, and a worshipper of Him. He asks God to protect him as his tenderest and dearest, and the ñapple of his eye.ò What other phrase does he use that is symbolic of Godôs protection?
Psa. 17:8

39. As he contemplated the coming judgment of ñmen of the worldò David was reminded of his own eternal hope. ñI will behold thy face in righteousness,ò he says in Psalm 17, when he awakes in the ñlikenessò of Christ. David envisioned his state of mind at this manifestation. What will it be?
Psa. 17:15

28. Seven times
29. Hiding His face from him
30. He has dealt bountifully
31. None that doeth good
32. They never call upon the Lord
33. Shall be glad

34. Never be moved
35. His trust in God
36. Not see corruption
37. Lion
38. Hide under shadow of His wing
39. He will be satisfied

40. Psalm 18 is Davidôs expression of triumphant thanksgiving to God for deliverance from an unidentified foe. He first summarizes his prayer of distress; ñI will call upon the Lord,ò he says, ñwho is worthy to be praised,ò ñso shall I be saved.ò From what?
Psa. 18:3

41. Davidôs song of praise and thanksgiving to God in Psalm 18 reveals a heart overflowing with gratitude. ñI will love Thee O Lord,ò says the psalmist. His confidence in God is total; God is *my* Strength, *my* rock - his safety, *my* fortress - his defense, *my* deliverer, *my* buckler - his shield, the horn of *my* salvation - his strong defense. Lastly, God was Davidôs place of refuge. What did he call this?
Psa. 18:2

42. David explained his deliverance from his enemies as if God Himself was coming forth in His great majesty and terrible power. He speaks of earthquakes, ñsmoke out of His nostrilsò and ñfire out of His mouth,ò coals of fire, thunder, hail stones, arrows, and darkness. The psalmist gave a reason for Godôs action on his behalf. What was it?
Psa. 18:7 Cf: Josh. 10:11

43. In Psalm 18 David described Godôs deliverance from danger as ñsent from above.ò He ñtook me,ò ñdrew me from many waters,ò ñdelivered me,ò he said. The psalmist felt that God had rewarded him for his sincerity and his good conscience before Him. David summarized his conduct; he had ñkept the ways of the Lord.ò What else?
Psa. 18:23

44. In Psalm 18 David listed the multiple blessings of God that gave him strength and the skills to defeat his enemies. The psalmist said that he owed all his prosperity and success in life - that which made him ñgreatò - to a marvelous characteristic of God, one that is seen through the universe. What was it?
Psa. 18:35

45. David vowed to ñgive thanksò to the Lord; He is ña rock,ò ñmy rock,ò he said, the ñGod of my salvation,ò who ñliveth.ò In praising God as such, David added, ñblessedò be God, his ñrock;ò and added a wish that ñthe God of My salvationò would be praised in a special way. What?
Psa. 18:46

46. Psalm 19 is a great testimony to Godôs creation. ñThe heavensò - the unfathomable depths of the firmament - ñdeclare the glory of God,ò said David in wonder, an expanse full of Godôs skillful hand. Moreover, every passing day imparts instruction about God, every night reveals His greatness. The psalmist called these revelations ñspeech,ò and ñknowledge.ò What is the extent of this ñspeechò and ñknowledge?ò
Psa. 19:3 Cf: Col. 1:10

47. In addition to marveling at Godôs Creation and the physical laws that govern the universe, the psalmist spoke also in Psalm 19 of the complement to these, Godôs Word, or His ñLaw.ò Together, Godôs physical and moral laws make up the absoluteness and perfection of Creation. Godôs ñLaw,ò says the psalmist, is ñperfect;ò it turns one from sin to holiness. What phrase describes this process?
Psa. 19:7

48. Psalm 19 reveals six priceless things that God has given to man for his use. His law provides instruction; it is ñperfect.ò His testimony tells who He is, what He has done, and what He will do - it is ñsure.ò His statutes - rules for life - are ñright.ò His commandment is ñpureò enlightenment. His ñjudgmentsò upon sin are ñtrue and righteous.ò Finally, God has given man a perception of the need for reverence toward Him. What is this called?
Psa. 19:9

49. David closed Psalm 19 with a prayer of awe. ñWho can understand his errors,ò he confesses, and pleads that he might be ñkept backò from willful sin. ñO Lord,ò he said, ñLet the words of my mouth and the meditation of my heart be acceptable in Thy sight.ò In what personal way does he view God in this passage?
Psa. 19:14

50. Psalm 20 is a prayer on behalf of a king before he goes out to battle. It implies acknowledging a sense of dependence upon God, and reveals several things in which man can trust in such straits; Godôs ñName,ò His reverent character and word, His ñsalvation,ò His deliverance from danger, and in the power of His ñright hand.ò What else?
Psa. 20:6

51. Psalm 21 can be described as *messianic*, in that it speaks of the return of Jesus to Glory and to the right hand of the Father. The Psalm refers to the ñdesireò of Christôs heart, the answer to His prayers (request of His lips), His honor and majesty, and it states that he has been ñmost blessed forever.ò The psalmist sees Jesus wearing a crown. Of what?
Psa. 21:3

52. The latter verses of Psalm 21 record a prophecy of the terrible judgment of the wicked at Christôs Second Coming, when God shall ñfind outò all His ñenemies,ò those that ñhateò Him. Not only are these evil cast in hell, the psalmist says that they themselves will be ***as*** hell. They will be their own tormentors, and the terrors of their consciences will in fact actually ***be*** their terror. What is hell called in this passage?
Psa. 21:9

40. His enemies
41. My high tower
42. He was angry
43. Kept himself from iniquity
44. His gentleness
45. That He be exalted
46. No where voice is not heard

47. Converts the soul
48. Fear
49. Strength, redeemer
50. He will hear
51. Pure gold
52. Fiery oven

53. No Psalm is quoted more frequently in the New Testament than the 22nd Psalm. It can be seen not only as the anguished prayer of David because of his sufferings as a godly man by enemies that he has not provoked, but also as the sufferings on Christ on the cross. Indeed, the Psalm opens with Jesusô first cry from the cross. What is it?
Psa. 22:1 Cf: Matt. 27:46

54. In Psalm 22 David gives an astonishingly accurate description of the process of crucifixion hundreds of years before the Romans used it. The posture of the body so distended the flesh and skin that the bones of the body were visible. Strength was so sapped that it was ñdried up like a potsherd,ò as pottery baked in the fire. Thirst was so acute that it created a tortuous condition in the mouth. What?
Psa. 22:15

55. The psalmist revealed the aggravated sufferings of Christ on the cross in Psalm 22 as he speaks of the ñreproachò and despising which Jesus experienced from those who sat by and ñwatched Him there.ò They laughed Him to scorn, and shouted at Him - they ñshot out the lip.ò The mockery of the crowd reached its lowest ebb when it suggested a solution for Jesusô suffering. What was it?
Psalm 22:8 Cf: Matt. 27:42-43

56. Psalm 22 prophesies Christôs coming rule over the earth during the Millennium when ñall the kindreds of the nationsò shall ñworship before Him.ò Implicit in this passage is a definition of a true conversion; it is a plain and simple process. How is it expressed?
Psa. 22:27

57. The last verses of Psalm 22 are prophetic descriptions of the Millennium. In this time of Christôs rule on the earth, the ñKingdom is the Lordôs,ò and ñall the ends of the worldò will ñturn unto the Lordò and ñbow before Him.ò All classes of persons will come to ñeat and worshipò and ñdeclare His righteousness. What else?
Psa. 22:30 Cf: Isa. 25:6

58. Some have said that there could be no Psalm 23, the great imagery of Christ the Savior as Shepherd, without Psalm 22, the ñPsalm of the cross.ò For one to say ñthe Lord is my shepherd,ò one must belong to Him, one must be one of His sheep. Those who know Him, says the psalmist, enjoy a blanketing peace of mind. How does David express this?
Psa. 23:1 Cf: John 10:11

59. As ñsheepò belonging to the ñShepherd,ò Christ, believers enjoy ñgreen pastures,ò the inexhaustible Word of God; ñstill waters,ò the attendance of His Spirit; restoration of soul when he wanders; and guidance in ñpathsò of right. But by and large the greatest privilege and hope of the Christian is contained in the concluding verse of this great Psalm. What is it?
Psa. 23:6

60. Psalm 24 opens with the declaration of the fact that the earth, its inhabitable regions, and ñall that dwell withinò it, belong to God. He possesses ñtitleò to it. The reason for Godôs claim upon all this is elementary. What is it?
Psa. 24:2 Cf: Gen. 1:9

61. The fruits of faith in Christ are listed in Psalm 24; they are those characteristics suitable for acceptable worship of God. ñClean hands,ò free from impurity; a ñpure heart,ò a love for holiness, innocent of deception. God will regard such a man as righteous. What other benefit is accrued?
Psa. 24:5

62. Most think that David penned the 24th Psalm when, in triumph, he returned the ark to Jerusalem. The latter verses reflect a historical background of either Christôs ascension into heaven following His resurrection or at His Second Coming. ñWho is this King of Glory,ò asks the psalmist twice. He is ñstrong and mightyò is the reply. How else is He described?
Psa. 24:10 Cf: 2 Sam. 6:17-18

63. Psalm 25 is a prayer of David ñunto Thee O Lord.ò The psalmist first asks God to ñshew me Thy ways,ò ñlead me in Thy truth,ò ñteach me Thy paths.ò Before he began, however, David testified of his total dependence upon God. What did he say?
Psa. 25:2

64. Waiting on God was one of Davidôs secrets to being a man after Godôs own heart. Three times in Psalm 25 and thirteen times elsewhere in the Book the psalmist alludes to his ñwaiting.ò What else did David practice, symbolically, in his devotion ñtoward the Lord?ò
Psa. 25:15 Cf: Psa. 27:14; 35:20; 37:7, 9, 34; 40:1; 52:9; 59:9; 61:1; 62:5; 69:6; 130:5-6

65. The ñsecret of the Lordò said David, is with those who fear Him. The one who fears God can expect understanding of the arrangements God has made for salvation, he can expect temporal blessings for himself and his posterity, and he will be safe and at ease. What else?
Psa. 25:9, 12

53. Why hast Thou forsaken me?
54. Tongue stuck to jaws
55. Let God deliver him
56. Remember, turn to Him
57. Serve Him
58. I shall not want

59. Dwell in the house of the Lord forever
60. He created it
61. Blessing from the Lord
62. Lord of hosts
63. I trust in Thee
64. His eyes ever toward Him
65. God will guide, teach him

66. Psalm 26 is a testimony of Davidôs walk before the Lord. The psalmist maintained that he endeavored to live an upright life, he ñtrusted also in the Lord,ò regulated his life by the truth, and avoided the companionship and association with the evil. David also loved to worship. How did he express this?
Psa. 26:8

67. In Psalm 27, David revealed the ingredients of a triumphant faith. God, he said, is his ñlightò that dispels all darkness. He is his ñsalvation;ò for David, this meant deliverance from his enemies; for the believer it is eternal life. David also said that God is his strength, and the stronghold of his and, accordingly, the Christianôs life. The depth of Davidôs faith was expressed in a question that reflected his confident security. What is it?
Psa. 27:1

68. ñOne thing have I desired of the Lord,ò wrote David in Psalm 27. In the fulfillment of his longing for this ñone thingò David was able to ñbehold the beauty of the Lord,ò His grace, favor and character, and to seek instruction from Him by attendance on worship. What was this ñone thingò David longed for?
Psa. 27:4

69. Psalm 27 was probably penned by David under great trial, and it demonstrates that he was a man who had learned to lean upon God. His words are full of confidence: God has ñbeen my help;ò He is the ñGod of my salvation;ò if he is forsaken, God will ñtake him up.ò The psalmist speaks of Godôs goodness, and concludes with an instruction, which he repeats, meant to induce others to trust in the Lord. What is it?
Psa. 27:14

70. Several of Davidôs psalms reflect the deadly peril in which he found himself because of his enemies. In Psalm 28 he cries out for the Lord to deliver him from such peril, while at the same time asking for judgment upon his enemies. What justification does he include in his prayer asking God to ñrender to them their desert?ò
Psa. 28:5

71. In Psalm 29 David praises God as Creator as he describes a great thunderstorm that rises over the Mediterranean Sea, breaks cedars of Lebanon as it sweeps over Canaan, causes animals to give premature birth, and continues southward, ñshakingò the desert. David applies symbolic language to this mighty storm. What does he call it?
Psa. 29:3-5, 7-8

66. Loved habitation of Thy house
67. Whom shall I fear?
68. Dwell in house of Lord all his days
69. Wait on the Lord
70. They regard not the works of the Lord
71. Voice of the Lord

72. Some see in Psalm 29 a great thunderstorm symbolic of God's great end-times judgment in the Day of the Lord, when he sweeps across the land clearing the air for the calm of Jesusô messianic, millennial rule over the earth. How is this reign described?
Psa. 29:10

73. Psalm 30 is one of thanksgiving, possibly for Davidôs recovery of an illness. David ñextolsò God for ñlifting him up,ò healing him, keeping him alive, He ñbrought up his soul from the grave.ò David makes the point that if he had died, he would be unable to worship or praise God, or declare his truth. What analogy does he use to represent himself in such a condition?
Psa. 30:9

74. David felt that he had experienced Godôs anger in his sickness, but acknowledged in Psalm 30 that His wrath is brief. ñWeeping may endure for a night,ò he wrote, but ñjoy cometh in the morning.ò Through Godôs healing, said David, there had been a transformation of his ñmourningò and ñsackcloth.ò To what?
Psa 30:11

75. Psalm 31 is a great prayer of Davidôs plea for deliverance from dire affliction. First, however, David testifies to his total dependence upon God. ñIn Thee,ò he said, ñdo I put my trust.ò He calls God ñMy Rock,ò and acknowledges ñThou art my strength.ò This total dependence is measured in a statement, one that Jesus spoke on the cross. What is it?
Psa. 31:5 Cf: Luke 23:46

76. The extent of Davidôs distress is evident from the words and tenor of Psalm 31. ñI am in trouble,ò he says; he speaks of a life of grief, failing strength, of being a reproach among his neighbors, a forgotten man, a ñbroken vessel.ò He was also in great fear. To what extent?
Psa. 31:13

77. It is obvious that God answered Davidôs prayer of Psalm 31 as the psalmist lifts praise to Him describing the blessings that accrue to those who pray. For those who ñfear Thee,ò and ñtrust in Thee,ò he says, there is laid up ñgreat goodness.ò Based upon the Lordôs deliverance, David could testify that God ñpreserves the faithful,ò and offered encouragement to those who ñhope in the Lord.ò ñBe of good courage,ò he said. What else?
Psa. 31:23

78. Psalm 32 is a Psalm of forgiveness, an exuberant testimony of joy for Godôs forgiveness of Davidôs sin, which he had confessed ñwithout guile.ò The psalmist says that his transgression was ñforgiven.ò His sin was ñcovered.ò His ñiniquityò was not held against him. How did he describe himself in this forgiven condition?
Psa. 32:1-2

72. He sitteth king forever
73. Dust
74. Dancing, gladness
75. Into Thine hand I commend my spirit
76. On every side
77. O love the Lord
78. Blessed

79. In Psalm 32 David described the misery he suffered during the year he lived with his unconfessed sin, probably that of his liaison with Bathsheba. He felt Godôs hand ñheavy uponò him. His strength was drying up - as a ñdrought of summer.ò His sorrow led to cries of anguish ï ñroaring.ò With what frequency?
Psa. 32:3 Cf: 2 Sam. 12; Psa. 51:2

80. Davidôs suffering with his unconfessed sin and the relief of Godôs forgiveness caused him to offer admonition to others to avoid the ñmany sorrowsò of sin. In Psalm 32 he counseled ñunderstandingò of the consequences of sin. What was his picturesque advice?
Psa. 32:9

81. Psalm 33 is a psalm of praise. Praise to God, said the author, is fitting; His Word is ñrightò - His will is exactly in accord with the eternal rule of right. His ñworks are done in truthò - all His dealings with His creatures are equitable and faithful. How did the author describe the ñgoodnessò of God?
Psa. 33:5

82. In contrast to the absurdities of the worldôs philosophers, the writer of Psalm 33 stated unequivocally that only Godôs self-efficient will accounts for Creation. ñBy the Word of the Lordò it happened, he said, and offered advice to all the earth and its inhabitants regarding their attitude toward Him. What was it?
Psa. 33:8

83. The author of Psalm 33 set forth the qualifications needed for a ñnationò to be a beneficiary of Godôs blessing. What is it?
Psa. 33:12

84. God ñlooks from heaven,ò said the writer of Psalm 33; He observes menôs doings and He knows their hearts, for He created them. Not one of them is saved by a ñmultitude of an host,ò nor will they be ñdeliveredò by their own strength. Rather, the ñeye of the Lordò is upon ñthem that fear Him.ò What, therefore, should these be doing?
Psa. 33:18

85. Psalm 34 is called a song of deliverance written by David for his undeserved deliverance from the King of Gath, before whom he had feigned insanity. ñO taste and see that the Lord is good,ò cried David; ñmagnify the Lord with me.ò David ñsoughtò the Lord and ñHe heard me,ò he said, and testified that one who seeks the Lord will received a special blessing. What?
Psa. 34:10 Cf: 1 Sam. 21:10-15

86. In his relief and joy resulting from yet another deliverance from God, David in Psalm 34 offered advice for those who desire happiness - who ñdesireth life,ò that ñhe may see good.ò ñDo good,ò said the psalmist, keep the tongue from evil, lips from guile, seek peace. What else?
Psa. 34:14

87. Scripture warns the Christian to expect tribulation while in earthly bodies. In Psalm 34, David twice mentions the ñcryò of the righteous and their ñmany afflictions.ò But, said the psalmist, the Lord ñheareth,ò He is ñnigh unto them,ò His ñeyesò are upon them, and He ñdeliverethò them, His divine love watches over them. How is this protection described?
Psa. 34:20

88. Psalm 35 is another of the some ten psalms called *imprecatory,* wherein out of reverence and fear of God and an abhorrence of sin the psalmist pleads with God to punish those who unjustly hate him, thus vindicating Godôs righteousness. Twice David states his enemyôs persecution is ñwithout cause.ò Twice he asks God to bring out the ñangel of the Lordò upon the wicked. To do what?
Psa. 35:5-6

89. Davidôs complaint against his enemies in Psalm 35 was probably written while Davidôs professed friends and Saul were relentlessly pursuing him, and it is possible to feel his grief from the narrative he gives. They ñgnashed upon me with their teeth,ò he complained, they had dug a ñpitò in which to trap him, ñfalse witnessesò rose up to accuse him. All this David felt was without cause. How did he describe this unfair treatment?
Psa. 35:12

90. David pleaded with God to ñfight,ò ñconfound,ò put to shame, and put his enemies to destruction. Such a petition was based upon the fact that he was striving to be upright, a man of integrity, mindful of Godôs claims upon him, and always endeavoring to be faithful to him. ñJudge me,ò said the psalmist. According to what?
Psa. 35:24

91. David was so convinced that God would vindicate him that even as his enemies were castigating him his ñsoulò could be ñjoyful,ò his tongue could speak of Godôs righteousness. Even his ñbonesò had something to say. What?
Psa. 35:10

92. In Psalm 36 the psalmist contrasts the godlessness of the wicked with the goodness of God. Ten sins of the wicked are listed; they are hateful, they plan sin, set themselves against God, they love sin, and reject wisdom. What general statement is made regarding the sinfulness of the wicked?
Psa. 36:1

79. All the day long
80. Be not like horse and mule
81. Earth is full of it
82. Fear, stand in awe of Him
83. Their God is the Lord
84. Have hope in His mercy
85. Shall not want for any good thing

86. Depart from evil
87. Not one bone is broken
88. Chase, persecute them
89. They rewarded him evil for good
90. Godôs righteousness
91. Who is like unto Thee?
92. No fear of God before his eyes

93. In contrast to the characteristics of the wicked in Psalm 36, the psalmist speaks of Godôs mercy, faithfulness, righteousness, and lovingkindness. Believers, said the author, those who ñput their trust under the shadow of His wings,ò will in heaven be abundantly satisfied with the ñfatness of His house.ò What other symbolic pleasure will be enjoyed in the New Jerusalem?
Psa. 36:8

94. Written in Davidôs old age, Psalm 37 speaks to the riddle of the prosperity of the wicked and the affliction of the righteous. ñFret notò because of him who prospers in his way, said David, because the end of the wicked is ordered by God. More than five times the psalmist records the eventual demise of the wicked. What term does he use for this demise?
Psa. 37:22

95. In Psalm 37 David emphasizes the fact that God will deal with the wicked in His good time. ñI have seen the wicked in great power,ò he said, ñyet he passed away, and was not.ò The wicked ñshall perish,ò ñshall not be,ò and will see ñthat his day is coming.ò David spoke of a particularly frightening emotion of Godôs that will strike terror in the hearts of the wicked. What is it?
Psa. 37:13

96. ñFret not thyself because of evildoers,ò counseled David in Psalm 37, rather, ñtrust in the Lord and do good.ò ñDelight thyself in the Lord,ò ñrest,ò and ñwait patientlyò on him, ñcommit thy way unto the Lord, trust also in Him.ò With what expected result?
Psa. 37:5

97. Psalm 38 finds David in dire distress, suffering a severe illness brought on by his sin. ñI am feeble and sore broken,ò he says, ñmy strength faileth me,ò there is ñno soundness in my flesh.ò He traced his sickness to his sin, which he said, ñhad gone over my head.ò What did David call his sin?
Psa. 38:5

98. Davidôs sickness described in Psalm 38 not only made him miserable. His misery was compounded by the desertion of his relatives and friends as well as renewed attempts by his enemies to ñlay snaresò for him. As he realized that ñhis sorrow was continually beforeò him, David vowed to confess his sin. His confession was twofold. What did he say?
Psa. 38:18

99. Psalm 39 continues as an extension of Psalm 38 describing the misery experienced by David because of his sin. Here it manifests itself in Davidôs realization of the frailty of human life. Not only does he bemoan its shortness, he feels that a manôs life is but a sad state of affairs. What does he call it?
Psa. 39:5

100. In his prayer, contained in a ñsorrowfulò Psalm 39, David appears to be weary of life, wonders how soon he will die. ñWhat wait I for,ò he cries to God. But in his dark hour he realizes that ñMy hope is in Thee,ò and he recalls his sin, knowing that he was receiving just punishment for his transgressions. In what words does he confess his sin?
Psa. 39:8

101. In Psalm 40 David began by praising the Lord for some great deliverance. ñI waited patiently for the Lord,ò he said; presently God brought him out of a horrible pit, ñout of the miry clay,ò set his feet on a rock, and ñestablished my goings.ò What else?
Psa. 40:3

102. Davidôs praise of Psalm 40 speaks of Godôs wonders of grace - pardon, justification, adoption - and His ñthoughts which are to usward;ò thoughts of love, good and gracious thoughts. The sheer volume of Godôs works and thoughts awed David; he said that they ñcannot be reckoned.ò What else?
Psa. 40:5

103. Psalm 40 can be interpreted as *messianic*; indeed, Hebrews 10:5-10 attributes portions of this Psalm to Christ as He describes His obedience and sacrifice. ñI am not able to look up,ò He says, ñMy heart faileth me.ò Christôs willingness in taking the sinnerôs iniquity in accordance with Godôs will is summarized here in a short sentence. What is it?
Psa. 40:8

104. In Psalm 41 David dwells on the blessed character of one who shows mercy and kindness to the needy and suffering. ñBlessed is he,ò says the psalmist; the Lord will ñdeliver him in time of trouble,ò ñpreserve himò and ñkeep him aliveò - his mortal life will be guarded, and God will defend him against his enemies. What other temporal blessing is mentioned?
Psa. 41:3

105. As in Psalm 40, Psalm 41 contains messianic application, in that it can be interpreted to speak of the betrayal of Christ by Judas. Here Judas is described as ñmine own familiar friend in whom I trusted, which did eat of my bread.ò How is this betrayal phrased?
Psa. 41:9

106. Some interpret verse 10 of Psalm 41 as referring to Christ, specifically, that He is making a particular request which will enable Him to ñrequite them,ò that He might be King and Judge over all, making His enemies His ñfootstool.ò This request, having now been executed by God, is a foundational principle of the Gospel. What is it?
Psa. 41:10

93. Drink of the river of Thy pleasures
94. Shall be cut off
95. God shall laugh at them
96. He shall bring it to pass
97. Foolishness
98. Declare my iniquity, be sorry for sin
99. Altogether vanity

100. Deliver me
101. Put a new song into my mouth
102. More than can be numbered
103. I delight to do Thy will
104. Sustained in sickness
105. Lifted up his heel against me
106. Raise me up (His resurrection)

107. In Psalm 42 is David laments as his exile has removed him from the ordinances and worship of God. He longs to be with Him in the temple. He speaks of his tears, which he hears saying, ñwhere is thy God?ò His soul ñpantsò after Him. What illustration does he use to describe his great desire for full communion with God?
Psa. 42:1

108. In exile, unable to worship in the ñhouse of Godò with the ñvoice of joy and praise,ò David exhibits great depression in Psalm 42. Three times he states that his ñsoul is cast down.ò He wonders why God has ñforgottenò him. But then he turns to the Lord. ñHope thou in God,ò he says, and realizes that ñhe shall yet praise Him,ò that Godôs lovingkindness will return to him in the ñdaytime.ò What of the night?
Psa. 42:8

109. Psalm 43 is a continuance of Davidôs cry for deliverance from his enemies and exile. He desires to return to ñThy holy hill,ò Mt. Zion, and to Thy ñtabernacles,ò and envisions being united with others in the customary worship of God, his ñexceeding joy.ò What else does he plan to do?
Psa. 43:4

110. Psalm 44 is a national lament of the people of Israel in a time of unequaled trial. Introductory to their plea for relief they remind God how ñin their daysò - in Joshuaôs time - He had given their forefathers the Promised Land. He had done it with His ñright hand and Thine arm.ò How is Godôs reason for doing this explained?
Psa. 44:3

111. Godôs people complain in Psalm 44 of severe disaster. They do not understand why terror has come upon them, why God ñhast cast off, and put us to shame.ò They maintain that they had ñnot forgottenò God, that their hearts were ñnot turned back,ò and challenge God to ñsearch this outò in confidence that He will see that such is so. On what is their confidence based?
Psa. 44:21

112. Some see in the agonizing narrative of grief of Psalm 44 a prophetic description of the Jewish remnant in the time of the Tribulation. The people are like ñsheep appointed for meat.ò They are a ñreproach to their neighbors.ò They are ñcounted as sheep.ò What is happening to them ñfor Thy sake?ò
Psa. 44:22

113. Psalm 45 is a royal wedding song; historically it may have been sung at a Hebrew kingôs wedding, possibly Solomonôs. It praises the king and describes the bride; however, it also refers to the promise of an eternal throne, to be fulfilled by Christ at His Second Coming. How is this throne of Christôs described here?
Psa. 45:6 Cf: Heb. 1:8-9

114. Psalm 46 is a confession of fearless trust in and grateful thanksgiving to God. Though earth be moved, mountains be carried into the sea, the waters roar, ñwe will not fear,ò testifies the psalmist. God, he says, is a ñvery present help in time of need.ò What else?
Psa. 46:1

115. Psalm 46 refers to the security of Jerusalem, the ñcity of God,ò during millennial times. The psalmist speaks of a ñriverò that ñshall make gladò this city, the cessation of wars, and of Christ being exalted in His Kingdom. The comfort and security of Jerusalem in this time is reflected in a statement attributed to Christ. What is it?
Psa. 46:10

116. Psalm 47 prophesies the glorious millennial reign of Christ; He ñis a great king over all the earth,ò says the psalmist, He ñsitteth upon the throne of His Holiness.ò It is a great time of rejoicing; among the joyful noises raised in praising Him are clapping hands, shouts of triumph, and another activity, mentioned five times. What is it?
Psa. 47:6-7

117. Psalm 48 is an ode to the city of Jerusalem. Historically, it speaks of the cityôs glory; it is the ñjoy of the whole earth,ò the mountain of Godôs Holiness, and the ñcity of our God.ò The psalm has also prophetic overtones in that it portrays the city where all believers will gather in the latter days, the Millennium, perhaps applying even to the Eternal State. How is this prophecy concerning Jerusalem described?
Psa. 48:8 Cf: Isa. 2:2; Rev. 21:2-3

118. The eventual futility of wealth and the certainty of death form the double theme of Psalm 49. The rich, says the writer, trust in their wealth, and ñboast in the multitude of their riches.ò In the end, however, they ñleave their wealth to others.ò How else is this fact expressed?
Psa. 49:17

119. In Psalm 49 the psalmist addresses the transience of the wicked rich, and expresses confidence in the resurrection of the righteous. Death shall feed on the wicked, he said, ñthey shall never see light.ò On the other hand, he is confident that God will ñredeem my soul from the power of the grave.ò What then follows?
Psa. 49:15

120. Psalm 50 is Godôs twofold indictment against first, the superficially righteous and, second, the wicked. Written into these indictments is a testimony to Godôs omnipotence. He is the ñmighty one,ò El; God, Elohim; the Lord, Jehovah; Judge; and God, Eloah. ñThe world is Mine and the fullness thereof,ò He proclaims, the ñwild beasts of the field are Mine and every beast of the forest is Mine.ò What else?
Psa. 50:10

107. As the deer pants for water
108. His song shall be with me
109. Praise Him on the harp
110. Thou hadst a favor unto them
111. He knoweth the secrets of the heart
112. Killed all the day long
113. Forever and ever
114. Refuge and strength
115. Be still and know that I am God
116. Singing of praises
117. God will establish it forever
118. They carry nothing away
119. He shall receive me
120. Cattle upon a thousand hills

121. In Psalm 50 the psalmist records Godôs disapproval of His people for treating Him lightly. Israel was maintaining external ritual levied by divine command, but their worship was superficial. They were only going through the motions. ñOffer unto God thanksgiving,ò writes the psalmist, it is the only true worship. When this is done, God can be called upon in the ñDay of trouble.ò With what result?
Psa. 50:15

122. The ñwickedò must consider Godôs warning, said the psalmist in Psalm 50. These hypocrites knew the law and claimed the privileges of Godôs covenant, but they hated instruction, associated with thieves and adulterers, and slandered their own families. They were warned that although God had ñkept silence,ò they had better not think He was indifferent to sin. Punishment would be such that no one would be able to save them. How is this punishment described?
Psa. 50:22

123. Psalm 51 was written by David when, after a year, his conscience awoke and he saw the greatness of his guilt of sin with Bathsheba, Uriah, the people, and most of all God - ñagainst Thee only have I sinned.ò David acknowledged personal responsibility for transgression, sin, and iniquity. In what way does David describe and acknowledge these?
Psa. 51:1-3

124. I have ñdone evil in Thy sightò confessed David in Psalm 51. The psalmist made four requests for forgiveness and cleansing. ñHave mercy,ò he cried, ñWash me,ò ñcleanse me,ò ñblot out my transgressions.ò David confirmed the doctrine of man born in sin as he stated, ñin sin did my mother conceive me.ò What else did he say that confirms this doctrine?
Psa. 51:5 Cf: Rom. 5:12-21

125. ñWash me and I shall be white as snow,ò pleads David as he confesses his great sin. Desiring restoration, he asks God to ñcreate in me a new heart.ò David knew that the acceptable sacrifices to God are a ñbroken spirit and a ñbroken and contrite heart,ò the heart being the center of a believerôs religion and righteousness. What did David call this center?
Psa. 51:6 Cf: Psa. 51:7, 10, 17

126. Psalm 52 is written about an Edomite called Doeg, who betrayed David and a priest of Israel, Ahimelech, eventually resulting in the deaths of Ahimelech and 85 of Godôs priests. Doegôs evil character is projected in this passage as a foreshadow of the antichrist, who is described here as boasting in mischief. What is he called?
Psa. 52:1 Cf: 1 Sam 21:7-9; 22:9, 16-18 ,22

127. Psalm 52 records the judgment of the wicked Doeg and, prophetically, the antichrist, who is described as a man who ñloves evil more than good,ò lying rather than the truth, the man who ñmade not God his strength.ò The righteous will see God ñpluck, root out, destroy and take him away.ò What will their reaction to this be?
Psa. 52:6

128. David brings before us in Psalm 53 the evil nature of wicked men. They are corrupt, have become filthy, and have done ñabominable iniquity.ò God, said the psalmist twice, had looked down from heaven and noted that there are ñnone that doeth good, no not one.ò David calls them ñfools,ò and described their attitude toward God. What is it?
Psa. 53:1

129. In Psalm 54 David remembers the danger he was exposed to by the treachery of the Ziphims, who twice revealed his location as he sought refuge from Saul. David called them strangers, and said they were against him. The Ziphims were Israelites from the tribe of Judah, but Davidôs description of them indicated that they were unworthy of their heritage. What did he say about them?
Psa. 54:3 Cf: 1 Sam. 23:19, 26:1

130. Psalm 55 is a harsh, emotional lament by David, probably written at the time of Absalomôs rebellion and the betrayal of his trusted counselor, Ahithophel. Davidôs heart is ñsore painedò within him, he feels ñfearfulness and trembling,ò ñhorrorò overwhelms him. He wants to ñfly away.ò What does he wish for?
Psa. 55:6

131. Davidôs deep hurt as a result of the betrayal of Ahithophel is mirrored in Psalm 55. ñIt was not an enemy that reproached me,ò he mourns, he was an ñequal,ò his ñguide,ò his ñacquaintance.ò They had ñwalked into the house of God in company.ò What else?
Psa. 55:14

132. In Psalm 55 David lashes out at the betrayal of Ahithophel. His trusted counselorôs words were ñsmoother than butter, softer than oil,ò but ñwar was in his heart,ò said the psalmist. David vowed that in his great disappointment and danger he would ñcall upon God,ò pray evening, morning and noon. David offered advice for anyone who feels a burden such as he felt. What is it?
Psa. 55:22

133. Psalm 56 is yet another of Davidôs prayers of distress, written probably as he was living among the Philistines in Gath in refuge from Saul. At the same time, Davidôs confidence in God remained unswerving. ñGod is for me,ò he said, ñI have put my trust in God,ò ñI will not fear what flesh can do to me.ò What else is he not afraid of?
Psa. 56:11

121. He will deliver them
122. Tear you to pieces
123. ñMyò
124. I was shapen in iniquity
125. Inward parts
126. Mighty man

127. They will see, fear, and laugh
128. There is no God
129. Had not set God before them
130. Wings like a dove
131. Took sweet counsel together
132. Cast burden upon the Lord
133. What man can do to him

134. Psalm 57, probably written by David hiding from Saul in a cave, finds the psalmist feeling as if his ñsoul is among lions,ò his enemies as having ñprepared a net for my steps,ò having ñdug a pitò for him. But again Davidôs faith in God is unwavering. He knows that He will save him until ñthese calamities be overpast.ò He speaks figuratively of Godôs protection. What does he call it?
Psa. 57:1

135. In Psalm 58 David condemned unrighteous judges who did ñwickedness and violence.ò Micah also wrote about the judges of his day; they ñhate the good and love the evil,ò said this prophet. In the day when the righteous ñseeth the vengeanceò of God upon these ñsons of men,ò said David, they will not only ñrejoice,ò they will also realize that there is a ñreward for the righteous.ò What else will they become aware of?
Psa. 58:11 Cf: Micah 3:2

136. Psalm 59 describes Davidôs plight as Saulôs men waited outside his home to take him if he came out. He pleaded with God to deliver him; he complained that he was being hounded ñnot for my transgression, nor for my sin,ò a fact that made his fugitive status all the more distressing. What other denial of wrongdoing did he give God?
Psa. 59:4 Cf: 1 Sam. 19:11-17

137. Saulôs men sent to kill David at his home were unscrupulous and without compassion. David calls them ñwicked transgressors,ò walking around making ñnoises like dogs,ò lying and cursing, pouring out words of abuse. They feared no one; they were accountable to no one. What do they say that expressed their fierce arrogance?
Psa. 59:7 Cf: 1 Sam. 19:11

138. Historical applications of Psalm 60 describe a time when Israel had been brought low, but the prophetic description of the Jews through the ages and into the Tribulation may be seen as equally applicable. They are ñcast off,ò ñscattered,ò and, figuratively speaking, ñmade to drinkò something that would send them reeling. What is this called?
Psa. 60:3

139. Psalm 60 speaks of Davidôs triumphs following his prayer that God ñgive us help from trouble,ò victories that brought the entire Promised Land under his control - ñSuccoth, Shechem, Gilead, Judah, Ephraim.ò He also mentioned Edom and Moab, thought to be places Israel will flee to for protection from the antichrist. What is Edom called here?
Psa. 60:9 Cf: Rev. 12:6, 14-17; Dan. 11:40-42

140. Probably far from home in exile and likely being hunted down by his enemies, David in Psalm 61 cries unto God to ñlead me to the Rock that is higher than I.ò He testifies that God has been his ñshelter,ò a ñstrong towerò from the enemy, and that his prayers have been heard. He vows that he will ñtrust in the covert of His wings,ò and that he will fulfill his vows to God. How often?
Psa. 61:8

141. Psalm 62 is Davidôs great affirmation of faith in God, a statement of his humble yet steadfast trust in Him. ñHe only is my Rock and my salvation,ò said David, ñHe is my defense, I shall not be moved.ò The psalmist also told of a particular attitude that he always attempted to maintain in his relationship with God. What is it?
Psa. 62:1, 5

142. ñTrust in Him at all times,ò counseled David in Psalm 62. The psalmist stated why this advice should be followed: ñpower belongs to God;ò ñunto thee O God belongeth mercy;ò and, lastly, His equity in dealings with men - ñHe rendereth to every man.ò According to what?
Psa. 62:12

143. The words of Psalm 63 contain the grandest longing for God by ones whole being, ñearnestly I seek Thee.ò They contain the grandest vision of life, to see Godôs ñpower and glory.ò And they contain the Christianôs grandest testimony. What is it?
Psa. 63:1

144. David possibly wrote Psalm 63 as he fled through the wilderness of Judea following Absalomôs revolt. He longs to see Godôs ñpower and gloryò in the sanctuary; he is now in the open wilderness, yet in his faith he is meditating upon God in the ñnight watches.ò He rejoices in Godôs protection. What does he call this security?
Psa. 63:7

145. In Psalm 64 Davidôs thoughts are wholly occupied with prayer for judgment upon his enemies, who unjustly seek to destroy him. He speaks of their sin; they ñworkò iniquity, ñsearch outò iniquities, and hunt for crimes to commit. Most dangerous to David, however, are their lies and slander. They ñwhet their tongue like a sword,ò he said, and direct ñbitter wordsò against him. How, symbolically?
Psa. 64:3

146. Psalm 65 is a song of both mixed praise and thanksgiving to God. ñPraise waiteth for Thee,ò says the psalmist, because God hears prayer. Then he urges thanksgiving for deliverance of Israel from their foes carried out ñin righteousness,ò and for the ñgoodness of Thy house,ò the blessings that they experience from worship. What else are the people thankful for?
Psa. 65:4

134. In the shadow of His wings
135. That God judges in the earth
136. Without my fault
137. Who doth hear
138. Wine of astonishment
139. Strong city

140. Daily
141. Wait upon Him
142. His work
143. O God Thou art my God
144. Shadow of Thy wings
145. Shoot their arrows
146. The holy temple

147. God is praised in Psalm 65 for His might and majesty so manifestly evident in Creation. His power is seen in the control of the seas. The mountains are emblems of His strength; they stand as if they could never be moved. The splendor of sunrise and sunset gladden mankind and cause rejoicing. What does the psalmist call the rising and setting of the sun?
Psa. 65:8

148. Psalm 65 praises God for His bounty of the good earth. The psalmist speaks of ñfatnessò - fertility, the ñpastures clothed with flocks,ò ñvalleys covered with corn.ò Mentioned five times, however, is an indispensable blessing with which God ñvisitethò the earth. What is it?
Psa. 65:9-10

149. Psalm 66 is a joyful hymn of praise on behalf of the nation of Israel for deliverance from an unspecified historical calamity. The occasion can, however, be also seen as having millennial application, when the redeemed Jewish remnant is seen exhorting ñall ye landsò and ñye peopleò to ñbless our God.ò What else are they invited to do?
Psa. 66:1

150. The redeemed Jewish remnant can be seen in Psalm 66 praising God in the end times for their final deliverance through their tribulational affliction. ñThou hast tried us,ò they cry, ñbroughtest us into the net,ò ñcaused men to ride over our heads.ò They had gone ñthrough fire,ò but now they are in a better place. How is this place described?
Psa. 66:12

151. Psalm 67 can readily be viewed as prophetic of Christôs millennial rule on earth. In that time, the ñnationsò shall be glad, and ñsing for joy.ò Christ will judge the people righteously and govern the nations. The earth will ñyield her increase.ò Four times it is mentioned that ñall the peopleò will be engaged in a particular activity. What is it?
Psa. 67:3, 5

152. Psalm 68, a hymn of victory, was probably composed on the occasion of Davidôs procession in bringing the ark to Jerusalem. It is full of praise to God. Indeed, many different names of God are used: Elohim, El Shaddai, Yah Elohim, Adonai, Yahweh Adonai, and the last an abbreviation of Yahweh, or Jehovah, ñHim that rideth on the heavens.ò What is this abbreviation?
Psa. 68:4

153. Israel praises God in Psalm 68 for His doings in leading the people out of Egypt, at Mt. Sinai where the ñearth shook,ò in the wilderness where He ñsent a plentiful rain,ò and in the conquering of Canaan where ñkings of armies fled apace.ò ñBlessed be the Lord,ò even the ñGod of our salvation,ò sing the people. How did they describe the ñbenefitsò they received at His hand?
Psa. 68:19

154. The psalmist turns to prophecy as he concludes Psalm 68, stating that all the kingdoms of the earth will ultimately ñsing praises to the Lord.ò In the Kingdom age, kings will bring ñpresentsò acknowledging their submission to Christ, ruling during this Millennium. To what specific place will these gifts be brought?
Psa. 68:29 Cf: Ezek. 43:7

155. Psalm 69 can be called one of the *messianic* psalms, but it must be realized that only certain parts of these psalms apply to Christ or even refer to Him. In a reference to Him in this psalm, it speaks of those who ñwould destroy Me,ò ñmighty enemies,ò and those who ñhate Me without a ñcause.ò In what number?
Psa. 69:4 Cf: John 15:25

156. Psalm 69 is one of the most quoted of all Psalms; it is referred to 17 times in the New Testament. Christôs rejection by His brothers who were no longer believing in Him, recorded in John 7:3-5, is mirrored in verse eight, where he is described as being a stranger to ñmy brethrenôô. In another reference, the cruel offering of drink to Christ on the cross, recorded in the gospel of Matthew, is foreshadowed in verse
21. What was offered?
Psa. 69:21 Cf: Mt. 27:34 John 7:3-5

157. Some see in Psalm 69 a curse pronounced upon Judas and the crucifiers of Christ; ñThey persecute Him whom Thou hast smitten,ò the psalmist complains, they ñtalk to the griefò of His followers. ñLet them be blotted out,ò he says. Out of what?
Psa. 69:28 Cf: Lk.10:20; Phil. 4:3; Rev. 3:5, 20:12, 21:27

158. Psalm 70 is almost identical to verses 13-17 of Psalm 40; in it David pleads four times for a hasty deliverance from his enemies, who not only wanted to ñhurtò him but also had shamed and disgraced him. At the same time David prayed that all those who ñseekò the Lord would praise Him continually. ñLet God be magnified,ò he said. What did he call Godôs people?
Psa. 70:4

159. Psalm 71 is an old manôs testimony to a long life of faith and trust in God. God, says the psalmist, has been a ñstrong habitation - one in whom he could feel safe and resort to. He has trusted Him ñfrom his youthô. God was his ñrock and fortress,ò a refuge he could trust. And when he considers his future, God is yet something else to him. What?
Psa. 71:5, 14

147. Outgoings of morning, evening
148. Water
149. Make a joyful noise unto God
150. Wealthy
151. Praise
152. Jah
153. Daily loadeth us

154. Temple in Jerusalem
155. More than the hairs of his head
156. Vinegar, gall
157. Book of living
158. Such as love Thy salvation
159. Hope

160. In Psalm 71 the writer testifies that God ñhast taughtò him from his youth and that he has praised him ñhitherto.ò Now that he is ñold and greyheaded,ò he asks God to ñforsake him not,ò to sustain him in his old age so that he might impress on coming generations the marvelous acts of Him who has ñdone great things.ò He is suddenly overcome by these thoughts. What does he say?
Psa. 71:19

161. Psalm 72 refers to an Old Testament king, but has its ultimate fulfillment in Christ, describing circumstances typical of His millennial reign. In this time He will ñjudge the people with righteousness,ò and ñall kings shall fall down before Him.ò What will the ñnationsò be doing?
Psa. 72:11,17

162. The inequity of the prosperity of the wicked has been a stumbling block to the faith of many, and in Psalm 73 the writer confesses envy. These people prosper and increase in riches, they ñhave more than the heart could wish,ò yet they are corrupt, are ñnot in trouble as other men,ò and are ñungodly.ò They ñset their mouth against the heavens,ò said the psalmist, and express disdain for God. In what phrase?
Psa. 73:11

163. The psalmist in Psalm 73 finally perceived that regardless of how the wicked prospered in this life, their ñendò - being brought unto desolation ñin a momentò by God - was certain. God, would ñset them in slippery places,ò he said, and ñthey that are far from God shall perish.ò Where was David when he grasped this fact?
Psa. 73:17

164. ñWhom have I in heaven but Thee,ò cried the Psalmist in Psalm 73 as he confirmed his faith, ñthere is none upon earth that I desire besides Thee,ò least of all the wicked rich. He said that God is ñcontinuallyò with him, that He is the ñstrength of my heart,ò and he looked forward to his eternal hope ï that hope of the believer that is so certain that it is as if it has already past. How did he express this expectation?
Psa. 73:24

165. Psalm 74 describes the deep misery of Israel when they were destroyed as a nation, probably as Nebuchadnezzar conquered the land in 586 B.C. Jerusalem is described as in ñperpetual desolation,ò but the most grievous loss was that the enemy had ñdone wickedly,ò ñcast fire in,ò and ñburnedò something that belonged to God. What?
Psa. 74:3, 7-8

166. Even worse than the destruction of Jerusalem and the temple, recorded in Psalm 74, was the fact that God was *silent*. The psalmist complained, ñthere is no more prophet.ò He appealed to God for help, reminding Him of His past help to Israel in their wilderness journeys while at the same time acknowledging Him as Creator of ñday, the light and the sun,ò His control over the ñfountain and flood,ò and the ñborders of the earth.ò What else?
Psa. 74:17

167. The theme of Psalm 75 is that ñGod is the Judge.ò It is a warning to the wicked that they will ñdrink of the cupò of Godôs fury, a cup of red wine symbolic of blood, full of ñmixture,ò implying increased strength. The arrogant wicked will drink it to its last drop. How is the terrible fullness of Godôs ñcupò described?
Psa. 75:8

168. Psalm 76 is a song of thanksgiving, most probably penned in praise to God for Israelôs deliverance from the threat of Sennacherib and the Assyrians. At His ñrebuke,ò God caused judgment to be ñheard from heavenò to ñsave the meek of the earth,ò and the result was ñthe earth feared.ò ñWho may stand in Thy sight,ò marveled the psalmist. Under what conditions?
Psa. 76:7

169. Psalm 77 is a cry to God during a time of deep distress. The psalmistôs despair seems to be grounded in his doubt; he wonders if God will cast him off, or be ñfavorable no more,ò or if He has ñforgotten to be gracious,ò or whether he can no longer rely on what God said. He worries also about whether one of Godôs attributes is ñclean gone.ò Which one?
Psa. 77:8

170. The psalmist finally ceased thinking only of himself in Psalm 77, put aside his doubts, and began worshipping God, eliminating his distress. ñI will remember the works of the Lord,ò he says, His ñwonders,ò His ñdoings,ò His ñstrength among the people.ò He summarized his praise in a statement testifying to Godôs greatness. What did he say?
Psa. 77:13

171. Psalm 78 records history of the Jewish nation. The purpose of this was to avert hiding Godôs ñpraises,ò ñstrength,ò and ñwonderful worksò from their children, that the ñgeneration to comeò might ñset their hope in God,ò and ñnot forget His works.ò What else?
Psa. 78:7

172. Psalm 78 tells of Godôs ñmarvelous thingsò done for His people, dividing the sea, leading them with cloud and fire, miraculously giving them water. Yet the people ñsinned more against Him.ò Their rebellion is typified in an arrogant statement, doubting His care. What is it?
Psa. 78:19

160. Who is like unto Thee?
161. Serving Him, calling Him blessed
162. How doth God know?
163. In the sanctuary
164. God will receive him into glory
165. Their meeting places (synagogues)
166. Summer and winter
167. The dregs
168. When God is angry
169. His mercy
170. Who is so great a God as our God?
171. Keep His commandments
172. Can God furnish a table in the wilderness?

173. Psalm 78 is a litany of Godôs blessings to Israel and their continued response of sin against Him in spite of His goodness. The people ñsinned still and believed not.ò They ñlied unto Him.ò Their ñheart was not right with Him.ò But God ñforgave;ò He ñdestroyed them not,ò He ñturned His anger away.ò God did this that He might demonstrate His matchless mercy. In what way?
Psa. 78:39

174. Over and over in Psalm 78 the writer records Godôs mercy toward Israel, then describes how the people continued in sin. Finally, after they ñtempted and provokedò Him, ñturned back and dealt unfaithfully,ò ñprovoked Him to angerò and ñmoved Him to jealousy with their graven images,ò God had had enough. He ñdelivered them.ò How?
Psa. 78:61

175. Psalm 79 describes the extreme horror experienced by the Jews as a result of the Babylonian destruction of Jerusalem in 587 B.C. They ñlaid Jerusalem on heaps,ò he lamented, shed their blood ñlike water,ò defiled the temple and derided them saying, ñwhere is their God?ò How did their ñneighborsò view the Jews?
Psa. 79:4

176. In Psalm 79 the psalmist pleads to God within the deep distress of Jerusalemôs destruction to ñremember not former iniquities,ò ñhelp us,ò ñpurge away our sins,ò and ñdeliver us.ò He vows, ñwe Thy people and sheep of Thy pasture will show forth Thy praise to all generations.ò What else?
Psa. 79:13

177. Psalm 80, probably written immediately prior to the final captivity of the Northern Kingdom of Israel, is a cry from the psalmist to God to restore the nation. Three times he offers penitent confession that Israel had been guilty of going back from God. It is also a prayer for pardon and restoration. How is this prayer phrased?
Psa. 80:3, 7, 19

178. Psalm 81 contains Godôs lamentation over Israelôs and, thus, manôs lost opportunities. God Himself here sets forth the blessings that Israel not only might but also certainly would have enjoyed had they ñhearkened unto Him.ò He would have put down their enemies, provided them with the best things of life - the finest of wheat and honey - and He would have ñblessed them.ò In what way?
Psa. 81:15

179. In Psalm 82 the psalmist said that those in authority who judge ñunjustly,ò ñaccepting the persons of the wickedò and who fail to ñdefend the poor and fatherlessò will in turn be judged by God. These men are Godôs representatives on earth, and in the text they are called ñgods.ò Nevertheless, they are under Godôs authority. How is this fact recorded?
Psa. 82:1

180. Psalm 83 is a plea for Godôs judgment upon Israelôs enemies who, the psalmist insists, have vowed to ñcut them off from being a nationò so that ñthe name of Israel may be no more in remembrance.ò ñPersecute them,ò he prays, ñfill their faces with shame that they may seek Thy Name.ò What other acknowledgement does he ask God to force upon their enemies?
Psa. 83:18

181. The sentiment of Psalm 84 is delight in Godôs worship and service. The psalmistôs soul ñlongeth, yea, even faintethò for the incomparable blessedness of dwelling in Godôs house. Just one day in His ñcourtsò is better than a thousand years spent elsewhere, he says, and he would much prefer a lowly task in Godôs house than dwell in ñtents of wickedness.ò What task did he mention?
Psa. 84:10

182. Psalm 84 describes three ñblessedò men; those who dwell in Godôs house, those who draw their strength for daily life from Him, and those who put their trust in Him. God, said the psalmist, is a ñsun and shieldò to those who ñwalk uprightly,ò and promises to these a special blessing from God. What is it?
Psa. 84:11

183. In Psalm 85 the writer pleads to God to ñturn us,ò to ñrevive us again.ò His prayer reveals a consciousness of the peopleôs need for this change of heart, as well as a confidence that God would answer. He includes the reason for his request; it is the same as the intended result of turning back to God. What is it?
Psa. 85:6

184. Psalm 86 is one of prayer as well as praise; the psalmist pleads, ñhear me,ò ñbe merciful to me,ò ñpreserve my life (soul),ò ñsave thy servant.ò He cries unto God ñdaily,ò lifts up his soul to Him and expresses confidence that God will answer Him in ñthe day of my trouble.ò How is this confidence declared?
Psa. 86:7

185. Psalm 86 is full of praise to God. ñThou, O Lord art good, ready to forgive, plenteous in mercy,ò says the psalmist, ñThou art great, doest wonderful things, full of compassion, gracious, longsuffering.ò He summarized his awe of God in praise testifying to His incomparability. What did he say?
Psa. 86:10

186. Psalm 87 is an ode to the city of Jerusalem; it looks forward to the holy city of millennial times when it will be built up as Christôs headquarters on earth, a city chosen by God, the central place of worship during the Millennium. What is Jerusalem called in this passage?
Psa. 87:3 Cf: Psa. 102:16, 132:13

173. Remembered that they were flesh
174. Into captivity
175. Reproach, scorn, derision
176. Give thanks forever
177. Turn us again
178. Forever
179. God standeth in the congregation of the mighty

180. That Jehovah is the most high God over all the earth
181. Doorkeeper
182. No good thing withheld
183. That the people may rejoice in Him
184. Thou wilt answer me
185. Thou art God alone
186. City of God

187. Called the saddest of all Psalms, Psalm 88 is a grief-filled expression of a ñsoul filled with troubles.ò Nevertheless, in spite of his ñaffliction,ò being ñlaid in the lowest pit,ò and ñready to die,ò the psalmist - Heman, a wise man of Israel - does not fall away from God. He continues steadfastly in prayer, ñcalling uponò God day and night, and maintaining his confidence in God. How does he refer to God?
Psa. 88:1 Cf: 1 Kings 4:31

188. Some see in Psalm 88 a description of the great sufferings that will be endured by the Jewish remnant during the Tribulation, or a prophetic picture of the sufferings of Christ in Gethsemane and on the cross. In the latter interpretation certainly one of the greatest agonies Jesus suffered was that he felt cut off from God. How is this expressed in the text?
Psa. 88:5

189. ñI will sing of the mercies of the Lord forever,ò exults the psalmist as he opens Psalm 89. He praises God for His Creation, His power, His justice and mercy, but he emphasized particularly one attribute of Godôs which he mentions three times. What is it?
Psa. 89:1, 2, 5, 8, 24, 33

190. Psalm 89 describes beautifully the Davidic Covenant, emphasizing Godôs faithfulness in His promises under this pact. Some 21 terms of it are enumerated, among them the fact that Davidôs descendant, the Messiah, will be exalted by God, and also that God, who three times states ñI have swornò that He would not break the Covenant. In what other words is Godôs promise given here?
Psa. 89:35 Cf: 2 Sam. 7:8-17

191. Psalm 90, the oldest of the Psalms, is ascribed to Moses, who testifies to the eternal existence of God. ñBefore the mountains were brought forth,ò before the earth was formed, he said, ñThou art God.ò How is Godôs eternality expressed in this passage?
Psa. 90:2

192. Psalm 90 contrasts Godôs eternal nature with the frailty of man. Whereas God is eternal, the brevity of man is compared to the passing of a flood, a watch in the night, or grass that grows and withers. Because manôs days are so short, Moses, the author, entreats God to ñteach us to number our days.ò For what reason?
Psa. 90:12

193. Psalm 91 is a glorious testimony to the security of the man who trusts in God. He will be ñdeliveredò - saved from trouble and danger. God will ñset him on highò - honor him above his peers. He will ñanswerò him, be with him in trouble, rescue him, and satisfy him. With what?
Psa. 91:16

194. For the believer who ñdwells in the secret place of the most highò - lives in close fellowship with God - Psalm 91 promises many blessings. Among these are ñangels to have charge over thee.ò What other function do angels perform?
Psa. 91:11

195. Psalm 92 is a ñsong for the Sabbath day.ò It is a good thing, says the psalmist, to give thanks unto the Lord, to show forth His loving kindness in the morning and His faithfulness every night. What other worshipful ñgood thingò does he mention?
Psa. 92:1

196. In Psalm 92 the psalmist testifies to the blessings that accrue to the righteous, that those who trust in God prosper. Those who are ñplanted in the house of the Lordò - nurtured in the church - will ñflourish,ò he said, they will ñbring forth fruit in old age.ò All this demonstrates a particular characteristic of God. What?
Psa. 92:15

197. Psalm 93 is a testimony to the eternal, universal and omnipotent reign of God. He is ñclothed with majesty and strength,ò said the psalmist, ñHis throne is established of old,ò and He Himself is ñfrom everlasting.ò He speaks also of the completeness of creation; God established it to be eternal. How is this expressed?
Psa. 93:1

198. In Psalm 94 the psalmist cries for vengeance upon Israelôs oppressors. These men were wicked domestic tyrants, and the writer describes their sins; pride, working iniquity, boasting, slaying widows, strangers, and the fatherless. All the time they foolishly ignored God; they had no fear of punishment from Him. What phrase illustrates this?
Psa. 94:7

199. The wicked described in Psalm 94 may think that God does not see their evil deeds, but the psalmist maintains that the opposite is the case. He tells them that God ñplanted the ear,ò ñformed the eye,ò teaches man knowledge, and that He sees, hears, and knows. He reasons that since God also chastises the heathen, these wicked will also get their just due, and asks a question that implies such. What is it?
Psa. 94:10

200. Psalm 95 is a majestic call to worship God. ñLet us sing,ò cries the psalmist, ñlet us make a joyful noise, let us come before His presence with thanksgiving, make a joyful noise with psalms, worship and bow down.ò What else?
Psa. 95:6

187. God of my salvation
188. Thou remembereth no more
189. His faithfulness
190. I will not lie
191. Everlasting to everlasting
192. So that we may apply our hearts to wisdom
193. Long life
194. Keep thee in all thy ways
195. Sing praises unto Thy name
196. Shows that the Lord is upright
197. It cannot be moved
198. Lord shall not see
199. Shall He not correct?
200. Kneel before the Lord

201. Psalm 95 contains a warning to Israel to heed Godôs word and avoid the folly of unbelief committed by their ancestors, who lost their promised rest in Canaan because of this sin. This admonition is repeated in the Book of Hebrews as a warning to Christians who through failure to do Godôs will forfeit their rewards in heaven. The psalmist cautions his readers to obey, ñhear His voice.ò What else?
Psa. 95:8 Cf: Heb. 3:7-11

202. Psalm 96 is an extraordinary song of praise to God. ñSing unto the Lord a new song,ò urges the psalmist, ñsing unto the Lord, all the earth.ò He records multiple reasons to justify such an outpouring; ñthe Lord is great, and greatly to be praised,ò he said, and God is to be ñfeared above all gods.ò What else?
Psa. 96:5

203. Psalm 96 is appropriately titled a ñmillennial anthemò of praise to Christ as He sits enthroned ruling the earth. In this time, recorded the psalmist, the world shall be ñestablished that it shall not be moved,ò and he entreats the ñkindreds of the peoplesò to ñgive unto the Lord glory due unto His Name,ò to ñfear Him all the earth,ò and to ñworship Him.ò In what way?
Psa. 96:9

204. In Psalm 97 the psalmist declares that God ñpreserves the souls of the saintsò - He delivers them out of the land of the wicked. The writer insists that light is shed upon the righteous, and that these saints, these righteous, these that ñlove the Lord,ò all exhibit a particular distaste, one which defines their righteousness. What is it?
Psa. 97:10

205. The eventual reign of Christ upon the earth is prophesied in Psalm 97. It is a reign of judgment; He is seen coming in clouds and darkness, fire and lightnings, the mountains melting ñlike wax.ò When he comes, the ñgodsò themselves are called upon to worship him, and the wicked who serve their graven images will find themselves in an uneasy state. How?
Psa. 97:7

206. Psalm 98 can be seen as the great millennial restoration of all things when Christ returns to ñjudge the earthò the ñworld,ò and ñthe people with equity.ò As He comes in judgment, those redeemed are told to ñmake a joyful noise unto the Lord,ò to ñrejoice,ò ñsing praise,ò and ñsing unto the Lord.ò Sing what?
Psa. 98:1 Cf: Isa. 42:10, Rev. 5:9

207. Psalm 99 is the last of the ñSecond Advent Psalms,ò which began at Psalm 93. ñThe Lord reigneth,ò says the psalmist, referring to Christôs coming millennial reign. He gives two reasons why He should be ñexaltedò and ñworshippedò in this time. The first is derived from what Jesus has done for His people; He answered them, spake unto them, and forgave them. The second is mentioned three times. What is it?
Psa. 99:3, 5 , 9

208. Psalm 100 is a great psalm of thanksgiving. ñMake a joyful noise unto the Lord,ò says the psalmist, serve Him with gladness, know that He is Creator, and ñbe thankful to Him.ò The reason for this worship is given; the Lord is good, and His ñtruth endures to all generations.ò What else?
Psa. 100:5

209. Psalm 101 is about integrity and a holy life, and the psalmist lists four features of such a life. First, one who leads such a life is thankful to God - he ñsings of His mercy.ò Second, he is dependent upon God; he desires that He ñcome to him.ò Third, he has set a path of integrity, walking with a ñperfect heart.ò Lastly, he vows to avoid evil. How does he express this?
Psa. 101:3

210. In Psalm 101 David addresses ethics in public life; he vowed as king he would tolerate in his administration no slanderers, those who had a ñproud heart,ò or those who ñwork deceit.ò Rather, his ñeyes will be uponò those that walk ñin a perfect way.ò What other quality would he look for?
Psa. 101:6

211. Psalm 102 is a prayer of the afflicted, whether through individual sorrow or as one of the people of the nation perhaps suffering in captivity. The writer pours out his heart to God; in descriptive phrases he describes his loneliness using a metaphor of the vulture and owl, birds commonly used as symbols of gloom and wretchedness. His despair is epitomized as he likens himself to another kind of bird, ñalone on the housetop,ò on a sad watch. What bird?
Psa. 102:7

212. The psalmistôs plight recorded in Psalm 102 abates as he realizes that the ñLord shalt endure forever.ò He envisions millennial times when the Lord will ñbuild up Zion,ò when He shall ñappear in His glory,ò when the ñheathen shall fear the Name of the Lord,ò and when the ñpeople are gathered together.ò For what reason?
Psa. 102:22

201. Harden not your heart
202. He made the heavens
203. In the beauty of His holiness
204. They hate evil
205. Confounded
206. A new song
207. He is holy
208. His mercy is everlasting
209. It shall not cleave to me
210. Faithful
211. Sparrow
212. To serve the Lord

213. Psalm 103 is Davidôs outpouring of praise for Godôs great blessings. ñBless the Lord, O my soul,ò he cries twice, praising God as the One who ñforgivethò iniquities, ñredeemeth life from destruction,ò ñcrowneth him with lovingkindness and tender mercies,ò and ñsatisfieth his mouth.ò With what?
Psa. 103:5

214. In Davidôs great praise recorded in Psalm 103, he describes God as ñmerciful and gracious, slow to anger, plenteous in mercy.ò This mercy is such that ñHe hath not dealt with us after our sins,ò rather has ñremoved our transgressions from us.ò How far?
Psa. 103:12

215. ñThe Lord pitieth them that fear Him,ò wrote David in Psalm 103. ñHe remembereth that we are dust,ò that manôs days are as grass, the wind passes over his life and he is gone. He contrasts the brevity of manôs life to the degree of Godôs mercy ñupon them that fear Him.ò How does he describe Godôs mercy?
Psa. 103:17

216. In Psalm 104 is found yet another testimony of the fact that God is The Creator. He ñlaid the foundations of the earth,ò says the psalmist, ñin wisdom Thou hast madeò all ñThy works,ò and He ñrejoices in His works.ò He mentions the very first thing that God created; it was the first manifestation of Himself, a symbol of the Divine presence. What was it?
Psa. 104:2

217. ñHow manifest are Thy works,ò exclaimed the psalmist in Psalm 104. Not only did God create the universe and all within, He also sustains it, and everything is dependent upon Him. He ñsendeth springs,ò waters the hills, causes grass to grow. To man He provides every green plant and vegetable, wine, oil, and a substance which ñstrengthens his heart.ò What is it?
Psa. 104:15

218. In a great expression of love for God, the psalmist in Psalm 104 vows to ñsing unto the Lord as long as I live, while I have my being,ò and that his ñmeditation of Him will be sweet.ò ñBless thou the Lord,ò he says, ñPraise ye the Lord.ò What else does he say of his relationship with God?
Psa. 104:34

219. The psalmist opens Psalm 105 by exhorting the people to give thanks unto the Lord, call upon His Name, sing unto Him, glory in His holy Name, seek His strength and His face, and to make known, talk of, and remember his marvelous works and wonders. What else?
Psa. 105:5

220. Psalm 105 gives an account of Godôs mighty acts in Israelôs history from Abraham to Joseph to Moses and Aaron to their settling in the Promised Land. God ñrememberedò His holy promise, said the psalmist, brought forth His people with joy and gladness. His grace, however, called for a responsibility on the part of the people. What?
Psa. 105:45

221. Where Psalm 105 is a testimony to Godôs faithfulness on behalf of His people, Psalm 106 describes the peopleôs unfaithfulness to God. It begins with a confession; ñWe have sinned with our fathers,ò says the psalmist, ñwe have committed iniquity.ò What else?
Psa. 106:6

222. Psalm 106 contains perhaps the broadest summary in Scripture of the sins of Godôs people Israel. Some 25 sins are enumerated. They tempted, provoked, and angered God. They made a calf and worshipped the molten image, and served heathen idols. Incredibly, they ñsacrificed their sons and daughters unto devils.ò What is the indictment here?
Psa. 106:38

223. ñO give thanks unto the Lord,ò opens the psalmist in Psalm 107, for ñHe is good, and His mercy endureth forever.ò Because of Godôs grace and mercy, the psalmist maintained that the ñredeemed of the Lordò should be of a mind to acknowledge His great goodness. In what words?
Psa. 107:2

224. Psalm 107 is a testimony to the lovingkindness of God. The psalmist describes numerous categories of the afflicted - faint, weary, those struck by calamity such as financial ruin, even imprisonment, sickness to the verge of death - and how, when they call upon God are ñdelivered, saved, glad.ò The psalmist defines a perceptive quality exhibited by those who know Godôs nature and are able to ñobserve these things,ò who ñunderstandò Godôs lovingkindness. What is this quality?
Psa. 107:43

225. Psalm 108 is a composite of portions of Psalms 57 and 60, possibly reassembled to fit a given occasion. In the first portion, duplicated from Psalm 57, David vows that his heart is fixed on God and that he will arise early and praise the Lord among the people and the nations. Godôs mercy, says the psalmist, is ñgreat above the heavens.ò What of his ñtruth?ò
Psa. 108:4

213. Good things
214. As East is from West
215. Everlasting to everlasting
216. Light
217. Bread
218. I will be glad
219. Judgments of His mouth

220. Observe his statutes, obey his laws
221. Done wickedly
222. Shed innocent blood
223. They should say so!
224. They are wise
225. Reaches into the clouds

226. Psalm 109 is perhaps the strongest of those that call for judgment upon the psalmistôs enemies. Davidôs theology is certainly not in concert with Jesusô teaching to love ones enemies, however, the threat of the wicked was severe, and this is a prayer of one who stands for Godôs cause. He complains that the wicked are deceitful, lying, using words of hate, fighting him without cause, and returning evil for good. What else?
Psa. 109:5

227. In Psalm 109, the psalmistôs list of requests for judgment upon the wicked is withering. ñSet a wicked man over him,ò he urges, let there be none to extend mercy to him, let his posterity be cut off, let his days be few, let blessing be far from him. He even called for Satan himself to play a part in this judgment. How?
Psa. 109:6

228. Jesus Himself explained that Psalm 110 spoke of the Messiah, and Peter used it to show that Jesusô present position was at Godôs right hand. The Psalm is wholly prophetic; it also speaks of Christôs rule on earth during the Millennium as well as His conquering of His enemies at His Second Coming. It also speaks of the attitude of His ñpeopleò during this time. What is it?
Psa. 110:3 Cf: Acts 2:32-35

229. In Psalm 111 the psalmist says that God is gracious and full of compassion, that His ñrighteousness endureth forever,ò and that He ñsent redemption unto His peopleò - He recovered them upon payment of a ransom. He ascribes particular names to God; one is ñholy,ò the other a title sometimes given to men but one which should only appropriately be applied to God. What is it?
Psa. 111:9

230. The psalmist records in Psalm 111 that Godôs works are great, honorable, and glorious, and stand fast forever and ever. These commandments are sure, and those that ñdoò them have a ñgood understanding.ò The psalmist adds a definition of the ñfear of the Lordò What is it?
Psa. 111:10 Cf: Prov. 9:10; Job 28:28

231. Psalm 112 sets forth the blessedness of the true worshipper of God, the ñman who fears the Lord.ò Such a man is a blessing to others - a ñlight in the darkness.ò He is stable - ñnot moved,ò and ñnot afraid.ò He is also generous, he ñsheweth favor,ò ñlendeth,ò and ñdisperses.ò What else?
Psa. 112:9

232. Psalms 113-118 comprise the ñhallel,ò a collection of songs sung at Israelôs festivals and on certain holy days. Psalm 113 calls for praise to the Lord because He is exalted above ñnationsò and ñthe heavens,ò because He ñhumblethò Himself for concern for things on earth and in heaven, because He ñraises the poor from the dustò and because He appoints families. The psalmist marvels at all this. What does he say?
Psa. 113:5

233. Psalm 114 celebrates the mighty acts of God on Israelôs behalf in deliverance from Egyptian bondage. Possibly used to encourage the exiles on their return to the land and possibly sung at Passover, it recalls the miracles of the Exodus. One of these miracles describes Godôs provision on two occasions of a vital necessity. What?
Psa. 114:8 Cf: Ex. 17:6, Num. 20:11

234. ñNot unto us, O Lord, not unto us, but unto Thy Name give glory,ò says the psalmist in Psalm 115, implying manôs natural tendency to self-idolatry. He goes on to say that those who ñmake idols and ñtrust themò are ñlike them,ò stupid and senseless. Three times he urges instead, ñtrust thou in the Lord,ò and three times he defines the benefit of doing so. What is it?
Psa. 115:12-13

235. Psalm 116 is Davidôs song of personal thanksgiving for Godôs deliverance of him when he perceived that he was near death. He was ñbrought low,ò he said, he was ñgreatly afflictedò and the ñsorrows of death compassedò him. As he mused over this condition, David observed that there is another view of the ñdeath of the saints.ò It is Godôs view. What is it?
Psa. 116:15

236. David in Psalm 116 exudes thankfulness for Godôs deliverance of him when he called upon Him as he lay near death. ñWhat shall I render unto the Lord for all His benefits toward me,ò he asked rhetorically, knowing that nothing was adequate. What was the only thing he could offer?
Psa. 116:17-19

237. Psalm 117, the shortest of the Psalter and the middle chapter of the Bible, establishes that there is but one object of worship for all men - all ñnationsò and ñall ye peopleò - it is the Lord. The psalmist gives two reasons for this incumbent duty to worship; one is that His truth ñendureth forever.ò What is the other?
Psa. 117:2

226. Hatred for love
227. Stand at His right hand
228. Willing
229. Reverend
230. Beginning of wisdom
231. Gives to the poor

232. Who is like unto the Lord?
233. Water
234. He will bless
235. Precious in His sight
236. His worship
237. His merciful kindness is great

238. Psalm 118 was a song of thanksgiving to be used in the temple when an offering or sacrifice was brought up to the altar. It was presented as an acknowledgement of Godôs mercy by such as the exiles returning from captivity, perhaps after one of Davidôs deliverances by God, or at other such occasions. The duration of Godôs mercy is emphasized in this song. What is it?
Psa. 118:1-4

239. Psalm 118 contains one of the great messianic prophecies of the Old Testament. It describes Christ as the rejected ñstone,ò the one that the ñbuildersò - the Jews - ñrefused,ò and it foretells Christôs position as the head of the church. Jesus Himself applied this verse to Himself, and Paul discussed the Lordôs position in his letter to the Ephesians. What is Christ called here?
Psa. 118:22 Cf: Eph. 2:20

240. Psalm 119, the longest Chapter in Scripture, is unique, in that it contains 22 ñstanzasò of eight verses each. The first eight verses begin with the first letter of the Hebrew alphabet, Aleph; the next eight with the second, Beth, and so on through the 22 letters of the alphabet. Psalm 119 is the Old Testamentôs greatest expression of love for Godôs Word. and the first word of the chapter describes the advantage that those who walk in the law of the Lord will gain. What is it?
Psa. 119:1

241. There are ten different terms for Godôs *Law*, or *Word* listed throughout Psalm 119. In addition to law and word, others include *ways, judgments (ordinances), commandments, statutes (decrees), precepts, path, and utterances*, each signifying the different methods of promulgation. The tenth such term is included in the second verse of ñAleph,ò the first *stanza* of the chapter. What is it?
Psa. 119:2

242. The point of Psalm 119 is that obedience to Godôs *Word* is the way to happiness. The Psalmist maintains that it contains everything man needs to know. Each ñstanza of eight verses within the chapter has an identifying theme. In the first, ñAleph,ò describes the blessings of walking in His *Word;* it is a source of happiness to those who do so; these ñseek Him with the whole heartò and are ñnot ashamed.ò What else?
Psa. 119:3

243. Godôs Word as the secret of cleansing is the second theme of Psalm 119, a cleansing that is accomplished through ñtaking heed, according to Thy *Word*.ò ñThy *Word* have I hid in my heart,ò vows the psalmist. That he might do what?
Psa. 119:11

244. ñGimelò is the third letter of the Hebrew alphabet, and in this section of Psalm 119 the psalmist longs for Godôs Word. ñHide not Thy *commandments* from me,ò he pleads, deal bountifully with me that I may keep Thy *Word*, ñopen thou mine eyes.ò For what purpose?
Psa. 119:18

245. ñQuicken me according to Thy *Word*,ò asks the psalmist of God in the third section of Psalm 119, ñDaleth,ò ñteach me Thy *statutes*, and make me to understand Thy *precepts*.ò He vows not only that he has ñstuck unto His testimony,ò but also that he will put increased energy in Godôs service. What unique phrase expresses this vow?
Psa. 119:32

246. Each verse of the fifth *stanza* of Psalm 119 begins with the Hebrew letter ñHe.ò Here the psalmist asks God for help in teaching him the ñway of His *statutes*.ò He also asks that God turn him away from vain things, to help him repel the reproach likely to come to him from being a worshipper of God, and from a third sin. What?
Psa. 119:36

247. ñVau,ò the sixth *stanza* of Psalm 119, begins with a fervent prayer for the coming of salvation to the psalmist. He declares that the way of salvation is described in the *Word*, it is promised in the *Word*, and the *Word* brings about its inward manifestation. It all comes about through one of Godôs matchless gifts. What?
Psa. 119:41

248. The theme of the seventh part of Psalm 119, ñZain,ò is the comfort of Godôs *Word*. The psalmist says that he had ñnot declined from Thy *Law*,ò he ñkept Thy *Law*,ò and ñkept the *precepts*.ò As a result the *Word* has been his ñcomfort;ò he had ñcomforted himself in His *judgments* of old.ò He testifies that Godôs *statutes* and the remembrance of His Name have been a source of joy to him. How?
Psa. 119:55

249. In the eighth division of Psalm 119, ñCheth,ò the psalmist reveals the joy of the consciousness that God is his portion. He testifies that he has appropriated ñThy *words*.ò He ñdelayed not to keep His *commandments*.ò He ñturned his feet unto Thy *testimonies*.ò Furthermore, he delighted in the company of Godôs people, ñthose that keep Thy *precepts*.ò How did he describe these folk?
Psa. 119:63

250. ñTeth,ò the ninth letter of the Hebrew alphabet, corresponding to the English ñtò and the ninth division of the 119th Psalm, includes references to Godôs Word in each verse, as do all the stanzas of the Chapter. Here the psalmist acknowledges the benefits of adversity and the goodness of God in His chastening. ñBefore I was afflicted I went astray,ò he said. What was the result of Godôs chastening?
Psa. 119:67

238. Endureth forever and ever
239. Head stone of the corner
240. Blessed
241. Testimonies
242. Do no iniquity
243. Not sin against Thee
244. Behold wondrous things out of Thy law
245. Run the way of Thy commandments
246. Covetousness
247. His mercies
248. Songs in the night
249. Them that fear Thee
250. He kept Godôs Word

251. Each verse of the tenth division of Psalm 119 begins with the Hebrew letter ñJod,ò the English ñi.ò Here the psalmist acknowledges that his life has been ordered of God - His ñhands made and fashioned him.ò He asks God for ñunderstanding, that I may learn thy *commandments*,ò and especially that he might be possessed of a steadfast purpose to walk with God in all conditions, purged from carnality. What did he call this condition?
Psa. 119:80

252. The eleventh portion of Psalm 119, ñCaph,ò finds the psalmist in great distress. He is like ña bottle in the smoke,ò parched, hard and shriveled. He was ñalmost consumed.ò His eyes ñfailedò - his longing was so intense for Godôs Word that it affected him physically. Through it all he had not forgotten Godôs *statutes* and was upheld by them. What effect did Godôs *Word* have upon him in his anguish?
Psa. 119:81

253. The eternality of Godôs Word is the theme of ñLamed,ò the twelfth division of Psalm 119. His *Word* and its plan for man is eternal, it is already ñsettled in heavenò - made firm, established there - and will remain forever. Godôs faithfulness, he adds, is also eternal, and ñunto all generations.ò Additionally, Godôs Creation is eternal. ñIt abideth,ò said the psalmist; what else does he say about the eternal order of Godôs earth?
Psa. 119:91

254. ñO how I love Thy *law*,ò says the psalmist in the thirteenth division, ñMem,ò ñit is my meditation all the day.ò He declares that as a result of Gods Word he ñunderstandsò more than the older philosophers and teachers who had not devoted themselves to it. He calls Godôs ñwordsò metaphorically ñsweet.ò Sweeter than what?
Psa. 119:103

255. In the fourteenth section, ñNun,ò of Psalm 119 the psalmist testified that Godôs *Word* revealed his way, it was his guidance in the acts of daily life, and showed him how to behave under all conditions. ñThy *Word* is a lamp unto my feet,ò he said, summarizing its guidance. What else?
Psa. 119:105

256. ñI hate vain thoughts,ò said the psalmist in ñSamech,ò the fifteenth division of Psalm 119, thoughts opposite of Godôs holy thoughts and *ways*, leading to the lukewarmness so nauseous to God. ñThy Law do I love,ò he said, running to God for shelter from these vain thoughts. Also, God was his ñhiding place,ò where he would be safe. What else was God to him?
Psa. 119:114

257. In the sixteenth stanza of Psalm 119, ñAin,ò the psalmist lists five things that he longs for. He looks for Godôs saving power from his oppressors. He asks that he might know Godôs righteous *Word.* He desires mercy and understanding from God. In view of the evil condition that surrounds him, the ñvoidingò of Godôs *law*, he makes a special request for God to intercede. What does he say?
Psa. 119:126

258. ñThy *testimonies* are wonderful,ò exclaims the psalmist in ñPe,ò the seventeenth division of Psalm 119, ñtherefore doth my soul keep them.ò He testifies that when Godôs *Word* is revealed to him it ñgiveth lightò and however incomprehensible it is to the carnal mind it is perceived by every grade of intelligence of believers. To whom, specifically?
Psa. 119:130

259. The theme of the eighteenth division of Psalm 119 is the perfect righteousness of God and His *Word*. Godôs *judgments* are upright, says the psalmist, His *testimonies* are righteous and very faithful.ò His *Word* is ñvery pure.ò His *law* is the ñtruth.ò What character does he give to the principles of righteousness upon which His *testimonies* are founded?
Psa. 119:144

260. Each verse of the 19th stanza of Psalm 119 begins with the Hebrew letter ñKoph,ò the English ñk.ò Here the psalmist reveals his delight in Godôs *Word,* waking early to meditate in it, vowing in his prayers to keep His *statutes* and *testimonies*, praying because he has ñhopeò in His *Word.* The result of his devotion was a perception of his relationship with God. What was this perception?
Psa. 119:151

261. In ñResh,ò the twentieth division of Psalm 119, the psalmistôs mind is on his persecutors, his enemies, and the wicked. He reflects certain sympathy for the ñwicked,ò he said, and he was ñgrievedò for the transgressors. The reason for the lost condition of these folk was that they ñkept not Thy *Word*.ò What else?
Psa. 119:155

262. The psalmistôs joy in Godôs Word is evident in the twenty-first stanza of Psalm 119; ñseven times a dayò he praised God because of His *Word*. He ñstandeth in aweò of it. He ñrejoicedò in it - his rejoicing was tantamount to one who had found ñgreat spoil.ò What other benefit did he mention that accrued to ñthey which love Thy *Law*?ò
Psa. 119:165

251. Heart sound in Thy statutes
252. Hope
253. It continues to this day
254. Honey
255. Light unto my path
256. His shield

257. It is time for Thee to work
258. The simple
259. Everlasting
260. Thou art near
261. Sought not His statutes
262. Great peace

263. With the exception of possibly 3 verses in the entire 119th Psalm, references to Godôs *Word* is found in each verse. In the last division, ñTau,ò this is no exception, and the psalmist closes this great song vowing as he had many times that ñI do not forget Thy *commandments*.ò He summarized what Godôs *Word* meant to him. What?
Psa. 119:174

264. Psalm 120 describes the desperate lot of the psalmist who is surrounded by the lying, the treacherous and the cruel. It is testimony to the fact that the righteous cannot be at home with the wicked. The character of the man of peace is that he is at peace. What does the psalmist say about the character of the wicked?
Psa. 120:7

265. ñMy hope cometh from the Lord,ò said the Psalmist in Psalm 121, ñwho made heaven and earth.ò He knew that God could do anything and everything for him - preserve his ñgoing outò and ñcoming in for evermore.ò What other preservation did he record that comes from the Lord?
Psa. 121:7

266. Psalm 122 is Davidôs exclamation of joy in the worship of God. ñI was glad,ò he said, ñwhen they said unto me, let us go unto the house of the Lord.ò The psalmist urged prayer ñfor the peace of Jerusalem,ò and indicated that those who ñlovedò Zion would gain Godôs blessing. In what way?
Psa. 122:6

267. In Psalm 121, the psalmist ñlifted up his eyesò to Godôs dwelling place. In Psalm 123 his expression is bolder; his eyes are now lifted up to God Himself. This song reflects the hostility with which the Jews have always been regarded by their neighbors, whom he describes as ñat ease,ò and ñproud.ò What does the psalmist call this enmity of Israelôs neighbors?
Psa. 123:4

268. David acknowledges in Psalm 124 that ñif it had not been the Lord who was on our sideò Israel would have not survived. Indeed, that Israel has survived is a mighty witness that there is a God - its mere history of preservation is a chain of miracles. The psalmist closes with an appropriate acknowledgement that reflects Godôs omnipotence. What is it?
Psa. 124:8

269. Psalm 125 is about the protection of God. The psalmist uses the analogy of the immovability of the mountains that surround Jerusalem to illustrate that ñthey that trust in the Lord cannot be moved.ò He portrays God as a refuge, and he describes the nature this refuge, this salvation. What is it?
Psa. 125:1

270. The return of the Jewish remnant from captivity is seen in Psalm 126; the psalmist recalls that ñwe were like them that dreamò about this miraculous act of God. Not only did the captives acknowledge ñgreat thingsò of God but the heathen also were forced to recognize it. The return, however, was not total. Many remained, and the psalm has end-times application as the psalmist prays for a total restoration of Godôs people. What is his prayer?
Psa. 126:4

271. Psalm 127 is proverbs-like. Its theme is that God is the source of blessing for everything. ñUnless Jehovah build the houseò - the family - and ñunless Jehovah watch over the cityò - the community - labor is ñvain,ò precaution is ñvain,ò even ñrising earlyò is ñvain.ò As an aside, the psalmist adds that children, too, are a blessing from God Himself, an ñheritage.ò What else?
Psa. 127:3

272. In Psalm 128 the psalmist lists the multiple blessings that accrue to the man who fears God. He shall be blessed of God all his days. He shall be happy, see good, live a long life, see peace, and enjoy the fruits of his labor. His children will be as ñgrowing olive plants,ò and his wife will be fruitful, content to dwell at home and keep the household. How does he refer to the household in this context?
Psa. 128:3

273. Psalm 129 is a testimony of Godôs being true to His Covenant with His people Israel. It describes how Israel has often been severely treated; ñmany a time have they afflicted me from my youth,ò says the Psalmist twice, recalling their past sufferings. But the Lord is ñrighteous,ò he said, never has He failed to destroy a nation that He has allowed to chasten His people. In what words does the psalmist record this fact?
Psa. 129:2

274. ñOut of the depths,ò the psalmist cries in Psalm 130 to God in recognition of his sin, filled with fear that God would ñmarkò him - call him to account - for his iniquity. ñWho shall stand,ò he perceives, if God would require one to answer for his sin. There is but one solution to his condition. What is it?
Psa. 130:4

275. In Psalm 131 David appears to be boasting, however, his discourse is probably either in defense of unwarranted charges of his enemies or self-examination of his motives before God. He testifies that he is subdued and content as a fully weaned child, that he does not inspire to meddle in matters that do not pertain to him, and that his spirit is one of humility. How does he express this?
Psa. 131:1 Cf: 1 Kings 15:5

263. His delight
264. They are for war
265. Keep him from evil
266. They shall prosper
267. Scornful, contempt
268. He made heaven and earth
269. Abides forever

270. Turn again our captivity
271. A reward
272. The sides of thine house
273. They have not prevailed
274. Godôs forgiveness
275. My heart is not haughty

276. Psalm 132 speaks of the Davidic Covenant. The first part is conditional in that Davidôs descendants would rule as long as they obeyed God. The second part is unconditional - ñHe will not turn from itò - that Davidôs line would never end, eventually being fulfilled in Christ who will ñsit on Davidôs throne in Zion,ò ñchosen by God,ò stating that ñhere will I dwell,ò during the Millennium. How is Christ referred to in this context?
Psa. 132:17 Cf: Luke 1:69, Psa. 2:6

277. Psalm 133 is a song of praise of unity among believers. ñHow good and pleasantò it is, says the psalmist. He likens unity to two of Godôs great blessings to Israel, one being His blessings that flowed through the priesthood at the sanctuary symbolized by Aaronôs anointing. What was the other blessing?
Psa. 133:3

278. The nature of Psalm 134 is that of a doxology; it is an exhortation to praise directed toward the priests who had the night watch in the temple. ñBless ye the Lord, Bless the Lord, The Lord bless thee,ò exhorts the psalmist to these priests. Included also in this doxology is an acknowledgment of Godôs omnipotence. What is it?
Psa. 134:3

279. The theme of Psalm 135 is praise to God; ñpraise ye, praise ye, praise Him, praise ye the Lord,ò says the psalmist. As grounds for this, he refers to the fact that God is good, he refers to His greatness in Creation, and in His acts on behalf of His people. He closes with an admonition against the worship of idols; these objects cannot see, hear, or speak, he said, and things happen to those who worship them. What?
Psa. 135:18

280. In Jewish liturgy Psalm 136 is called the ñgreat Hallel,ò or hallelujah, recited at the Passover meal. A refrain repeated at the end of each verse of this Psalm acknowledges the principal character of God that everything He is and does, every divine act, is good, and that it is an illustration of His loving-kindness. What is this refrain?
Psa. 136:1-26

281. ñO give thanks unto the Lord, for He is good,ò says the psalmist in Psalm 136, which contains nothing but praise. Godôs great works on behalf of His people Israel are cataloged, and testimony to His great Creation is recorded. By wisdom He made the heavens and ñstretched outò the earth, he said, and He made ñgreat lights.ò What lights?
Psa. 136:8-9

282. Psalm 137 records the tragic experience of Israelôs Babylonian captivity. It is a historical psalm, the only Biblical record of these 70 years of humiliation suffered by Godôs people. The psalmist laments, ñwe sat down and wept,ò and, when sarcastically told to sing by their captives, says, ñhow shall we sing the Lordôs song in a strange land?ò He calls upon God to avenge his enemies, Babylon, and another nation that rejoiced as Jerusalem was destroyed. What nation?
Psa. 137:7 Cf: Obad. 11-14; Jer. 49:7-22

283. ñI will worship, sing praise, praise Thy Name, and praise thee with my whole heart,ò says David in Psalm 138. Here David gives a glimpse of the millennial Kingdom as he prophesies that in this eternal reign of Christ on earth ñall the kings of the earthò will hear His words and ñsing in the ways of the Lord.ò What else?
Psa. 138:4 Cf: Zech. 14:11; Dan. 7:14,27

284. In Psalm 139 David acknowledges Godôs omniscience in sublime language. ñThou knowest my downsitting and uprising,ò he says, and that God understands all his thoughts, his path, his ñlying down;ò He is acquainted with all his ways, and knows his every thought. His awe of God is all-encompassing; this ñknowledge is too wonderful for me,ò he says, humbled. What admission did he confess to?
Psa. 139:6

285. David marveled at Godôs omnipresence in Psalm 139. ñWhither shall I go from Thy Spirit or flee from Thy presence,ò he says. In darkness David cannot hide from God, if he ascends into heaven or makes his bed in Sheol, God is there. If he takes flight or ñdwells in the uttermost parts of the sea,ò God is there. The psalmist takes great comfort in this character of God; ñeven there,ò in the sea, His hand leads him. What else?
Psa. 139:10

286. ñI am fearfully and wonderfully made,ò marvels David in Psalm 139. The psalmist declares that he was a person even as he was being formed in the womb, even before he had shape or form, ñwhen as yet there was none of themò - his length of life, what he would be, and the events of his life - were all known by God - ñwritten.ò What general description does he give of himself, as God knew him before birth?
Psa. 139:16

287. ñSearch me and know my heart, try me and know my ways,ò says David in Psalm 139, and ñsee if there be any wicked way in me.ò The psalmist asks God to ñleadò him. Where?
Psa. 139:24

276. Horn of David
277. Dew from Mt. Hermon
278. Lord made heaven and earth
279. They become like them
280. His mercy endureth forever
281. Sun, moon, stars

282. Edom
283. Praise Him
284. Cannot attain to it
285. Right hand holds Him
286. Members, substance
287. In the way everlasting

288. The account of Davidôs situation recorded in Psalm 140 is that of a man in great danger. His enemies are ñviolent, proud, evil,ò and the psalmist asks God to deliver him and judge his foes. The judgment which he mentions is a fourfold description of going to hell; burning coals on the head, cast into fire, cast into deep pits, and one other. What is it?
Psa. 140:10

289. In Psalm 141 David appears to be under great temptation; he places several requests before God to be kept from sin. ñSet a watch over my mouth,ò he says, to keep him from speaking evil. ñIncline not my heart to any evil thing,ò he asks, to keep him from being allured into wickedness. ñLet me not eat of their dainties,ò he pleads, to keep him from worldly pleasures. Finally he asks for chastening from the righteous, he thinks that it would be beneficial to him. What metaphor does he use to describe this effect this would have?
Psa. 141:5

290. In Psalm 142, David ñcried unto the Lord;ò it is the psalmistôs prayer of distress while hiding in a cave from the relentless pursuit of Saul. ñThere was no manò who would stand up for him, he said, ñno man cares for my soul,ò ñI am brought very low.ò David prayed for deliverance, ñbring my soul out of prison,ò he said. So he could do what?
Psa. 142:7

291. Psalm 143 finds David still in great danger. His enemies have ñsmitten my life down to the groundò and ñmade me to dwell in darkness.ò The psalmist elicits multiple appeals from God to ñhear him,ò ñhide not His face,ò ñquicken me,ò ñcause me to hear Thy loving-kindness in the morning,ò ñcause me to know the way,ò ñteach me.ò To do what?
Psa. 143:10

292. In Psalm 144 David contrasts the glorious all-sufficiency of God to the insignificance of man. God, says the psalmist, is ñmy strength,ò my ñgoodness,ò ñHe in whom I trust.ò On the other hand he acknowledges, ñwhat is man, that Thou takest knowledge of him.ò He likens man to a shadow that passeth away.ò What else is man ñlike to?ò
Psa. 144:4 Cf: Psa. 8:4

293. Psalm 145 is called ñDavidôs Psalm of Praise;ò it is full of the testimony of Godôs greatness and goodness. The ñLord is gracious, and full of compassion,ò says the psalmist, ñslow to anger and of great mercy, His greatness is unsearchable, great is the Lord.ò David vows to ñbless and praise Thy Name.ò To what extent?
Psa. 145:1-2

294. In Davidôs great ñPsalm of Praise,ò Psalm 145, he praises God for His grace toward those who ñcall upon Himò - He is ñnigh,ò and for His grace toward those that ñfear Himò - He will fulfill their desire. He also ñpreserveth all.ò All that do what?
Psa. 145:20

295. The last five Psalms all begin and end with the phrase, ñPraise ye the Lord.ò All is praise to the end of the book, and Psalm 146 lists the reasons for the happiness of one whose ñhope is in the Lord;ò His infinite power as Creator, His eternal truth, His perfect righteousness, and one last reason, having eternal application. What is it?
Psa. 146:10

296. Psalm 147 is a song of appreciation of the grandeur and beauty of nature and of Godôs blessings to man through His creation. He ñtelleth the number of the stars,ò says the psalmist, He calls them by their names, He causes the wind to blow, the waters to flow, gives snow as ñwool,ò casts forth the ice. ñWho can stand before His cold,ò marvels the writer. He adds that God ñtaketh pleasure.ò In whom?
Psa. 147:11

297. Psalm 148 calls for praise to God from His angels, His hosts, the sun and moon, by ñstars of light,ò from ñye heavens of heavens,ò and from ñthe waters that be above the heavens.ò The psalmist gave the cause for which this praise was due; He commanded and they were created. He said also that this Creation of God is permanent, verified by Godôs decree. What is the nature of this decree?
Psa. 148:6

298. Psalm 149 is prophetic, referring to Christôs Second Coming when judgment will fall upon the wicked, and joy will come to the saints. Christ will ñexercise vengeance upon the heathen,ò says the psalmist; meanwhile the saints will rejoice and sing. Sing what?
Psa. 149:1

299. The Book of The Psalms concludes still urging praise to the Lord. Praise Him in the sanctuary, in the ñfirmament of His power,ò says the psalmist, ñpraise Him for His mighty acts according to His excellent greatness.ò Just before he closes with a final ñPraise ye the Lord,ò the writer identifies those that should praise Him. Who?
Psa. 150:6

288. Never to rise again
289. Excellent oil
290. Praise Thy name
291. Do Thy will
292. Vanity
293. Forever and ever

294. Love Him
295. His eternal reign
296. Them that fear Him
297. It shall not pass
298. A new song
299. Everything that hath breath

The Proverbs

(King James Version)

Introduction

Proverbs, the "Book of Wisdom" is a collection of instructions on how God intends for man to live life. The "proverb," used effectively in ancient time to impart the wisdom of Israel's sages to the nation's youth, is a concise saying which summarizes a great amount of experience which has been converted to wisdom.

The stated purpose of the Book of Proverbs is to know wisdom. Therefore, the lesson of this practical part of Scripture is that one must establish a correct relationship with God and follow the guidelines set forth in these Proverbs. Wisdom enables man to live prudently; the fear of God is the beginning of it (Proverbs 9:10).

The Book of Proverbs is divided into several sections: a portion containing proverbs and sayings of Solomon, its principal author (1:1 - 22:16); other sayings of wise men of the time (22:17-24 to 24:22; 24:23-34); proverbs written by Solomon and compiled by Hezekiah's scribes (25:1-29:27); a section written by two obscure sages, Lemuel and Agur, and a final portion covering but one subject, a virtuous wife.

It is interesting to note the comparison of Proverbs that are quoted in the New Testament. Some of these include:

Proverbs 3:11-12 - (Cf: Heb. 12:5-6)
Proverbs 3:34 - (Cf: 1 Pet. 5:5)
Proverbs 4:26 - (Cf: Heb. 12:13)
Proverbs 11:31 - (Cf: 1 Pet. 4:18)
Proverbs 13:7 - (Cf: 2 Cor. 6)

Proverbs (KJV)

1. A wise man will hear, and will increase_____.
Prov. 1:5

2. The fear of the Lord is the beginning of_____.
Prov. 1:7

3. Fools despise wisdom and_____.
Prov. 1:7

4. My son, walk not thou in the way with them (sinners); refrain thy foot from their _____.
Prov. 1:15

5. But whoso harkeneth unto me shall dwell safely, and shall be quiet from fear of_____.
Prov. 1:33

6. My son, if thou wilt receive my words and hide my commandments with thee ... then shalt thou understand the fear of the Lord, and find the_____of God.
Prov. 2:1, 5

7. For the Lord giveth_____: out of his mouth cometh knowledge and understanding.
Prov. 2:6

8. He layeth up sound wisdom for the righteous: He is a_____to them that walketh uprightly.
Prov. 2:7

9. The wicked shall be cut off from the earth, and the_____shall be rooted out of it.
Prov. 2:22

10. My son, forget not my law, but let thine heart keep my _____.
Prov. 3:1

11. Trust in the Lord with all thine heart, and lean not unto thine own_____.
Prov. 3:5

12. In all thy ways acknowledge him, and He shall direct thy_____.
Prov. 3:6

13. Be not wise in thine own eyes: fear the Lord, and depart from evil. For it shall be health to thy_____and marrow to thy bones.
Prov. 3:7-8

14. Honor the Lord with thy substance and with the first fruits of all thine increase: so shalt thy barns be filled with _____.
Prov. 3:9-10

15. My son, despise not the chastening of the Lord; neither be weary of His_____.
Prov. 3:11

16. Happy is the man that findeth wisdom and the man that getteth_____.
Prov. 3:13

17. The Lord by wisdom hath founded the earth; by understanding hath he established the_____.
Prov. 3:19

18. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get_____.
Prov. 4:7

19. Enter not into the path of the wicked, and go not in the way of evil men. For they eat the bread of wickedness, and drink the wine of _____.
Prov. 4:14, 17

20. My son, attend to my words; incline thine ear unto my sayings. Let thine eyes look right on, and thine _____ look straight before thee.
Prov. 4:20, 25

21. The lips of a strange woman drop as a honeycomb, and her mouth is smoother than _____.
Prov. 5:3

22. Remove thy way far from her (strange woman) and come not nigh the door of her house. Drink waters out of thine own_____.
Prov. 5:8, 15

23. Let thy fountain be blessed and rejoice with the wife of thy youth ... be thou ravished always with her_____.
Prov. 5:18-19

24. And why wilt thou be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and He pondereth all his _____.
Prov. 5:20-21

1. Learning
2. Knowledge
3. Instruction
4. Path
5. Evil
6. Knowledge
7. Wisdom
8. Buckler
9. Transgressors
10. Commandments
11. Understanding
12. Paths
13. Navel
14. Plenty
15. Correction
16. Understanding
17. Heavens
18. Understanding
19. Violence
20. Eyelids
21. Oil
22. Cistern
23. Love
24. Goings

25. Go to the_____, thou sluggard; consider her ways, and be wise: which having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest.
Prov. 6:6-8

26. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep, so shalt thy_____come.
Prov. 6:9-11

27. A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his_____.
Prov. 6:12-13

28. These six things doth the Lord hate: yea, seven are an abomination to Him: a proud look, a lying_____, and hands that shed innocent blood.
Prov. 6:16-17

29. My son, keep thy fatherôs commandment ... when thou goest, it shall lead thee, when thou sleepest, it shall keep thee; and when thou awakest, it shall_____with thee.
Prov. 6:20, 22

30. These six things doth the Lord hate, yea, seven are an abomination to Him: an heart that deviseth wicked imaginations, feet that be swift in running to_____.
Prov. 6:16, 18

31. Lust not after her beauty in thine heart, neither let her take you with her eyelids. For by means of a whorish woman a man is brought to a_____.
Prov. 6:25-26

32. So she caught him, and kissed him, and with an impudent face said unto him, come, let us take our fill of love until the morning: let us solace ourselves with love. For the_____is not at home.
Prov. 7:13, 18-19

33. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals and his feet be not burned? So he that goeth in to his neighborôs wife; whosoever toucheth her shall not be_____.
Prov. 6:27-29

34. My son, keep my words, and lay up my commandments with thee. Say unto wisdom, thou art my sister; and call understanding thy_____.
Prov. 7:1, 4

35. Wisdom is better than_____; and all the things that may be desired are not to be compared to it.
Prov. 8:11

36. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is_____.
Prov. 9:10

37. She sayeth to him, stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that (the foolish womanôs) guests are in the depths of_____.
Prov. 9:16-18

38. Hatred stirreth up strifes: but love covereth all_____.
Prov. 10:12

39. The blessing of the Lord, it maketh rich, and He addeth no_____to it.
Prov. 10:22

40. The fear of the Lord prolongeth days: but the years of the wicked shall be_____.
Prov. 10:27

41. When pride cometh, then cometh shame: but with the lowly is_____.
Prov. 11:2

42. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own_____.
Prov. 11:6

43. A talebearer revealeth secrets: but he that is of a faithful spirit_____the matter.
Prov. 11:13

44. Where no counsel is, the people fall: but in the multitude of counselors there is_____.
Prov. 11:14

45. As a jewel of gold in a swineôs snout, so is a fair woman which is without_____.
Prov. 11:22

46. He that trusteth in his riches shall fall: but the righteous shall flourish as a_____.
Prov. 11:28

25. Ant
26. Poverty
27. Fingers
28. Tongue
29. Talk
30. Mischief
31. Piece of bread
32. Goodman
33. Innocent
34. Kinswoman
35. Rubies
36. Understanding
37. Hell
38. Sins
39. Sorrow
40. Shortened
41. Wisdom
42. Naughtiness
43. Concealeth
44. Safety
45. Discretion
46. Branch

47. The fruit of the righteous is a tree of life; and he that winneth souls is_____.
Prov. 11:30

48. Whoso loveth instruction loveth knowledge: but he that hateth reproof is_____.
Prov. 12:1

49. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his_____.
Prov. 12:4

50. The thoughts of the righteous are right: but the counsels of the wicked are_____.
Prov. 12:5

51. The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is_____.
Prov. 12:15

52. The lip of truth shall be established forever: but a lying tongue is but for a_____.
Prov. 12:19

53. There shall no evil happen to the just: but the wicked shall be filled with_____.
Prov. 12:21

54. He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have_____.
Prov. 13:3

55. Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall_____.
Prov. 13:11

56. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be_____.
Prov. 13:13

57. He that walketh with wise men shall be wise: but a companion of fools shall be_____.
Prov. 13:20

58. He that spareth his rod hateth his son: but he that loveth him _____ him betimes.
Prov. 13:24

59. Go from the presence of a foolish man, when thou perceiveth not in him the_____of knowledge.
Prov. 14:7

60. In the fear of the Lord is strong confidence: and His children shall have a place of_____.
Prov. 14:26

61. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth_____.
Prov. 14:29

62. A sound heart is the life of the_____: but envy the rottenness of the bones.
Prov. 14:30

63. A soft answer turneth away wrath: but grievous words stir up_____.
Prov. 15:1

64. A fool despiseth his fatherôs instruction: but he that regardeth reproof is_____.
Prov. 15:5

65. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His_____.
Prov. 15:8

66. The way of the slothful man is as an hedge of _____: but the way of the righteous is made plain.
Prov. 15:19

67. The thoughts of the wicked are an abomination to the Lord: but the words of the pure are_____words.
Prov. 15:26

68. The Lord is far from the wicked: but He heareth the prayer of the_____.
Prov. 15:29

69. Commit thy works unto the Lord, and thy thoughts shall be_____.
Prov. 16:3

70. When a manôs ways please the Lord, he maketh even his _____to be at peace with him.
Prov. 16:7

71. How much better is it to get wisdom than gold! And to get understanding is rather to be chosen than_____.
Prov. 16:16

72. Pride goeth before destruction, and an haughty spirit before a_____
Prov. 16:18

47. Wise
48. Brutish
49. Bones
50. Deceit
51. Wise
52. Moment
53. Mischief
54. Destruction
55. Increase
56. Rewarded
57. Destroyed
58. Chasteneth
59. Lips
60. Refuge
61. Folly
62. Flesh
63. Anger
64. Prudent
65. Delight
66. Thorns
67. Pleasant
68. Righteous
69. Established
70. Enemies
71. Silver
72. Fall

73. There is a way that seemeth right unto a man, but the end thereof are the ways of_____.
Prov. 16:25

74. Better is a dry morsel, and quietness therewith, than a house full of sacrifices with_____.
Prov. 17:1

75. A reproof entereth more into a wise man than an hundred_____into a fool.
Prov. 17:10

76. He that justifieth the wicked, and he that condemneth the just, even they both are_____to the Lord.
Prov. 17:15

77. He that hath knowledge spareth his words: and a man of understanding is of an excellent_____.
Prov. 17:27

78. A foolôs mouth is his destruction, and his lips are the snare of his_____.
Prov. 18:7

79. The name of the Lord is a strong_____: the righteous runneth into it, and is safe.
Prov. 18:10

80. Before destruction the heart of man is_____, and before honour is humility.
Prov. 18:12

81. A brother offended is harder to be won than a strong city: and their contentions are like the bars of a_____.
Prov. 18:19

82. Whoso findeth a_____findeth a good thing, and obtaineth favor of the Lord.
Prov. 18:22

83. He that getteth wisdom loveth his own soul: he that keepeth understanding shall find_____.
Prov. 19:8

84. Chasten thy son while there is hope, and let not thy soul spare for his_____.
Prov. 19:18

85. Wine is a_____, strong drink is raging: and whosoever is deceived thereby is not wise.
Prov. 20:1

86. Who can say, I have made my heart clean, I am _____from my sin?
Prov. 20:9

87. There is gold, and a multitude of rubies; but the lips of _____are a precious jewel.
Prov. 20:15

88. Bread of deceit is sweet to man; but afterwards his mouth shall be filled with_____.
Prov. 20:17

89. Say not thou, I will recompense_____; but wait on the Lord, and He shall save thee.
Prov. 20:22

90. Manôs goings are of the Lord; how can a man then understand his own_____?
Prov. 20:24

91. The spirit of man is the candle of the Lord, searching all the inward parts of the_____.
Prov. 20:27

92. The glory of young men is their strength: and the beauty of old men is the_____.
Prov. 20:29

93. Every way of a man is right in his own eyes: but the Lord pondereth the_____.
Prov. 21:2

94. An high look, and a proud heart, and the plowing of the wicked, is_____.
Prov. 21:4

95. Whoso stoppeth his ears at the cry of the _____, he shall also cry himself, but shall not be heard.
Prov. 21:13

96. He that loveth pleasure shall be a poor man: he that loveth wine and_____shall not be rich.
Prov. 21:17

97. It is better to dwell in the wilderness, than with a contentious and an angry_____.
Prov. 21:19

98. Whoso keepeth his mouth and his tongue keepeth his soul from _____.
Prov. 21:23

73. Death
74. Strife
75. Stripes
76. Abomination
77. Spirit
78. Soul
79. Tower
80. Haughty
81. Castle
82. Wife
83. Good
84. Crying
85. Mocker
86. Pure
87. Knowledge
88. Gravel
89. Evil
90. Way
91. Belly
92. Grey Head
93. Hearts
94. Sin
95. Poor
96. Oil
97. Woman
98. Troubles

99. The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked_____?
Prov. 21:27

100. A good name is rather to be chosen than great_____, and loving favor rather than silver and gold.
Prov. 22:1

101. By humility and the fear of the Lord are riches, and honor, and_____.
Prov. 22:4

102. Train up a_____in the way he should go: and when he is old, he will not depart from it.
Prov. 22:6

103. The mouth of strange_____is a deep pit: he that is abhorred of the Lord shall fall therein.
Prov. 22:14

104. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward_____.
Prov. 23:5

105. Withhold not correction from the child: for if thou beatest him with the rod, he shall not_____.
Prov. 23:13

106. Let not thine heart envy_____: but be thou in the fear of the Lord all the day long.
Prov. 23:17

107. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with_____.
Prov. 23:21

108. My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch, and a strange woman is a narrow_____.
Prov. 23:26-27

109. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an _____.
Prov. 23:31-32

110. Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place: For a just man falleth_____times, and riseth up again: but the wicked shall fall into mischief.
Prov. 24:15-16

111. My son, fear thou the Lord and the_____: and meddle not with them that are given to change.
Prov. 24:21

112. A word fitly spoken is like_____of gold in pictures of silver.
Prov. 25:11

113. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient_____.
Prov. 25:12

114. Whoso boasteth himself of a false gift is like clouds and wind without_____.
Prov. 25:14

115. Withdraw thy foot from thy neighborôs house; lest he be weary of thee, and so_____thee.
Prov. 25:17

116. Confidence in an unfaithful man in time of trouble is like a broken tooth, and a_____out of joint.
Prov. 25:19

117. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shall heap coals of fire upon his_____, and the Lord shall reward thee.
Prov. 25:21-22

118. It is better to dwell in the corner of the housetop, than with a brawling_____and in a wide house.
Prov. 25:24

119. He that hath no rule over his own spirit is like a city that is broken down, and without_____.
Prov. 25:28

120. The great God that formed all things both rewardeth the fool, and rewardeth_____.
Prov. 26:10

121. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the_____.
Prov. 26:17

122. Where no wood is, there the fire goeth out: so where there is no talebearer, the_____ceaseth.
Prov. 26:20

99. Mind
100. Riches
101. Life
102. Child
103. Women
104. Heaven
105. Die
106. Sinners
107. Rags
108. Pit
109. Adder
110. Seven
111. King
112. Apples
113. Ear
114. Rain
115. Hate
116. Foot
117. Head
118. Woman
119. Walls
120. Transgressors
121. Ears
122. Strife

123. Let another man praise thee, and not thine own mouth; a stranger, and not thine own_____.
Prov. 27:2

124. Wrath is cruel, and anger is outrageous; but who is able to stand before_____?
Prov. 27:4

125. Faithful are the wounds of a friend; but the kisses of an enemy are_____.
Prov. 27:6

126. Hell and destruction are never full; so the eyes of man are never_____.
Prov. 27:20

127. He that turneth away his ear from hearing the law, even his prayer shall be_____.
Prov. 28:9

128. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own_____: but the upright shall have good things in possession.
Prov. 28:10

129. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have_____.
Prov. 28:13

130. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be_____.
Prov. 28:20

131. He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made_____.
Prov. 28:25

132. Where there is no_____the people perish: but he that keepeth the law, happy is he.
Prov. 29:18

133. A manôs pride shall bring him low: but_____shall uphold the humble in spirit.
Prov. 29:23

134. Who hath ascended up into heaven, or descended? Who hath gathered the wind in His_____? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name, and what is His sonôs name, if thou canst tell?
Prov. 30:4

135. Every word of God is pure: He is a_____unto them that put their trust in Him.
Prov. 30:5

136. The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, it is enough: The grave; and the barren womb; the earth that is not filled with water; and the_____that saith not, it is enough.
Prov. 30:15, 16

137. There be three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a _____.
Prov. 30:18:19

138. There be four things which are little upon the earth, but they are exceeding wise: The_____are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet they make their houses in the rocks; the_____have no king, yet they go forth all of them by bands; the_____taketh hold with her hands, and is in kingôs palaces.
Prov. 30:24-28

139. There be three things which go well, yea, four are comely in going: a lion which is strongest among beasts, and turneth not away for any; a greyhound; an he goat also; and a_____, against whom there is no rising up.
Prov. 30:29-31

140. Who can find a virtuous woman? For her price is far above_____.
Prov. 31:10

141. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be_____.
Prov. 31:30

123. Lips
124. Envy
125. Deceitful
126. Satisfied
127. Abomination
128. Pit
129. Mercy
130. Innocent
131. Fat
132. Vision
133. Honor
134. Fists
135. Shield
136. Fire
137. Maid
138. Ants, Locusts, Spider
139. King
140. Rubies
141. Praised

Ecclesiastes

(King James Version)

Introduction

Some find it difficult to understand the Book of Ecclesiastes because of its seeming perplexity, its depressing mood, and its generally dark view, which questions whether life is worth living. Nevertheless, the author deals directly with each facet of life, and in the final analysis clearly shows how best to live ones life.

Solomon is generally accepted as the author of the book, identifying himself as King in Jerusalem, David's son, as having great wealth, and in other identifying descriptions. This authorship is not without challenge; scholars have suggested that the verbal forms and written style were of a later time than Solomon's. Nevertheless, other studies have shown that the challenges themselves can be questioned and there is no reason to discount Solomon as the author.

Ecclesiastes maintains that human existence is a dark experience, that even the good things do not last, that neither wisdom, wealth, pleasure nor power provides lasting satisfaction. In fact, it all amounts to "chasing the wind." However, the book works through these philosophies, coming to a determination of how best to live in such seeming emptiness. Life, the author maintains, is not to be abandoned in despair, but rather it is to be lived in full trust in God, enjoying the things that He has provided, remembering Him, keeping His commandments and, above all, fearing Him.

Ecclesiastes (KJV)

1. The author of the Book of Ecclesiastes is generally acknowledged to be Solomon. References in the Book ascribe to Solomonôs great buildings, enormous wealth, and to one of his considerable personal attributes. What?
Eccl. 1:16

2. In Hebrew, the title by which Solomon identifies himself in the first verse of his Book is ñQoheleth.ò What is the English translation of this title, used frequently in the Book?
Eccl. 1:1

3. In Ecclesiastes, Solomon used three analogies to represent the dwelling place of man. One of these is ñon earth.ò What are the others?
Eccl. 1:13-14

4. Solomon begins his Book by declaring that life without faith in God is an exercise in futility, and that everything is meaningless. How does he express this feeling?
Eccl. 1:2

5. Solomon observed that regardless of manôs presence or effort, everything proceeds without effect. He said the wind comes and goes, the sun rises and sets, and rivers flow into seas. Something puzzled him about the result of rivers flowing into seas. What was it?
Eccl. 1:7

6. Solomon acquired more wisdom than ñall they that had come before me,ò but discovered to his chagrin that wisdom as a solution to lifeôs problems only made things worse. What did it bring him?
Eccl. 1:18

7. Solomon argued that if anyone could have found the solution to happiness in life through work, wisdom, or otherwise, he would have, if for no other reason than the position he held. What was it?
Eccl. 1:12

8. Having written off manôs work and the pursuit of wisdom as futile, Solomon said that he then turned to pleasure. Unfortunately, this yielded the same empty result, and he went on to yet another pursuit. What?
Eccl. 2:1-8

9. Solomon amassed buildings, vineyards, silver and gold, slaves and harems; it all became as frustrating as ñchasing the wind.ò What did he call this frustration?
Eccl. 2:11

10. Solomon determined that living wisely was better than living foolishly, however, he quickly added that even this was ñvanity.ò What observation made him reach this conclusion?
Eccl. 2:15-16

11. Solomonôs acquisition of material things was unprecedented. He grew very rich, and had everything that was pleasant and entertaining. How did he describe his wealth and position?
Eccl. 2:9

12. Solomon disdained even his labors, noting that not only would there be no worthwhile reward for it, but also the results of his work would eventually be futile. Why?
Eccl. 2:18-19

13. Solomonôs materialistic binge was total. He ñmade meò great works, gardens and orchards, pools of water. He ñgot meò servants and maidens, great and small cattle. He ñgathered silver and gold.ò But all, said the king, was vanity and vexation of spirit. What evaluation did he make of profit from all this?
Eccl. 2:11

14. After dwelling on so many negatives, Solomon had a sudden change of mind, and for the first time something changed his pessimistic outlook on life. What?
Eccl. 2:24

15. Solomon concluded that life is to be enjoyed because it comes from God, and that this enjoyment comes via Godôs gifts. What gifts?
Eccl. 2:24-26

16. Solomon recognized God as the absolute Master, and that there was a time and season for all of lifeôs activities. What were the two most basic of lifeôs activities that he used to illustrate this point?
Eccl. 3:2

17. Solomon said that there was a time to weep and a time to laugh. There were times for other of lifeôs emotions as well. What other emotions did he mention?
Eccl. 3:4-8

18. Solomon observed Godôs earth and His providential control of all things under heaven. How did he state his opinion of this?
Eccl. 3:11

1. Wisdom
2. The ñPreacherò
3. Under the sun, under heaven
4. Vanity of vanities, all is vanity
5. Seas did not fill
6. Sorrow, grief
7. King of Israel in Jerusalem
8. Materialism
9. Vanity and vexation of spirit
10. Same end comes to the fool as to the wise
11. ñI was greatò
12. Results would be left to someone else
13. None under the sun
14. He thought about God
15. Wisdom, knowledge, joy
16. Time to be born, time to die
17. Love, hate, mourning
18. Beautiful in His time

19. Solomon said that God has ñset eternityò in manôs heart so that he can look beyond life, but at the same time, this sense of eternity causes man to realize that there is still something that he is incapable of understanding. What?
Eccl. 3:11

20. Solomon recognized that Godôs work is eternal, and that nothing can be added or taken from it. For this reason, man should have a particular regard for God. What?
Eccl. 3:14

21. For a brief moment, Solomon thought that he had noted an imperfection in Godôs plan, recalling that iniquity was to be seen in the places of justice. However, he quickly remembered why this did not represent imperfection. Why?
Eccl. 3:16-17

22. In spite of all the seeming futility of life, Solomon - five times over - affirmed that life is to be enjoyed. He gave a specific reason why he believed this. What was it?
Eccl. 3:12-13, 5:18-19, 8:15, 9:7-9

23. Solomon reflected compassion for one particularly unfortunate class of people, whom, he judged, would be better off dead or having never been born. Who?
Eccl. 4:1-3

24. Returning to the subject of manôs labor Solomon observed that even if a man works hard and becomes successful, his neighbors would have something other than respect for him. What?
Eccl. 4:4

25. Solomon said that a man should strike a happy medium between becoming a workaholic and being idle. What phrase did he use to describe this happy medium?
Eccl. 4:6

26. Solomon focused on another vain aspect of work citing an example of a man who works as though the more he gets, the more he wants. He said such a man never sits down to ask himself an important question. What?
Eccl. 4:8

27. Solomon recommended companionship for not only a cure for the vanity of man working for undefined goals, but also for other circumstances of life. How did he phrase his recommendation?
Eccl. 4:9

28. Solomon said that a man could rise from the lowest of places to the highest, but even then there was no permanence in such position because eventually, time would erase it all. The high place he mentioned was a kingship. What was the low place?
Eccl. 4:14-16

29. Solomon warned of the danger of making ñrash vows,ò which could jeopardize the enjoyment of life and its labors that come from a God-fearing existence. What did Solomon call such vows?
Eccl. 5:1

30. Vows were a very important part of Israelite life, and Solomon cautioned that once a vow is made to God, it must be kept. What did he say was Godôs opinion of those who failed to keep vows?
Eccl. 5:4

31. Solomon also warned of false worship in Godôs house. What metaphor did he use in urging avoidance of such behavior?
Eccl. 5:1

32. Solomon also attributed the hoarding of riches to ñvanity,ò and said that increased wealth brought only anxiety and loss of sleep. In fact, he remarked sarcastically, abundance was good for only one thing. What?
Eccl. 5:11

33. Solomon said that a man could lose his wealth to God, to government, or through misfortune. However, the principle reason for the futility of hoarding riches was obvious. What was it?
Eccl. 5:15-16

34. Solomon said that if man follows Godôs will, he will rejoice in his work and not even remember the ñdays of his lifeò because what God will do for him will overshadow his memory. What will God do to cause such a thing to happen?
Eccl. 5:20

35. Solomon contemplated the situation wherein a man had wealth, but had not the God-given ability to enjoy it. He said that such a dilemma was no better than a particular tragic event. What?
Eccl. 6:3

36. Solomon bemoaned the fact that man never seemed to be able to be entirely content. He decided that, rather than to yearn for the future, he should enjoy what he had. How did he express this?
Eccl. 6:9

19. Godôs plan from beginning to end
20. Fear Him
21. God will judge both wicked and righteous
22. It is a gift of God
23. The oppressed
24. Envy
25. A handful of quietness
26. What am I working for?
27. Two are better than one

28. Prison
29. Sacrifice of fools
30. He hath no pleasure in fools
31. ñKeep thy footò
32. Keeping an eye on it
33. Man cannot take it with him when he dies
34. ñPut joy in his heartò
35. Stillborn
36. ñBetter is the sight of the eyesò

37. Man does not know what is good for him, said Solomon, and what he does makes things more ñvexatious.ò Closing every door to joy except faith in God, Solomon said that even on top of all this, manôs life is short. How did he describe this?
Eccl. 6:12

38. Solomon described several great truths that at first appear to be paradoxes. In one, he said that it was better to go to a funeral than to a feast. Why?
Eccl. 7:2

39. Virtue, which Solomon called ña good name,ò is far better than all the profits and delights of the world. What metaphor did he use to refer to the worldôs profits?
Eccl. 7:1

40. Better to be rebuked, Solomon said, than to be flattered by the ñlaughter of a fool,ò which he likened to the soon spent, crackling blaze of something on fire. What?
Eccl. 7:6

41. Solomon encouraged those who might be oppressed or under trial not to be provoked to anger. They should be patient, not fall to living as a fool, and should avoid longing for something else. What?
Eccl. 7:10

42. Solomon recommended wisdom highly. He said that it was necessary for the good management of life, and was much preferable to another, more sought after asset. What?
Eccl. 7:11-12

43. God, said Solomon, brings both prosperity and adversity to man; if trouble is Godôs will, man cannot change it. How did Solomon explain this point?
Eccl. 7:13-14

44. Solomon counseled against being wicked and foolish, and in the same breath also advised against being guilty of excessive opposing characteristics. What?
Eccl. 7:16-17

45. Solomon said that there was not a just man on earth that doeth good and is able to avoid a certain pitfall. What?
Eccl. 7:20

46. Solomon was the wisest of men, but acknowledged that not even he could fathom Godôs plan and purpose. How did he describe this plan and purpose of Godôs in terms of its distance from him?
Eccl. 7:23-24

47. Solomon applied his wisdom to try to understand man, his wickedness, foolishness and folly. He concluded that although God had created man upright, man managed to fail. What phrase did he use to describe how man did this?
Eccl. 7:25, 29

48. Solomon recalled his sin of loving many women as very grievous. How did he feel about this sin?
Eccl. 7:26

49. Solomon said that wisdom made a man regarded and taken notice of. He used the same figure of speech to describe this special recognition that was used to describe Moses when he returned from Mt. Sinai with the Ten Commandments. What was it?
Eccl. 8:1 Cf: Ex. 34:29

50. Solomon defined the absolute limits of manôs wisdom and authority: no man has power over his spirit, he has no knowledge of future events, wickedness cannot prolong his life. He gave one other limitation. What was it?
Eccl. 8:7-8

51. Solomon lamented over the apparent lack of retribution that he saw being laid upon the wicked. However, convinced that the wickedôs day would come, Solomon urged that man should adopt a way of safety, which was to be found only in a specific attitude toward God. What was it?
Eccl. 8:12

52. Solomon diligently applied himself to the search for wisdom. What kind of time did he confess to spending on this pursuit?
Eccl. 8:16

53. Solomon had previously said that the dead were better off than the living. After reconsidering this, however, he concluded that while there was life, there was hope. He advocated an active and full life under faith. With what one word did he begin this exhortation?
Eccl. 9:7

54. Solomon noted that death came to all, both wicked and righteous, clean and unclean. However, there was hope in living; he said that it was better to be a living dog than a dead something else. What?
Eccl. 9:4

55. Solomon, who was bitterly experienced on the subject of wives, nevertheless offered advice to men concerning their ñwife whom thou lovest all the days of thy life.ò What was his advice?
Eccl. 9:9

37. Spendeth as a shadow
38. Death makes one consider life
39. Precious ointment
40. Thorns
41. The good old days
42. Money
43. Man cannot make straight that which God has made crooked
44. Over-righteous or over-wise
45. Sin
46. Far off, exceeding deep

47. ñSought out many inventionsò
48. More bitter than death
49. Maketh his face to shine
50. No say in the day of death
51. Fear Him
52. Day and night
53. Go!
54. Lion
55. Live joyously

56. Solomon counseled hard work with all ones might and effort, even though life seems futile. What was his reason for urging such an attitude?
Eccl. 9:10

57. The race is not to the swift, nor the battle to the strong, said Solomon, and bread, riches, and favor do not necessarily go to the wise, the understanding, and the skilled. What did he say determined such favors?
Eccl. 9:11

58. Solomon told a story about how a wise man delivered a city from attack by a great king who had besieged the town. Although no one remembered the wise man, Solomon took a lesson from the manôs exploit. What was it?
Eccl. 9:14-16

59. Solomon warned that wise men must be careful to avoid folly. What metaphor did he use to describe the result to a wise manôs reputation that had been destroyed by just one foolish act?
Eccl. 10:1

60. Fools, said Solomon, talk nonsense; their words make them look ridiculous, and serve no worthwhile purpose. He said such men cannot understand the simplest of things, and used a figure of speech to emphasize what he meant. What was it?
Eccl. 10:12-15

61. Solomonôs recommendation to the prudent businessman was to diversify, because no one knows what may happen to a particular enterprise. How did he phrase this recommendation?
Eccl. 11:2

62. Solomon argued against procrastination, using agricultural examples to illustrate his point. The farmer is not to sit around waiting for the indeterminate acts of nature to arrive at the right time. To what acts of nature did he refer?
Eccl. 11:4

63. Solomon repeated his advice to enjoy lifeôs pleasures of the heart and eyes, especially in oneôs youth. He hastened to add that oneôs actions should be tempered by a sobering fact. What?
Eccl. 11:9

64. Solomon had special advice for the young concerning the conduct of their lives. What was it?
Eccl. 12:1

66. Solomon said that in old age, the hair turns grey (the almond tree shall flourish), and that even the slightest weight becomes a heavy burden. Movement becomes difficult; he likened this to that of an insect on a cold morning. What insect?
Eccl. 12:5

67. In preparing his writings, Solomon pondered, searched, and set his facts in order. Recommending his works, he said that they could be used to hold one on the right path, much the same as certain common items serve such a purpose in everyday life. What items did he give as examples?
Eccl. 12:11

68. Solomon closed his Book of Ecclesiastes with an optimistic ñconclusion of the whole matter.ò What was it?
Eccl. 12:13

56. Cannot do it after one dies
57. Time and chance
58. Wisdom is greater than strength
59. Dead flies in the perfume
60. They know not how to go to the city
61. Give portion to seven, yea eight.
62. Wind, clouds
63. God will judge all
64. Remember now thy Creator

66. Grasshopper
67. Goad, Nails
68. Fear God and keep His Commandments

The Song of Solomon

(King James Version)

Introduction

The Song of Solomon is God's manual for human love, courtship, and marriage. It contains God's endorsement of the marriage relationship as wholesome, along with His inherent promise that immeasurable blessing will follow for those who honor and follow His principles.

The "Song of Songs" records the love, courtship, wedding, and maturing marriage of Solomon and his beloved Shulamite maiden. Where the world and its media have misused and misrepresented love and made mockery of God's institution of marriage, this beautiful, tender, and intimate story endures as the definition of God's purpose in marriage. Where the world has misrepresented and exploited sex, the story deals unabashedly with this subject, asserting it as a God-given, pleasurable part of the marriage relationship.

Several theories have surfaced over the centuries as to who speaks the various passages in the poem, who the author was, what the various settings in the text are, and what the interpretation of the many metaphors used throughout the book is. Regardless of these considerations, nothing is more obvious than the need for such a subject to be included in Scripture. At no time in the history of man and woman has a book such as the Song of Solomon been more appropriate, nor has there ever been a more critical need for the wisdom of the book to be imparted to youth.

Song of Solomon (KJV)

1. Along with the Books of Ruth, Esther, Ecclesiastes and Lamentations, the Song of Solomon was one of five scrolls that were read publicly at several Jewish festivals. What title is given to this work of Solomonôs that sets it aside from his other works, all of which have disappeared?
Song 1:1

2. Solomonôs Song is Godôs endorsement of human love as wholesome and pure: it expresses the intimate delights, sanctity, and happiness of love within marriage as God meant it to be. The principals of the Book are Solomon and his bride, who is referred to by reference to the geographical area from which she came. What is she called?
Song 6:13

3. Some think that Solomonôs bride may have been the ñvery fairò maiden who attended King David in his last days. Her name is given in the Book of Kings. What was it?
1 Kings 1:3

4. In addition to Solomon and his bride, other speakers are noted in the Book. These include God, a ñchorusò of ñpalace ladiesò and some of the brideôs relatives. Which relatives?
Song 8:8

5. The first to speak in the Song is Solomonôs beloved bride-to-be, who declares her physical attraction to Solomon. She said that her love for him was better than wine, and said that she desired something from him. What?
Song 1:2

6. Solomonôs beloved fiance described how her brothers had put her in a vineyard when she was young, exposing her to the harsh sun. How did she describe her complexion as a result of this exposure?
Song 1:5

7. Recalling her life before she was of marriageable age, the ñShulamite maidenò said that she had kept herself chaste, waiting for the day when God would provide a husband. How did she describe herself as seen in Solomonôs eyes when he found her?
Song 8:10

8. While the Shulamite maiden was of unmarriageable age, her brothers said that they would reward her as long as she was a ñwall,ò remaining chaste and noble. However, they would ñenclose her in boards of cedarò if she failed to resist temptation. What metaphor is used to describe her had she been immoral?
Song 8:9

9. Solomonôs bride-to-be admitted to being ñcomely,ò but was embarrassed because of her sunburned skin. What did she say to the ñdaughters of Jerusalemò that indicated this embarrassment?
Song 1:6

10. Solomonôs Song is full of mutual admiration and praise spoken by the lovers one to the other. The first of Solomonôs tributes to his beloved bride-to-be was the compliment of compliments, coming from a king of the east. To what did he compare her?
Song 1:9

11. Longing to be always near Solomon, the Shulamite maiden asked the king where she might meet him while he was away during the day tending to business. What prospective location did she suggest?
Song 1:7

12. Having been brought from her country home to King Solomonôs palace, the bride-to-be prepared herself for her evening with the king. She perfumed herself with an expensive ointment, the same as that with which Mary anointed Jesus. What was it?
Song 1:12 Cf: Mark 14:3

13. The last verses of Chapter One of the Song reveal the extent of the adoration with which Solomon cherished his beloved maiden. Captivated by her beauty, he used the same word twice to describe it. What word?
Song 1:15

14. Solomon compared his bride-to-be to a lily among other women. What figure of speech did he used to describe the ñother women?ò
Song 2:2

15. The Shulamite maiden responded to Solomonôs praise, saying that she considered him to be a rare find among all men: she likened her good fortune to that of finding a rare species of tree in a forest. What tree did she mention?
Song 2:3

16. Expressions of love from Solomon, intimacies with him, and his protection, were all pleasures that the bride-to-be said that she enjoyed as a part of their relationship. What phrase did she use to describe his protection?
Song 2:3

17. Everyone, said the bride-to-be, could see that Solomon loved her. With what words did she express this conspicuous assurance?
Song 2:4

1. Song of Songs
2. The ñShulamiteò
3. Abishag
4. Her brothers
5. His kisses
6. Black
7. ñI was one who found favorò
8. A door
9. ñDonôt look at meò
10. Company of horses drawing Pharaohôs chariots
11. Where he fed his flocks
12. Spikenard
13. Fair
14. Thorns
15. Apple
16. Under his shadow
17. ñHis banner over me was loveò

18. Recalling a visit made to her home by Solomon during the time of courtship, the bride-to-be said that as she watched him come near his movements reminded her of the strength and agility of two particular animals. Which two?
Song 2:8-9

19. Solomonôs Song mentions 18 kinds of plants and 13 species of animals. On his visit to his belovedôs home, Solomon named three of these as they walked together amidst the fresh delights of spring. What were they?
Song 2:12-13

20. Expressing a desire to know all there was to know about his bride-to-be, Solomon said that he wished to see her and hear her voice. Her countenance, he said, was comely. How did he describe her voice?
Song 2:14

21. Both Solomon and his beloved recognized that there would be differences in their relationship as time passed, and they resolved to reconcile them when they occurred. What are these differences called?
Song 2:15

22. Solomonôs beloved sensed the mutual devotion and commitment that she and he held for each other. In what words did she express this relationship?
Song 2:16

23. Just before her wedding, the bride-to-be experienced the first of two dreams recorded in the Song. In this dream, she had lost Solomon, and called for him using the same affectionate term three times. What was it?
Song 3:1-4

24. The wedding procession which accompanied Solomon and his bride included a guard of the noblest and most experienced bodyguards. How many?
Song 3:7

25. On the coupleôs wedding night, Solomon told his bride that she was exquisitely beautiful. He likened her eyes to those of a dove, and spoke in figurative speech of her hair, teeth, breasts, neck and lips. To what did he liken her lips?
Song 4:3

26. With one glance of her eyes, said Solomon, his beloved had taken away his heart. Twice he used the same word to describe the captivating effect that her eyes had upon him. What was it?
Song 4:9

27. Solomon said that the pleasant aroma of his brideôs garments reminded him of the crisp mountain air and of the numerous cedars of a particular area. Where?
Song 4:11

28. In the narrative of the couplesô wedding night, three different metaphors are used in referring to the brideôs chastity. Two of these are ña fountain sealed,ò and a ñspring shut up.ò What is the third?
Song 4:12

29. Adding to the metaphoric reference to his brideôs purity as a garden, Solomon said that her virtue was to be regarded with every bit as much value as are the most precious perfumes, spices and fruits on the most exquisite of gardens. He mentioned cinnamon, myrrh, and also a reed that made a special perfume. What was it?
Song 4:13-14

30. On the coupleôs wedding night the bride, giving herself completely to her husband, invited him to possess her. Her invitation is written in metaphoric language. What were her words?
Song 4:16

31. Speaking for the only time in the entire story of love, courtship, and marriage of Solomon and his beloved, God approved and blessed the union as the marriage was consummated. What did He say to the couple?
Song 5:1

32. In stark contrast to the examples of bitter fruits of illicit sexual union narrated elsewhere in Scripture such as Amnon and Tamar (daughter of David), Judah and Tamar (see Genesis Chapter 38), and others, the physical union of Solomon and his wife was gratifying and pleasant. In figurative speech, it is said that Solomon ate and drank. Of what?
Song 5:1 Cf. 2 Sam. 13:1-33: Gen. 38

33. Solomonôs Song does not fail to address the inevitable trials of a maturing marriage, particularly the taking of each otherôs love for granted. This is reflected in the events of the second dream experienced by the wife in which she grows cool to Solomonôs advances, refusing to rise from her bed to admit him to her room. What reason did she give for this?
Song 5:3

34. In the account of her second dream, Solomonôs wife quickly regretted her refusal to rise from her bed to let Solomon in. When she finally opened the door, Solomon was no longer there. Nevertheless, he had seen to it that evidence of his love remained behind. In what form?
Song 5:5

18. Roe, hart
19. Turtle dove, grapevine, and fig tree
20. Sweet
21. Little foxes
22. ñMy beloved is mine, and I am hisò
23. ñHim whom my soul lovethò
24. Sixty
25. Thread of scarlet
26. Ravished
27. Lebanon
28. A garden enclosed
29. Calamus
30. ñAwake, north wind, and come thou south, blow upon my garden.ò
31. ñEat, drink abundantly, O belovedò
32. Honey, wine, milk
33. She had already prepared for bed
34. Myrrh on the door handle

35. Among the events narrated in the second dream of the wife is reconciliation of the couple. In this narration, she described Solomon in detailed terms of affection. His head and arms, she said, were as valuable as gold. To what did she compare his legs?
Song 5:15

36. In her second dream, Solomonôs wife said that the king was her ñbelovedò and was her friend. She needed only two words to paint her adoring visual sketch of him. What were they?
Song 5:16

37. In the account of the reconciliation of the couple in the wifeôs second dream, Solomon repeated the praise spoken to his bride on their wedding night. Her eyes, he said, were so stunningly beautiful that she must turn them away from him. What effect did he say they were having upon him?
Song 6:5

38. Solomon compared the beauty of his wife to that of a city known for its splendor. This city superceded Shechem as the capital of the Northern Kingdom after Solomonôs death. What was it?
Song 6:4

39. Solomon said that his wife was not only the favorite of her mother, but also was the most beautiful of all the palace women. He likened her to a particular bird, one recognized as a symbol of undefilement and perfection. What bird did he mention?
Song 6:9

40. His wifeôs radiance, said Solomon, ñlooked forth as the morning, clear as the sun and fair as the moon.ò The sight of her, he declared, was tantamount to that of a vision of a certain ñterrible or awesome specter,ò one that perhaps only he could appreciate. What?
Song 6:10

41. Chapter Seven portrays the maturing of the coupleôs love and their mutual devotion to one another. Again making reference to his wifeôs eyes, Solomon said that they had the same refreshing effect upon him, as did the ponds of a great city renowned for its fertility and great water reservoirs. This city had been given to the Levites, still stands today, although in ruins. What was it?
Song 7:4 Cf. 1 Chron. 6:81

42. The queenly bearing of his wifeôs head, said Solomon, reminded him of the majesty of a mount set along one of the most beautiful ranges of Palestine. What was this mount called?
Song 7:5

43. Reminded again of the beauty and loveliness of his wifeôs ñdelights,ò Solomon said that she was fair and pleasant, and then addressed her using a tender term of affection that he had not previously used. What was it?
Song 7:6

44. In response to Solomonôs praise of the physical beauty of his wife, she offers her love to him using allegorical language to describe it: this love ñflowed gently over lips and teeth.ò What substance did she allude to in this passage?
Song 7:9

45. ñMy beloved is mine, and I am his,ò said the Shulamite maiden prior to her marriage to Solomon. As the marriage relationship deepened, she reiterated her acknowledgment that she belonged to Solomon (ñI am my belovedôsò), but used a more definitive phrase to describe her possession of him. What was it?
Song 7:10

46. Unable to express her affection for Solomon publicly because such behavior was frowned upon, the wife wished that her husband might be one of two family members for whom such conduct was acceptable in public. What family member did she mention?
Song 8:1

47. Solomonôs beloved wife wished to be as inseparable from her husband as was a certain item which men customarily wore on either a cord around their neck or on a ring. What was the item?
Song 8:6

48. Love, said Solomonôs wife, was strong and irresistible. She compared loveôs strength to that of a particular event familiar to everyone, and her comparison left little to the imagination as to the point she was making. To what did she compare loveôs strength?
Song 8:6

49. Solomonôs beloved wife summarized the nature and power of the true and God-given love as portrayed in the Song of Solomon. Love is strong as death, she said; it is priceless, and its coals produce a vehement flame. She added a final characteristic of this love. What was it?
Song 8:7

35. Pillars of marble
36. Altogether lovely
37. Overcoming him
38. Tirzah
39. Dove
40. An army with banners
41. Heshbon
42. Carmel
43. ñO Loveò
44. Wine
45. ñHis desire is toward meò
46. Brother
47. Seal
48. Death
49. Water cannot quench it

Isaiah

(King James Version)

Introduction

Isaiah, *The Lord is Salvation*, the greatest of all the prophets, probably distinguished, perhaps related to and having access to royalty, exercised his prophetic office in and around Jerusalem for about 60 years. During this time the Northern Kingdom of Israel was taken into captivity and Assyria invaded Judah. Isaiah vigorously denounced the people for their sin, argued against foreign alliances, warned of the Babylonian captivity, then directed his writings to a future generation in exile and toward his grandest subjects, the millennial and messianic predictions, the restoration of the Jewish remnant, and worldwide conversion.

Isaiah's prophecies are so numerous and cover such a variety of subjects and expanse of times that they can be grouped under nearly any number of headings: those fulfilled in the prophet's time such as Jerusalem's deliverance from Assyria; those fulfilled after the prophet's time such as the Babylonian captivity and the calling of Cyrus; those about the Messiah - no one spoke of Christ as much as Isaiah - His advent, His sufferings, His millennial rule; those which are contemporary to the prophet's day such as those against enemy nations; those relating to the exile such as his words of comfort to those who would be captive 70 years. And there are those great prophetic themes still unfulfilled such as the Day of the Lord, mentioned some 45 times by the prophet, Jerusalem as the capital of the earth, the new heaven and the new earth of the millennial state.

Some have suggested that two, perhaps even three different authors wrote the Book of Isaiah. However, such opinions scoff at God's supernatural element of predictive prophecy, ignore references by New Testament writers to those portions of the Book allegedly written by different authors which clearly show their assumption that Isaiah is the only author (John 12:38-40, Isa. 53:1, 6:10), the fact that the Book is best understood when taken as a whole, and the clear witness of the first Qumran scroll, which establishes the unity of the Book.

The magnificence of Isaiah's writing is unsurpassed in Scripture. Of particularly poignant beauty are the prophet's descriptions of Christ's sufferings and the results of His work on the cross; "Surely He hath borne our sorrows," "A man of sorrows and acquainted with grief," "He opened not His mouth," "Ho, everyone that thirsteth, come ye to the waters," "Seek ye the Lord while He may be found." Isaiah's musings of such great truths are certainly among the most sublime thoughts inspired by God in all Scripture.

Isaiah (KJV)

1. The first verse of Isaiahôs prophecy identifies the means by which his prophecies were revealed to him by God. What is the Book called?
Isa. 1:1

2. Isaiah prophesied to Godôs people during the reigns of four of Judahôs kings; Uzziah, Jotham, Ahaz and one other. Who?
Isa. 1:1

3. Isaiahôs prophecy opens with Godôs indictment of Judah for their rebellion against Him. The prophet said that they were a people ñladen with iniquity,ò a ñseed of evil doers,ò and corrupters. What did Isaiah call the nation of Judah?
Isa. 1:4

4. God said that Judah had so forsaken Him that they no longer recognized Him as their God. He said they didnôt even have the intelligence of animals that did, at least, know their masters. He gave two examples of such animals, neither of which was recognized for its intelligence. What were they?
Isa. 1:3

5. Isaiah likened Judahôs depraved and sinful condition to that of a diseased body: ñwhole head sick,ò wounds and bruises, putrefying sores. How pervasive had their sickness become, according to Isaiah?
Isa. 1:6

6. Isaiah said that if it hadnôt been for the few Judeans who had remained faithful to God, God would have erased the nation with the same judgment that He had wrought upon two wicked cities. What were these cities?
Isa. 1:9

7. Judahôs hands were ñfull of blood,ò said Isaiah, and God was disgusted with their hypocritical sacrifices, prayers and feasts. How did the prophet describe Godôs reaction to Judahôs ñreligious practices?ò
Isa. 1:15

8. Isaiah said that God was willing to settle Judahôs indictment of sin ñout of court,ò if they would only cease to do evil, learn to do well, and practice kindness. With what phrase did God call His people to repentance?
Isa. 1:18

9. Isaiah compared Jerusalem past with Jerusalem present; where justice once existed there were now murderers, thieves, dishonest judges, oppressive leaders. Once the ñfaithful city,ò Jerusalem was now spoken of in derogatory terms by Isaiah. What did he call it?
Isa. 1:21

10. Isaiah prophesied that although God would judge His people, He would restore a remnant of them in end times. In these times Jerusalem will be the religious center of the earth, featuring Godôs ways, paths, Law and Word. What will the city be called in these times?
Isa. 1:26

11. Isaiah prophesied universal peace in the Millennium, the ñlast days.ò Instruments of warfare will become implements of agriculture. What two examples of this transition did the prophet give?
Isa. 2:4

12. Isaiah accused Judah of casting aside Godôs Law and taking up with the heathen. He said they had become ñsoothsayersò like the Philistines, and he accused them of gross covetousness. How did he describe the extent of their greed, or ñtreasures?ò
Isa. 2:7

13. Isaiahôs prophecy of Godôs ñDay of Judgmentò spoke of the terror of His ñshakingò of the earth and how men will try to hide in their fear. In what places will they seek to hide?
Isa. 2:19 Rev. 6:15-16

14. Isaiah prophesied the future siege of Jerusalem, when ñmighty men,ò honorable men, the counselor, the prudent and the ancient would be lost only to be replaced by foolish, weak and immature leaders incapable of just rule. What did Isaiah call such men?
Isa. 3:4, 12

15. Godôs indictment of Judahôs leaders was especially harsh. Instead of caring for Godôs people, these men had ñeaten up the vineyardò and ñground the faces of the poor.ò Of what else were they accused?
Isa. 3:15

16. Isaiah delivered a scathing denunciation of Jerusalemôs ñhaughty women,ò condemning their ñmincing walk,ò ñtinkling feet,ò and multiple adornments. The prophet said that their ñsweet smellò would become something much less alluring. What?
Isa. 3:24

17. So many of Judahôs men would be killed when Godôs judgment falls upon the nation for its sin, said Isaiah, that seven women will agree to be married to one man. What other unusual agreement will these women make in such desperate times?
Isa. 4:1

1. Vision of Isaiah
2. Hezekiah
3. Sinful
4. Ox, Ass
5. Sole of foot to head
6. Sodom, Gomorrah
7. Hid His eyes, did not hear
8. Come, let us reason together
9. Harlot
10. City of Righteousness
11. Swords to plowshares; spears to pruning hooks
12. No end
13. Holes of rocks, caves
14. Children, babes, women
15. Beating Godôs people to pieces
16. Stink
17. Support themselves

18. As he delivered Godôs scathing indictment of Judah, Isaiah paused long enough to prophesy the restoration of a ñremnantò of Godôs people in ñthat Day,ò when Christ will come to establish His Kingdom on earth. What is Christ called in this passage?
Isa. 4:2 Cf: Jer. 23:5, Zech. 3:8

19. Isaiah recorded a parable that likened Godôs people to a vineyard. God fenced His ñvineyard,ò planted the choicest vines on a very fertile hill, and looked for a harvest of good fruit. What grew instead?
Isa. 5:2

20. In Isaiahôs parable, which spoke figuratively of Judah as a vineyard, God asked a plaintive question regarding His ñdisobedient vineyard,ò one that seemed to imply that He felt responsible for its failure. What was it?
Isa. 5:4

21. In his condemnation of Judah for its sin, Isaiah pronounced a series of six ñwoesò upon the people. The first woe condemned those who had set their hearts on the worldôs wealth. The prophet accused these people of a vain, secret desire. What was it?
Isa. 5:8

22. One of the six woes spoken against the people by Isaiah indicted ñthem that follow strong drink.ò He said that their drinking habits were ñinflamingò them, and his description of the extent of their imbibing left little to the imagination. How did Isaiah describe their habit?
Isa. 5:11

23. Isaiah said that the people sinned without shame or conscience. Worse, they defied God to do anything about it. What brazen, arrogant statement did the prophet accuse them of flaunting God with?
Isa. 5:19

24. Isaiah condemned the Judeans for deliberate perversion of right and wrong. He said they put sweet for bitter, bitter for sweet, darkness for light and light for darkness. What else?
Isa. 5:20

25. Isaiahôs fifth woe condemned Judah for pride, the sin that God hates most. He accused them of being self confident, vain, and of refusing to rely upon God. How did Isaiah define the Judeanôs pride?
Isa. 5:21

26. Those guilty of the sixth sin upon which Isaiah pronounced ñwoeò were Judahôs judges, who ñjustified the wickedò and took away righteousness from the righteous. Isaiah leveled another disgraceful charge against these judges. What was it?
Isa. 5:22-23

27. Isaiah prophesied that Judah would be destroyed for their gross disobedience, which he defined as ñcasting away the law of the Lord.ò The prophetôs description of the intensity of the coming destruction was particularly graphic. What did he compare it to?
Isa. 5:24

28. Godôs calling of Isaiah to prophesy among the Judeans was certainly one that Isaiah would never forget. The prophet saw a manifestation of God ñhigh and lifted upò in the temple, accompanied by seraphim, the quaking of the building, and an awesome voice. What else did Isaiah observe?
Isa. 6:4 Cf: 1 Kings 8:10-13

29. When Isaiah realized that he had seen the Glory of God as the Lord called him to prophesy, he was devastated as he perceived his own condition relative to Godôs holiness. What did Isaiah say?
Isa. 6:5

30. As God called Isaiah to prophesy among the Judeans, Isaiah was moved to confess his sin of unclean lips. As he did so, seraphim ñflewò to him and ñpurgedò his sin. What did the seraphim do?
Isa. 6:6-7

31. In his awesome vision of Godôs Glory Isaiah heard God call, ñWhom shall I send, and who will go for us?ò What was Isaiahôs reply?
Isa. 6:8

32. God called Isaiah to preach repentance to the Judeans, but He warned him that his message would go unheeded and would only exaggerate their spiritual blindness and hardness of heart. Isaiah pondered the futility of his calling, and then asked God a question. What was it?
Isa. 6:11

33. God told Isaiah that he was to prophesy against the people right up until the time when He would judge them by destroying the land and sending them into captivity. However, God told His prophet that He would spare a remnant of the faithful among His people. How many?
Isa. 6:13

18. Branch
19. Wild grapes
20. What more could I have done?
21. To own everything (placed alone in earth)
22. Morning till night
23. ñLet Him come that we may know itò
24. Evil good, good evil
25. Wise in their own eyes
26. Drunkenness
27. As fire consumes stubble, chaff
28. Smoke filled the room
29. Woe is me, I am undone
30. Touched his lips with a live coal
31. Here am I, send me
32. How long would he have to do this?
33. One tenth

34. Isaiah prophesied that the Syrians would join with Israel in an alliance against Judah and King Ahaz. When this prophecy was fulfilled in 735 BC, God told Isaiah to tell Ahaz that the Judeans would be safe from this threat. What did Isaiah call Syria and Israel?
Isa. 7:4

35. Isaiah told Judahôs evil King Ahaz that God would give him a sign to confirm His promise of Judahôs safety from Syria and Israel. Ahaz, however, was looking to Assyria for help rather than to God, and refused to trust Godôs promises. What was Isaiahôs reaction to Ahazôs refusal to accept this sign from God?
Isa. 7:12-14

36. Isaiah reproved King Ahaz for ñwearyingò God for his obstinate refusal of a sign from God that Judah would be spared from Syria and Israel, and issued the ñsignò to Ahaz anyhow. This sign represented Godôs good will toward and eventual deliverance of His people. What was it?
Isa. 7:14

37. Lest the wicked King Ahaz assume he was off the hook because Isaiah assured him safety from the Syrian-Israel threat, the prophet foretold of ñtimes unlike any since Ephraim broke from Judahò against Ahaz and Judah from Assyria which, he said, would ñshave Judah.ò What is the Assyrian king called in this passage?
Isa. 7:20

38. Twice Isaiah prophesied the fall of the Syrian-Israel alliance against Judah. On the second occasion the prophet wrote the name of his child on a scroll and explained that between the time he was born and the time he could say ñMotherò or ñFather,ò this unholy alliance would be destroyed. By whom?
Isa. 8:4

39. Although Isaiah prophesied that Judah would not be invaded by Syria and Israel, he did say because Ahaz had turned to Assyria instead of seeking Godôs help, God would send the Assyrians against Judah. By what symbolism did Isaiah refer to Godôs protection that had been spurned by Ahaz?
Isa. 8:6

40. Isaiah prophesied that the Assyrian King Sennacherib would ñpass through Judahò and move right up to the gates of Jerusalem. What is Jerusalem called in this passage?
Isa. 8:8

41. Isaiah denounced the Judeans for dabbling in the occult, a pagan sin strictly forbidden by God. Those guilty of this sin had ñno light in them,ò and would suffer trouble and anguish. What else did the prophet say about the future of those who engaged in this practice?
Isa. 8:22

42. As Isaiah prophesied the coming of the Messiah to the ñland of Napthali and Zebulon,ò he contrasted the suffering endured by this portion of Galilee while under Assyrian affliction with the blessing and salvation that Christ will bring. To what does Isaiah liken the impact of Christôs coming?
Isa. 9:2

43. Isaiah recorded several aspects of the coming appearances of Christ the Messiah. He prophesied that He would come as a child, and that He will rule Godôs people and His Kingdom. With what words does the prophet express Christôs responsibility for His millennial rule?
Isa. 9:6 Cf: Micah 5:2, Zech. 14:9

44. When Isaiah prophesied Christôs future coming to earth, he used five names to describe Him; Wonderful, Counselor, Mighty God, Everlasting Father, and a fifth. What was the fifth?
Isa. 9:6

45. Isaiah prophesied Godôs judgment upon the Northern Kingdom of Israel for their pride, or ñstoutness of heart.ò Israel, said the prophet, would be squeezed by her enemies. Which two enemies did he mention?
Isa. 9:12

46. Isaiahôs prophecy of Godôs coming judgment of Israel condemned these ñinhabitants of Samariaò as hypocrites and evildoers. The prophet said that God would ñcut offò the highest and lowest of the people, ñhead and tail,ò ñbranch and reed,ò and it was not going to take long. How long?
Isa. 9:14

47. Isaiah prophesied the sin of Judah, ñthe hypocritical nation,ò and the threatened destruction of Jerusalem by the Assyrians under Sennacherib. What did God call the Assyrians?
Isa. 10:5

48. After God used the Assyrians to ñtread downò Judah, these heathen people boasted that they still had the strength to destroy Jerusalem just as they had Samaria. For this pride, said Isaiah, God would punish Assyria. What is their pride called?
Isa. 10:12

34. Smoking firebrands
35. He was going to get it anyhow
36. Birth of Christ
37. Hired razor
38. Assyria
39. Waters of Shiloh
40. Neck

41. Would be driven to darkness
42. Great light
43. It will be upon His shoulders
44. Prince of Peace
45. Syrians, Philistines
46. One day
47. Rod of My anger
48. Glory of high looks

49. Isaiah illustrated how ridiculous it was for the Assyrians to think that their own strength had destroyed Israel rather than God. ñShall the saw magnify itself against him that shaketh it?ò asked Isaiah, who then asked three similar questions using examples equally absurd. What other implements did he name in these examples?
Isa. 10:15

50. Although the Assyrians would trample Judah, Isaiah prophesied that God would not permit the arrogant Sennacherib to capture Jerusalem. Isaiah compared the eventual slaughter of the Assyrian army to that of an event that involved Gideon long ago. What was it?
Isa. 10:26 Cf: Judges 7:25

51. Isaiah prophesied the exact path upon which the Assyrians would advance on their approach to Jerusalem. Sennacherib would pass through 12 Judean cities before God would stop him within sight of the city. Where?
Isa. 10:32

52. After prophesying the relief of Jerusalem from the Assyrian threat through Godôs miraculous work, Isaiah returned to his prophecies of the Messiah. Christ, said the prophet, would be a ñrod out of the stemò and a ñbranch out of a root.ò Of which ancestor?
Isa.11:1

53. Isaiah prophesied that when Christ comes to set up His kingdom in the end times, the world will embody the fullness of the Spirit; wisdom, understanding, counsel, might and knowledge. What else?
Isa. 11:2

54. Isaiah prophesied that the return of Christ the Messiah will result in complete harmony throughout creation. Wolves will dwell with lambs, calves with young lions, leopards with kids. Who will ñleadò these beasts of field and jungle?
Isa. 11:6

55. As Isaiah prophesied the future events of Christôs rule in ñthat day,ò he said that God would recover the remnant of His people for the ñsecond time,ò the first having been the return of the exiles in Nehemiahôs time. Isaiah referred to both Judeans and Israelites. What did call them?
Isa. 11:12

56. Isaiah was so certain of the enormous blessings that will accrue to Israel when Christ returns to earth that he wrote a song of praise which, he prophesied, will be sung by Godôs people in ñthat day.ò The song ends with a phrase that acknowledges Godôs omnipotence. What is it?
Isa. 12:6

57. Isaiahôs writings in Chapters 13-23 prophesy Godôs judgment upon the heathen nations surrounding Israel for their wickedness. What does Isaiah call these judgments?
Isa. 13:1

58. Isaiah prophesied the destruction of Babylon before it ever existed as a nation. In 539BC Babylon fell to the Medes, a people chosen by God to destroy great Babylon. What does Isaiah call the Medes?
Isa. 13:3 Cf: Isa. 13:17

59. Isaiah gave a terrifying prophetic description of Godôs coming judgment upon Babylon. Godôs ñfierce angerò would ñlay the land desolate,ò every man would be ñthrust through,ò and children ñdashed to pieces.ò What sins did Isaiah particularly mention that Babylon would be punished for?
Isa. 13:11

60. Godôs destruction of Babylon at the hands of the Medes, said Isaiah, would be so complete that Babylon would never again be inhabited. No one would even camp there, and it would be frequented only by wild beasts. Isaiah compared Babylonôs fate to that of two other cities that had been erased by God. Which two?
Isa. 13:19

61. Isaiahôs prophecy of Babylonôs destruction was fulfilled in stages, and by 20BC the nation had become a wasteland. Typical of its desolation is Isaiahôs identification of the eventual inhabitants of Babylonôs houses following its downfall. What were they?
Isa. 13:21

62. Proud Babylon was given many names in Scripture; ñGreat Babylon,ò ñThe Golden City,ò ñLady of Kingdoms,ò ñThe Praise of the Whole Earth.ò What title did Isaiah give it?
Isa. 13:19

63. In his prophecy of Godôs judgment of Babylon Isaiah painted a macabre scene from hell describing the surprise of the other great fallen evil rulers at the demise of great Babylon. With what words do they greet Babylonôs leader?
Isa. 14:10

64. Isaiah likened the powerful leader of Babylon and his ignominious fall to that of Lucifer, ñson of the morning,ò perhaps referring to Satanôs fall. Some interpret this passage to encompass the eventual fall of the ñBabylonò of the end times. How does Isaiah describe the final fate of ñevil Babylon?ò
Isa. 14:15 Cf. Rev. 18:19

49. Ax, rod, staff
50. Destruction of Midianites
51. Nob
52. Jesse
53. Fear of the Lord
54. A little child
55. Outcasts of Israel ï Dispersed of Judah
56. Great is the Holy One of Israel

57. Burdens
58. Sanctified, mighty ones
59. Evil, pride
60. Sodom, Gomorrah
61. Doleful creatures
62. Glory of kingdoms
63. Art thou become like us?
64. Brought down to hell

65. Isaiah not only foretold Babylonôs demise long before she came to power, he also prophesied the destruction of Judahôs current enemy, Assyria, and even told where the dreaded Assyrians would be ñbroken.ò Where?
Isa. 14:25

66. As Isaiah prophesied the destruction of the Philistines he likened the instrument of their destruction - thought by some to be Hezekiah, others Assyria - to three fearsome reptiles, the nature of which increased in ferocity as Isaiah listed them. What were they?
Isa. 14:29

67. Moab, a perpetual enemy of Israel and a great nation in Isaiahôs time, would suffer Godôs judgment suddenly and quickly ï in just one night - at the hands of the Assyrians. This prophecy of Isaiahôs was fulfilled in 715 BC. How did Isaiah describe the total destruction of Moab?
Isa. 15:1

68. In a remarkable harmony of separate prophecies, both Isaiah and Jeremiah foretold Moabôs downfall in similar detail. Both condemned Moabôs pride. Jeremiah said, ñHe is exceedingly proud.ò How did Isaiah put it?
Isa. 16:6 Cf: Jer. 48:29

69. Isaiah may have shuddered at the degree of destruction he was prophesying against Moab; he began to take on the nature of a mourner as he spoke. God would leave Moabôs soil desolate, the hay ñwithered,ò grass failing, there would be no ñgreen thing.ò How did the prophet express his own feelings?
Isa. 15:5

70. Although Isaiah could foresee Moabôs coming doom, he nonetheless urged them to seek protection through Godôs people. Moab could have done this by acknowledging subjection to Israel by sending tribute to them. In what form did Isaiah recommend that this tribute be?
Isa. 16:1

71. In Isaiahôs time, Moab was a proud powerful nation, and they refused to heed the prophetôs advice to send a sacrifice to Jerusalem signifying their recognition of God. Isaiah prophesied that within three years proud Moab would be reduced to a remnant. How did he describe this remnant?
Isa. 16:14

72. One reason for Godôs pronouncement of judgment upon Syria was undoubtedly their extraordinary cruelty toward Israel, recorded by Amos. But another was the fact that they had enticed an unlikely ally to join them in war against Judah. Who?
Isa. 17:3 Cf. Amos 1:3

73. Isaiah condemned the nation of Israel together with Syria, its ally against Judah, as he prophesied Israelôs terrible coming judgment at the hands of the dreaded Assyrians. What reason did Isaiah give for Godôs punishment of His own people?
Isa. 17:10

74. Expositors regard Isaiahôs 18th Chapter as one of the most obscure written by the ancient prophets. Several suggest that the text records an incident wherein the Ethiopians sent envoys to Israel to suggest resistance against the Assyrians. What is Israel called in this passage?
Isa. 18:2

75. As Isaiah speaks of the ñland shadowing with wingsò and the nation ñscattered and peeledò in Chapter 18, he illustrates how God controls the destinies of the nations, that he acts in His own good time in prevailing over them. How is Godôs action in exercising this control described by Isaiah?
Isa. 18:5

76. Because Israel sought refuge in their old enemy Egypt, who had oppressed them in Mosesô time, Isaiah prophesied that God would judge Egypt, demonstrating the folly of His people in trusting in this ancient enemy. How did the prophet describe Godôs coming judgment upon Egypt?
Isa. 19:1

77. Isaiah prophesied that God would destroy Egyptôs idols, deprive its people of courage and understanding, cause civil war among them, dry up their rivers and destroy two of their major industries. Which two?
Isa. 19:8-10

78. A portion of Isaiahôs prophecy refers to seemingly improbable events that are going to occur in Egypt in ñthat Dayò at the future coming of Christ. The Lord will ñheal them,ò said Isaiah, and ñsend them a Savior.ò What does he call the Savior?
Isa. 19:20

79. Isaiah spoke of events to come about in ñthat dayò which had to be difficult for anyone to envision in the prophetôs day. He prophesied harmonious relations among Egypt, whom he called ñGodôs people,ò Assyria, the ñwork of Godôs Hands,ò and Israel. What is Israel called here?
Isa. 19:25

80. The portion of Isaiahôs prophecy that told of Godôs judgment upon Egypt caused the prophet no little discomfort. To illustrate the harsh treatment Egypt and Ethiopia would receive at the hands of the Assyrians, God told Isaiah to go naked wearing only undergarments. What else was he told to do?
Isa. 20:2

65. In My land
66. Serpent, cockatrice, fiery serpent
67. Land waste, brought to silence
68. Very proud
69. Heart will cry out
70. Lamb
71. Very small and feeble
72. Israel (Ephraim)
73. They had forgotten God
74. Scattered and peeled
75. Cutting sprigs, branches
76. Riding upon a swift cloud
77. Fishing, weaving
78. Great One
79. Mine inheritance
80. Go barefoot

81. The meaning of Isaiahôs strange behavior of walking naked and barefoot assimilating the defeat of Egypt by Assyria was not lost on the Judeans. They pondered a question which reflected the failure of an alliance with Egypt should they ratify it. What did they ask themselves?
Isa. 20:6

82. Isaiah prophesied the destruction of Babylon by the Medes and Persians some two centuries before it happened. He identified evil Babylon using a title that alluded to its location on a plain on the Euphrates River. What was it?
Isa. 21:1

83. Isaiahôs prophecy of the terrible destruction of Babylon was such that the prophet found himself ñfilled with pain.ò His heart ñpanted,ò and he was ñbowed downò and dismayed. How did Isaiah describe his vision of Babylonôs demise?
Isa. 21:2

84. As Isaiah prophesied Godôs judgment upon Babylon, he visualized himself on location in Babylon as an eyewitness to the horrors of its destruction. To what did Isaiah liken the fierceness of the oncoming attackers?
Isa. 21:8 Cf: Rev. 18:10

85. As Isaiah prophesied the destruction of the Arabians by Assyria he mentioned an Arabian tribe, the Dedanims, which was descended from Abraham, and also inhabitants of Kedar and Tema, having descended from Ishmael. Isaiah even fixed the date of the demise of these people. When?
Isa. 21:16 Cf: Gen. 25:3, 13, 15

86. Isaiahôs prophecy of Godôs judgment upon Jerusalem spoke of the terrifying conditions that would exist as destruction comes. Speaking of the ensuing expulsion of the people from the land, the prophet said that God would ñtossò His people. How, in Isaiahôs figurative language?
Isa. 22:18

87. In his prophecy of Jerusalemôs coming doom, Isaiah said that the people had repaired the breaches in the city walls, torn down homes for materials and preserved the cityôs water supply. But they had neglected to make the most critical preparation. What?
Isa. 22:11

88. Isaiah prophesied that when Godôs judgment would fall upon Jerusalem. The people - instead of repenting - would fail to believe that God could save them and would continue in unconcerned revelry. ñLet us eat and drink,ò they would say. What was their fatalistic outlook?
Isa. 22:13

89. Isaiahôs only prophecy against an individual was directed at King Hezekiahôs chief minister, probably a foreigner, who had ego-centered plans to erect a great monumental tomb for himself. Isaiah said that this man would be run from office and buried in a foreign land. Who was he?
Isa. 22:15-19

90. After prophesying the demise of King Hezekiahôs chief minister Shebna, Isaiah named the manôs successor. This man, said the prophet, would be a ñfatherò to Judah, that he would be a ñnailò in a safe place.ò Who was he?
Isa. 22:20

91. Isaiah prophesied the destruction of the great seaport of Tyre, one of the most famous centers for trade, luxury, and splendor of the times. The prophet explained the reason for Godôs judgment upon this great commercial center. What was it?
Isa. 23:8-9

92. Isaiahôs prophecy of Godôs judgment upon Tyre took on the form of addresses to the several nations that would be severely crippled through loss of trade. These included the shipping industry of Tarshish, Tyreôs sister city Sidon, and another nation. Which one?
Isa. 23:5

93. The great trading center of Tyre would be ñmade forgotten,ò prophesied Isaiah. However, he added that the city would return to its ñmerchandise and hireò after a certain time. How long?
Isa. 23:17

94. Isaiahôs ñapocalypseò begins in Chapter 24 as the prophet describes the earthôs devastation and intense suffering that will be endured during the Tribulation. How does the prophet describe the earth in these times?
Isa. 24:1

95. As he described the terrifying judgment which will befall mankind during the Tribulation, Isaiah said that the earth shall ñreel to and fro like a drunkard,ò and added that the sun and moon will pale when the glory of Christ is finally revealed in His coming. How does he describe the sun and moon in this context?
Isa. 24:23

96. Isaiah, speaking as if he were present in the Millennium, praised God for the ñwonderful thingsò of this time and described the magnificence that will exist when Christ establishes His Kingdom on earth. What does Isaiah call the center of this government, probably referring to Jerusalem?
Isa. 25:6-7 ,10

81. How shall we escape?
82. Desert of the sea
83. Grievous
84. Lion
85. Within a year
86. Like a ball
87. Failed to look to their Maker
88. Tomorrow we die
89. Shebna
90. Eliakim
91. Pride of Tyre
92. Egypt
93. 70 Years
94. Empty
95. Confounded, Ashamed
96. Mountain

97. Isaiah praised God for the blessings that will accrue to Godôs people once Christ establishes His Kingdom on earth; their ñrebukeò will be erased, and ñdeath will be swallowed up in victory.ò The prophet recorded yet a third comfort, one also found written in Revelation 21:4. What is it?
Isa. 25:8

98. Isaiah penned a ñsongò which, he prophesied, will be sung by restored Israel in the ñDay of the Lordò in the ñstrong cityò Jerusalem because of Christôs presence. There will be no need for city walls and ramparts; what will suffice, figuratively, instead?
Isa. 26:1

99. Isaiah prophesied that the ñChurchò in millennial times would be strongly fortified and inhabited by the righteous, who will live in holy security and dwell in perfect peace. Isaiah added that this great peace is available now. How?
Isa. 26:3

100. Isaiahôs millennial song of praise records how Godôs people will in ñthat Dayò joyfully describe how they have ñwaited for Him,ò sought Him ñearly,ò and desired Him in the night. What will have been the ñdesire of their soulsò all this time?
Isa. 26:8

101. Isaiah, Daniel, and Job all prophesied that the dead would be bodily resurrected in the end times. What did Isaiah call believers who will ñawake, arise, and sing?ò
Isa. 26:19 Cf: Dan. 12:2; Job 19:26

102. Referring to the end of the evil world as we know it, Isaiah prophesied that in ñthat Day,ò God will destroy the wicked as He executes His judgment. Isaiah referred to the evil of the end times using a name recorded in a Psalm used to describe an enemy of order in creation. What was it?
Isa. 27:1 Cf: Psa. 74:12-14

103. Isaiah prophesied that in millennial times God would again make Israel, once made a wasteland, fruitful. By what simile does the prophet call Godôs restored people in this passage?
Isa. 27:2 Cf: Isa 5:1-7

104. Isaiah prophesied that God would judge His people for their disobedience and that Jerusalem would become a wilderness where even the trees would be destroyed. The prophet had a name for Godôs unruly people, who would be the root cause of this destruction. What did he call them?
Isa. 27:11

105. Isaiah denounced the Northern Kingdom of Israel, ñEphraim,ò for its drunkenness and pride, and prophesied its destruction by Godôs ñmighty and strong one,ò Assyria. Isaiah singled out two particular groups for being ñswallowed up by wine.ò Which two?
Isa. 28:7

106. Isaiah condemned Israel and its leaders for their gross drunken behavior. Their tables are ñfull of filthy vomitò thundered the prophet. But the people scoffed at Isaiah, telling him that he was talking to them as they were children, ñprecept upon precept,ò ñline upon line.ò How else?
Isa. 28:10

107. Isaiah mocked the Judeans, the ñscornful men of Jerusalemò for thinking that they would be exempt from Godôs judgment. ñThey were in agreement with hell,ò warned the prophet, ñmade lies their refuge,ò and ñhid under falsehoods.ò What figure of speech did Isaiah use to describe their false sense of security against Godôs judgment?
Isa. 28:15

108. Isaiah told the people that their disdain of Godôs coming judgment would be ñdisannulled.ò He said that although God had fought on Joshuaôs side at Gibeon and with David at Perazim He would nonetheless come against His own people. What word does Isaiah use to describe the unseemly judgment of God upon His own people?
Isa. 28:21 Cf: Josh. 10:10; 2 Sam. 5:20

109. Isaiahôs prophecy of the siege of Jerusalem by - as well as its eventual deliverance from - Assyria, offered glimpses of the eventual end-times destruction of the enemies of Godôs people who, said Isaiah, would be eliminated in ñan instant, suddenly.ò How did the prophet describe the remains of these people?
Isa. 29:5

110. As Isaiah described Godôs coming judgment upon His own people, He said that Godôs chastisement would be measured and well timed, just as are certain agricultural processes. To what farming activity did Isaiah liken Godôs judgment?
Isa. 28:24-28

111. Isaiah accused the Judeans of making no effort to learn Godôs ways, using excuses like ñI cannot,ò or ñI am not learned.ò He said that they removed their hearts far from God, and for this, God would judge them. What is this judgment called here?
Isa. 29:14

97. Wipe their tears away
98. Salvation
99. Trust in, mind stayed on God
100. His Name, remembrance of Him
101. Ye that dwell in dust
102. Leviathan
103. Vineyard of red wine
104. People of no understanding

105. Priests, prophets
106. Here a little, there a little
107. Made a covenant with death
108. Strange
109. Dust, chaff
110. Threshing
111. A marvelous work

112. In millennial times, prophesied Isaiah, Lebanon will once again be a ñfruitful fieldò and esteemed as a forest. In those days, said Isaiah, the deaf shall hear, the blind see. Who else shall be changed?
Isa. 29:19

113. Isaiah devoted two chapters to Judahôs sin of seeking help from Egypt instead of calling upon God. They werenôt going to gain strength by trusting the ñshadow of Egypt,ò said Isaiah. What would they experience instead?
Isa. 30:3

114. Isaiah called the Judeans rebellious people and lying children. He condemned them for seeking Egyptôs help against Assyria and for telling Godôs prophets to ñget the Holy One of Israelò out of their way. Isaiah quoted the words of the people as they ignored Godôs voice. What defiant statement did they make?
Isa. 30:11

115. Instead of looking to God, the ñHoly One of Israel,ò for refuge against Assyria, Judah sought Egyptôs ñhouseò and chariots. But Isaiah said the Egyptians were only men, not God. He also demeaned the value of their horses. What did he call them?
Isa. 31:3

116. As he condemned the Judeans of Hezekiahôs time for seeking Egyptian aid, Isaiah prophesied the destruction of the Assyrian army. The ñindignation of Godôs angerò would fall upon Assyria, said Isaiah. In what form would Godôs fury come?
Isa. 30:30

117. As Isaiah spoke of the eventual reign of Christ on earth, he prophesied that in this time people will understand Godôs Word, the differences in good and evil will be apparent, and fools will not be able to masquerade as the wise. What did Isaiah call these ñfools?ò
Isa. 32:5

118. About a year before the Assyrian invasion of Judah and subsequent siege of Jerusalem, Isaiah warned of the coming bad times, speaking to those living in thoughtless luxury, wealth and complacency. To whom did the prophet address these warnings?
Isa. 32:9-10

119. Isaiah described the great distress that would be brought upon Judah by the Assyrians. Judahôs earth will ñmourn and languishò under Sennacheribôs onslaught. Judahôs ñambassadors of peaceò who had sought aid from Egypt will weep bitterly, and Isaiah described Sennacheribôs ruthlessness with a descriptive phrase. What is it?
Isa. 33:8

120. ñWoe to theeò Isaiah warned the Assyrians as he prophesied the eventual miraculous destruction of their army by God when they threaten Jerusalem. What does the prophet call Sennacherib?
Isa. 33:1

121. Godôs destruction of the great Assyrian army when they besiege Jerusalem would resemble a shipwreck, said Isaiah; Judah will take the spoil of the Assyrian camp without resistance. How easy did Isaiah say this would be?
Isa. 33:23

122. Isaiah envisioned Godôs destruction of the Assyrians and Sennacherib a foretaste of His universal rule in millennial times; the ñGlorious Lordò will provide a ñplace of broad rivers and streams.ò How did Isaiah envision the city of Jerusalem in these times?
Isa. 33:20

123. Isaiah provided a graphic look at the result of Godôs end time judgment upon the enemies of His Church and His people. The prophet spoke of Godôs sword ñfilled with blood,ò of melted mountains, of streams turned to fiery pitch. Isaiah named a perpetual enemy of Israel as representative of all Godôs enemies. Who was it?
Isa. 34:5

124. Isaiahôs graphic, prophetic looks at Godôs destruction of all nations at Armageddon spoke of frightful carnage as God pours out His fury upon all ñnations.ò What did Isaiah call this prophetic day?
Isa. 34:8

125. Isaiah recorded a glorious prophecy of millennial delights following his description of the horrendous times at Armageddon. He said the eyes of the blind will be open, the deaf will hear, the ñtongue of the dumb will sing.ò What of the ñlame man?ò
Isa. 35:6

126. Isaiahôs picture of the earth in the millennial age speaks of ñwaters in the wilderness, ñstreams in the desert,ò and a way whereupon all will figuratively walk, a way of godliness, of worship, and of Godôs commandments. What did Isaiah call this ñway?ò
Isa. 35:8

127. Isaiah recorded the dramatic events of 701BC when Assyria trampled Judah and threatened Jerusalem. Hezekiah ruled Judah in this time. Who was the Assyrian king?
Isa. 36:1

112. Meek, poor will rejoice
113. Shame, confusion
114. Cease from before us
115. Flesh, not spirit
116. Flame
117. Vile persons
118. Careless women, women at ease
119. He regardeth no man

120. Thee that spoilest
121. Lame could do it
122. Quiet habitation
123. Edom
124. Day of Lordôs vengeance
125. Leap as a hart
126. Way of Holiness
127. Sennacherib

128. After Sennacherib and the Assyrians captured all the ñdefensed citiesò of Judah, the Assyrian king sent an envoy to King Hezekiah demanding unconditional surrender of the city. The first thing this arrogant *rabshakeh* did was to ridicule all possibilities of outside help for Judah. What examples did he mention?
Isa. 36:6-7

129. The insolent demand for Jerusalemôs surrender made by the Assyrian *rabshakeh* was made within earshot of the common people of Jerusalem to gain maximum effect for his frightening threats. Hezekiahôs envoy made a reasonable request of this man. What was it?
Isa. 36:11

130. The arrogant Assyrian *rabshakeh* ended his tirade of threats against Hezekiahôs envoys by ridiculing Hezekiahôs promise that God would deliver Jerusalem. The Assyrian gave examples of Jewish cities where this had not happened; and named one city, which surely got the peopleôs attention. Which city was it?
Isa. 36:19

131. When Hezekiahôs three envoys returned and told him of the Assyrian *rabshakeh* threats, the king was unnerved, to say the least. He tore his clothes, covered himself in sackcloth, and ñwent to the house of the Lord.ò What was his next move?
Isa. 37:2

132. When King Hezekiahôs envoys went to Isaiah and told him of the Assyrian threat to Jerusalem delivered by the Assyrian *rabshakeh*, Isaiah prophesied the deliverance of the city and the death of Sennacherib. He sent words of comfort to Hezekiah. What were they?
Isa. 37:6

133. While Sennacheribôs *rabshakeh* was threatening Hezekiah and Jerusalem at the gate of the city, the Assyrian king heard that the Egyptians were marching against him. His *rabshakeh* had returned without surrender from Hezekiah, so Sennacherib made another move. What was it?
Isa. 37:14

134. King Hezekiah, already in sackcloth and ashes and terrorized by the first threat demanding Jerusalemôs surrender, now got a second intimidating warning from Sennacherib, this time in writing. Hezekiah now moved like the God fearing man he was. What did he do?
Isa. 37:14

135. Hezekiah prayed one of the must beautiful prayers recorded in Scripture as he brought Judahôs terror of the Assyrians before God. The king asked God to ñsave us from his hand.ò For what reason, prayed Hezekiah?
Isa. 37:20

136. Hezekiahôs brief but beautiful prayer asking Godôs deliverance from the besieging Assyrians was answered by God through Isaiah, who advised the king that God would deliver Judah. The angel of the Lord smote the enemy, and Sennacherib went home. How many Assyrians died?
Isa. 37:36

137. Who said, ñSet thy house in order, for thou shalt die, and not live?ò
Isa. 38:1

138. When Isaiah told King Hezekiah that he was going to die, the king pleaded with God for his life, asking God to remember the good things he had done. What did God do?
Isa. 38:5 Cf: 2 Kings 20:5-8

139. When God chose to add 15 years to Hezekiahôs life he also provided a miraculous sign as an assurance that He would answer the kingôs prayer. What was it?
Isa. 38:8

140. God extended King Hezekiahôs life, but the king became foolish and proud. Instead of taking a letter that he had received from Babylon ñbefore the Lordò as he had with the one from Sennacherib, he welcomed the Babylonians to Jerusalem, and his pride prompted him to make a major mistake. What was it?
Isa. 39.2

141. When Isaiah heard of the Babylonian visitors who were received by King Hezekiah, the prophet wanted to know what had transpired. When Hezekiah told him, Isaiah prophesied that one day all Judahôs treasures would be taken to Babylon. What else did he foretell?
Isa. 39:5-7

142. Isaiah prophesied Israelôs deliverance from Babylonian captivity some 170 years before it occurred. At the same time, the prophet was told God to also deliver a message of consolation to those who would suffer this judgment. In what manner was the prophet to speak to the people?
Isa. 40:2

143. As Isaiah prophesied Israelôs deliverance from Babylonian captivity, he spoke as if he were among these exiles in this future time. He said that their ñwarfare was overò and that they had incurred a full measure of Godôs judgment. How is this full measure described?
Isa. 40:2

128. Egypt, God
129. Speak in another language
130. Samaria
131. Sent envoys to Isaiah
132. Be not afraid
133. Sent Hezekiah a threatening letter
134. Spread the letter before the Lord
135. All may know that ñThou art the Lordò
136. 185,000
137. Isaiah
138. Gave him 15 more years
139. Sunôs shadow moved down instead of up
140. Showed them all Judahôs treasures
141. Judahôs Babylonian captivity
142. Comfortably
143. Double

144. As Isaiah foretold Israelôs deliverance from Babylonian captivity he spoke of God being the forerunner for His people, preparing the way for their return. Such a preparation was also applied to John the Baptist as he prepared the way for Christ. What is God - as was John - called in this passage?
Isa. 40:3

145. Isaiah recorded a marvelous dissertation of the majesty of God. He pictured the entire universe as miniature when compared to God the Creator. What simile did Isaiah use to describe the relative importance of ñthe nationsò to God?
Isa. 40:15

146. Isaiah said that God ñgiveth power to the faint,ò and that those who wait upon Him would ñrenew their strength, run and not be weary, walk and not faint.ò What else would they do?
Isa. 40:31

147. Speaking of Godôs sovereignty, Isaiah said that God considered the nations as ñnothing,ò and ñmaketh the judges as vanity.ò The prophet spoke of the eventual fate of these princes and judges in Godôs final economy. What will it be?
Isa. 40:24

148. Isaiah posed questions that emphasized Godôs absolute omnipotence; ñWho hath measured the waters?ò ñWho weighs the mountains?ò ñWho meted out the heavens?ò The prophet answered his own questions. What did he say?
Isa. 40:22

149. Isaiah compared Godôs absolute omnipotence with the utter futility of idols. As an illustration of this infinite inequity Isaiah described how God in His omnipotence controlled every event throughout the universe. As an example he prophesied that God would raise up Cyrus to deliver Israel. What is Cyrus called in this passage?
Isa. 41:2

150. As Isaiah made his case proving the absurdity of comparing God with idols, he stated that idols were of ñnothing,ò their work ñnaught,ò and called anyone who would choose to worship one an ñabomination.ò Isaiah gave a two-word summary of what idols represented. What was it?
Isa. 41:29

151. Isaiah alluded to the greatness of God as he prophesied Godôs coming provision of His ñServant,ò the Messiah. The prophet spoke of Christ as Godôs ñelect in Whom My Soul delighteth.ò Godôs ñServantò would be specially equipped, recorded Isaiah. With what?
Isa. 42:1 Cf: Matt. 12:18

152. Because God would send His ñServant,ò prophesied Isaiah, a ñnew songò would be sung ñfrom the end of the earth.ò Godôs Servant, Christ, would not only be a covenant for the Jews. He would also be given for the Gentiles. In what way, in Isaiahôs figurative language?
Isa. 42:6

153. Isaiah described Godôs ñServant,ò the Messiah, as being endowed with the Spirit, meek, lowly, gentle, and kind. What figure of speech did Isaiah use to describe the gentle manner that Christ will exhibit when He comes?
Isa. 42:3

154. Having spoke words of comfort to the believing Jews concerning their eventual blessings, Isaiah turned to the unbelieving among them. He called them deaf, blind, a people robbed and spoiled. What phrase did he use which described their attitude toward repentance?
Isa. 42:22

155. Isaiah left little doubt that God had chosen Israel as His people and that He has a future purpose for the nation. God ñcreatedò them, ñformedò them, and will ñbring and gather them.ò How did Isaiah summarize Godôs feelings toward His people?
Isa. 43:4

156. Isaiah testified to the eternal nature of God: ñI am God,ò ñI am He,ò ñbefore Me there was no God formed,ò ñbeside Me there is no Savior,ò ñbefore the day was, I am He.ò What of the future?
Isa. 43:10

157. Isaiah accused Godôs people of being weary of God, of not calling upon Him, not honoring Him with their sacrifices. The prophet said that all these iniquities had had an effect on God. In what way?
Isa. 43:24

158. Isaiah severely and sarcastically denounced the practice of idolatry. How ridiculous, he said, that from the same piece of wood, man will carve an idol, use woodôs burning heat to make bread, and yet bow down to it. Isaiah summed up the value of idols in a simple phrase. What was it?
Isa. 44:10

159. The Persian King Cyrus was identified by Isaiah nearly 200 years before he was born as the one who would be Godôs ñshepherdò to return Israel to the land from Babylonian captivity. Cyrus was pictured as a type of Christ, the great redeemer. What did Isaiah call him?
Isa. 45:1

144. Voice crying in the wilderness
145. Drop in a bucket
146. Mount up with wings as eagles
147. Blown away like stubble
148. It is He
149. Righteous man from the east
150. Wind and confusion
151. The Spirit

152. As a light
153. Bruised reed shall he not break
154. No one says, ñrestoreò
155. I have loved Thee
156. Neither shall there be after Me
157. Wearied *Him*
158. Profitable for nothing
159. Godôs ñanointed″

160. Isaiah gave three reasons why God would use Cyrus to restore Israel to the land. First, Cyrus was to realize that God was the God of Israel. Secondly, it was for the ñsake of His servant Jacobò and Israel, His chosen people. What was the third?
Isa. 45:3-5

161. Isaiah spoke in awe of Godôs great creation of the universe. ñThere is no one else but the Lord,ò he wrote, ñHe formed the light, created darkness, and made peace.ò Even evil, which He permitted, was not the author of, yet included in His plan. Isaiah quoted God, ñI have made the earth, created man upon, and stretched out the heavens.ò What else?
Isa. 45:12

162. Isaiah called God a ñjust Godò and a ñSaviorò and repeated six times that ñthere is none beside Him.ò The prophet recorded Godôs great invitation to all men including the Gentiles - whom he called ñthe ends of the earthò - to come to Him. What was it?
Isa. 45:22

163. In a figurative statement that alluded to the eventual and final end of the ñreligion of man,ò Isaiah prophesied the destruction of the two most prominent Babylonian idols. What were they called?
Isa. 46:1

164. Isaiah mocked the absurdity of worshipping idols, which were crafted by carpenters and goldsmiths. Idols were ñnothings,ò scoffed Isaiah, they were deaf and dumb, could not answer prayer, and could not save anyone. Whatôs more, they were helpless. What example of this did Isaiah give?
Isa. 46:7

165. Almost a century before Babylon became a world power; Isaiah prophesied its total destruction. No longer to be called ñtender and delicate,ò their ease and pleasure would be all gone, along with their national honor, glory and power. What expression does the prophet use to describe Babylonôs loss of power?
Isa. 47:1

166. Babylon thought that she would be ña lady forever,ò boasting ñôI am, and none else beside me.ò But Isaiah prophesied that desolation would come upon them and they would not even know from where. How quickly would the end come for Babylon?
Isa. 47:9 Cf: Rev. 18:7-8

167. Isaiah recorded one of the clearest expressions of the Trinity in the Old Testament, as through the prophet Christ says, ñFrom the time that it was, there am I,ò and, ñThou the Lord God and His Spirit hath sent Me.ò Isaiah said that this truth was not new. How long had it been spoken?
Isa. 48:16

168. Isaiah condemned Israel for its idolatry and said that God saw them ñobstinate, with necks as iron and brows as brass.ò Even though they would suffer Godôs ñfurnace of affliction,ò He would eventually deliver them. Godôs reason for doing this is recorded three times by Isaiah as he prophesied this deliverance. What was the reason?
Isa. 48:9, 11

169. Isaiah looked back over Israelôs history and lamented their sinful past. If only they had obeyed God, mused the prophet, they would have had ñpeace like a river.ò Their ñrighteousnessò would have been ample as well. To what degree?
Isa. 48:18

170. The second of Isaiahôs ñServant Songsò begins in Chapter 49 with the calling of Christ, the Servant Messiah. The origin of Christôs call was similar to those of Paul and Jeremiah. When had the calls been given?
Isa. 49:1 Cf: Jer. 1:5, Gal.1:15

171. One of the strongest expressions of Godôs love in the Old Testament for His people is recorded by Isaiah; the prophet said that this love of God is stronger than the strongest attachment in nature. What illustration of this did Isaiah give?
Isa. 49:15

172. Isaiah described how Christ will fulfill Godôs covenant promises to His people in the Millennium; bringing them together from ñfar,ò from ñnorth and west, and from Sinim,ò a country cited to illustrate Godôs promise to regather His people from the farthest regions of earth. What two similes are used to represent the Millennium in this passage?
Isa. 49:8

173. In one of his ñservant songsò Isaiah prophesied a portion of the obedient Servantôs sufferings: Christ ñgave His back to the smiters,ò and His cheeks to those who plucked His hair. What else did He endure?
Isa. 50:6

160. All would know no God but He
161. Commanded their host
162. Look unto Me and be ye saved
163. Bel, Nebo
164. Had to be carried around
165. There is no throne
166. In a moment in one day

167. From the beginning
168. For My Nameôs sake
169. As the waves of the sea
170. Before He was born
171. Mother nursing child
172. Acceptable time, Day of Salvation
173. Shame and spitting

174. Isaiah recorded Christôs words as the Servant, words which exhorted those who ñfeared the Lord.ò But those under trial and darkness were told to refrain from relying on their own power. What were these folk to do instead of relying on themselves?
Isa. 50:10

175. Isaiah contrasted the eternal existence of Godôs salvation and righteousness with the temporary presence of the heavens, which will ñvanish away like smoke,ò and the earth, both of which will be replaced by a new heaven and new earth. How did Isaiah describe the end of the earth?
Isa. 51:6 Cf: Rev 21:1

176. Isaiah prophesied Israelôs return from captivity in Babylon to Jerusalem. The people had, said the prophet, suffered ñdesolation, destruction, famine and swordò and had drunk at the hand of the Lord the cup of His fury. Isaiah also identified the nation that would next drink of Godôs ñcup of trembling.ò Who?
Isa. 51:23

177. As Isaiah foretold of Christôs suffering, he prophesied that many would be ñastoniedò as a result of the mistreatment of Him at the hand of Pilateôs soldiers. To what degree was Christôs ñvisage marred?ò
Isa. 52:14

178. Isaiah prophesied that in millennial times Israel would acknowledge that she had failed to esteem Godôs ñServant,ò having despised and rejected Him, the ñMan of sorrows.ò The prophet summed up manôs rejection of Christ in a single sentence. What was it?
Isa. 53:3

179. In Isaiahôs Chapter 53, the prophet dwells on sin; our ñiniquities, transgressions, wickedness,ò as the reason for Christôs sufferings. Isaiah reduced manôs sin to a term descriptive of wayward sheep. How does he express this?
Isa. 53:6

180. Christ the ñservantò was oppressed, afflicted, smitten of God. He ñcarried our sorrows,ò ñbore our grief,ò was ñcut offò from the land of the living, was bruised and stricken. Isaiah records the Saviorôs reaction to all His suffering. What was it?
Isa. 53:7

181. Isaiah recorded that ñit pleased the Lord to bruise Him,ò and said that Jesusô death satisfied Godôs demand for judgment of the sins of Israel and all mankind. Isaiah prophesied that Christ will eventually see those for whom He died. What are these called?
Isa. 53:10

182. Isaiah prophesied the eventual spiritual and physical restoration of Israel. Although God had ñhid His face in a little wrath for a moment,ò He would ñbe no more wrothò with His people. God gave an example of a similar promise that He had kept. What was it?
Isa. 54:9

183. Isaiah described glorious millennial blessings for Godôs people; God will restore Israelôs wealth, they will be free of their enemies, and their children will enjoy a very special privilege. What?
Isa. 54:13

184. Offering Godôs free salvation to all who will ñseek Him while He may be found,ò Isaiah urges ñcome,ò ñhearken,ò ñand incline your ear.ò To whom did the prophet address this great invitation of Godôs?
Isa. 55:1

185. ñHo, everyone that thirsteth,ò cried Isaiah, extending Godôs offer to drink freely of His salvation. Three types of ñdrinkò are offered: water, for abundance; wine, symbolizing joy; and a third, implying growth. What was it?
Isa. 55:1

186. Isaiah reflected that it is absurd to reject Godôs free gift of salvation and to try to earn it by oneôs own efforts. What two such methods of such futile effort did the prophet mention?
Isa. 55:2

187. Godôs salvation, said Isaiah, is everlasting, and it is inconceivable that it could be perceived as lasting for a limited time. What did the prophet call Godôs transaction of salvation?
Isa. 55:3

188. ñSeek ye the Lord while He may be found,ò invited Isaiah, who challenged the wicked to ñforsake his waysò and return unto the Lord. The prophet said that God would respond to such repentance. How?
Isa. 55:7

189. Isaiah prophesied that in the coming kingdom of the Messiah, non-Israelites will be included along with Israel in sharing Godôs blessings in His ñholy mountain.ò These people will love the Lord, serve Him, and hold fast His covenant. How else will they honor God?
Isa. 56:6

174. Trust in Name of the Lord, stay upon God
175. Wax old like a garment
176. Babylon (them that afflict thee)
177. More than any man
178. Hid our faces from Him
179. Gone astray
180. Opened not His mouth
181. His seed

182. No flood as in Noahôs time
183. Children taught by the Lord
184. Everyone that thirsteth
185. Milk
186. Buy that which is not bread, work for no satisfaction
187. Everlasting Covenant
188. He will abundantly pardon
189. Keep the Sabbath

190. Reflecting on the spiritual condition of those of his day, Isaiah condemned Israelôs prophets, priests, and leaders who encouraged the people in drunkenness, greed, and debauchery. How did the prophet describe these ñwatchmen,ò who had failed their responsibility so miserably?
Isa. 56:10

191. Isaiah reflected on the fact that God sometimes takes righteous men to Himself to save them from evil, and saw that Israel was so depraved they failed to note not only their passing, but also the fact that loss of a pious man is a public calamity. How did Isaiah express Israelôs failure to perceive such losses?
Isa. 57:1

192. Isaiah indicted both the people and the leaders as he accused them of specific sin against God; of scoffing at Him, seeking alliances with foreign powers, and of one particularly heinous sin upon which he dwelt at length. What was it?
Isa. 57:5

193. Idolatry was the one sin of which Israel was notoriously guilty. They worshipped idols in high mountains, in lower clefts of rocks, ñunder every green tree.ò Jeremiah said that they were ñmad upon their idols.ò How did Isaiah put it?
Isa. 57:5 Cf: Jer. 50:38

194. Isaiah spoke perceptively of the wickedness among the people. Their conscience made them ñlike the troubled sea when it cannot rest,ò said the prophet, and he summarized their plight in a short phrase. What was it?
Isa. 57:21 Cf: Isa. 48:22

195. God instructed Isaiah to speak ñlike a trumpetò to Israel, condemning them for their hypocrisy. While they were oppressing the poor and engaging in wickedness on the one hand, they were ñseeking God dailyò in an activity which they boasted of, yet practiced in a way which God never intended. What were they doing?
Isa. 58:3-6

196. Isaiah admonished Israel regarding the keeping of one of Godôs specific commands. The prophet warned them to ñturn away thy foot from doing any pleasure,ò and against ñfinding thine own pleasure and speaking thine own words.ò What was the prophet talking about?
Isa. 58:13

197. Isaiah accused Godôs people of ñhatching cockatriceôs eggs,ò implying that they had an evil nature, and of ñweaving the spiderôs web,ò forming plans to destroy others. The prophet summarized his condemnation of their wickedness with a statement about ñtheir feet.ò What was it?
Isa. 59:7

198. Isaiah recorded a descriptive picture of the plight of sinners, which, as applied to Israel, represented fulfillment of the curse for disobedience in Deuteronomy. They were ñgroping, stumbling, roaring like bears in desolate places,ò said the prophet**.** To what did he liken sinners?
Isa. 59:10 Cf. Deut. 30:19

199. As he prophesied Christ as the conquering Messiah at His Second Coming, Isaiah pictured the Lord putting on righteousness as a breastplate, having a helmet of salvation, and clad with ñzeal as a cloak.ò What did the prophet see Christ ñwearing?ò
Isa. 59:17

200. ñI looked and there was none to help,ò mourned Isaiah as he perceived Israelôs condition, no one to save them from their sin. God saw the same thing and because of it He provided a Redeemer. How is Godôs perception of the sinnerôs need expressed by Isaiah?
Isa. 59:16 Cf: Isa 63:5

201. Isaiah described the glory of Jerusalem during the coming golden age of the Millennium under Christ as the whole world comes under His rule. Isaiah tells of a certain people who will ñcome to the lightò and share in the blessings of this time. Who?
Isa. 60:3, 5

202. Isaiah prophesied that in millennial times Israel would be inundated with ñadmiring peoples.ò Converts will come to Christ in such numbers so as to create astonishment. How does the prophet describe this multitude coming toward Jerusalem?
Isa. 60:8

203. Isaiah wrote of the happy and glorious state of the millennial church. Where Israel had been persecuted throughout time, now they will be an ñeternal excellency.ò There will be no violence, and God will be their ñeverlasting light.ò How did Isaiah describe the people?
Isa. 60:21

204. Isaiah prophesied the nature of the ministry that Christ would execute during both His comings to earth. At His Second Advent He will comfort those who suffered in the Tribulation and proclaim the ñacceptable year of the Lord.ò What else will Jesus ñproclaimò when He comes?
Isa. 61:2

190. Blind, ignorant dumb dogs
191. None layeth it to heart
192. Sacrifice of children
193. Inflamed themselves
194. No peace to the wicked
195. Fasting
196. Keeping the Sabbath
197. Run to evil
198. Dead men
199. Garments of vengeance
200. He saw that there was no man
201. Gentiles
202. As a cloud
203. Righteous all
204. Day of vengeance

205. No one will be excluded from Jerusalem in millennial times; there will be a great influx of converts and there will be peace in the land. As a result, a routine security precaution normally observed by the city will not be necessary. What?
Isa. 60:11

206. Isaiah contrasted Israelôs blessed condition in millennial times with the suffering that the nation endured throughout its history. Where they had been slaves, ñstrangersò will serve them. Where shamed and reproached, they will have everlasting joy. The degree of this joy is stated by Isaiah in a word representative of the greatness of Godôs blessing. What is the word?
Isa. 61:7

207. Isaiah revealed Godôs absolute will as to the eternal restoration of Jerusalem. ñZionôsò righteousness will be ñbrightness,ò its salvation as ña lamp that burneth.ò How did Isaiah express Godôs determination to restore the city?
Isa. 62:1

208. Where Godôs people had been forsaken and their land made desolate, Isaiah prophesied that in millennial times the people and the land will be known by titles which will reflect their blessed condition. The people will be called ñHephzibah,ò or ñmy delight is in her.ò The land will be known by a name meaning ñmarried.ò What?
Isa. 62:4

209. Isaiah pictured the triumphant Christ at His second coming as having conquered and slain the enemies of Godôs people, dressed in garments stained with their blood, appearing as if He had been treading in the ñwinepress.ò What nation is named as symbolic representation of the enemies of Godôs people?
Isa. 63:1 Cf: Rev. 19:13, 15

210. Isaiah expressed Godôs infinite love for His people in a poignant statement that reflected the pain God felt in having to judge them. In effect, Isaiah said that in judging Israel God hurt Himself as severely as He hurt His people. How does the prophet express this?
Isa. 63:9

211. Whether spoken as representative of the godly remnant of believing Jews who will turn to Christ during the Tribulation or to the exiles in Babylon, Isaiahôs tender, beautiful, prayer in Chapters 63 and 64 voices confession and yielding to God. How is this surrender expressed?
Isa. 63:19

212. Isaiahôs great prayer on behalf of the righteous remnant spoke of the past nature of the people, ñunclean,ò ñfaded as a leaf.ò How did Isaiah describe the true nature of what their ñrighteousnessò had been?
Isa. 64:6

213. Isaiah recorded Godôs answer to the repentant prayer of the righteous remnant, so eloquently offered by the prophet. In spite of Israelôs idolatry, ñeating of swineôs flesh,ò God would preserve a remnant of His people to ñinherit My mountain.ò What is this remnant called?
Isa. 65:8

214. Isaiah prophesied the conditions that will exist in Christôs millennial Kingdom. Jerusalem will be a city of joy, people will live for a long time, and security, prosperity, and happiness will reign in this economy. The lion will eat straw, the snake dust. What of the wolf and lamb?
Isa. 65:25

215. As he attempted to project the immensity of the nature of God, Isaiah alluded to heaven as Godôs ñthrone.ò What did the prophet call the earth in this context?
Isa. 66:1

216. Isaiah prophesied that the Babylonian exiles would, after return to the land, bring sacrifices of ñtheir own ways,ò consisting only of external pomp and ceremony. Perhaps the prophet may have been referring to the times of Herod when Jews continued to sacrifice even after Christ, the one true sacrifice, had been offered. What did God call such sacrifices?
Isa. 66:3

217. Isaiah prophesied that the stunning restoration of Godôs Church, either following the return from exile or in the end times, will be so sudden that it would be as a woman giving birth ñbefore she travailed.ò This astonishing work of God will have people wondering in amazement. What did Isaiah foresee folks saying?
Isa 66:8

218. Isaiah recorded a vivid picture of Godôs great judgment that will take place at the Second Coming of Christ. As he described Godôs furious anger, what two instruments of Godôs judgment did Isaiah mention?
Isa 66:16

219. Isaiah closed his prophecy with a terrible warning describing the destiny of the wicked. Those ñwho transgressed against Meò will suffer a burning fire that cannot be quenched and a worm which gnaws at the body but does not die. What did Isaiah call this eternal, terrifying condition?
Isa 66:24

205. Gates never closed
206. Double
207. Will not hold peace
208. Beulah
209. Edom
210. He was afflicted
211. We are Thine

212. Filthy rags
213. New wine in the cluster
214. Feed together
215. Footstool
216. Abominations
217. Who hath heard such a thing?
218. Fire, sword
219. Abhorrence

The Prophecy of Jeremiah
(King James Version)

Introduction

But for the specific call of God "even before he was born," Jeremiah could well have considered himself and his life to have been in the wrong place at the wrong time. Called the "weeping prophet" because of his characteristic expression of grief for the apostate condition of his people, Jeremiah was given the unhappy task of ministering to Judah in its death throes at the end of its existence in the land. Jeremiah witnessed their runaway idolatry and immorality and tried to bring about their repentance, but to no avail. For his efforts the prophet saw his counsel from God ignored by Judah's kings, suffered constant derision and ridicule, was beaten and put in stocks, threatened with death, saw his written works destroyed, imprisoned in cisterns and dungeons, and accused of treason. He was forbidden by God to marry and raise children. No miracles were performed to make his job easier or his ministry more justifiable. He stood by, having no choice but to watch the last of God's chosen people brutally defeated, their city destroyed, and taken in disgrace to captivity. Jeremiah's grief lasted probably until his death, as he was forced to accompany the last, pitiful remnant into Egypt, where it is assumed that he died, according to Jewish legend, by stoning.

Jeremiah lived to see his short-term prophecies fulfilled, such as Judah's crushing defeat at the hands of Nebuchadnezzar (20:4), their subsequent captivity (25:11-14), and Zedekiah's fate (34:4-5). Although much of his ministry consisted of warnings against idolatry and the prophecy of judgment, Jeremiah also spoke of hope, prophesying of the "Righteous Branch" (23:5-6), the Throne of David in Jerusalem (17:25), The Day of the Lord (30:8-9), and of the New Covenant (31:31-34), here written in the most detail in the Old Testament.

The Book of Jeremiah, the longest of the Bible, is not arranged in chronological order. Differences of opinion exist among scholars as to the reason; however, there are adequate references to permit a reasonable chronological arrangement. Such an order is reflected in the following pages. A historical review of the times of Jeremiah is also included.

History of the Times of Jeremiah (BC)

626. 13th year of King Josiah. Jeremiah called by God to minister to Judah. Babylonian prince Nabopolassar defeated Assyria, formed the neo-Babylonian empire.

621. Copy of the Law found in the temple by the priest Hilkiah. King Josiah instituted revival but it was superficial, people refused to repent. Jeremiah condemned people for their apostasy (Jer. 1-6, 11-12).

612. Assyrian capital Nineveh was destroyed by Babylonians and Medes. Josiah threw off Assyrian yoke and Judah enjoyed independence, with the remains of Assyrian army at Carchemish, a city on the Euphrates.

609. Egypt, under Pharaoh Necho, moved north to support a weakened Assyria and to avoid a powerful Babylon. Josiah intercepted the Egyptians, not wanting Egypt to be Judah's taskmaster, and was killed. Jeremiah wrote laments for his friend Josiah. Egypt took control of Judah; Jehoahaz (Shallum) was enthroned king by the people but after three months Egypt's Neco put him in chains and took him to Egypt; placed Jehoiakim, also Josiah's son, on Judah's throne.

605-604. After facing the Egyptians at Carchemish for four years, Nebuchadnezzar defeated them, giving Babylon world dominance. King Jehoiakim, enthroned by Egypt, switched allegiance from Egypt to Babylon and became a vassal of Babylon. Nebuchadnezzar, expanding into Syria and Palestine after defeating Egypt, invaded Palestine, took Daniel and others to Babylon to solidify his rule and to discourage rebellion. Several events of this time are recorded by Jeremiah, including the burning of his scroll (Chap 36), and the prophecy of 70-year captivity (Chapter 25).

601. Nebuchadnezzar advanced south to take Egypt but failed. Against Jeremiah's advice, King Jehoiakim sided again with Egypt, a fatal mistake.

597. Nebuchadnezzar sent a punitive force against Judah and Jehoiakim for his treachery in again aligning Judah with Egypt. Jehoiakim died before Nebuchadnezzar could punish him, his body thrown out to rot as prophesied by Jeremiah (Jer. 22:19). Jehoiakim's 18 year old son, Jehoiachin, succeeded him, but after only three months Nebuchadnezzar took him and the best of Judah's nobility and craftsmen, among them Ezekiel, to Babylon, and placed Zedekiah on Judah's throne.

589. Zedekiah, weak and indecisive, continued to allow increase of idolatry in Judah (2 Chron. 36:14). He sent envoys to Babylon, (Jer. 29:3), even made a personal visit (Jer. 51:59), but then rebelled against Babylon in favor of Egypt. Nebuchadnezzar prepared to march against Judah.

588. "9th year of Zedekiah," Jerusalem fell under a brutal 18-month siege by Nebuchadnezzar. The siege was temporarily lifted when Egypt marched to engage Nebuchadnezzar, but Egypt withdrew and the siege resumed. Events of Jeremiah written of this time include the prophet's imprisonment (Chapters 37-38), and his purchase of land (Chapter 32).

586. Nebuchadnezzar broke the siege of Jerusalem, destroyed the city, took Zedekiah, put his eyes out and took him in chains to Babylon (Jer. Chapters 39, 52). Jeremiah was freed. Gedaliah, a friend of Jeremiah's, was appointed governor. One month later, Jerusalem was burned to the ground, its walls destroyed. After three months, Gedaliah was murdered. Remnant of Jews went to Egypt against God's will, took Jeremiah.

585. Jeremiah found colony of idolatrous Jews in Egypt (Jer. 44).

581. Nebuchadnezzar's captain Nebuzaradan returned to Jerusalem and took additional captives to Babylon.

568-567. Nebuchadnezzar invaded Egypt, fulfilling Jeremiah's prophecy of Jer. 43:8-13

Chronological Sequence - The Book of Jeremiah

Chapters 1-6 (Days of Josiah). Call of Jeremiah (13th year of Josiah) 626BC. Prophecies concerning Judah, universal depravity of nation, destruction.

Chapters 11-12 (Josiah, during reformation period) Judah accused of disobeying God's Covenant.

Chapters 7-10 ("Early in the days of Jehoiakim," about 608 BC.) Jeremiah's temple address, scathing rebuke of Judah's apostate religion.

Chapter 26 ("In the beginning of Jehoiakim"). Jeremiah threatened with death following his temple address, Prophecy of destruction of the temple.

Chapters 13-20 (Jehoiakim) Parables of girdle, potter, earthen bottle. Restrictions on Jeremiah's life; Jeremiah flogged, put in stocks.

Chapters 22-23 (Jehoiakim) Prophecies regarding Judah's kings. Warning to Jehoiakim.

Chapter 25 (Jehoiakim, 4th year) Prophecy of 70-year captivity; Jeremiah's counsel to submit to Babylon; God's fury in the Day of the Lord.

Chapter 45 (Jehoiakim, 4th year) Jeremiah's promise to Baruch.

Chapter 36 (Jehoiakim, 4th, 5th) Jeremiah dictates his prophesies to Baruch; Jehoiakim burns Jeremiah's scroll; Jeremiah flees Jehoiakim.

Chapter 35 ("In days of Jehoiakim") Obedience of Rechabites versus disobedient Judah.

Chapters 46-51 (Jehoiakim) Prophecies concerning the heathen nations.

Chapter 24 (Zedekiah, "after Jehoiachin") Parable of figs.

Chapter 29 (Zedekiah) Letter to Jews in captivity who were taken in 597.

Chapter 27 ("In the days of Zedekiah") Sign of the yokes.

Chapter 28 (Zedekiah, 4th year) False prophet Hananiah challenges Jeremiah's prophecies.

Chapter 21 (Zedekiah, about 588) Zedekiah's appeal to Jeremiah.

Chapter 34:1-8 (Zedekiah) Jeremiah warns Zedekiah, as siege of Jerusalem is imminent. Zedekiah's future foretold.

Chapter 37:1-10 (Zedekiah) Siege temporarily lifted, but Jeremiah prophesied return.

Chapter 34:8-22 (Zedekiah) Zedekiah reneges on pledge to free Hebrew slaves.

Chapter 37:11 - 38:13 (Zedekiah) Jeremiah accused of desertion, beaten, put in dungeon, released, put again in miry cistern. Rescued by Ebed-Melech, held in courtyard of the guard.

Chapter 39:15 - 39:18 (Zedekiah) Reward to Ebed-Melech.

Chapters 38:14 - 39:1 (Zedekiah) Jeremiah again tells Zedekiah to surrender. The king refuses.

Chapter 32 (Zedekiah) Jeremiah imprisoned; record of his purchase of land.

Chapter 33 (Zedekiah) Prophecy of the "Righteous Branch." Jeremiah still confined.

Chapters 30-31 (Zedekiah) God's future redemption people. Jeremiah's prophecy of the New Covenant.

Chapter 39: 1-14, 52 (Zedekiah) Fall of Jerusalem. Jeremiah treated kindly by Nebuchadnezzar.

Chapter 40 - 41:15 (Zedekiah) Jeremiah freed, chooses to stay in Jerusalem with Babylon-appointed governor Gedaliah. Gedaliah assassinated.

Chapter 41:15-43 (Exile) Flight of remaining Jews to Egypt after Gedaliah's death even though Jeremiah said God says to remain in the land. Jeremiah taken to Egypt.

Chapter 44 (Exile) Jeremiah's last effort to appeal to the people, now in Egypt, to abandon idolatry. Judgment of this remnant prophesied.

Jeremiah (KJV)

1. God called Jeremiah to minister to Judah in the reign of his friend, King Josiah, and continued through that of Judahôs last king. Who was he?
Jer. 1:3

2. When God spoke to Jeremiah about his task of ministering to Judah, the prophet responded with the same excuse that Moses had used under the same circumstances. What was it?
Jer. 1:6 Cf: Ex. 4:10

3. Jeremiah protested Godôs call to prophesy to Judah because of his youth and inability to speak but God reassured him that He would speak for him. Jeremiah then experienced an extraordinary gesture from God. What was it?
Jer. 1:9

4. God explained in two visions the nature of the message that Jeremiah must deliver to Judah. The first was that of a tree that was noted for its early fruition, signifying Godôs nearing judgment upon Judah. What kind of tree was it?
Jer. 1:11

5. The second vision given to Jeremiah by God to define the prophetôs message to the Judeans was of an object symbolic of Godôs approaching judgment, which would ñcome out of the north.ò What was the object?
Jer. 1:13

6. God warned Jeremiah that the people would meet his ministry with anger, and would fight against him. He told the prophet in no uncertain terms to get ready for his mission. What did he say?
Jer. 1:17

7. Jeremiah began his ministry by asking the people to remember their love for God as He brought them through the wilderness; he then contrasted this close relationship with the fact that they had ñgone farò from God and had ñbecome vain.ò The prophet expressed Godôs sorrow in a plaintive question. What?
Jer. 2:5

8. Jeremiah said that God laid the blame for ñmaking His heritage an abominationò on the priests, the pastors and the prophets. Of what did he accuse the prophets?
Jer. 2:8

9. The people of Judah were accused by Jeremiah of turning from God to idolatry. The prophet said that he could look all the way from Cyprus to Arabia and not find a heathen nation that had changed their gods, yet Judah had turned from God to idols. What did he call these idols?
Jer. 2:13

10. Jeremiah said that God had ñplanted a noble vine, a right seed,ò in setting His people apart, but they had turned into something totally evil. To what did He liken them?
Jer. 2:21

11. Jeremiah compared Judahôs insatiable lust for idolatry to an animal that had broken its yoke, a stain that could not be washed out, and animals in heat. What animals did he mention?
Jer. 2:23-24

12. Jeremiah said that God wondered if He had been a ñwilderness,ò or a ñland of darknessò to His people to cause them to turn against Him. The prophet illustrated the insolence of the Judeans by quoting a statement that he attributed to them. What was it?
Jer. 2:31

13. Jeremiah likened the eagerness of the people to indulge in their idolatrous activities to a desert tribesman waiting along the road to plunder someone. What did he call this plunderer?
Jer. 3:2

14. Jeremiah said that Judah should have taken a lesson from Israelôs fall into captivity. Instead, Judah ñsaw it,ò feared not, and failed to turn to God. He judged Judahôs conduct worse than Israelôs. What term did God use to describe Judah?
Jer. 3:7-11

15. Jeremiah provided a glimpse of ñthose days,ò when God will restore a remnant of His people to Himself. He said that the ark would no longer be needed as a symbol of Godôs presence, since Christ will rule in Jerusalem. By what name did the prophet call Jerusalem?
Jer. 3:17

16. God applied the same word over and over to Judahôs spiritual condition as they continually refused to follow Him. The word is used 12 times in Scripture. What is it?
Jer. 3:8, 11

17. Jeremiah urged Judah to repent. He said that salvation is of the Lord, and that ñin vainò is salvation hoped for from idols. What figure of speech did the prophet use to describe these idols?
Jer. 3:23

1. Zedekiah
2. He was not able to speak well
3. Touched him
4. Almond
5. Seething pot tilted toward Judah
6. Gird up thy loins
7. ñWhat iniquity have your fathers found in Me?ò
8. Prophesying by Baal
9. Broken cisterns
10. Degenerate vine
11. Camel, donkey
12. ñWe are lordsò
13. Arabian
14. Treacherous
15. Throne of the Lord
16. Backsliding
17. Hills, mountains

18. Jeremiah said that God mourned over Judahôs backsliding, asking how they could expect to have a ñpleasant land,ò a ñglorious inheritance,ò and be treated as sons if they dealt treacherously with Him. What example of treachery did the prophet give?
Jer. 3:19-20

19. Jeremiah prophesied judgment upon Judah if they failed to repent. He called this judgment ñevil from the north,ò and likened its leader, Nebuchadnezzar, to a vicious animal coming from his thicket to devour them. What animal is mentioned?
Jer. 4:7

20. Jeremiahôs prophecy of the terror and destruction of Godôs judgment depicted the condition of the landscape of Judah in its last days when the last governor of the nation, Gedaliah, would be murdered and the people scattered. How did Jeremiah describe this scene?
Jer. 4:7

21. Jeremiah likened the coming invasion of Babylon to the sirocco, the scorching east wind so dreaded by the people, and compared the destruction of these savage invaders to other weather phenomena. What?
Jer. 4:12-13

22. As Jeremiah began to perceive the awesome judgment that was to befall Judah, he was ñpained at my very heartò as he envisioned the spoiling of the land. What description did he give of his vision?
Jer. 4:20

23. Jeremiah accused the people of being foolish. He said that they knew how to do evil, but not how to ñdo good.ò What did he call them?
Jer. 4:22

24. Jeremiah prophesied that Godôs judgment of Judah would be so devastating that the result would resemble the universe before creation. How did Jeremiah describe this condition?
Jer. 4:23

25. God told Jeremiah the same thing about His coming judgment of Jerusalem that he had told Abraham about Sodom and Gomorrah; if he could find men who were not guilty of a certain sin, He would spare the city. Abraham had sought for righteous men. What was Jeremiah looking for?
Jer. 5:1 Cf: Gen .18:26

26. Jeremiah realized that there was ample cause to warrant Godôs terrible judgment upon Judah. God had ñstricken them,ò ñconsumedò them, but still they refused to return to Him. What else had they failed to do?
Jer. 5:3

27. Jeremiah thought that surely the leaders of Judah, if anyone, would know Godôs ways, but he found them corrupt as well. The prophet envisioned these men being destroyed by Godôs judgment as if by wild animals. Which animals are mentioned?
Jer. 5:6

28. However severe Godôs judgment prophesied upon His people by Jeremiah, there was always the assurance that their destruction would not be final. In what words did he express Godôs promise?
Jer. 4:27, 5:18

29. God had ñfedò His people to the ñfull,ò said Jeremiah, yet they had not only gone after idols but had also committed adultery, ñassembling themselves by troops in harlotôs houses.ò With what other picturesque language did the prophet describe their adultery?
Jer. 5:8

30. Jeremiah prophesied that Godôs judgment of Judah at the hands of the mighty Chaldeans would strip the country and starve the cities. Judahôs misery during this invasion would be further aggravated by yet another perplexing problem. What?
Jer. 5:15

31. In a scathing condemnation of the people of Judah, Jeremiah said that they did not fear God; they had rebellious hearts, and even exceeded the ñdeeds of the wicked.ò Moreover, they were content in their wickedness. How did the prophet describe their appetite for evil?
Jer. 5:31

32. Jeremiah was amazed at the evil and unbelief of the Judeans. He was ñfull of the fury of the Lordò as he realized that their ears were closed and that Godôs word was a reproach to them. How did he describe their attitude toward Godôs word?
Jer. 6:10

33. Jeremiah harshly condemned the prophets and priests for misleading the people. He said that they were so oblivious to their sin that they had forgotten how to ñblush.ò Of what did the prophet accuse them?
Jer. 6:13-15

18. Wife leaving husband
19. Lion
20. Desolate without an inhabitant
21. Clouds, tornadoes (whirlwind)
22. Destruction upon destruction
23. Sottish children
24. Without form and void
25. Any who was just

26. Receive correction
27. Lion, wolf, leopard
28. I will not make a full end
29. Neighed after their neighborôs wife
30. Could not speak Chaldean language
31. They loved to have it so
32. They have no delight in it
33. Lying, covetousness, abominations

34. Early in Jeremiahôs ministry, a copy of the Law had been found in the temple, and King Josiah made an effort to abolish idolatry and lead the nation back to God. For his part, Jeremiah set before the people the consequences of failing to obey Godôs covenant. What were the consequences?
Jer. 11:3 Cf: Deut. 27:26

35. King Josiah commanded the people to put away idolatry and honor their covenant with God. But they ñobeyed not,ò ñset up altars,ò and burned incense to Baal. God issued an astonishing command to Jeremiah regarding the people. What was it?
Jer. 11:14

36. When Jeremiah had challenged the people to respond to Josiah and obey Godôs law, they answered with a plot to kill him. God warned his prophet, who admitted he knew nothing of the plot and was as a lamb being led to slaughter. Who had instigated the plan to kill him?
Jer. 11:21

37. After his life had been threatened by men of his own village Jeremiah complained to God about why He allowed the wicked to prosper. He failed to get any sympathy, however, as God rebuked him. He said symbolically that if Jeremiah was tired of ñrunning with footmen,ò he was going to have an even greater problem. What?
Jer. 12:5

38. God said that Judah - His ñhouse,ò His ñheritage,ò ñthe one He lovedò - had become like a lion, roaring at Him with their sin. He likened them to a certain bird of prey, one that because of its strange appearance was in constant conflict. What was this bird called?
Jer. 12:9

39. One of Jeremiahôs major messages was his ñtemple address,ò given in the gate of the Lordôs house early in the reign of Jehoiakim. Jeremiah soundly condemned the people for thinking that Jerusalem was invincible because it was the site of the temple. He repeated the Judeansô phrase - three times for emphasis - that reflected their false sense of security. What was it?
Jer. 7:4

40. In his temple address, Jeremiah warned the people that their superstitious belief that Jerusalem was secure because of the temple was foolish. He reminded them that God previously brought judgment upon His people even though the Ark was present. Where had this happened?
Jer. 7:12 Cf: Psa. 78:59-67

41. Because of their false sense of security based upon the temple being in Jerusalem the Judeans did as they pleased. They worshipped Baal even as they stood before God in His ñhouse.ò God told Jeremiah he was wasting his time with them, and He repeated His admonishment regarding the prophetôs concern for them. What did He say?
Jer. 7:16 Cf: Jer. 11:14

42. Jeremiah said that God had rejected the ñgeneration of His wrath,ò particularly for their sacrifice of children ñin the fire.ò He prophesied that the place where this terrible practice occurred would be used to burn their bodies after the destruction of Jerusalem. Where was it?
Jer. 7:32

43. Jeremiah prophesied that when Godôs judgment came upon Judah in the person of the dreaded Chaldeans, even the graves of the dead would be ransacked, and the bones would be exposed to the heathen gods. The prophet used verb upon verb to accent the degree to which they had practiced their idolatry; they loved, served, sought, and walked after. What else?
Jer. 8:2

44. Jeremiah condemned Judah for their perpetual backsliding. He said that they never gave thought to their sin, never had a touch of conscience. If they had, they might have asked themselves a question. What, for instance?
Jer. 8:6

45. Jeremiah likened the Chaldeans, whom he prophesied would invade Judah, to deadly serpents that would bite them, and foretold of panic in Jerusalem as Godôs judgment unfolded. As he lamented the hopeless condition of the people - ñthe harvest is passed, the summer is endedò - Jeremiah came to a terrifying conclusion. What?
Jer. 8:20

46. Jeremiahôs heart was broken with grief as he envisioned the suffering of his people. The ñcrying prophetò wished for a ñhead of watersò and a ñfountain of tearsò so that he might weep continuously. Because of the evil that he saw, Jeremiah wanted to get away where he could be alone. Where?
Jer. 9:2

47. Because Judah had forsaken Godôs Law, God said that He would scatter them among the heathen, consume them with the sword, and symbolically feed and water them with substances which Moses had long ago mentioned as he warned the people of Godôs curses. What were these substances?
Jer. 9:15 Cf: Deut. 29:18

34. Suffer curses of Covenant
35. Pray not for this people
36. Men of his hometown (Anatoth)
37. Keeping up with horses
38. Speckled bird
39. ñThe temple of the Lordò
40. Shiloh

41. Pray not for this people
42. Tophet
43. Worshipped
44. What have I done?
45. We are not saved
46. House in the wilderness
47. Wormwood, gall

48. Jeremiah told the people that the wise should not glory in wisdom, the rich in riches, nor the mighty in might. Rather, God wanted them to know Him and be intimately acquainted with His attributes. The prophet mentioned three of these. What were they?
Jer. 9:23-24

49. Jeremiah delivered a cynical review of the absurdity of idolatry. The idol is cut from a tree, he said, ñdecked with silver,ò and fastened with nails. He contrasted the absolute power of God - ñthere is none like theeò - with the absolute nothingness of the idol which, incredibly, the people worshipped. What did he say about the incapacity of idols?
Jer. 10:5

50. Jeremiah bowed himself in prayer following his temple address, acknowledging Godôs sovereignty and dominion. ñIt is not in man that walketh to direct his steps,ò he confessed. What else did he observe?
Jer. 10:23

51. Jeremiahôs temple address, in which he had told the people that Jerusalemôs temple would be destroyed ñlike Shilohò and that the city would be a ñcurse,ò was, to say the least, not well received. What did the people say to the prophet?
Jer. 26:8

52. Threatened with his life following his temple address, Jeremiah justified his denunciations by saying that God had sent him, and that if they would repent God would spare them. He also gave them a warning about harming him. What was it?
Jer. 26:15

53. As Jeremiahôs fate was being debated after his temple address some of the elders reminded the people that an earlier prophet had prophesied the destruction of Jerusalem to King Hezekiah, yet was not harmed. The reminder saved Jeremiahôs life. Who had this earlier prophet been?
Jer. 26:18 Cf: Micah 3:12

54. Jehoiakim, the king at the time of Jeremiahôs temple address, was so angered by Jeremiahôs prophecies that he pursued another man who had also ñprophesied in the name of the Lord,ò brought him back from Egypt and executed him. Who was this man?
Jer. 26:23

55. God used an object lesson in a further attempt to show Judah its sin. He told Jeremiah to buy an article of clothing, wear it for a while, bury it, and then dig it up. When Jeremiah did this, the article, symbolic of Judah, was ruined. What was it?
Jer. 13:1

56. As a graphic illustration of Godôs coming judgment upon Judah Jeremiah told a parable: just as bottles are filled with wine - an obvious fact which the people sarcastically reminded him of as he was talking - so this same people would be as bottles filled with drunkenness, What was to happen to these bottles?
Jer. 13:14

57. Jeremiah supposed that Judah was so obstinate in its sin and so accustomed to it that for them to repent was about as possible as a leopard changing its spots. What other ñimpossibleò example did the prophet give?
Jer. 13:23

58. Jeremiah said that God had seen Judahôs adulteries, its ñlustful neighings,ò shameless prostitution, and detestable acts, and for this God would expose their shame. Using figurative language that mirrored Judahôs lewd conduct, Jeremiah described how God would expose them, symbolically. How?
Jer. 13:26

59. Judah experienced a severe drought in King Jehoiakimôs time and Jeremiah interceded with God for relief. He confessed the sin of the people and asked for mercy. ñAct for Thy Nameôs sake,ò pleaded the prophet; but he was admonished for the third time with Godôs harsh words regarding the prophetôs plea. What did God say?
Jer. 14:11 Cf: Jer. 11:14, 7:16

60. As Jeremiah pleaded with God for drought relief on behalf of the people, God realized that the Judeans were not sincere, but Jeremiah persisted: ñAh, Lord God,ò he said, it is the prophets who are influencing the people. What did God have to say to this?
Jer. 14:14

61. As he visualized Godôs coming judgment upon the people, Jeremiah wept night and day. He envisioned them being slain by the sword in the country and sick with famine in the cities. What did he foresee happening to the prophets and priests?
Jer. 14:18

62. Jeremiah continued to try to intercede with God on behalf of Judah; he confessed their sin, reminded God of His covenant promises with them, and acknowledged that only God could provide rain. God replied that He would not turn to them even if petitioned by two very special ancient prophets. Who?
Jer. 15:1

48. Righteousness, kindness, justice
49. Cannot speak, cannot go
50. Way of man is not in himself
51. Thou shalt surely die
52. They would bring innocent blood upon themselves
53. Micah
54. Urijah
55. Linen belt (girdle)
56. Dashed against each other
57. Ethiopian changing his color
58. Pull their skirts over their faces (discover thy skirts)
59. Do not pray for this people
60. They lie, I did not send them
61. Captivity to land they know not
62. Moses, Samuel

63. As he heard God tell him that He was casting Judah out of His sight, Jeremiah wondered where they would go. God answered this as well, ñsuch as are for death, death, such as are for the sword, the sword.ò What other ñdestinationsò did He list?
Jer. 15:2

64. Judahôs fate had been sealed long ago through the terribly idolatrous efforts of one of the nationôs kings, who had so polluted the land with idols that repentance and return to God became impossible. Who was this king?
Jer. 15:4

65. God said that Judah had forsaken Him and had gone ñbackward,ò therefore, He would destroy them. He said that He was tired of pitying them, grieving for them, and in effect granting them continuous amnesty. How did God summarize His feelings?
Jer. 15:6

66. Jeremiahôs task of condemning Judah wore on him; he pictured the whole nation against him. He had been rebuked and cursed, and complained to God of perpetual pain and incurable wounds. He wanted to make sure that God was still there. What did he ask?
Jer. 15:15

67. Throughout his life, taken up entirely with Godôs work, Jeremiah suffered derision and opposition, threats against his life, imprisonment in stocks, a dungeon and a miry cistern. What else happened to him?
Jer. 20:2, 37:15

68. Jeremiah questioned Godôs righteousness as he became depressed with his lot in life, but God told His prophet to repent of his doubts and get on with his task. God promised Jeremiah that nothing would prevail against him. What metaphor did God use to describe His protection?
Jer. 15:20

69. God told Jeremiah that he had taken His peace and His ñvoice of mirthò from Judah; because of this Jeremiah must give evidence of Godôs displeasure by not entering ñhousesò where certain events were occurring. What were these events?
Jer. 16:5, 8

70. As Jeremiah warned the people of Godôs coming judgment, they gave clear evidence of their totally backslidden condition. ñWherefore hath the Lord pronounced all this great evil upon us,ò they complained innocently. What other arrogant protests did they voice?
Jer. 16:10

71. While he condemned the people for their sin and warned them of Godôs judgment, Jeremiah also prophesied that God would ñbring them again to the land.ò As he told of Godôs promise, Jeremiah revealed the extent to which the people would be driven from their home. How did he describe this?
Jer. 16:15

72. God said that the Chaldeans would invade Judah as ñfishersò and ñhunters,ò digging them out from even the ñholes in the rocks.ò Judahôs sin would be ñrecompensed doubleò because they had ñdefiled My land.ò With what had they done this?
Jer. 16:18

73. The deep-seated nature of Judahôs sin was illustrated in a metaphor that Jeremiah used to picture their sin as being engraved in stone, forever recorded. With what figurative tool was this engraving done?
Jer. 17:1

74. Jeremiah saw that Judahôs evil was in everything they did. Even the children participated in idolatry. Men had departed from God and had put their trust in men. God condemned such folly; what did He call those who had made ñflesh their arm?ò
Jer. 17:5

75. As he reflected on Judahôs sin. Jeremiah contrasted the wicked with the righteous. The wicked man, he said, was cursed, whereas the man who trusts God will ñyield fruit.ò To what did he liken the righteous man?
Jer. 17:8

76. Jeremiah pondered the fact that the ways of being either blessed or cursed are clear, and he wondered why man would ever choose to be cursed. He concluded that the reason was in manôs heart, which was deceitful ñabove all things.ò What else?
Jer. 17:9

77. Amidst the pervasive sin which he saw throughout the land, a depressed Jeremiah asked God to vindicate him before the scoffing and mocking he was suffering at the hands of the Judeans. The ridicule of Godôs prophet was reflected in a derisive question with which they taunted him. What was it?
Jer. 17:15

78. God told Jeremiah to stand in the gate of Jerusalem where ñthe kings come in,ò and tell the people to keep the Sabbath holy. God said if they obeyed, the city would remain forever. What if they disobeyed?
Jer. 17:27

63. Famine, captivity
64. Manasseh
65. Weary with repenting
66. Remember me, visit me
67. Beatings
68. He would make him as a brass wall
69. Mourning, feasting
70. What is our sin, what is our iniquity?

71. From the lands of north, from all the lands to which he had driven them
72. Detestable and abominable things
73. Pen of iron, point of diamond
74. Cursed
75. Tree planted by waters
76. Desperately wicked
77. Where is the word of the Lord?
78. Destroyed with unquenchable fire

79. In Godôs parable of the potter, He told Jeremiah to visit the potterôs house, where the prophet saw the potter, dissatisfied with his work, reform the clay and begin anew. What was the lesson of this parable?
Jer. 18:6

80. When Jeremiah told the parable of the potter to the people warning them to repent of their evil, they refused indignantly, saying, ñwe will walk after our own devicesò They then turned their anger on Jeremiah. What did they do?
Jer. 18:18

81. When he had been threatened by the people following his temple address, Jeremiah asked God to withhold His wrath, but after they turned on him a second time he called upon God to judge them. In what way?
Jer. 18:23

82. God told Jeremiah to take a group of Judahôs leaders and priests to Tophet, where children had been sacrificed, and to deliver a message of severe denunciation and fearsome prophecy of judgment. The prophet said that God would break the people and the city, and dramatized his warning by doing something. What?
Jer. 19:10

83. After delivering a scathing sermon to Judahôs leaders in the valley where they had sacrificed children and dramatizing his prophecy of the nationôs doom by breaking a jar, Jeremiah returned to the temple and repeated the sermon to the people. What happened to him?
Jer. 20:2

84. Jeremiah spent an uncomfortable, degrading night in the stocks at the hand of Pashur, a high temple official. When he was released, the prophet had a few words for his tormentor. What was God going to do with this manôs life?
Jer. 20:4

85. After suffering flogging and a night in the stocks, a discouraged Jeremiah decided that he would no longer ñmake mention ofò God. But the prophet could not resist speaking ñin Godôs Name.ò How did he describe this inability to contain himself?
Jer. 20:9

86. God told Jeremiah to speak out specifically against Judahôs kings; they must do what was just. If they obeyed, Godôs blessing would follow; if not, Jerusalem would be destroyed with such devastation that passers-by would wonder why God had judged them so severely. What answer would there be?
Jer. 22:9

87. Jeremiah delivered separate prophecies regarding several of Judahôs kings. Josiahôs son Jehoahaz reigned only three months when he was taken captive to Egypt. What did Jeremiah prophesy regarding his future?
Jer. 22:12

88. Jeremiahôs prophecy of King Jehoiakim, who during his reign severely oppressed the Judeans, was particularly scathing. The prophet said that no one would mourn this evil king, and that his body would be simply dragged out of the city and dumped. How did Jeremiah describe Jehoiakimôs funeral?
Jer. 22:19

89. Jeremiah said that Judahôs evil kings were like shepherds who destroyed and scattered His flock, and that God would destroy them. In the same breath, however, he prophesied that God would again regather His people and raise up a ñrighteous Branchò to rule them. What is this ñBranchò called?
Jer. 23:6

90. The false prophets of Judah represented the greatest threat to Jeremiahôs ministry. He complained bitterly of these men saying, ñMy heart is broken,ò and ñmy bones shake.ò When he tried to reconcile Godôs holiness with the evil that surrounded him, the prophet had a strange feeling. What?
Jer. 23:9

91. Jeremiah saw the Judean false prophets as a ñhorrible thing.ò They committed adultery, ñwalked in lies,ò prophesied in the name of Baal, and encouraged sin among the people. Their gross immorality reminded the prophet of the inhabitants of two infamous cities. Which two?
Jer. 23:14

92. God said that the false prophets were responsible for the ñprofaneness gone forth into all the land,ò and that He would bring a whirlwind upon the ñheads of the wicked.ò Godôs rejection of these men was to the point. What did He say?
Jer. 23:21

93. Judahôs false prophets acquiesced to and even participated in the sin of the people as if God did not notice. However, God reminded them of His omniscience; He is a God at hand, not far off, who fills heaven and earth. What else did He remind them of?
Jer. 23:24

94. Godôs anger with the false prophets was evident as He repeated the phrase ñI am against themò for stealing His words and prophesying false dreams. For what else?
Jer. 23:30-32

79. Israel was clay in Godôs hand
80. Decided to destroy his reputation
81. Deal with them in anger
82. Broke a jar of pottery
83. Flogged, put in stocks
84. Make him a terror to himself and friends
85. Godôs Word was a fire in his bones
86. They worshipped other gods

87. Die in Egypt
88. Buried with the burial of an ass
89. The Lord our Righteousness
90. As a drunken man
91. Sodom, Gomorrah
92. I have not sent them
93. Cannot hide from Him
94. Lying

95. God angrily condemned the people for their scorn of His true prophets and for their perversion of their words that came from Him. One particular word - that they ascribed to God Himself, mentioned eight times in the text - was used in such mockery and jest that God forbade its use. What was it?
Jer. 23:33, 34, 36, 38

96. After 23 years of faithful ministry to Judah condemning their evil and disobedience, Jeremiah issued the remarkable prophecy of Judahôs coming captivity. He gave the exact number of years that this would last. How many?
Jer. 25:11

97. As he prophesied Judahôs Babylonian captivity, Jeremiah accused the people three times of ñnot hearkeningò to God. Because of Judahôs rejection of Him, God would take from them the voices of ñmirth,ò gladness, and of the ñbridegroom and brideò Also taken would be their activities of domestic life. What metaphors are used to represent these daily pleasantries?
Jer. 25:10

98. Jeremiah had ministered to Judah for 23 years when God told him to write, ñall the words I have spoken to theeò regarding Israel and Judah in the hope that this might help them see their evil. The prophet had a faithful secretary to do this. Who was he?
Jer. 36:4

99. Judahôs king at the time God told Jeremiah to write all his prophecies was a man who had been appointed by the Egyptians, a corrupt, evil man who severely oppressed his people. He was continuously at odds with Jeremiah. Who was he?
Jer. 36:1,9

100. When Jeremiah had completed compiling all his sermons in writing, he told Baruch to take the scroll to the temple and read it to the people. Why didnôt Jeremiah do this himself?
Jer. 36:5

101. Jeremiahôs scroll, in which all his sermons and prophecies were written, became a much-reviewed document. How many times was it read publicly?
Jer. 36:10-21

102. Baruch read Jeremiahôs scroll to the people and was immediately called on the carpet by the Judean leaders. After requiring Baruch to read the document to them, these officials gave Baruch some advice. What?
Jer. 36:19

103. Jeremiahôs scroll was finally brought to the attention of King Jehoiakim. The king, sitting in his winter home by the fire, was so incensed by Jeremiahôs words that he burned the scroll. What did he do then?
Jer. 36:26

104. After Jeremiahôs ñscrollò had been burned by King Jehoiakim, God told the prophet to rewrite his words. He also instructed His prophet to add some additional insight for the kingôs benefit. What were they?
Jer. 36:29-31

105. Jeremiahôs secretary, Baruch, an ambitious young man who probably ascribed to great things, was depressed when he realized that his career was going nowhere because of the prophesied doom upon Jerusalem. He received some consolation from Jeremiah. What was it?
Jer. 45:5

106. Jeremiah tried everything to awaken Judah to its sin. On one occasion he invited to the temple some Rechabites, who were sworn abstainers of wine. Jeremiah, knowing these folk would refuse, offered them wine, demonstrating how these people obeyed their vows while Judah disobeyed God. The Rechabites were descended from a man who had helped Jehu abolish idolatry. Who was he?
Jer. 35:6 Cf: 2 Kings 10:15-23

107. Jeremiahôs many prophecies included not only Judah but heathen nations as well. As he began foretelling the eventual destruction of Egypt - which was guilty of the death of Josiah and of failing to meet its commitments to Judah - he foretold of its crushing defeat by Babylon, an event that changed the worldôs balance of power. Where did this battle take place?
Jer. 46:2

108. Jeremiahôs prophecy of the destruction of Egypt by Babylon was fulfilled in 568BC when Nebuchadnezzar invaded them. Although Jeremiah called Egypt a ñfair heifer,ò and her mercenaries ñfatted bullocks,ò Babylon proved too much for them. To what did the prophet like the invading Babylonians?
Jer. 46:23

109. Jeremiahôs prophecy of the destruction of the Philistines was fulfilled when Nebuchadnezzar invaded them in 604BC. The prophet said that the terror reaped upon Philistia would be so great that fathers would turn to cowards. In what way?
Jer. 47:3

95. Burden
96. 70
97. Sound of millstones (commerce), light of candle
98. Baruch
99. Jehoiakim
100. Banned from temple (shut up)
101. Three
102. Run and hide

103. Ordered arrest of Jeremiah and Baruch
104. His fate
105. His life would be spared
106. Jonadab
107. Carchemish
108. Grasshoppers
109. Would not help their children

110. Jeremiah wrote more copy describing the future destruction of Moab than of any of the heathen nations, a prophecy that was fulfilled five years after the fall of Jerusalem ï ten years after the prophet foretold it. What metaphors did he use to represent the demise of Moab?
Jer. 48:25

111. Moab had denied Judahôs special relationship with God, had seduced Israelôs men, and had oppressed Godôs people for 18 years during the years of the Judges. In prophesying Moabôs doom, Jeremiah accused them of magnifying themselves before God, of ñloftinessò and haughtiness. What else?
Jer. 48:29

112. Jeremiah said that Moab had ñbeen at easeò since its youth, free from war and pestilence, proud and mighty, trusting in their god Chemosh, despising God. He likened their condition to wine that had been allowed to stand, gaining strength. What phrase did he use to describe this?
Jer. 48:11

113. Jeremiah prophesied Godôs judgment upon the Ammonites for invading Israelôs northern territory, murdering Jews and taking the land after Israel had been taken captive by Assyria. What tribe of Israel had suffered this?
Jer. 49:1 Cf: Amos 1:13

114. The nation of Edom would be totally erased by God, prophesied Jeremiah. These people had fought David, opposed Saul and Solomon, and held a perpetual hatred of Godôs people. Jeremiah gave a name to Godôs judgment of Edom; it was related to the forefather of this nation. What did he call it?
Jer. 49:8

115. As he prophesied the judgment of Edom, Jeremiah said that the men of Edom, renowned for their wisdom, would be made ñsmall among heathen and despised among men.ò Edom would become desolation, as uninhabitable as were two notorious neighboring cities. Which ones?
Jer. 49:18

116. Jeremiah also prophesied the destruction of Syria; Syriaôs young men would be killed, its palaces and cities burned, and the people would suffer the terrible emotions of war. What three emotions are mentioned?
Jer. 49:24

117. Even those nomadic tribes who avoided the worldôs intercourse would be subject to Godôs judgment as unthankful heathen. Jeremiah prophesied the terrible losses that would be suffered by the ñKedarenes.ò Who was to be Godôs instrument of judgment upon these folk?
Jer. 49:28

118. Jeremiah prophesied Godôs judgment upon descendants of a son of Shem, known to be excellent archers: although God would scatter them ñto the winds,ò they are mentioned as being present at Pentecost. What was this nation called?
Jer. 49:34 Cf: Acts 2:9; Gen. 10:22

119. Babylon, used by God to punish other nations, would itself be destroyed because they were ñglad,ò ñrejoiced,ò ñbellowed as bullsò as they ñcrushed Israelôs bonesò What did Jeremiah call Babylon in this passage?
Jer. 50:23

120. Jeremiah said that God condemned Babylon for its beating down of the whole earth, for ñstriving against the Lord,ò for destroying the temple, and for yet another cause. What?
Jer. 50:29

121. God condemned Babylon as the land of graven images ñmad upon their idols,ò as well as for oppression of Judah. Jeremiah said that Godôs sword of judgment would fall upon Babylonôs mighty men, their treasury, militia, wise men, princes and inhabitants. Who else?
Jer. 50:35-37

122. Jeremiah, possibly implying the judgment of all nations in the ñDay of the Lordò as that of the symbolic Babylon, used a symbol to represent this end time judgment. What was the symbol?
Jer. 25:15 Cf: Rev. 16:19

123. Jeremiahôs description of the fall of Babylon; ñcast up as heaps,ò nothing left, ñno more inhabited forever,ò was fulfilled in degrees beginning with the Persian capture of the city in 539 BC. By 20 BC, it was described as a vast desolation. Jeremiah compared the destruction to that of two other cities that God had eradicated. Which two?
Jer. 50:40 Cf: Isa. 13:19; Jer. 51:37

124. When Jeremiah wrote his prophecy of the fall of Babylon, he gave it to Seraiah, Baruchôs brother, who was to accompany King Zedekiah on a visit to Babylon. He told Seraiah to read it to the people when he arrived, then tie it to a stone and throw it in the Euphrates River. He was then to make an announcement. What?
Jer. 50:63-64

125. Shortly after Zedekiah became king, Jehoiachin and the best craftsmen of Judah were taken captive to Babylon. God revealed a vision to Jeremiah of a basket filled with rotten figs and good figs. What did the rotten figs represent?
Jer. 24:8

110. Horn cut off, arm broken
111. Pride
112. Settled on its lees
113. Gad
114. Calamity of Esau
115. Sodom, Gomorrah
116. Anguish, sorrow, fear
117. Nebuchadnezzar
118. Elam
119. Hammer of the whole earth
120. Pride
121. Astrologers (liars)
122. Wine cup of Godôs fury
123. Sodom, Gomorrah
124. Babylon will sink as a stone
125. Zedekiah, those left behind in the land

126. In the allegory of the good and rotten figs, the good figs represented those pious Jews who were taken captive to Babylon for correction and who would be exiled back to Judah after 70 years, and those of the Jewish remnant in the Day of the Lord. How is Godôs relationship with this latter, restored remnant described?
Jer. 24:7

127. Jeremiah wrote a letter to the Judeans who had been taken into exile with Jehoiachin when Nebuchadnezzar replaced him with Zedekiah. The prophet advised these folk to settle in and live as good citizens during their captivity. What expression did he use as he advised this?
Jer. 29:7

128. Judahôs false prophets continued to preach their lies even while in Babylonian exile. Some promised a quick return to Judah, however, Jeremiahôs letter not only informed the people that this was not to be, he also pronounced judgment upon these prophets. What was it?
Jer. 29:21

129. Jeremiah was threatened by Judahôs false prophets even when they were in captivity. After he wrote a letter to the exiles telling them to settle in, one of these false prophets, Shemaiah, sent a letter back to the Jewish leaders in Jerusalem. What did it say?
Jer. 29:24-27

130. Shemaiahôs effort to have the leaders in Jerusalem punish Jeremiah backfired because Zephaniah, the priest in charge of the temple who was apparently sympathetic to Jeremiah, read Shemaiahôs letter to Jeremiah. God condemned the sin of Shemaiah; how is his sin described?
Jer. 29:32

131. Sometime early in his reign, King Zedekiah convened a conference in Jerusalem presumably to form an alliance of Judahôs neighbors against Nebuchadnezzar. It was Godôs plan, however, to use Babylon to chastise these nations, and He told Jeremiah to do something symbolic to command these countries to submit to Babylon. What?
Jer. 27:2

132. Jeremiah, wearing an oxen yoke around his neck, advised not only Judahôs neighboring nations to yield to Babylon, but also Zedekiah and Judahôs leaders. As he did so, the prophet warned them about listening to the false prophets. One of these men had said that Judah would break Nebuchadnezzar in two years. Who was he?
Jer. 28.1-3

133. After hearing the false prophet Hananiah contradict his prophecies, Jeremiah confronted this man and all the people, and told them that the acid test of a true prophet was whether his prophecies came to pass. What was Hananiahôs reaction to this?
Jer. 28:10

134. Jeremiah ñwent his wayò after the false prophet Hananiah dramatically broke the yoke he was wearing, but the prophet returned shortly with a message from God. Hananiah had broken a wooden yoke; Judahôs would be as iron. There was also an ominous word for Hananiah. What was it?
Jer. 28:16

135. When Nebuchadnezzar tried and failed to conquer Egypt during Zedekiahôs 9th year as king, Zedekiah aligned the nationôs allegiance back to Egypt. Furious over this ñtraitorousò act, Nebuchadnezzar marched on Jerusalem and laid siege to the city. Zedekiah sent two aides to Jeremiah for some information. What did he want to know?
Jer. 21:2

136. Zedekiahôs aides did not return to the king with good news from Jeremiah when they asked if God would save them with His ñwondrous worksò as Nebuchadnezzar besieged the city. Those in the city would die from plague; those who did not die from this would be killed. Even Jeremiahôs advice was not a pleasant alternative. What was it?
Jer. 21:9

137. With Nebuchadnezzar threatening Jerusalem Zedekiah listened to Jeremiahôs prophecy of destruction, but rejected his counsel to surrender. His foolish arrogance toward God was expressed in two questions put to the prophet; ñWho shall come down against us?ò What was the other?
Jer. 21:13

138. With Jerusalem under siege by Nebuchadnezzar, Jeremiah, having prophesied the destruction of the city, also forewarned Zedekiah of his fate if he did not surrender. What was it?
Jer. 34:3-5

139. Nebuchadnezzarôs siege of Jerusalem was temporarily lifted because an enemy of Babylonôs had marched toward Jerusalem, supposedly to help Judah. Who?
Jer. 37:5

140. When Zedekiah and the people saw Nebuchadnezzar withdraw the siege from the city when threatened by Egypt, they became encouraged. What did Jeremiah have to say about all this?
Jer. 37:8

126. They will be My people and I will be their God
127. Seek the peace of the city
128. Executed by Nebuchadnezzar
129. Put Jeremiah in prison
130. Rebellion against the Lord
131. Make oxen yokes, wear them
132. Hananiah
133. Broke Jeremiahôs yoke
134. He would die within the year
135. If God would spare them
136. Surrender
137. ñWho shall enter our habitations?ò
138. Taken captive, die there
139. Egypt
140. They would return and burn Jerusalem

141. During the siege of Jerusalem, Zedekiah convinced the people to release their Hebrew slaves ï which God required them to do anyhow - possibly to impress God. However, when the siege was temporarily lifted they reneged. What was Godôs law regarding these slaves?
Jer. 34:14 Cf: Deut. 15:12

142. When the siege of Jerusalem was temporarily lifted by Nebuchadnezzar, Jeremiah decided to leave the city. What happened to him?
Jer. 37:13-16

143. Jeremiah, falsely accused of desertion when he tried to leave Jerusalem when the siege was interrupted, was thrown in a dark dungeon where he remained for ñmany days.ò Finally, Zedekiah sent for him - now that the siege was back on - and asked the prophet a question. What was it?
Jer. 37:17

144. When Zedekiah called Jeremiah from the dungeon, Jeremiah first humbly asked the king why he had been imprisoned, then boldly chided Zedekiah about where his false prophets were now that they had been proven wrong with the resumption of the siege. Jeremiah then begged a favor of the king. What?
Jer. 37:18-20

145. King Zedekiah mercifully detained Jeremiah in the ñcourtyard of the guardò rather than sending him back to the dungeon. However, the prophet continued to prophesy Godôs judgment and to urge surrender. This resulted in probably his worst experience. What happened to him?
Jer. 38:6

146. Imprisoned again for ñweakening the hands of the men of war,ò Jeremiah now found himself standing in the mud of a cistern so deep he had to be lowered into it by ropes. His life was in grave danger until someone interceded with the king. Who?
Jer. 38:7

147. Jeremiah, rescued once from a dungeon only to be then thrown into a cistern, was rescued again when Zedekiah agreed to the pleas of a palace eunuch. Zedekiah, now in secret, asked again for the prophetôs word from God, this time in earnest. What did the king say?
Jer. 38:14

148. After Zedekiah pulled him out of the cistern and asked him again for counsel from God, Jeremiah, for the fourth time, told the king again to surrender, this time ñbeseechingò him. Zedekiah refused again. What was his feeble excuse?
Jer. 38:19

149. Following Zedekiahôs last refusal of Jeremiahôs counsel to surrender, the prophet was returned to confinement. During his time in the ñcourtyard of the guard,ò God revealed that Ebed-Melech would be rewarded for saving him. How?
Jer. 39:18

150. While Jeremiah was confined during the siege of Jerusalem, he bought a tract of land under the ancient provision of ñright of redemption.ò This act demonstrated his faith that the land eventually would again be returned to Judah. From whom did he buy this?
Jer. 32:7

151. Jeremiah expressed concern to God about his purchase of land that was under the control of Babylon, but God assured him that He would bring the Jews ñagain to this place,ò and that they would enjoy a new relationship with Him. How is this relationship described?
Jer. 32:38

152. Who said, ñThese men have done evil in all that they have done to Jeremiah the prophet?ò
Jer. 38:8-9

153. God continued to speak to Jeremiah while he was confined during the siege of Jerusalem. He promised that His people would be ñcleansed and pardoned,ò and that the Messiah will ñexecute judgment and righteousness.ò What is Christ called in this passage?
Jer. 33:15

154. God supported His promise of His New Covenant with His people in ñthose daysò by telling Jeremiah that it was as secure as ñday and night in their seasonò and as the host of heaven could not be numbered. What other examples of this security did God give?
Jer. 33:22

155. Imprisoned while Jerusalem was under siege, Jeremiah wrote of the Hope of the Jewish nation. He prophesied the deliverance of the nation in the future Day of the Lord following a time of tribulation ñlike no other.ò What is this time called?
Jer. 30:7

156. Jeremiah prophesied that ñin that day,ò God will be the God of all the families of Israel and they will be His people because He had drawn them to Himself with lovingkindness. How is this love of God described?
Jer. 31:3

141. Serve 6 years, released
142. Accused of desertion, beaten, imprisoned
143. ñIs there any word from the Lord?ò
144. Donôt send him back to the dungeon
145. Imprisoned in a deep, muddy cistern
146. The Ethiopian eunuch, Ebed-Melech
147. Hide nothing from me
148. Afraid of ridicule from Jews in Babylon
149. His life would be spared when Jerusalem destroyed
150. Hanameel
151. They shall be my people; I will be their God
152. Ebed-Melech
153. Branch of Righteousness
154. Sands of sea measureless
155. Time of Jacobôs trouble
156. Everlasting

157. Jeremiah said that there ñshall be a dayò when God will bring the remnant of Israel back to the land, from the ñnorth country,ò ñfrom the coasts of the earth,ò ñmen and women, blind and lame.ò How is this number described?
Jer. 31:8

158. God spoke to His prophet of blessings upon Israel in ñthat dayò when their souls ñshall be as a watered garden,ò ñthey shall not sorrow any more,ò and they shall be ñsatisfied.ò With what?
Jer. 31:14

159. God said that there would be a new relationship between Himself and restored Israel; He will ñremember their sins no more,ò and His Spirit will indwell them such that ñthey shall know Me.ò What is this relationship called?
Jer. 31:31

160. In addition to Godôs promises to restore Israel and bless them in innumerable ways, God revealed that Jerusalem would be rebuilt; it would never again be ñplucked upò What other characteristic will it possess?
Jer. 31:40

161. With Jeremiah still confined to the courtyard of the guard and King Zedekiah adamantly refusing to obey God and surrender, God allowed Nebuchadnezzar to finally break Jerusalemôs walls and enter the city. What did Zedekiah do?
Jer. 39:4, 52:7-8

162. Zedekiah, fleeing Jerusalem by night, was caught by Nebuchadnezzarôs men and brought to the king for judgment. He was forced to watch as his sons - probably very young, since Zedekiah was only 32 - were put to death. What then happened to Zedekiah?
Jer. 39:7, 52:11

163. The Babylonians burned Jerusalemôs palace and destroyed the city walls. Nebuchadnezzarôs captain, Nebuzaradan, took captives to Babylon. Who was left behind among the Jews?
Jer. 39:10, 52:16

164. Jeremiah had prophesied that all the furnishings of the temple - pillars, basins, the ñsea,ò and vessels - would be taken to Babylon. Nebuchadnezzar did this, thus refuting the false prophecy of one of Jeremiahôs old nemeses. Who?
Jer. 28:1-3 Cf: Jer. 52:17-23, 27:16

165. Following the fall of Jerusalem, the Babylonians took more than 70 of the leaders and priests of Judah to Nebuchadnezzar, who killed them in cold blood. Included was the high priest, who was a brother of Jeremiahôs secretary, Baruch. Who was he?
Jer. 52:24-27

166. After Jerusalem fell, Jeremiah was taken in chains from the courtyard of the guard to Ramah, where all the captive Jews were assembled. The prophet got a pleasant surprise; his chains were removed and he was freed. What was he told?
Jer. 40:4

167. Perhaps because Jeremiah had tried to save Jerusalem, King Nebuchadnezzar left instructions that he be treated well. Not only was the prophet allowed to go where he pleased, but when he chose to stay in Judah, Nebuzaradan, the captain of the guard, showed him an additional kindness. What?
Jer. 40:5

168. After destroying Jerusalem and taking thousands captive, King Nebuchadnezzar appointed a governor over those Jews left in the land. This man was a friend of Jeremiahôs. Who was he?
Jer. 40:7

169. After Jerusalem fell, the remnant of Judahôs ñforces in the fieldò rallied around the governor, Gedaliah. Jews who had fled the Babylon invasion also returned. It appeared that peace would prevail; however, a plot to kill Gedaliah resulted in his assassination. Who was behind this plot?
Jer. 40:14

170. Gedaliah had been warned of the plot by the Ammonites to kill him. The man who warned him even volunteered to kill the would-be assassin. Who was this man?
Jer. 40:13-15

171. The naive Gedaliah, trusting to the last, was entertaining his assassin at lunch when he was killed. The leader of the group, probably jealous of Gedaliahôs position and angry with his subordination to Babylon, was of Jewish royalty. Who was he?
Jer. 41:2

172. Ishmael killed Gedaliah and those who were with him in cold blood, then slaughtered 70 more devout Jews who had come to mourn the destruction of the temple. The barbarous Ishmael spared ten of these folk. Why?
Jer. 41:8

173. After his murderous spree Ishmael took the people of Mizpah captive and headed for Ammon. Johanan, however, intercepted him and freed the captives. What happened to Ishmael?
Jer. 41:15

157. Great company
158. His goodness
159. New Covenant
160. Holy unto the Lord
161. Tried to escape
162. Eyes put out, taken in chains to Babylon
163. The ñpoorò who had nothing
164. Hananiah
165. Seraiah

166. Go wherever it seemeth convenient
167. Gave him food and a present
168. Gedaliah
169. Ammonites
170. Johanan
171. Ishmael
172. They had bribed him with food
173. Escaped to Ammon

174. The pathetic remnant of Jews led by Johanan had survived the incredible horrors of the siege, the destruction of Jerusalem, and had escaped captivity and been rescued from Ishmael. Now, because they feared Babylonian reprisals for the death of Gedaliah, they had decided to leave Judah. For where?
Jer. 41:17

175. The Jewish remnant that remained following the fall of Jerusalem asked Jeremiah to seek Godôs will for them and promised that they would ñobey the voice of the Lord.ò When Jeremiah told them God said to stay in Judah, Johanan and the men accused the prophet of lying. How are these men described?
Jer. 43:2

176. Johanan and the leaders of the remnant of the Jews disobeyed Godôs will for them to remain in Judah, and led the people to Egypt, taking Jeremiah with them. They took another person of note, having first accused him of collaborating with Jeremiah to turn them over to the Chaldeans. Who?
Jer. 43:3, 6

177. Jeremiah had told Johananôs remnant that if they remained in Judah, God would ñbuildô and ñplantò them and show mercies to them. What if they disobeyed?
Jer. 42:16-17

178. Jeremiah continued to prophesy in Egypt among the idolatrous Egyptians and the now treacherous Jews. He warned them that they would not escape Nebuchadnezzar, as he prophesied the coming destruction of Egypt by the same man who had demolished Jerusalem. To dramatize his prophecy, Jeremiah buried stones at the entrance to Pharaohôs palace. What did he say would soon occupy this spot?
Jer. 43:9-10

179. As the Jews dispersed throughout Egypt with time, Jeremiah continued to denounce their idolatry. He reminded them of what happened to Jerusalem because of their wickedness, and how God had sent prophets to urge them to repent. What plaintive plea for repentance had God made to them through His prophets?
Jer. 44:4

180. Jeremiahôs condemnation of the Egyptian remnant was probably the most scathing of any of his messages. He said God had set His face against them; they were an ñexecration,ò ñastonishment,ò a curse and a reproach. The prophet then announced their future. What was it?
Jer. 44:14

181. Perhaps nowhere in Scripture is a more blatant defiance of God recorded as that of the Egyptian remnantôs rebellion as they told Jeremiah that they would ñnot hearkenò to God. They vowed to continue their worship of the Babylonian love goddess Ishtar. What is this god called?
Jer. 44:17

182. The spiritual condition of the Egyptian remnant of Jews was so perverse that they blamed their ills on the fact that they had failed to continue to engage in idolatry. What idolatry did they mention?
Jer. 44:18

183. So pervasive was the Egyptian remnantôs idolatrous defiance of God that Jeremiahôs text reflects a major participation by the women, alluding to their active support at least four times. What functions had the women performed?
Jer. 44:19

184. When the people told Jeremiah that their ñillsò began when they ñleft off burning incense,ò Jeremiah immediately contradicted them. He said they were turned around; that the judgment they suffered was the result of their evil, abominations, and failure to walk with God. What other sins did he accuse them of?
Jer. 44:23

185. No more is heard of the Egyptian remnant following their avowed rebellion. The chronological history of Jeremiah ends as the prophet told them that God would send a sign to verify His promised punishment. What was this sign to be?
Jer. 44:30

174. Egypt
175. Proud
176. Baruch
177. Sword, pestilence, famine, death
178. Nebuchadnezzarôs throne
179. Do not this abominable thing that I hate
180. None will escape, all will die

181. Queen of heaven
182. Burning incense to the queen of heaven
183. Made cakes, burned incense, poured drink offerings
184. Disobedience, did not walk in Godôs ways or statutes
185. Pharaoh would be deposed and killed

The Lamentations of Jeremiah
(King James Version)

Introduction

Lamentations, from the Greek meaning to "cry out," is one of the five Books of the "Megilloth," or scrolls of the Hebrew Bible, which were read by the Orthodox Jews to commemorate special occasions. The Book is an eyewitness record of the execution of God's awesome judgment upon Jerusalem by His chosen instrument, the ruthless, brutal Chaldeans. A superscription to Lamentations contained in the Greek translation testifies to Jeremiah's witness of the aftermath of the almost unbelievable destruction and horror brought upon the city and its people by God in His judgment of their evil and disobedience. Jeremiah is, therefore, generally acknowledged to be the author. His graphic description of the terrible conditions of the siege and subsequent destruction and desolation of Jerusalem leaves little to the imagination as to the terrible result of God's judgment. He calls the city solitary, a "widow," even "desolate." He tells of young and old lying dead in the streets, women ravished, children starved, even boiled and eaten by their parents. God's Law "is no more," His solemn feasts gone. As Jeremiah concluded, no one would have believed it.

Though utterly distraught by what he saw, Jeremiah - through all his laments and grief - still recognized that God, who "doth not afflict willingly," had not forgotten His people. Jeremiah's testimonies to God's mercy, "His compassions fail not," and "great is Thy faithfulness," are among the most familiar of Scripture. Many parallels exist between Lamentations and the 28th Chapter of Deuteronomy, where some 900 years earlier, God had warned the people of the very curses they eventually suffered for their disobedience. See for example Lam. 1:3 to Deut. 28:65, Lam. 4:10 to Deut. 28:56-57.

Lamentations (KJV)

1. Jeremiahôs graphic lament over the terrible destruction of Jerusalem began as the prophet took note of the stark contrast of the cityôs population before and after the brutal Babylonian invasion. Before, it was ñfull of people.ò How did he describe the aftermath?
Lam. 1:1

2. Jeremiah described Jerusalem - once a ñprincessò of social position - as a slave after its destruction. What metaphor did he use to represent the downtrodden economic condition of the city?
Lam. 1:1

3. Jeremiah recorded the fact that some of Judahôs former allies had dealt ñtreacherouslyò with her, some even having helped plunder the city. Now, said the prophet, she ñweeps with tears on her cheeks.ò What are Jerusalemôs former allies called?
Lam. 1:2

4. Jeremiah grieved over the disappearance of people in the city who had before the fall of Jerusalem filled the streets during the times of the Jewish religious festivals. How did the prophet refer to the streets following the destruction of the city?
Lam. 1:4

5. The reason for the utter destruction of Jerusalem and the subsequent captivity of its people ñbeing removedò is plainly stated by Jeremiah. What was it?
Lam. 1:8

6. Jerusalemôs ignominious fall was visible to the whole world; ñthey have seen her nakedness,ò wrote the prophet. What figure of speech did he use to describe the cityôs public exposure of its sin?
Lam. 1:9

7. As Jerusalem was invaded and destroyed by the Babylonians, the Judeans witnessed the humiliation of the desecration of the temple through a simple act committed by the invaders. What was it?
Lam. 1:10-11

8. Speaking as if he were Jerusalem, Jeremiah cried out, ñIs it nothing to you who pass by?ò challenging all who might hear to imagine any grief more intense than that suffered by the city. How did the prophet express the depth of this grief?
Lam. 1:12

9. Jeremiah described Godôs judgment upon Jerusalem in four metaphors. The ñyoke of her sin was bound about their neck,ò the city was trampled as a winepress, a net was spread to prevent escape. What was the fourth?
Lam. 1:13-15

10. Jeremiah envisioned ravished Jerusalem as a weeping woman, her hands spread pleading for help, her children taken into captivity, God withdrawn, now unwilling to help. How does the prophet refer to God - whom he said was ñfar from meò - in this passage?
Lam. 1:16

11. Speaking in his role as the destroyed Jerusalem, Jeremiah acknowledged God as righteous, fully justified in bringing about its ruin. The prophet confessed the sin of the nation; he mentioned the same sin twice. What was it?
Lam. 1:18, 20

12. Jeremiah recorded item after item of the consequences of Godôs terrible judgment upon Jerusalem. God ñcovered the city with a cloud,ò ñcast down the beauty of Israel,ò ñbrought them to the ground.ò Through all of the havoc the prophet saw the emotion of God that wrought such judgment. What was it?
Lam. 2:1-3

13. When God destroyed Israel He did not even choose to save the Ark of the Covenant, the most sacred symbol of His presence among His people. He ñremembered it not,ò said Jeremiah. What did the prophet call the Ark?
Lam. 2:1

14. Jeremiah said that Godôs judgment upon Jerusalem ñburned with a flaming fire,ò and that He poured out His fury ñwith fire.ò To what did the prophet liken God as He poured out His ñfierce anger?ò
Lam. 2:4-5

15. As he poured out His wrath upon Jerusalem, God removed every element of worship. He ñviolentlyò took away His tabernacle, destroyed His places of assembly, cast off His altar. How is the termination of the feasts and Sabbaths described?
Lam. 2:6-7

16. Using a metaphor symbolic of Godôs systematic destruction of Jerusalem, Jeremiah said that God had ñstretched a line uponò the city. The prophet imagined the walls and ramparts ñlamenting,ò and saw the gates reduced to rubble. What figure of speech did he use to describe the ruins of the gates?
Lam. 2:9

1. Solitary
2. Widow
3. Friends, lovers
4. Desolate
5. They had grievously sinned
6. Filthiness in her skirts
7. Entered it
8. ñIs there any sorrow like unto my sorrow?ò
9. Sent fire into her bones
10. Comforter
11. Rebellion
12. Anger, wrath
13. His footstool
14. Enemy, adversary
15. Forgotten
16. Sunk into the ground

17. Not only did Jerusalem suffer utter destruction, its human element was reduced to nothingness. The elders were silenced, the virgins disgraced, the prophets had no vision, the children starved. What of the king and ñprinces?ò
Lam. 2:9

18. The most tragic consequence of the siege and battle of Jerusalem was the suffering of the children, whom Jeremiah saw pleading for food from their mothers. What did the children say?
Lam. 2:12

19. Jeremiah condemned the false prophets of Judah for hastening the downfall of the nation. He accused them of misleading the people and of failing to confront them with their sin. What else?
Lam. 2:14

20. Jeremiah sensed the derision of Israelôs enemies because of the destruction of the nation; they ñclapped their hands,ò ñhissed,ò wagged their heads, and made sarcastic reference to the now desolate city. What did they call it?
Lam. 2:15

21. As he grieved over the desolation of Jerusalem, Jeremiah acknowledged that it had been God Himself who had brought this terrible judgment upon Jerusalem, that He had given the enemy the strength to destroy them. What metaphor is used to represent the strength of Babylon?
Lam. 2:17

22. Jeremiah called out to God in a plaintive plea, asking Him to consider what He had done to His people: young and old lying dead in the streets, mothers having eaten their own children, virgins and young men slain by the sword. What else did he mention?
Lam. 2:20-21

23. Jeremiah summed up the absolute, utter completeness of Godôs judgment upon the people of Jerusalem in a brief but concise phrase. What was it?
Lam. 2:22

24. Jeremiah poured out his feelings as he surveyed the aftermath of Godôs awesome judgment of Jerusalem. He said that he felt Godôs wrath upon him, that God had turned against him, and twice expressed the fear that he perceived himself in deep darkness. To what did he compare this darkness?
Lam. 3:6

25. Jeremiahôs personal grief was such that he felt that God had affected him in both mind and body. Of what physical sufferings did he complain?
Lam. 3:4, 13, 16

26. Jeremiah lamented that he had no venue of escape and no hope of deliverance, that God had ñhedged him about,ò made his paths ñcrooked,ò and enclosed his ways. With what symbolic barrier?
Lam. 3:7, 9

27. God had turned a deaf ear to his prayers, moaned Jeremiah, who was in great despair because he felt that God had removed his soul ñfar from peace.ò The prophet mourned the loss of his hope and strength. What did he say?
Lam. 3:18

28. Amidst the entire deep gloom that enveloped him in his ordeal, Jeremiah managed to find hope as he remembered that God was a compassionate God. What two features of Godôs compassion did the prophet recall?
Lam. 3:22-23

29. Even in his great grief, Jeremiah knew that God would remain faithful to His people. What expression testified to this belief of Jeremiahôs?
Lam. 3:23

30. Regardless of the tragedy he was witnessing, Jeremiah remained convinced that God was his ñportionò and he confessed that his hope was in Him. He testified that God was faithful to those who were faithful to Him: in what two ways could man be faithful to God?
Lam. 3:25

31. As he began to patiently endure his affliction, Jeremiah realized that one should not expect to avoid grief, nor should he expect God to immediately remove it. Rather, said the prophet, one is to keep faith through affliction. How?
Lam. 3:26

32. Jeremiah said that bearing affliction requires ñsitting alone in silence,ò tolerating reproach, and humbling oneself obediently before God. What figure of speech did the prophet use for this humility?
Lam. 3:29

33. Jeremiah knew that God was merciful and was confident that He would not disinherit His people. What did he say that expressed this confidence?
Lam. 3:31

34. God dispenses both good and evil, said Jeremiah; nothing happens without His knowledge, and when it is necessary for Him to bring affliction He will have compassion. How did the prophet express Godôs feelings about bringing affliction?
Lam. 3:33

17. Among gentiles in captivity
18. Where is the corn and wine?
19. Seeing vain and foolish things
20. Perfection of beauty, joy of the whole earth
21. Horn
22. Priests killed in temple
23. None escaped or remained
24. Like the dead of the old
25. Flesh, skin old; teeth broken, arrows in kidneys
26. Hewn Stone
27. They are perished from the Lord
28. Fails not, new every morning
29. Great is Thy faithfulness
30. Wait for Him, Seek Him
31. Hope, quietly wait for salvation of the Lord
32. Putteth mouth in dust
33. God will not cast off forever
34. Not willingly

35. Realizing that Godôs awesome judgment was brought about by the ñtransgressions and rebellionò of the people, Jeremiah closed the only optimistic portion of his lament by expressing the need for reconciliation with God. ñLet us search and try our ways,ò said the prophet. What else?
Lam. 3:40

36. Jeremiah said that God in His Holy anger had neither pardoned nor pitied Jerusalem; worse, He now no longer heard their prayers. What figure of speech did he use to describe Godôs refusal to listen to them?
Lam. 3:44

37. As a result of Godôs devastating judgment Israel, now utterly destroyed, cursed and ridiculed by their enemies, had become ñrefuseò of the earth. What did Jeremiah call the people, whom he now saw as rejected and unfit?
Lam. 3:45

38. The eyes of Jeremiah, the ñweeping prophet,ò ran with rivers of water as he witnessed the utter desolation of Jerusalem. How long did he vow to continue to weep?
Lam. 3:49-50

39. As his grief overwhelmed him, Jeremiah imagined himself in a pit with stones being thrown at him, waters flowing over his head. What did he do as he experienced this horror?
Lam. 3:55

40. Possibly drawing upon his own experience of actually having been thrown into a cistern, then rescued, Jeremiah derived some comfort from knowing that it had been God who had saved him. He remembered what God had said to him in that grim time. What was it?
Lam. 3:57 Cf: Jer. 38:6-10

41. Jeremiah lamented the ravage wrought upon the people of Jerusalem as Godôs judgment was executed by the Chaldeans. Where the young men were before likened to fine gold, Jeremiah now saw them as a substance of little value. What?
Lam. 4:2

42. Particularly heart-rending in the siege and subsequent destruction of Jerusalem was the starvation experienced by the children. So cruel was the treatment of children that Jeremiah likened the motherôs conduct to that of an animal known for its practice of forsaking its young. What animal?
Lam. 4:3

43. Jeremiah saw the rich of Jerusalem who had ñfed delicatelyò now lying desolate in ñdung heapsò under the brutal siege of the city. What term did he use to describe these folk?
Lam. 4:5

44. Jeremiah viewed the excruciating, slow death of Jerusalem infinitely worse in contrast to that of Godôs sudden catastrophic judgment of another city infamous for its sin. What city?
Lam. 4:6

45. Before the destruction of Jerusalem, Jeremiah pictured its noblemen ñwhiter than milk,ò polished as ñsapphires.ò To what did he liken these ñNazaritesò after the crushing destruction of Jerusalem?
Lam. 4:8

46. Jeremiah graphically described the unfathomable horrors of the years of siege suffered by Jerusalem, particularly of starvation, wherein women literally boiled and ate their own children. What poignant word described these women?
Lam. 4:10

47. Alluding to the completeness with which God judged Jerusalem, Jeremiah said that He had ñaccomplished his fury,ò poured out His fierce anger, and ñkindled a fire.ò With what phrase did the prophet describe the totality of Godôs destruction of the city?
Lam. 4:11

48. Jerusalem had been a fortified city that had been considered impregnable, yet God permitted it to be totally razed. Jeremiah recorded the reaction to the inhabitants of the world to this catastrophe. What was it?
Lam. 4:12

49. One of the major causes for Godôs judgment upon Jerusalem was the failure of its prophets and priests, who should have turned the people from evil. How did Jeremiah describe the priestôs abrogation of their holy office?
Lam. 4:14

50. Jeremiah noted that a major cause for Godôs punishment of Judah was that they had sought protection from other nations instead of trusting Him. What did Jeremiah call those from whom Judah solicited help?
Lam. 4:17

35. Turn again to the Lord
36. He covered Himself with a cloud
37. Offscouring
38. Until God looked down from heaven
39. Prayed
40. Fear not
41. Clay vessels
42. Ostrich
43. Those brought up in scarlet
44. Sodom
45. Blacker than coal
46. Pitiful
47. Devoured foundations thereof
48. They would not have believed
49. Wandered as the blind in the streets
50. Nations that could not save us

51. Instead of trusting God, Judah had ñlived among the heathen,ò and under the ñshadowò of their weak king, Zedekiah. Judahôs faith and devotion to this cowardly leader is illustrated by Jeremiah in a name that he ascribes to the king. What is it?
Lam. 4:20

52. One of Judahôs enemies had actively helped to bring about its demise, and Judah could only suffer in silence as its lands were taken by this enemy. Nevertheless, Jeremiah advised these people to rejoice while they could, because God would eventually ñpass this cupò to them. Who were these people?
Lam. 4:21

53. Jeremiah wrote of the calamitous condition of Godôs people in captivity. He called them orphans, fatherless, their mothers as widows, and said that their inheritances were gone. Who now possessed their lands and homes?
Lam. 5:2

54. Jeremiahôs sad record of the pathetic conditions under which Judah existed in captivity told how they labored without rest, begged for food, had to pay for wood and even water. Those who ruled over them made them feel degraded. Who ruled them?
Lam. 5:8

55. The terrible sufferings of the Jews in Babylonian captivity were listed by Jeremiah; their skins were black from famine, young men were taken to ñgrind,ò women were ravished. What was done to their leaders?
Lam. 5:12

56. Jeremiah described the blanket of sorrow that engulfed the Judeans in captivity; their joy had ceased, there was no more music, their dances had turned to mourning. The prophet summarized their existence; ñthe crown is fallen from our head.ò Jeremiah added a confession. What was it?
Lam. 5:16

57. The beauty and excellency of Jerusalem, the place chosen by God wherein He Himself would dwell, now resembled a deserted cave where animals walked upon it. What animal is mentioned?
Lam. 5:18

58. Jeremiah concluded his lament over the destruction of Jerusalem and Godôs people by raising his eyes to God. For what did he ask?
Lam. 5:21

51. Breath of our nostrils
52. Edom
53. Strangers, aliens
54. Servants
55. Hung by their hands
56. Woe unto us that we have sinned
57. Fox
58. Turn thou us unto thee, renew our days as old

The Prophecy of Ezekiel

(King James Version)

Introduction

Ezekiel spent his early years in Jerusalem before Nebuchadnezzar took him into captivity to Babylon along with Judean King Jehoiachin in 597BC. There he was called of God to minister to the exiles, serving as a street preacher for 22 years. Ezekiel was appointed by God to be a "watchman" to His captive people, showing them their sin, urging them to repent.

Of all the experiences recorded of the lives of God's faithful servants perhaps none are more awesome than the visions seen by Ezekiel. Nothing in the prophet's past prepared him for the sights and sounds he would meet with as he witnessed the likeness of God's Glory, not just once, but four times. The whirlwind, raging fire, thunder and lightning, the "terrible" crystal and blinding brightness, strange and mysterious figures, raging storms, and "noise of great waters" - all a part of his astounding vision - left the prophet "flat on his face."

Perhaps no one did more "acting" for God as did Ezekiel, much of it causing no little discomfort and even grief to the prophet. He was required to confine himself to his home, lay on his side for 490 days while limiting himself to eight ounces of food per day prepared over manure, to speak only when doing so for God, and, perhaps most bitter of all, losing his wife and being forbidden to mourn for her. Nevertheless, there is no evidence that Ezekiel did anything but obey God, regardless of cost or discomfort.

Ezekiel was but 30 years old when God called him. He first prophesied the destruction of Jerusalem; when this was fulfilled he then foretold God's coming judgment upon Judah's heathen neighbors (Chapters 25-32), then of the future glorious resurrection of God's people (Chapters 33-48). The record of Ezekiel's visions forms a striking parallel to those of the Book of The Revelation: the life-giving river (Ezekiel Chapter 47, Revelation 22), the cherubim, (Chapter 1, Revelation 4-5), and Gog/Magog, (Chapter 38, Revelation 20).

Ezekiel (KJV)

1. The Book of Ezekiel opens with the call of the prophet by God to minister to those Jews who had been taken captive along with King Jehoiachin by Nebuchadnezzar. These folk worked for Babylon in the fields along a great canal that ran off the Euphrates. What was it called?
Ezek. 1:3

2. Ezekielôs call to minister to the exiles was arguably the most extraordinary that had ever been experienced by any man. It happened through a vision during which the prophet saw the ñheavens open.ò What did he see?
Ezek. 1:1

3. Ezekiel was one of a very few men to have experienced a visual manifestation of the Glory of God. The description of what he saw is the most vivid of all those recorded. What phenomenon did Ezekiel see first as the heavens opened to his vision?
Ezek. 1:4

4. The whirlwind that propelled Ezekielôs vision of the Glory of God was attended by a great cloud, which contained a fire ñwith a brightness about itò that shone with the color of amber. What did the prophet see coming out of the midst of all this?
Ezek. 1:5

5. The four living creatures seen by Ezekiel in his vision were cherubim, or angels; although they had a likeness of a man, each had four faces. These four resembled an ox, a lion, an eagle, and one other. What?
Ezek. 1:10

6. The four living creatures that appeared out of the fiery whirlwind in Ezekielôs great vision were equipped with wings. Two of their wings were stretched upward and touched those of the other creatures. Another set was used to express reverence to God. In what way?
Ezek. 1:11

7. Ezekiel saw that the four cherubim in his vision bore a likeness of a throne, and that they functioned as a unit. Directed by the ñSpirit,ò they moved in only one direction. What was it?
Ezek. 1:12

8. Ezekielôs eyes could not tolerate the blinding brightness of Godôs Glory that he saw in his vision. Adding to the ñbrightness,ò the ñlamps,ò and the ñbright fireò was yet another phenomenon that startled the prophet as he watched the living creatures running to and fro. What did he see?
Ezek. 1:14

9. Below each of the cherubim, Ezekiel saw ñwheelsò fixed perpendicularly to one another so that they could move anywhere without turning. The wheels sparkled with a green glow, and the prophet was awed by the ñdreadfulò height of them. Even more astounding was what he saw on the ñrings,ò or rims. What?
Ezek. 1:18

10. When the cherubim seen by Ezekiel in his vision moved, the noise of their wings was like the ñvoice of the Almighty,ò the ñvoice of speech,ò and the ñnoise of a host.ò What else did it remind Ezekiel of?
Ezek. 1:24

11. Above the cherubim, their wings, and the ñwheels,ò Ezekiel saw an expanse that he described as a ñfirmamentò which sparkled with dazzling crystals. What did the prophet see within this expanse?
Ezek. 1:26

12. The astounding sights seen by Ezekiel in his vision were insignificant when compared to the fiery likeness of a man that he now saw on the ñlikeness of a throne.ò The brightness of this figure was so intense that the prophet could only make out its form before he had to look away. To what did Ezekiel liken this radiance?
Ezek. 1:28

13. As the full panorama of Ezekielôs great vision emerged - cherubim, wheels, throne, and blinding brightness - the prophet realized that he was seeing the ñlikeness of the Glory of the Lord.ò What did he do?
Ezek. 1:28

14. Ezekiel, flat on his face after realizing that he was seeing the likeness of Godôs Glory, heard a voice speaking to him telling him to stand up. What happened to him as this voice spoke to him?
Ezek. 2:2

15. When God spoke to Ezekiel as the prophet beheld the likeness of His Glory, He addressed Ezekiel by a title that He uses 93 times throughout the Book, one that was to remind the prophet of his humanity. What was it?
Ezek. 2:1

16. Ezekiel, flat on the ground as he witnessed the likeness of the Glory of God, was told by God that he was being sent to prophesy to the exiles in Babylon. God warned Ezekiel that the job might be dangerous. What figure of speech did God use to illustrate the hazardous duty the prophet might be exposed to?
Ezek. 2:6

1. Chebar
2. Visions of God
3. Whirlwind
4. Likeness of four living creatures
5. Man
6. Covered their bodies
7. Straight forward
8. Flashes of lightning
9. Eyes
10. Noise of great waters
11. Likeness of a throne
12. A rainbow
13. Fell on his face
14. Spirit entered his body
15. Son of Man
16. Living among scorpions

17. As God was speaking to Ezekiel in the prophetôs vision, Ezekiel saw a scroll with Godôs Word written on both sides. What was Ezekiel told to do with this scroll, figuratively speaking?
Ezek. 3:1

18. God warned Ezekiel that his task among the exiles in Babylon would be anything but easy. He warned the prophet that these people were hard-hearted, hardheaded, and impudent, but promised that He would make Ezekielôs head even harder. How hard, for example?
Ezek. 3:9

19. As his great vision came to a close, Ezekiel heard God tell him to ñreceive all My words,ò then heard a ñgreat rushingò and the Spirit returned him to Babylon. Only then did the prophet begin to perceive the futility of his task. What emotion did he feel?
Ezek. 3:14

20. As Ezekiel found himself spiritually ñreturnedò to ñthem of the captivity,ò he sat stunned at the unbelievable vision that he had experienced and at the task God had assigned him. How long did the prophet sit there, ñastonished?ò
Ezek. 3:16

21. Following his remarkable vision of the likeness of Godôs Glory, Ezekiel experienced the ñWord of the Lordò speaking to him, assigning him the responsibility of warning Israel of His coming judgment. God likened this task to that of one whom must warn a village of impending danger. What was such a person called?
Ezek. 3:17

22. Ezekielôs responsibility as Godôs ñwatchmanò was to warn both wicked and righteous of Godôs coming judgment. If Ezekiel fulfilled his task of warning, God said that Ezekiel will have ñdelivered his soul.ò What if the prophet failed?
Ezek. 3:18-21

23. God did not immediately send Ezekiel to minister to the exiles following His call to the prophet in Ezekielôs awesome vision. Instead, He called Ezekiel to ñthe plain.ò What happened here?
Ezek. 3:23

24. As Ezekiel experienced the stunning vision of the Glory of God for the second time, God placed some burdensome, personal constraints on His prophet. First, Ezekiel was to be confined to his home, possibly to symbolize Godôs rejection of His people. What was the other?
Ezek. 3:26-27

25. The exiles in Babylon to whom Ezekiel ministered were convinced that peace was near. Not so, said the prophet; not only was peace not near, but Jerusalem itself would be destroyed. To illustrate this, Ezekiel ñacted outò the coming siege of the city. What article did he use to represent Jerusalem as he ñperformed?ò
Ezek. 4:1

26. Using symbols as he acted out the coming siege of Jerusalem, Ezekiel laid out a geographical simulation of the city, showing enemy forts, battering rams and ramps. Then he held up an article between the ñcityò and himself to symbolize the strength of the siege. What was it?
Ezek. 4:3

27. In addition to having Ezekiel act out the coming siege of Jerusalem, God told His prophet to symbolically ñbear the iniquityò of the people through another charade that Ezekiel was to perform for 390 days, then again for another 40 days, representing the years of disobedience of Israel and Judah. What was Ezekiel to do?
Ezek. 4:4-6

28. God instructed Ezekiel to illustrate the horrors of the coming siege of Jerusalem by eating only eight ounces of bread and a quart of water a day. To make this ñactò even more graphic, he was told to cook with a certain substance, one so repulsive that Ezekiel asked God to reconsider. What was it?
Ezek. 4:12

29. As he prophesied the coming fall of Jerusalem, Ezekiel was told by God to tell of the judgment that would soon fall upon the people of the city. To do this, the prophet was to shave his beard and head and to divide the hair into piles. How many?
Ezek. 5:2-3

30. Acting out the coming fate of Jerusalem using piles of hair that he had cut from his head, Ezekiel burned one pile, symbolizing the death of one-third of the cityôs population that would die of plague or famine. He then chopped up the second pile, symbolizing those who would die by the sword. What did he do with the third pile?
Ezek. 5:2

31. As he prophesied against the ñmountains,ò Ezekiel condemned Judahôs rampant idolatry and foretold the destruction of idols and idolaters. Idols were found everywhere, said the prophet, near their altars, upon every high hill, under every oak tree. Where else?
Ezek. 6:13

17. Eat it
18. Harder than flint
19. Bitterness
20. Seven days
21. Watchman
22. His blood would be required at Godôs Hand
23. Ezekiel again saw the Glory of the Lord
24. Speak only when Godôs Word came to him
25. A tile
26. An iron pan
27. Lay on his left, then right, side
28. Human waste
29. Three
30. Scattered it to the wind
31. Under every green tree

32. Ezekiel delivered a terrifying prophecy of Godôs coming judgment upon the idolatrous ñland of Israel.ò There would be no pity as God pours out His ñanger,ò he said, and he summed up the fearsome result of what this judgment would mean to the ñfour cornersò of the land. What?
Ezek. 7:2

33. Ezekielôs vivid description of the horrible results of the outpouring of Godôs judgment showed the people starving, dressed in sackcloth, with shame on their faces, suffering calamity after calamity as God allows the dreaded Chaldeans to ravage them. What description is given of the Chaldeans?
Ezek. 7:24

34. Fourteen months after being called to minister to the exiles in Babylon, Ezekiel was again given a vision of the ñGlory of the God of Israel.ò This time, the form of ña handò took hold of him by his hair and transported him to a place where God would show him the alarming extent of Jerusalemôs despicable idolatry. To where was he ñtaken?ò
Ezek. 8:3

35. Godôs purpose in spiritually taking Ezekiel to Jerusalem was to show him firsthand the unbelievable extent of the idolatry that was going on. The first thing Ezekiel ñsawò was an image that had been put right at the gate of the altar of the temple, where the people assembled. What is this image called?
Ezek. 8:3

36. ñSeest thou what they do?ò asked God of Ezekiel as He showed the prophet the idolatrous image before His altar. God then led Ezekiel to a hole in the courtyard wall and told him to dig through it. When Ezekiel did this, he saw a door, which led to the apartments of the priests. What did Ezekiel see here?
Ezek. 8:6-11

37. ñHast thou seen what they do in the dark?ò asked God of Ezekiel. There was still more abomination in the outer court of the temple; Ezekiel saw women weeping idolatrous tears for the Babylon fertility god. This godôs *consort* was Ishtar, or ñAshtoreth.ò What was it called?
Ezek. 8:14

38. ñTurn again and thou shalt see greater abominations,ò said God; and next Ezekiel saw 25 men kneeling with their backs to Godôs altar in disrespect, involved in an idol worship which was expressly forbidden by God. What were these 25 doing?
Ezek. 8:16 Cf: Deut. 17:3

39. As God showed Ezekiel the full extent of the incredible evil and idolatry practiced in the temple, He revealed how He felt about the depths to which His people had fallen. How is His feeling described?
Ezek. 6:9

40. Having shown Ezekiel the vision of the rampant idolatry going on in Jerusalem that included spirit worship, sun worship, and the worship of Tammuz, God told His prophet how He was going to deal with it. How?
Ezek. 8:18

41. After Ezekiel had seen firsthand the unbelievably wicked idolatry being practiced in Jerusalem, God allowed His prophet a glimpse of the terrible execution of His judgment upon the people of the city. Ezekiel saw old and young, ñmaids,ò women and children slaughtered. Only a small remnant, who ñcried for the abominations,ò were spared. How were these separated from the evil?
Ezek. 9:4

42. As Ezekielôs vision moved from the sight of Jerusalemôs rampant idolatry to the horrible destruction of the city, the prophet again witnessed the astounding sight of Godôs ñthrone chariot.ò This time, however, the ñvehicleò was engaged in a sad task. What?
Ezek. 10:4-18

43. As Ezekielôs vision of idolatrous Jerusalem came to a close, the prophet saw a gathering of 25 men at the east gate of the city where the elders sat to oversee legal matters. Of what did God accuse these men?
Ezek. 11:2

44. God told Ezekiel to prophesy against the evil leaders of Jerusalem whom he saw in his vision for the bloodshed and murder occurring in the city, telling them that God knew the wicked ñthings that come into your minds.ò As he did as he was told, Ezekiel was stunned by something that happened. What was it?
Ezek. 11:13

45. The despair of seeing in his vision the horrible destruction of Jerusalem, the evil of the city, and the shock of witnessing the death of one of Israelôs leaders in front of his eyes was too much for Ezekiel. ñAh, Lord God,ò he cried, and fell on his face. What did he ask God?
Ezek. 11:13

46. As Ezekielôs vision of the wickedness of Jerusalem ended, he was ñtransportedò once again back to the exiles. God reminded His prophet again of the frame of mind of these people of the ñrebellious house.ò How did God describe them?
Ezek. 12:2

32. The end
33. Worst of the Heathen
34. Jerusalem
35. Image of jealousy
36. 70 priests worshipping images on walls
37. Tammuz
38. Sun worshipping
39. Broken
40. No pity, will not hear
41. Mark on forehead
42. Removal of Godôs Glory from temple
43. Giving wicked counsel, devising mischief
44. One of the leaders was struck dead
45. If He was going to make a full end of Israel
46. Eyes to see, see not; ears to hear, hear not

47. When Ezekiel returned to the exiles after his vision of Jerusalem, he was told by God to prophesy the coming captivity of those Jews still in Jerusalem. He was to act as if he was being taken captive himself, by carrying his ñstuffò from his house twice a day. His exit was certain to draw attention. What was he to do?
Ezek. 12:5

48. As Ezekiel acted out the coming captivity of the Jews still living in Jerusalem by taking his ñstuffò from his house, he also prophesied the capture and blinding of King Zedekiah. With what gesture did he do this?
Ezek.12:12-13

49. When Ezekiel prophesied the terrible times of the approaching siege of Jerusalem, he ñacted outò the horrors of this event in the manner in which he ate and drank. What did he do?
Ezek. 12:18

50. Ezekiel condemned Israelôs false prophets for their false words and lying visions that had helped to destroy Israel from within. He likened these evil, deceiving men to an animal, which in Palestine did great harm to the grape crop and were often found among ruins. What animal?
Ezek. 13:4

51. ñWoe to the women,ò said Ezekiel, referring to Israelôs false prophetesses who had told lies and strengthened the hands of the wicked. These evil women used magic charms as a part of their occult rituals. What were the items used in these idolatrous rituals called?
Ezek. 13:18

52. In addition to denouncing both false prophets and prophetesses, Ezekiel also had words from God for the idolatrous elders among the exiles in Babylon. These men had come to the prophet seeking knowledge of the future, but God had recognized them as hypocrites. Ezekiel gave them some advice. What was it?
Ezek. 14:6

53. God had long ago told Abraham that He would spare Sodom for ten righteous men, but now told Ezekiel that His judgment upon Jerusalem was so inevitable that even three of His most revered servants would not save the city, even if they were there praying for it. Which three?
Ezek. 14:14

54. God likened Israel to the wood of a vine, worthless for everything except bearing fruit: this was the purpose for which He had chosen them as His people, but they had ñcommitted a trespassò and thus became worthless to Him. What was symbolically done with this worthless vine?
Ezek. 15:4

55. Although exiled in Babylon, Ezekiel was nonetheless told by God to ñcause Jerusalem to know her abominations.ò Ezekiel did this through a parable which likened the city to an unfaithful wife, and he began by reminding them that God had adopted them when ñnone pitiedò them. What pathetic description did God give of Israel in this condition?
Ezek. 16:4-5

56. In his parable of Jerusalem as an unfaithful wife Ezekiel said that God rescued Israel from the ñopen field,ò enabled them to ñlive,ò and caused them to multiply, and entered into a covenant with them. Godôs relationship with Israel was like a marriage, said Ezekiel, who described this bond using the example of the symbolic act by which Ruth became engaged to Boaz. What was it?
Ezek. 16:8 Cf: Ruth 3:9

57. As Ezekiel likened Israel to an unfaithful wife in his parable, he accused the people of ñplaying the harlot,ò of committing abominations, and sacrificing His children. What is this latter idolatry called?
Ezek. 16:21

58. Ezekiel accused Jerusalem, the unfaithful wife of his parable, of ñpouring out its fornicationsò and ñopening its feetò to everyone who passed by, alluding to the fact that they turned their back on God through alliances with heathen nations. Which nations?
Ezek. 16:26-29

59. In his parable of the unfaithful wife, Ezekiel said that custom required ñgiving gifts to the whores,ò but that Jerusalemôs insatiable lust prompted her to give gifts to all her ñlovers.ò He called them an absolutely scurrilous name as he denounced them. What was it?
Ezek. 16:30

60. Speaking of Jerusalem in his parable of the adulterous wife, Ezekiel said that the city had inherited her wickedness from her mother, (the Hittites), and her father, (the Amorites), both heathen peoples. He likened her also to her ñsisters,ò which he named for two cities, both notorious for evil. Which ones?
Ezek. 16:46

61. Ezekiel prophesied Godôs judgment upon Jerusalem in his parable of the adulterous wife; he condemned them for sin worse than Sodom and double that of Samaria. He compared Godôs coming judgment to that of two offenses committed by an adulterous woman. What were they?
Ezek. 16:38

47. Crawl through a hole that he knocked out of his house
48. Covered face so he could not see ground
49. Ate with quaking, drink with trembling
50. Fox
51. Pillows, kerchiefs
52. Repent
53. Noah, Daniel, Job
54. Burned

55. Fresh born child left to die
56. Spread skirt over them
57. Pass through the fire
58. Assyria, Egypt, Babylon
59. Imperious whorish woman
60. Samaria, Sodom
61. Break wedlock, shed blood

62. Ezekiel prophesied the capture and death of King Zedekiah in a parable. He began by reviewing how King Jehoiachin, whom he called the ñhighest branch,ò was taken from Jerusalem to Babylon (city of merchants) by Nebuchadnezzar. What did he call Nebuchadnezzar in his parable?
Ezek. 17:3

63. Ezekielôs parable that prophesied the death of King Zedekiah, ñone of the seed of the land,ò described how the king had broken his covenant with Babylon in favor of Egypt. What is Egyptôs Pharaoh called in this parable?
Ezek. 17:7

64. Ezekiel prophesied the downfall of the royal family of Judah in his parable of the eagles, but he also prophesied that God would again raise Israel as the ñhighest branch of the high cedarò under the Messiah. What is Christ called in this parable?
Ezek. 17:22

65. The Israelites complained that God was punishing them unjustly for the sins of their fathers, which was a common rationalization of their sin. They called their fatherôs sin ñsour grapes.ò What phrase did they use to describe the consequences of these ñsour grapesò upon the children?ò
Ezek. 18:2 Cf: Jer. 31:29

66. Ezekiel told the people that God held them, not their fathers, liable for their own sin. In three examples - a righteous man, a rebellious son of a righteous man, and the son of an unrighteous man - he illustrated that judgment for sin was always *upon the offender*. In what words did the prophet explain this fact?
Ezek. 18:4, 20

67. Although God judges ñsoulsò that sin, Ezekiel said that escape through repentance was possible because of Godôs character. How did Ezekiel describe Godôs attitude regarding the loss of souls?
Ezek. 18:23, 32

68. Ezekielôs prophecy includes five ñlaments;ò three against Tyre, a fourth for Egypt, and one in which he grieved over the fall of Judahôs royal family, particularly the capture of Kings Jehoiachin and Jehoiahaz. By what similitudes did Ezekiel refer to these kings?
Ezek. 19:3, 11

69. In Ezekielôs lament of the demise of Judahôs royal family, he spoke of Judah being ñplucked up in fury,ò cast down to the ground, the ñfire gone out of her.ò How did he describe Judahôs condition following its coming demise?
Ezek. 19:13

70. About a year after Ezekielôs vision of the wickedness in Jerusalem, the elders among the exiles in Babylon came to him to ñinquire of the Lord.ò Whatever their queries were, said the prophet, God was not going to answer. What was Ezekiel to ñcause them to knowò instead?
Ezek. 20:4

71. Ezekiel reviewed Israelôs sad history for the elders among the exiles who had come to his house to ñinquire of the Lord.ò He reminded them of how God had chosen Israel as His people while they were still in Egypt and how they had rebelled with the ñabomination of their eyes.ò God, however, had brought them out anyway. For what reason?
Ezek. 20:9

72. Ezekiel said God had rescued Israel from bondage in Egypt and brought them into the wilderness where He gave them statutes and His ñSabbaths.ò But Israel rebelled again, despising Godôs ñjudgments.ò God, however, spared them in the wilderness in spite of their sin. For what reason?
Ezek. 20:13-14

73. Ezekiel reminded the exiled elders of how their fathers had despised Godôs statutes, polluted His Sabbaths, and blasphemed Him with their idolatry. The exiles were no better, said Ezekiel, and the prophet then accused them of following the same sinful path. What statement did he attribute to them that reflected their attitude?
Ezek. 20:32

74. God told Ezekiel to ñset his face toward the southò toward Judah and Jerusalem, and to prophesy Godôs judgment as an all-consuming forest fire. But the people were not interested in trying to understand this. What did they say?
Ezek. 20:49

75. Ezekiel, facing ñsouthò toward Jerusalem, and ñtoward the holy places,ò first spoke of Godôs judgment as a fire, then as a sword, drawn and ready to ñgo forth against all flesh from north to south.ò How is Godôs sword described?
Ezek. 21:5, 10-11

76. As Ezekiel prophesied Godôs judgment upon Jerusalem as a sword to ñmake a sore slaughterò of the ñprincesò and people, Ezekiel acted out the coming despair which would be suffered. What did he do?
Ezek. 21:12

77. Ezekiel warned that destruction was headed toward Jerusalem as he pictured Nebuchadnezzar, the man who would destroy them, poised at a crossroads, deciding whether to attack Jerusalem or Ammon. God allowed the pagan king to choose by pagan methods that Jerusalem would be his target. What methods were used?
Ezek. 21:22

62. Great eagle
63. Another great eagle
64. Tender twig
65. Teeth set on edge
66. The soul that sinneth, it shall die
67. Has no pleasure in death of those who die in sin
68. Lions, branches
69. Planted in a dry, thirsty ground
70. The abominations of their fathers
71. ñFor My Nameôs sakeò
72. ñFor My Nameôs sakeò
73. We shall be as the heathen
74. ñDoth he speak parables?ò
75. Drawn, sharpened, furbished
76. Cried and wailed
77. Divination

78. As Ezekiel prophesied Godôs sword of judgment upon Judah, he denounced the people for their sin, accusing them of disobedience to parents, oppression, extortion, idolatry, and profaning the Sabbath. At the bottom of all their evil, said the prophet, was their attitude toward God. What was it?
Ezek. 22:12

79. Ezekiel accused the Judeans of sins in violation of Godôs seventh commandment; lewdness, abomination, defilement, unnatural relations with their neighborôs wives, daughters-in-law, and another despicable example. What was it?
Ezek. 22:11

80. Ezekiel prophesied that Judah would be scattered and dispersed and that God would ñconsume their filthinessò - their many and unspeakable sins. They were as worthless to God as was the useless by-product of the smelting of metals. What is this called?
Ezek. 22:19

81. Ezekiel indicted Judahôs princes, priests and prophets for their sins. He accused the false prophets of conspiracy against God and religion, of shedding blood of innocent people, and of stealing. The prophet likened them to animals. Which?
Ezek. 22:25

82. Judahôs priests were supposed to teach the people, but Ezekiel said that their conduct was as bad as that of the false prophets. They violated Godôs Law, profaned His ñholy things,ò and perceived no difference between clean and unclean. How did God view His reputation among these men?
Ezek. 22:26

83. Ezekiel accused Judahôs leaders of using their power to gratify their own pride and ambition, shedding blood and destroying souls in the process. Moreover, the false prophets were telling the leaders that it was all right to do so. What figure of speech is used to describe the acquiescence of the false prophets toward the cruelty of the ñprinces?ò
Ezek. 22:28

84. Ezekiel accused the people of Judah of oppressing the poor and needy and of being unjust to ñtenants,ò children, and even strangers. Ezekiel said that God had looked for any of them who would ñstand in the gap for me.ò What was the result of His search?
Ezek. 22:30

85. Ezekiel used a parable of two sisters as he condemned both Israel and Judah for their idolatries with and alliances to heathen nations. The sisters, ñAholah and Aholibahò became harlots, according to Ezekiel. What did the sisters represent in Ezekielôs parable?
Ezek. 23:4

86. Ezekielôs parable of the two sisters Aholah and Aholibah described how Israel and Judah had committed whoredoms in their rejection of God in favor of heathen peoples. Israel had ñdoted on her lovers - Assyria and Egypt - said Ezekiel, and Jerusalemôs ñnakednessò had been ñuncovered by other nations.ò Which ones?
Ezek. 23:12, 17, 19

87. Ezekiel prophesied that Jerusalem (Aholibah) would be destroyed just as its sister Samaria (Aholah) had been for its sins. He described Jerusalemôs coming punishment using a figure of speech related to his parable of these two ñsisters.ò What was it?
Ezek. 23:32

88. On the very day that the siege of Jerusalem began - the day Ezekiel had been talking about for four years - the prophet was told to act out a parable that would illustrate what was happening to the city. What did Ezekiel use to represent this city in this ñact?ò
Ezek. 24:3-5

89. Speaking in a parable, Ezekiel likened besieged Jerusalem to a boiling pot and spoke of the people as flesh and bones being consumed and burned, their sin as filth floating on the surface of the boiling contents. Godôs disdain for the city was couched in terrible terms. What did He call it?
Ezek. 24:6

90. Ezekiel performed many ñactsò in obedience to God as he ministered among the exiles, but none cost him as dearly as the last. God said that he would lose his wife and be forbidden to mourn for her, as an indication that the calamities coming upon Jerusalem would be too great to be mourned, rather would bring only despair. What is Ezekielôs wife called in this passage?
Ezek. 24:16

91. Ezekiel explained that Godôs judgment would not end with His own people as he prophesied against Judahôs neighbors for their mistreatment of the Jews. These included Ammon, Moab and Edom to the east, Philistia to the west, Egypt, and two cities of Phoenicia. What were they?
Ezek. 26:2, 28:21

78. They have forgotten Him
79. Relations with their sisters
80. Dross
81. Roaring lions
82. I am profaned among them
83. Daubed them with untempered mortar
84. ñI found noneò

85. Samaria, Jerusalem
86. Assyria, Babylon, Egypt
87. Drink of sisterôs cup, deep and large
88. Boiling pot
89. Bloody city, scum
90. The desire of thine eyes
91. Tyre, Sidon

92. The Ammonites had been in conflict with Israel since the times of the judges, and in his prophecy against them Ezekiel accused these descendants of Lot of glee over the destruction of the temple, the desolation of Israel and for another disaster that befell Godôs people. What was it?
Ezek. 25:3

93. Ezekiel prophesied Godôs coming judgment of Moab, whose hostility toward Israel dated to Mosesô time. The Moabites had denied the fact of the Jewsô special relationship with God and did everything they could to destroy it, such as tempting Israelôs men and leading them into idolatry. Moab had also accused Israel of immorality. How did they describe Godôs people?
Ezek. 25:8

94. Ezekiel said that the descendants of Esau, whom he called ñEdom,ò would also fall to Godôs coming judgment. The Edomites not only encouraged the Babylonians to burn Jerusalem to the ground, but also cut off Judean escape routes. For what specific crime would Edom be punished?
Ezek. 25:12 Cf: Psa. 137:7

95. Godôs covenant with Abraham promised curses upon those who cursed his descendants, and Ezekiel confirmed Godôs promise as he prophesied doom upon nation after heathen nation. One people in particular had been a thorn in Israelôs side since the battle for the Promised Land; Ezekiel accused these of ñdealing by revengeò Who?
Ezek. 25:15

96. Ezekiel prophesied the utter destruction of the Phoenician city-state of Tyre. In times past, a ruler of this kingdom had befriended both David and Solomon, but now Tyre was condemned for gleefully taking pleasure in the fall of Jerusalem. What words of glee did Ezekiel attribute to the citizens of Tyre?
Ezek.26:2

97. Ezekielôs prophecy of the extinction of Tyre remains to this day a literal fulfillment of Godôs judgment. The destruction wrought by Nebuchadnezzar, Alexander the Great, and the Muslims over the centuries have reduced Tyre to a state of desolation. How did the prophet phrase Godôs sentence upon this kingdom?
Ezek. 26:14 Cf: Ezek. 27:36

98. When Ezekiel prophesied the destruction of Tyre the city was a great, rich commercial center and seaport. The prophet listed nearly two dozen of its trading partners as well as the enormous variety of goods traded. Ezekiel likened the fall of Tyre to a terrible disaster. What?
Ezek. 27:26

99. Ezekielôs remarkable prophecy regarding Tyre included a condemnation of its ruler, the ñprince of Tyrus,ò whom the prophet severely denounced for his pride. What arrogant statement is attributed to this man?
Ezek. 28:2

100. Ezekiel delivered seven prophetic oracles against Egypt, which had played such a significant role in Israelôs history. The first of these, delivered about a year after the onset of the siege of Jerusalem, likened Pharaoh to a river monster which arrogantly boasted that he had made the river ñfor myself.ò What was the monster?
Ezek. 29:3

101. Ezekiel prophesied that God would judge Egypt for its pride, the land would be depopulated, and its people would suffer captivity for a generation. Even though Egypt would be allowed to recover, they would never again be a great and feared empire. What did the prophet call the restored Egypt?
Ezek. 29:15

102. God, said Ezekiel, would judge Egypt for not only their active mistreatment of Israel but also for its failure to support them, as in their aborted attempt to relieve the siege of Jerusalem. To what did Ezekiel liken Egypt for this lack of aid?
Ezek. 29:6

103. Ezekiel said that Godôs instrument for the destruction of Egypt would be the same man who had served a ñgreat serviceò for him against Tyre. Who?
Ezek. 29:18-20

104. Ezekiel prophesied Godôs judgment upon Egypt in detail. Its people would ñcease,ò its land ñshall be filled with the slain,ò the rivers will be made dry, there will be a ñfearò in the land, and the royal family will be obliterated. How is this demise of Egyptôs royal family expressed?
Ezek. 30:13

105. Egypt, like Assyria, would be ñdelivered unto death,ò said the prophet, ñdown to the pit,ò hell, and the grave where those who are to be forever separated from God dwell until the final judgment. What other description of this place is given?
Ezek. 31:14

106. In Ezekielôs prophecy of judgment upon Egypt he likened the fierce power of the Pharaoh to a young lion, and said that this leader was like an animal that troubled the waters and fouled the rivers. What animal?
Ezek. 32:2

92. Captivity
93. Like the heathen
94. Vengeance
95. Philistines
96. ñAha, she is brokenò
97. Thou shalt be built no more
98. Shipwreck
99. ñI am a god, I sit in the seat of Godò
100. Crocodile (dragon)
101. Basest of all kingdoms
102. Staff of reed
103. Nebuchadnezzar
104. No more a prince of the land
105. Nether parts of earth
106. Whale

107. Ezekiel gave a terrifying narrative of Egyptôs ñfuneral,ò saying that the nation had been consigned to the ñpitò or into the ñnether parts of the earth,ò there to be scornfully welcomed by other nations which had ñkilled by the sword.ò ï Elam, Meschech, Tubal, Edom, Sidon, and one other. What was it?
Ezek. 32:22-30

108. Once Ezekiel had delivered his prophesies against the heathen nations, he was again reminded by God that he had been called to be a watchman to Israel, and God again reiterated His desire that His people repent rather than suffer punishment. How did God word His attitude toward dispensing judgment?
Ezek. 33:11

109. When Nebuchadnezzar finally destroyed Jerusalem the people could not believe it even though Ezekiel had prophesied the cityôs destruction. They were dumfounded when the city fell. A messenger escaped from the terror to report to Ezekiel. What did he say?
Ezek. 33:21

110. When Ezekielôs prophecy of the destruction of Jerusalem was fulfilled, God relieved His prophet of one of the burdensome restrictions He had placed on Ezekiel for seven years. What did God do?
Ezek. 33:22 Cf: Ezek. 3:26

111. Following the fall of Jerusalem, Ezekiel prophesied judgment upon those Jews who still remained in the land, who still thought that they deserved possession of it. To whom did they liken themselves as they made this claim?
Ezek. 33:24

112. Ezekiel prophesied that the evil remnant of Jews who remained in the land after the fall of Jerusalem would be exterminated. He concluded this statement with a phrase that he used 62 times throughout his book; one that implies that those judged will acknowledge Godôs hand in their judgment. What was it?
Ezek. 33:29

113. Ezekiel denounced those who remained in the ñwastes of Israelò after the fall of Jerusalem, but also had a word for those who were with him in Babylonian exile. These people came, sat before the prophet and heard, but did not obey God. God said it was as if Ezekielôs words were simply music to their ears. How?
Ezek. 33:32

114. ñWoe to the shepherds of Israel,ò said Ezekiel as he accused the leaders of failing to feed the flocks, heal the sick, to seek those ñwho were lost,ò and of ruling them with cruelty. What had happened to Godôs ñflockò as a result of the neglect of the leaders?
Ezek. 34:5-6

115. In spite of the failure of Judahôs leaders to care for Godôs ñflock,ò Ezekiel said that God Himself would eventually regather His scattered people ñfrom the countries.ò In a series of ñI willò statements, God promised a covenant of peace with His people that would bring innumerable blessings. How did Ezekiel describe these blessings?
Ezek. 34:26

116. Ezekiel said that when God brings Israel ñoutò from among the people in the end times, He will judge the righteous from the unrighteous. The prophet likened the righteous and unrighteous to fat cattle and lean cattle and to two other animals. What?
Ezek. 34:17 Cf: Matt. 25:31-34

117. As Ezekiel spoke of the eventual future restoration of Israel he prophesied the coming of the Messiah, whom God will ñset upò over them and ñfeed them.ò Ezekiel referred to Christ in figurative language, similar to Jeremiahôs term, the ñBranch.ò What is He called?
Ezek. 34:29 Cf: Jer. 23:5; Isa. 11:1

118. Ezekiel pronounced a second prophecy of Godôs judgment upon Edom, the God-hating power which had had a perpetual hatred of Israel and who had made such aggressive designs on possessing Israelôs land. What arrogant assertion had Edom made regarding seizure of Israel?
Ezek. 35:10

119. Ezekiel said that God was compelled to save and restore Israel. They had profaned Him before the heathen, who responded sarcastically ñthere are the people of the Lord.ò God said that the reason for their restoration would not necessarily be for the benefit of His people. What reason did Ezekiel give?
Ezek. 36:22

120. Ezekiel prophesied that Godôs New Covenant with His people that will exist at Christôs coming will give a ñnew heart and new spiritò to Israel, and that God will restore and regenerate the land such that it will remind people of a particularly beautiful place. What?
Ezek. 36:35

107. Assyria (Asshur)
108. ñI have no pleasure in the death of the wicked.ò
109. ñThe city is smittenò
110. Relieved his restriction of speech
111. Abraham
112. They shall know that I am God
113. Pleasant voice, lovely song

114. Scattered
115. Showers of blessing
116. Rams and he-goats
117. Plant of Renown
118. These two nations shall be Mine
119. For His Holy Nameôs sake
120. Garden of Eden

121. God verified His intent to restore Israel from captivity as well as in the end times by once again carrying Ezekiel ñout in the Spiritò and showing him another vision. Ezekiel found himself looking at a valley full of dry bones. What was Ezekiel told to do?
Ezek. 37:4

122. When Ezekiel complied with the strange instruction from God to prophesy to the field of dry bones, he heard a ñshakingò and watched as the bones came together and skin and flesh covered them. But the bodies did not breathe. God told Ezekiel to prophesy again: to what?
Ezek. 37:9

123. To illustrate Godôs promise to eventually unite Israel in the end times, Ezekiel took two sticks. On one he wrote ñJudah;ò on the other, ñJoseph.ò What happened when Ezekiel put both sticks in his hand?
Ezek. 37:17

124. When God restores the remnant of His people at the coming of the Messiah, the Kingdom will be ñone nation in the land,ò they will be free of idolatry, and God Himself, ñSanctuary,ò will dwell among them forever. All this will be sealed in a New Covenant between God and His people. What is it called?
Ezek. 37:26

125. Ezekiel prophesied a major future invasion of Israel in a time thought by some to be during the Tribulation, to be led by one ñGogò of the land of ñMagog,ò together with his allies. From where is this invasion to come?
Ezek. 39:2

126. Ezekiel listed the allies of ñGogò who will accompany this invader in the great end-times battle in Israel. All these ñalliesò are listed in Genesis as sons of Japheth: Gomer, Meshech, Tubal, and Togarmah. What other nations are mentioned as participants?
Ezek. 38:5

127. ñGogò and his Gentile, heathen allies will invade Israel with a massive force in the end times, however, Ezekiel prophesied that Godôs fury would ñcome upò in His ñfaceò and annihilate the entire force. By what means?
Ezek. 38:19, 22

128. The incredible destruction of the invading force that Ezekiel prophesied would come upon Israel in a future time is illustrated in graphic examples; first, he said that they would use the enemyôs weapons for fuel for seven years. How long will it take Godôs people to bury the dead?
Ezek. 39:12

129. Godôs incredible act of destroying the massive force that will invade Israel in a future time will provide conclusive evidence of Godôs Glory to the heathen. It will also have a profound effect on Israel. What will they do?
Ezek. 39:22, 28

130. The last nine chapters of Ezekielôs prophecy describe how God will reestablish Israel in millennial times. A new temple will be built and a new service of worship will be instituted. What else will be done?
Ezek. 47:13, 22

131. Ezekielôs prophecy of the building of the millennial temple included detailed descriptions of the structure, all revealed to the prophet once again in a vision. To where was Ezekiel ñtransportedò this time?
Ezek. 40:2

132. As God carried Ezekiel ñby the spiritò to reveal Israelôs millennial temple to him, Ezekiel saw the man who was to conduct him on his ñtour.ò The man carried instruments to measure the dimensions of the new temple. What instruments?
Ezek. 40:3

133. Before Ezekielôs ñguideò began showing him the millennial temple he cautioned Ezekiel to pay attention and to carefully observe everything that he would see. For what purpose?
Ezek. 40:4

134. Ezekiel recorded his vision of the future temple in astonishing detail. He began by describing the outer wall, which surrounded the outer and inner courts and the temple itself. There were three gates by which one could pass through this wall into the outer court. From which directions?
Ezek. 40:6, 20, 24

135. After Ezekiel climbed the seven stairs to the east gate of Israelôs future temple seen in his vision, he passed through the threshold of the gate and entered the outer court. Around the wall of this outer court were ñchambersò How many?
Ezek. 40:17

136. Reaching the outer court of the millennial temple, Ezekielôs guide, busy taking measurements, next led the prophet to the inner court. Ezekiel noticed that there were trees in various locations within the walls. What kind were they?
Ezek. 40:16, 26, 34

121. Prophesy to the bones
122. The wind
123. They became one stick
124. Everlasting Covenant of Peace
125. From the north
126. Persia, Libya, Ethiopia
127. Earthquake, plague, hail, fire, brimstone
128. Seven months

129. Turn back to God
130. New division of land among tribes
131. High hill in Israel
132. Line of flax, measuring reed
133. He would be required to tell all Israel
134. East, North, South
135. Thirty
136. Palm trees

137. As Ezekiel toured the millennial temple with his guide, he was told that the priests who would be in charge would be descended from a priest who long ago remained faithful to God when other Levites failed, a man who had been appointed by Solomon. Who was he?
Ezek. 40:46 Cf: 1 Chron. 29:22

138. In his vision of the new temple in Jerusalem Ezekiel had climbed seven steps to reach the outer court, eight to reach the inner court, and climbed yet another flight to reach the level of the temple floor where his ñguideò measured the outside walls of the holy sanctuary. How thick were these walls?
Ezek. 41:5

139. Ezekiel described how his ñtour-guide,ò a man with the appearance of brass, ñbrought himò into the outer court, to the south gate, the inner court, the east gate and the north porch. But when the ñmanò came upon the Holy of Holies, he went alone; Ezekiel was not allowed in. How is this restriction for the prophet worded?
Ezek. 41:3-4

140. In contrast to the numerous pieces of furniture that had been placed in Solomonôs great temple, only one piece is mentioned in Ezekielôs description of the new temple. What?
Ezek. 41:22

141. Ezekiel wrote a complex description of the ñside chambersò of the future temple. Used possibly by the priests or for storage, these rooms were located between the double walls of the temple on the north, south and west sides. They were stacked on top of one another. How high?
Ezek. 41:6, 42:3

142. When Ezekielôs ñguideò in his vision of the millennial temple had measured and described everything in the temple complex, he led Ezekiel outside where he recorded the size of the entire facility. How large was it?
Ezek. 42:16-19

143. Ezekiel had seen the likeness of Godôs Glory depart Jerusalem in a prior vision, but now as he envisioned the temple of the future the prophet saw the Glory of God return to dwell among His people. Ezekiel said that the earth shone with Godôs Glory, and described the noise of its coming. How?
Ezek. 43:2

144. As Ezekiel witnessed the awesome sight of the likeness of the Glory of God returning to the millennial temple, it had the same effect upon him as when he had seen it before. What did he do?
Ezek. 43:3 Cf: Ezek. 1:28, 3:23

145. As he witnessed the return of Godôs Glory to the end-times temple in his vision, a man who stood by told Ezekiel that he was to describe this temple to the people of Israel. For what purpose?
Ezek. 43:10

146. While standing in the inner court of the future temple of Jerusalem, Ezekiel was given a description of the altar and the procedures by which this structure would be consecrated to God in that future time. How long will this take?
Ezek. 43:26

147. Among the things revealed to Ezekiel as he ñtouredò the new end-times temple was an overview of the priests who will minister to the people in this future time. These priests will have the principal responsibility to teach the people an important fact. What?
Ezek. 44:23

148. Ezekielôs vision of the millennial temple also included details of the feasts that will be observed in commemoration of the finished work of Christ. These will include a New Year feast, the Passover, and the Feast of Tabernacles. What is this last-of-the-year feast called in this passage?
Ezek. 45:25

149. Ezekiel prophesied that there would be daily Sabbath and ñnew-moonò offerings during millennial times. It is probable that these will serve as a memorial to the finished work of Christ. Who will prepare, or ñboilò these offerings?
Ezek. 46:20, 24

150. The last thing Ezekiel saw in his great vision of the millennial temple was perhaps the most amazing. In the inner court, at the entrance to the temple, he saw water flowing; he followed it as it flowed out of the temple area, and noted an amazing feature of the stream as it continued. What?
Ezek. 47:3-5

151. Joel and Zechariah also mention the life-giving river seen by Ezekiel in his vision. Ezekiel said that the waters would make the Dead Sea fresh, would support abundant fish life, and that trees would grow on its banks. What did the prophet see on these banks?
Ezek. 47:10 Cf: Joel 3:18; Zech. 14:8

152. God revealed to Ezekiel the borders of the millennial state of Israel, the same land that had been promised to Abraham. The land will be divided among Israelôs tribes into 13 parallel strips. One tribe will have two portions. Which tribe?
Ezek. 47:13

137. Zadok
138. 6 Cubits (about 10 feet)
139. ñThen he went inwardò
140. Wooden altar (table)
141. Three stories
142. 500 cubits on a side (about a mile square)
143. Noise of many waters
144. Fell on his face
145. That they would be ashamed of their sin
146. Seven days
147. Difference between holy and profane
148. Feast of the seven days
149. Priests, ñministers of the houseò
150. Deepened to a river without tributaries
151. Fishermen
152. Joseph

153. Ezekiel made several references to a person whom God said that He would send among His people in a future time to be their ñshepherd.ò This shepherd will be given a vast portion of land east and west of that portion set aside for the city, the priests and the Levites. What is this person called?
Ezek. 48: 21-22

154. Included within the millennial division of Israelôs Promised Land among the tribes - revealed to the prophet in his vision - was a strip set aside for a ñholy portion.ò Included in this parcel were lands for the ñprince,ò the Levites, the priests, and for the sanctuary. What else was included?
Ezek. 48:15

155. The ñholy portionò of the promised land in millennial times will include a parcel of about 8.3 square miles in which portions will be set aside for the city of Jerusalem, the Levites and the priests. In which of these portions will ñEzekielôs Templeò be located?
Ezek. 48:10

156. Ezekiel closed his book with a description of millennial Jerusalem, which stands in stark contrast to the doomed city that he had previously described. The future city of Jerusalem, said the prophet, will house the very presence of the Lord. How is this explained?
Ezek. 48:35

153. The prince
154. City of Jerusalem, suburbs, farms
155. The priestôs portion
156. The LORD is there

The Prophecy of Daniel

(King James Version)

Introduction

In his commentary on the Book of Daniel, Matthew Henry said, "If those who have much to do in the world plead that as an excuse for the infrequency and slightness of their concourse with God, Daniel will condemn them." Certainly this godly man of Scripture, called "greatly beloved" in heaven, proved a steadfast witness for God as he lived his long and active life in the courts of some of the greatest monarchs the world has ever seen.

Taken captive by Nebuchadnezzar at an early age at the first deportation of the people of Judah, Daniel was schooled for three years by the Babylonians to prepare him for service in their court. Because of his God-given ability to interpret dreams, he was raised to the position of governor of the province of Babylon, and from that point on became indispensable to the heathen kings of the age. The Book of Daniel is foremost a prophetic volume, yet it contains wondrous stories such as the vividly told narratives of the lion's den and the fiery furnace. One can almost see the frivolity of Belshazzar's lewd feast turn to panic as God's fingers write the king's sentence on the wall of the great hall.

The prophecies of the Book reflect the eternal principal that "God rules in the kingdom of men and giveth it to whomsoever He will," and also that God is and will always be faithful to His covenant people Israel.

The separate prophecies of Daniel are included here in separate introductory pages. They include the prophecies of Gentile world kingdoms from Daniel's day through the Millennium and the eternal Kingdom of God.

Much has been opinioned as to whether the Book of Daniel is fictional, based principally upon doubts that predictive prophecy is impossible. Objective analysis, however, soundly refutes this, and points to the fact that the book is indeed factual and that Daniel is the author as attested to by Christ Himself (Matt. 24:15).

Daniel's Prophesies: I

(Chapter 2)

Nebuchadnezzar's Dream of the Great Image

1. The prophecy of the "four kingdoms" and God's everlasting Kingdom. The four kingdoms are represented by portions of the image:

a. **Babylon**, the head of the image, made of gold (626-539 BC).

b. **Persia,** the chest and arms of the image, made of silver, conquered Babylon 539 BC.

c. **Greece,** the belly and thighs of the image, made of bronze. Alexander the Great conquered Persia 330 BC.

d. **Rome,** the legs, feet and toes of the image, made of iron and clay. Romans took control of Syro-Palestine in 63BC.

2. Nebuchadnezzar's vision of the stone cut without hands, which destroyed the image, became a great mountain, filling the earth; symbolic of Christ's millennial Kingdom.

Daniel's Prophecies: II

(Chapter 7)

Daniel's vision of the successive appearances of the four beasts from the sea. The Ancient of Days.

The four beasts represent the same four kingdoms seen in the great image of Chapter 2, portrayed here as ferocious wild beasts:

1. Babylon**:** symbolized by lion with eagle's wings that were "plucked" from it.

2. Persia**:** symbolized by a bear (Dan. 7:5).

3. Greece**:** symbolized by a winged leopard having four heads (Dan. 4:6).

4. Rome**:** symbolized by a "dreadful and terrible" beast, historically fulfilled by the Roman Empire. This beast had ten horns, (Dan. 7:7) representative of the revised Roman Empire of end times, the "Beast" of Revelation 13. Daniel saw another horn uproot three of the original horns (Dan. 7:8). This "little horn":

a. Is the same as the "Beast" of Revelation 13.

b. Will come out of the ten kingdoms and subdue three others, the remaining submitting to him without further warfare (Dan. 7:7-8, Rev. 17:12).

c. Will persecute Israel (Dan. 7:21) and bring them under his control (Rev. 12:13-17).

d. Will blaspheme the Most High (Dan. 7:11, Rev. 13:6).

e. Will be destroyed by the "Ancient of Days," at Christ's Second Coming (Dan. 7:11, Rev. 19:11-21).

Daniel's Prophecies: III

(Chapter 8)

Daniel's vision of the ram, goat, and "little horn," symbolic of Medo-Persian and Grecian Empires

1. The two-horned ram, symbolic of the Medo-Persian Empire (Dan. 8:20), initially indestructible. Horns represent Darius (Media) and Cyrus (Persia).

2. Ram subsequently destroyed by a goat having a "notable" horn (Dan. 8:5), the goat symbolic of Alexander the Great, King of Greece (Dan. 8:21).

3. Goat's great horn broken into four pieces (Dan. 8:8), symbolizing division of Alexander's empire after his death into four parts:

*Macedonia-Greece
*Asia Minor
*Egypt (ruled by the Ptolemies)
*Syria/Israel (Ruled by the Seleucids)

From the four horns of the goat came a "little horn," (Dan. 8:9) - not the "another little horn" of Chapter 7, who was Antiochus Epiphanes, the last of the Seleucids of the Syrian branch of Alexander's fragmented empire. Antiochus Epiphanes:

*Brutalized the Jews for 2,300 days (Dan. 8:10,14), 170-165 B.C.

*Was a foreshadow of the Beast, (Dan. 8:24-25).

Daniel's Prophecies: IV

(Chapter 9)

Daniel's third vision, The "Seventy Weeks of Years"

Applies to God's future program for Israel and the city of Jerusalem. (Dan 9:24), to be consummated in seventy "sevens," or 70 weeks. The time schedule for the seventy weeks began with the commandment to rebuild Jerusalem (Dan. 9:25) given in 444 B.C by Artexerxes (Neh. 2:1-8).

The "seventy weeks" period was divided into three periods:

1. Seven weeks, or 49 years to totally rebuild Jerusalem (Dan. 9:25).

2. Threescore and two weeks, 483 years, extending the period to the time of the introduction of Christ the Messiah to the Jews (Dan. 9:26) just prior to His crucifixion.

3. One week, seven years (Dan. 9:27); the Tribulation (Matt. 24:15-26), which will follow the age of grace, or "church age." Still unfulfilled.

Mid-week of the seventieth week, the antichrist will break the covenant that he will have made with Israel at the beginning of the "week," (Dan. 9:27).

Daniel's Prophecies: V

(Chapters 11-12)

Daniel's vision of the heavenly messenger.

Applied to Israel's future in Daniel's time, applies as well as in the "last days."

Prophecies of:

*Four Persian Kings (Dan. 11:2): Alexander the Great (Dan. 11:3); and of the prolonged conflict between two of the four residual kingdoms of Alexander's splintered empire (Dan. 11:5-20.

*The rise of Antiochus Epiphanies (Dan. 11:21-35), last of the Seleucids, foreshadow of the Beast, and his savage brutality of the Jews (Dan. 11:28-31).

*The Beast (Dan. 11:36-43), who will prosper for the first half Daniel's seventieth week (Dan. 11:36) "until the indignation be accomplished" - the cessation of sacrifices, the breaking of the Antichrist's covenant made with Israel (Dan. 9:27).

*The Great Tribulation, or "time of trouble" (Dan.12:1; Matt. 24:15-26).

*The preservation of the believing remnant of the Jews (Dan. 12:2-3).

Daniel (KJV)

1. The Book of Daniel opens with an explanation of how and when Daniel was taken captive to the land in which he lived and wrote his prophecy. Where was he taken?
Dan. 1:2

2. Nebuchadnezzar, who had been sent by his father Nabopollasar to first subdue Egypt, then to invade Jerusalem, took Daniel captive at an early age. The Judean king at this time was one of good King Josiahôs evil sons. Who?
Dan. 1:1

3. On his first invasion of Jerusalem Nebuchadnezzar did not destroy the city, however, he plundered the temple and took captives, among them Daniel. God brought this attack upon His people because of Hezekiahôs sin of pride wherein he boasted of the nationôs treasures to the Babylonians. In this raid, Nebuchadnezzar took sacred items from the temple. What?
Dan. 1:2 Cf: 2 Chron. 36: 7

4. As had been prophesied by Isaiah, Nebuchadnezzar took the cream of Israelôs young men when he invaded Judah. These men, among whom was Daniel, were to be trained to serve the Babylonian king. Three others are identified. Who?
Dan. 1:7

5. When they chose the young men of Judah to take captive the Babylonians took only those who were exceptional, those who had the potential ability to perform a particular service. What?
Dan. 1:4

6. As a sign of being put under subjection, Daniel and his three friends were given heathen names by the Babylonians. What was Daniel called?
Dan. 1:7

7. Daniel and his friends were provided with the best care the Babylonians could muster, including food. However, since the ñkingôs meatò was ñdefiledò because it had been first offered to a pagan god, they refused to eat it. What diet did they ask for?
Dan. 1:12

8. The Babylonians were hesitant to agree to furnish only vegetables to Daniel and his friends because they were responsible for their health. Daniel made a suggestion. What was it?
Dan. 1:12

9. The Babylonian responsible for Danielôs well being agreed to a trial diet for his Jewish charges. At the end of the ten day regimen of vegetables and grains, Daniel and the others were in better shape than those who had eaten the ñkingôs meat.ò How is their appearance described?
Dan. 1:15

10. God gave Daniel and his three companions ñknowledge and skillò as they studied under their Babylonian tutors, and soon they were brought before Nebuchadnezzar for review. What was the kingôs opinion?
Dan. 1:20

11. God gave Daniel a special skill in addition to wisdom and knowledge. What was it?
Dan. 1:17

12. In his second year as king of Babylon, Nebuchadnezzar developed a problem that troubled his ñspiritò and caused him to lose sleep. What was it?
Dan. 2:1

13. Nebuchadnezzar was so troubled by his dreams that he called upon all his sorcerers and astrologers to give him an interpretation. The kingôs aides were immediately faced with an insurmountable challenge. What?
Dan. 2:3-8

14. Faced with the impossible task of interpreting Nebuchadnezzarôs dreams without a hint of what the king had dreamed and facing the threat of death for failure, the kingôs magicians told him that there was only one source that he could go to with such a task. What was it?
Dan. 2:11

15. Nebuchadnezzar was so furious with the failure of his astrologers to tell him about his dreams that he ordered them all put to death. Unfortunately, this included Daniel. What did Daniel do when he heard this news?
Dan. 2:16

16. Nebuchadnezzar allowed Daniel some time to consider his dreaming problem, and Daniel gathered his companions and prayed. God then revealed the interpretation of the dream to him. By what means?
Dan. 2:19

17. When God revealed the nature and interpretation of the kingôs dreams to Daniel, Daniel acknowledged two great attributes of God while at the same time thanking Him for giving him the same attributes. What were they?
Dan. 2:20, 23

18. When Daniel announced that he knew what the kingôs dream had been and that he could interpret it, he was rushed into the kingôs presence ñwith haste.ò How did he explain to Nebuchadnezzar that he had come to know about the dreams?
Dan. 2:28

1. Babylon (Land of Shinar)
2. Jehoiakim
3. Vessels
4. Shadrach, Meshach, Abednego
5. Teach learning, tongue of Chaldeans
6. Belteshazzar
7. Pulse (vegetables)
8. A ten-day trial
9. Fatter and fairer
10. Ten times better than all the magicians in the realm
11. Interpretation of dreams
12. Dreamed dreams
13. King could not remember what he had dreamed
14. The ñgodsò
15. Asked for time
16. A night vision
17. Wisdom, might
18. ñThere is a God in heaven who revealeth secretsò

19. King Nebuchadnezzar sat amazed as Daniel told the king what he had seen in his dream. What was it?
Dan. 2:31

20. The figure seen by Nebuchadnezzar in his dream was made up of five different substances that decrease in value from the head, which was gold, to the feet and toes, made of iron and clay. What were the other two substances?
Dan. 2:32

21. As Nebuchadnezzar viewed the enormous image in his dream, he had seen a stone that had demolished the entire image, such that it was blown away as chaff. What happened to the stone?
Dan. 2:35

22. The image seen by Nebuchadnezzar in his dream represented the different gentile kingdoms that would successively rule among nations as well as the Hebrew church. What nation did Daniel say was represented by the gold head of the image?
Dan. 2:38

23. Daniel said that the breast and arms of the image seen by Nebuchadnezzar represented the kingdom that would come ñafter thee.ò The metal and the kingdom, which was Medo-Persia, would be of an inferior quality to gold, which had signified Babylon. What metal was it?
Dan. 2:32 Cf: Dan. 2:39; 5:28

24. Daniel prophesied the emergence of a third kingdom, Greece, which was signified by the bronze belly and thighs of the image. The prophet then described a fourth kingdom, acknowledged by most as representative of the Roman Empire that conquered Greece in 638BC. What portion of the image symbolized this last kingdom?
Dan. 2:33

25. Danielôs interpretation of Nebuchadnezzarôs dream also revealed an increasing strength of the kingdoms, from the gold of Babylon to the iron of Rome. The feet and toes, however, were a mix of clay and iron, which was meant to symbolize the progressive deterioration of this kingdom from within. What mixing problems are explained concerning clay and iron?
Dan. 2:43

26. Daniel concluded his interpretation of Nebuchadnezzarôs dream by prophesying the end-times establishment of a Kingdom by God. What did he say about the duration of this Kingdom?
Dan. 2:44

19. A great image
20. Silver, brass
21. It grew until it filled the entire earth
22. Babylon (Nebuchadnezzar, ñrulerò)
23. Silver
24. Legs, feet
25. Will not adhere to one another
26. Never be destroyed, stand forever

27. Nebuchadnezzar was so moved by Danielôs ability to interpret his dream that he acknowledged God as the only God; however, he worshipped Daniel instead, making him the Prime Minister of Babylon. How is Danielôs position described?
Dan. 2:49

28. Probably impressed with Danielôs interpretation of his own greatness as revealed in his dream, Nebuchadnezzar built an enormous, 90 foot high image, set it on a plain so that it could be seen for miles, and commanded all to worship it. What was the penalty for refusal?
Dan. 3:6

29. ñCertain Chaldeansò were assigned to report any who refused to worship the great image of Nebuchadnezzar, and they duly reported ñcertain Jewsò who, being true to their law forbidding such idol worship, would not comply. Who were they?
Dan. 3:12

30. At Danielôs request, Nebuchadnezzar had given Shadrach, Meshach and Abednego positions of responsibility, yet now they faced the king in disobedience for refusing to worship his image. The king wanted to know if the charge was true. What was the answer?
Dan. 3:18

31. The bold, face-to-face refusal of Shadrach, Meshach and Abednego to worship Nebuchadnezzarôs image infuriated the king. He ordered the three thrown into a fiery furnace - but not before he had the heat turned up. How far?
Dan. 3:19

32. The king was so furious with Shadrach, Meshach and Abednego and in such a frenzy to do away with them that getting the three bound and into the blazing hot furnace took some unexpected casualties. Who?
Dan. 3:22

33. As Nebuchadnezzar stood watching the furnace into which he had thrown Shadrach, Meshach and Abednego, he got a triple shock. First, the three were walking around loose from their bonds; second, the fire was having no effect on them. What else did the king see?
Dan. 3:25

34. The king shouted to Shadrach, Meshach and Abednego to come out of the white-hot furnace. He was convinced of Godôs hand in the incident; nevertheless, he did not acknowledge God as his God. He did however, recognize Godôs omnipotence. What did he say?
Dan. 3:29

27. Sat in the kingôs gate
28. Death in fiery furnace
29. Shadrach, Meshach Abednego
30. We will not serve thy gods nor worship thine image
31. Seven times normal
32. Those who threw Shadrach, Meshach and Abednego into the furnace
33. Four figures instead of three
34. No other God can deliver after this sort

35. Sometime after the incident of the fiery furnace, Nebuchadnezzar experienced a second dream. This dream had a profound effect on the king. What?
Dan. 4:5

36. The king called in his magicians and astrologers to try once again to interpret his dream; once again they failed, and once again Daniel was called. What did Nebuchadnezzar tell Daniel he had seen in this dream?
Dan. 4:10

37. As Nebuchadnezzar watched his second dream unfold, he saw a tree of great height, and that it had fed and sheltered beasts and fowls. Then he saw an angel come from heaven. What did the angel say?
Dan. 4:14

38. The angel who appeared in Nebuchadnezzarôs second dream said that the stump of the tree would remain, and then used the imagery of the tree to represent a man. He said that this man would suffer a period of insanity. For how long?
Dan. 4:16

39. When God enabled him to perceive the meaning of Nebuchadnezzarôs second dream, Daniel was grieved that such a fate awaited the king, whom he had come to love. He told Nebuchadnezzar that he wished the things predicted by the events of the dream on someone other than the king. Who?
Dan. 4:19

40. Daniel interpreted Nebuchadnezzarôs second dream after an hour of personal grieving. The king, said Daniel, was the tree; he would be symbolically ñcut down,ò and would suffer a period of insanity. This condition would last until the king came to realize that God not only ruled in the kingdom of men. What else?
Dan. 4:25

41. Daniel tried to convince the King to ñbreak off his sins,ò the principal one of which was cruelty to his captives. But the king ignored the warning, went his way, and the events prophesied by Daniel fell upon him one day as he was proudly admiring his realm. Nebuchadnezzar heard a voice. What did it say?
Dan. 4:31

42. Nebuchadnezzar suffered from a form of insanity in which he imagined he was an animal. After the ñseven timesò had passed, God restored the kingôs health, and with it his kingdom. What is the first thing Nebuchadnezzar did once he regained his senses?
Dan. 4:34

43. After recovering from his insanity, Nebuchadnezzar humbled himself before God and testified to Godôs greatness. His works are truth, said the king, He liveth forever, His kingdom is everlasting. What characteristic of Godôs dominion did the king acknowledge?
Dan. 4:34

44. Nebuchadnezzar, effusive in his praise of God, said that no one was able to ask of Him, ñWhat doest thou?ò He concluded with a description of Godôs method of dealing with the proud, of which the king had first-hand experience. What did he say?
Dan. 4:37

45. Nebuchadnezzar died in 562BC, and until Babylonôs defeat by Cyrus in 539 the nation suffered internal strife among its rulers. Danielôs record resumes after this period, telling of a great feast given by one Belshazzar, who was acting as regent for his father Nabonius, the last king of Babylon. How many guests were invited?
Dan. 5:1

46. Belshazzar, already having been defeated and chased home by the Persian King Cyrus, was now a prisoner in his own city, under siege. Ignoring the precarious state under which his nation existed, this arrogant upstart entertained at a lavish, drunken feast and led the party in the worship of idols. What idols are mentioned?
Dan. 5:4

47. Belshazzer disdained the threat of disaster looming at the city gates as he hosted his wild feast. As the night wore on, he boldly affronted God by desecrating holy vessels that had been taken from the temple in Jerusalem. Who had brought these vessels to Babylon?
Dan. 5:2

48. Amidst the drunken revelry of Belshazzarôs feast, God intervened in a manner that froze host and guests in terror and stopped the frivolity in an instant. What happened?
Dan. 5:5

49. When Belshazzar saw the fingers of a manôs hand writing on the wall of his banquet hall, he froze in absolute fear. His ñcountenance was changed,ò his legs gave way and he fell to the floor. What else happened to him?
Dan. 5:6

50. The terrified Belshazzar, reduced to a quivering mass by the eerie sight of the fingers writing on the wall, ñcried aloudò for his astrologers. Whoever could figure out the handwriting would be rewarded with a high position. What?
Dan. 5:7

35. Afraid, troubled
36. Tree of great height
37. Cut down the tree
38. Until ñseven timesò pass over him
39. The kingôs enemies
40. He giveth to whomsoever He will
41. The kingdom is departed from thee
42. Lifted up his eyes to heaven
43. From generation to generation
44. He is able to abase the proud
45. 1,000
46. Gold, Silver, brass, iron, wood, stone
47. Nebuchadnezzar
48. Fingers of a manôs hand wrote on the wall
49. His knees knocked together
50. Third-ruler in the country, chain of gold, clothes of scarlet

51. Belshazzarôs guilty conscience made him aware that the writing on the wall could mean nothing but ill for him, and he became even more troubled when his advisors failed to figure it out. Finally, someone told him that Daniel could explain it. Who?
Dan. 5:10

52. It is not clear whether the ñqueenò was Nebuchadnezzarôs wife or the wife of a later ruler, but she knew Daniel well enough to know that he could interpret the writing on the wall. She said that he was of excellent understanding, could show meaning of ñsentences,ò and dissolve doubts. What else?
Dan. 5:12

53. When Daniel appeared at the banquet hall, he refused the reward that Belshazzar had offered and said that he would explain the writing on the wall. He then gave the king a history lesson. About what?
Dan. 5:18-20

54. Daniel confronted Belshazzar with his evil. He told him that even though he had had the benefit of knowing what had happened to Nebuchadnezzar for his pride, he himself had ñlifted himself upò against God, profaned the holy vessels of the temple, and worshipped idols. What else?
Dan. 5:23

55. Daniel interpreted the words, *mene, mene, tekel, upharsin* that had been written on the wall of the great banquet hall. He said Belshazzarôs kingdom had been finished by God, and he himself had been weighed and found wanting, and his nation would be divided and given away. To whom?
Dan. 5:28

56. While Belshazzarôs feast and the accompanying events were going on the great hall, the Medes and Persians diverted the Euphrates River, Babylonôs main defense. They entered the city, found Belshazzar at his drunken festival and killed him. What was the name of the Mede king who took over Babylon?
Dan. 5:31

57. Following the death of Belshazzar, Babylon fell under Persian rule, thus fulfilling Danielôs prophecy derived from the interpretation of Nebuchadnezzarôs dream. Darius, the new Persian ruler of Babylon, considered appointing Daniel over the whole realm, which angered the other appointed officials. What did they do?
Dan. 6:3-5

58. Danielôs enemies unknowingly paid him the highest of compliments as they sought ñoccasion against himò to remove him from authority. What was the vulnerable point upon which they assumed they might fix a fatal accusation?
Dan. 6:5

59. Jealousy of Danielôs preferred status with Darius prompted the other appointed leaders to try to eliminate Daniel. Knowing that he prayed daily to God, they convinced the king to sign a decree forbidding petitioning of any god or man for 30 days. What was the penalty for disobedience?
Dan. 6:7

60. Daniel continued praying in spite of the kingôs decree, and was duly exposed by his enemies. The king was furious with himself when he realized he had been tricked into the decree and tried to save Daniel. How are his efforts described?
Dan. 6:14

61. Since no law once issued by a Persian ruler could be revoked, Darius had no choice but to throw Daniel to the lions for violating his decree. The king had a bad night as he thought of Daniel. In what ways?
Dan. 6:18 Cf: Esther 8:8-14

62. The morning after Daniel had been cast into the lionôs den, the king rushed to the den full of anxiety and ñcalled with a lamentable voiceò to his principal advisor. Overjoyed to see Daniel alive, he released Daniel, and then promptly issued another order. What was it?
Dan. 6:24

63. Seeing that God had saved Daniel from the lions, Darius gave a remarkable testimony to the ñliving God.ò ñSteadfast foreverò was God, said the king, who then issued a decree to every part of his kingdom. What was it?
Dan. 6:26

64. Chapter 7 of Danielôs prophecy begins a series of visions that the prophet saw during Belshazzarôs reign. In the first of these, he saw four different beasts. From where did Daniel see them emerge?
Dan. 7:3

65. The great beasts which Daniel saw in his vision appeared one at a time, and the prophet was told by ñone who stood byò what they represented. What?
Dan. 7:17

66. Most acknowledge that the first beast seen by Daniel represented Babylon under Nebuchadnezzar. It had eagleôs wings that were plucked, signifying the end of its conquests, and a manôs heart, a symbol of the nationôs final weakness under feeble leaders. What kind of animal was this beast?
Dan. 7:4

67. Daniel saw a second beast, a bear, symbol of the Medo-Persian Empire. The bear raised itself on one side as if preparing for conquest, probably of Babylon. Daniel saw the bear receiving an instruction. What was it told?
Dan. 7:5

51. His mother (queen)
52. He could interpret dreams
53. What had happened to Nebuchadnezzar
54. Had failed to glorify God
55. Medes and Persians
56. Darius
57. Set a trap for Daniel
58. His devotion to his faith
59. Cast in den of lions
60. Labored until going down of the sun
61. No sleep, no music, no food
62. Danielôs accusers and their families into the den of lions
63. Men were to tremble and fear God
64. From the sea
65. Four kings (kingdoms)
66. Lion with eagleôs wings
67. Devour much flesh

68. The empire that followed Persia was the Greece of Alexander the Great, represented in Danielôs vision by a third beast, an animal known for its swiftness. This animal had four heads, symbolizing the division of Greece that occurred after Alexanderôs death. What animal did Daniel see?
Dan. 7:6

69. The fourth beast seen in Danielôs vision, ñterrible, dreadful and strong,ò was indefinable. Most agree that this beast was symbolic of the Roman Empire. It had teeth of iron, and possessed another unique characteristic. What?
Dan. 7:7

70. As Daniel watched the fourth beast come out of the sea, he saw a ñlittle hornò grow out of the ten horns and uproot three of the original ten. The little horn had intelligence, and Daniel saw it blaspheme God, ñspeaking great things.ò What feature symbolized the hornôs intelligence?
Dan. 7:8

71. As the events of his vision continued, Daniel saw thrones set up in heaven and saw God sitting on one of them. What did the prophet call God?
Dan. 7:9

72. In his vision Daniel saw Christ approach the ñAncient of Daysò and witnessed God giving authority to Christ to establish His kingdom on earth. What is Christ called in this passage?
Dan. 7:13-14 Cf: Rev. 5:6-10

73. As Daniel saw God in his vision wearing garments white as snow sitting on a throne like fiery flame, he heard the blasphemy of the ñlittle horn.ò What then happened to the horn?
Dan. 7:11

74. Daniel was ñgrievedò by his vision of the beasts, especially that of the little horn of the fourth beast, symbolic of the Beast who will ñmake war with the saints.ò For how long?
Dan. 7:22 Cf: Rev 13:7

75. ñOne that stood byò explained to Daniel that the fourth beast, or kingdom, would ñdevour the whole earth,ò and the little horn that grows from the ten horns will hold power for a time certain, generally believed to be the last half of the Tribulation. How long?
Dan. 7:25

76. The interpreter of Danielôs first vision explained to him that God would ñopen the books,ò and Christ would be given ñdominion,ò glory, and a Kingdom, and that others would rule this Kingdom with Him. What are these called?
Dan. 7:18 Cf: Dan 7:10

77. Two years after he saw his first vision, which was about the time of the demise of Babylon, Daniel experienced another. In this second vision, the prophet saw a ram with two horns. What did this animal symbolize?
Dan. 8:20

78. As Danielôs second vision unfolded he saw another animal having one ñnotableò horn between his eyes completely destroy the ram. This animal represented Greece, its horn Alexander the Great. What was the animal?
Dan. 8:5, 21

79. Daniel saw the ñhe-goat,ò symbolic of Alexander the Great, grow very powerful. When it became strong its great horn broke into four pieces, foretelling the split of Alexanderôs empire after his death into Macedonia Greece, Syria, Asia Minor and Egypt. Daniel then saw something else happen. What?
Dan. 8:8-9

80. The little horn seen by Daniel coming from the four horns of the he-goat represented Antiochus Epiphanes. This barbaric man, who terrorized the Jews from 170-165BC, came out of Syria, one of the offshoots of Alexanderôs split empire. What is embattled Israel called in this passage?
Dan. 8:9

81. Danielôs vision of the ram and the he-goat was entirely fulfilled within 200 years. Alexander (he-goat) conquered Persia, and Antiochus (little horn) brutalized Israel and was himself defeated by the Jewish family of Maccabees. For how long did Antiochus ñcast downò Israelôs ñsanctuaryò and ñtrampleò them?
Dan. 8:14

82. As he concluded the narrative of his second vision, Daniel gave a detailed description of Antiochus Epiphanes, likely a foreshadow of the antichrist, or the *Beast* of Revelation Chapter 13. Controlled by Satan, an adversary of Israel, Antiochus, prophesied Daniel, will be destroyed by divine power. How is this divine destruction described?
Dan. 8:25

83. At the end of his second vision, Daniel was given instructions regarding the information that had been revealed to him. What was he told?
Dan. 8:26

84. The most significant prophecy revealed to Daniel - that of the ñseventy weeksò - came to the prophet as he was at prayer. The occasion of this great prayer was Danielôs conclusion, reached from his research of writings, that Israelôs 70 years of captivity was about to end. From whose writings was Daniel reading?
Dan. 9:2

68. Winged leopard
69. Had ten horns
70. Eyes
71. Ancient of Days
72. Son of Man
73. Slain, body destroyed, burned
74. Until judged by God (Ancient of days comes)
75. 3 1/2 Years (time, times, dividing of time)
76. Saints of the Most High

77. Kings of Medo-Persia
78. He-goat
79. A ñlittle hornò grew out of the four horns
80. The Pleasant Land
81. 2300 days
82. Broken without hand
83. Preserve it (shut up the vision)
84. Jeremiah

85. Daniel confessed the sins of the people, himself included, in his prayer. He acknowledged their sin, iniquity, wickedness, rebellion and disobedience What else?
Dan. 9:6

86. In his earnest prayer to God Daniel acknowledged Godôs righteousness in bringing judgment upon Israel for its disobedience and evil. He also acknowledged that Israel had long ago been warned of Godôs curse if they disobeyed. By whom?
Dan. 9:13 Cf: Deut. 28:15

87. As he realized that God would soon release His people from captivity, Daniel petitioned God to ñturn His furyò from His holy mountain Jerusalem, and to remove ñdesolation.ò From what?
Dan. 9:17

88. As Daniel was petitioning God in his great prayer of confession, someone interrupted him who had appeared before to interpret his vision of the lamb and he-goat. Who?
Dan. 9:21

89. While Daniel was still ñspeakingò his prayer, God sent Gabriel to reveal to him the great events that were to come concerning Israel and the city of Jerusalem. First, Gabriel assured Daniel that he was well thought of in heaven. What did he say?
Dan. 9:23

90. Gabriel told Daniel that Godôs program for Israel would be completed in ñ70 weeks,ò or 70 weeks of years. The starting time of these 490 years was to be a specific event. What?
Dan. 9:25

91. During the ñ70 weeksò of Godôs future program for Israel, six things were to be accomplished. Two of these were related to Christôs work on the cross. One of these two was ñreconciliation for iniquity,ò the provision of redemption through His death and resurrection. What was the other?
Dan. 9:24

92. Included in Godôs 70 weeks for Israel was a period of seven weeks - 49 years - during which Jerusalem would be rebuilt. The next event on the schedule to which a time was applied was the crucifixion of Christ. After how many more ñweeksò was His death prophesied?
Dan. 9:26

93. Gabriel said that after the seven weeksò and the ñthreescore and two weeksò (total, 69 ñweeksò of years) the Messiah would be ñcut off,ò referring to His crucifixion. In addition to the death of Christ after the 69th week and in the interim before the onset of the 70th, another event was prophesied. What?
Dan. 9:26

94. Gabriel prophesied that the ñ70th weekò would begin with a covenant made by the Beast with Israel. How long will this covenant last?
Dan. 9:27

95. At midpoint during the last week of Danielôs ñ70 weeks,ò the Antichrist will place an image - an abomination - in the temple. He will demand that he be worshipped as god, and will persecute the Jews until Christ comes to destroy him. What is this time of rescue called?
Dan. 9:27

96. About four years after Danielôs vision of the ñ70 weeks,ò his last vision was revealed to him. He was now an old man, and the exiles had returned to Jerusalem. Daniel had spiritually and physically prepared himself for an extended period just prior to this last vision. How long?
Dan. 10:2-3

97. Where before Daniel had seen images of beasts, his last vision was that of a glorious person. The body of this person was as a precious stone, his face as lightning, arms and feet as brass, eyes as lamps of fire. How did Daniel describe the voice?
Dan. 10:6

98. Others were with Daniel when his last vision was revealed to him, but he alone saw it. The others, certainly affected by it, became panic-stricken and fled. What effect did the voice of the vision have upon Daniel?
Dan. 10:8-9

99. As Daniel beheld the awesome vision of the ñcertain man,ò he was at separate times speechless, overcome with grief, weak, in a deep sleep, and breathless. As he suffered these ailments, the prophet was ñtouched,ò first by a hand, then by a person; each time his strength was restored. How many times was he touched?
Dan. 10:10-18

100. Daniel received an unusual glimpse of angelic-demonic conflict as a part of his last vision. The ñcertain manò told of conflict with the ñprince of the kingdom of Persia,ò a satanic adversary, who had delayed him from reaching Daniel with Godôs message. For how long had be been held up?
Dan. 10:13

101. The ñcertain manò who appeared to Daniel in his last vision left the prophet speechless as he told him of the conflict which he had experienced with the demon. Who came to help him in this demonic battle?
Dan. 10:12-13

85. Failed to heed His prophets
86. Moses
87. Their sanctuary
88. Gabriel
89. Thou art greatly beloved
90. Commandment to rebuild Jerusalem
91. Bring in everlasting righteousness
92. 62
93. Destruction of Jerusalem
94. 3 and one-half years (mid-week)
95. Consummation
96. 3 weeks
97. Voice as a multitude
98. Lost strength, fell into deep sleep
99. Three
100. 21 days
101. Michael

102. The figure used by God in Danielôs last vision told the prophet that he would tell him of Israelôs future. Indeed, this prophetic overview provides historical details that only the omniscience of God could reveal. From what source did this messenger say this information would come?
Dan. 10:21

103. Danielôs last vision was a prophetical historical account of the wars of the Persian Empire and of the Egyptian and Syrian divisions of the Grecian Empire. As this vision unfolded, the reigns of four kings, Ahasuerus, Artexerxes, Darius, and Xerxes, were prophesied, as well as that of Alexander the Great and his demise, when his empire was divided among four men. What is Alexander called in the text?
Dan. 11:3

104. The prophecy of Danielôs last vision narrowed to two of the four kingdoms in which Alexanderôs empire was divided. Israel, the ñGlorious Landò lay between these two, Egypt and Syria, and the wars between them would cause great suffering for the Jews. What were the kings of the ñPtolomiesò (Egypt) and the ñSeleucidsò (Syria) called here?
Dan. 11:6 Cf: Dan. 11:16

105. Verses five through 20 of Chapter 11 describe the struggle between the Seleucids and the Ptolomies. During this time Israel was under the domination of Egypt, and the battles between the warring factions inherently caused suffering to Godôs people. One of the results of these conflicts was the raiding of the temple treasury. What is the temple called here?
Dan. 11:20

106. Although both the Ptolomies and the Seleucids were hostile to Israel, the last of the Seleucids, Antiochus Epiphanes, became an absolute terror to the Jews. He was unscrupulous, cruel and of a savage nature, and he hated Israel. What is he called in this passage?
Dan. 11:21

107. Antiochus Epiphanes reaped savage persecution upon the Jews during the years of his Syrian reign. He was called the ñmadman,ò was known for his rude, sordid and drunken behavior, and had taken the Syrian kingdom illegally. How?
Dan. 11:21

108. Daniel was told that Antiochus would be in constant conflict with Egypt, and history bore out the prophecy. Upon his return to Syria following one of his forays against Egypt, hearing a false report of his death and the subsequent rejoicing by the Jews, he attacked Jerusalem, killed 40,000, enslaved another 40,000, and plundered the temple. What did he do next?
Dan. 11:28

102. Scripture of truth
103. Mighty king
104. Kings of north, south
105. Glory of the Kingdom
106. Vile person
107. Through subterfuge (flatteries)
108. Went home

109. Antiochus Epiphanes attacked Egypt again; this time, however, the Egyptians had appealed to Rome and he was forced to endure a humiliating withdrawal. On the way home he turned his fury on the Jews, killing and persecuting them. He sacrificed swine on the altar, sprinkled the temple with broth of boiled swine, and erected a statue of Zeus. What is this action called?
Dan. 11:31

110. Sadly, Danielôsô prophecy reveals that Antiochus Epiphanes had allies among the Jews. Some did ñwickedly,ò forsook the covenant and worshipped idols, led to such behavior by promises of favor, office, or prosperity. What is this seduction called?
Dan. 11:32

111. Although many Judeans became pawns of Antiochus Epiphanes, others, ñpeople that do know their Godò fought to restore the national life of Israel. This resistance movement was headed by one Mattathias and his sons, the Maccabees, who finally retook Jerusalem, purified the temple and restored sacrifices. How are these faithful described in the text?
Dan. 11:32

112. Verses 33-34 may be interpreted as a foreview of the Jewish nation from the time of Christôs death to his Second Coming. It speaks of ñthose who have fallen by the sword, been burned, spoils taken from them, been offered many things in a time leading to the ñtime of the end.ò Certainly these things have happened to the Jews over time. The text confirms that God knows this time. What is it called?
Dan. 11:35

113. In verses 36-45 Daniel is given the prophecy of ñthe King,ò a reference to the Beast of Revelation 13, commonly called the Antichrist. Scripture says that this personage will rule to the end of the Tribulation, the ñtime of the end.ò What is the Tribulation called in this passage?
Dan. 11:36

114. Danielôs prophecy reveals that ñthe kingò ï antichrist ï will ñdo according to his will,ò will not regard any god, exalt and magnify himself above every god, honoring only the ñgod of forces.ò Those who submit to his rule will realize temporal - but in the end fatal - positions of power. What else?
Dan. 11:39

115. The ñcertain manò revealed to Daniel that ñkingsò of the north and south would invade Israel: these will be destroyed and the Beast will then establish his headquarters in Israel. What is Israel called in this passage?
Dan. 11:41

109. Abomination that maketh desolate
110. Flatteries
111. Strong, do exploits
112. Appointed time
113. Indignation to be accomplished
114. Rule over many
115. Glorious land

116. As the ñtime of the endò events continue, further invasion of Israel from the north and east is prophesied by Daniel, possibly referring to the assemblage of armies for the battle of Armageddon. The ñwillful kingò will have established himself in Israel ñbetween the seas.ò What event is next on his schedule?
Dan. 11:45

117. ñAt that time,ò when the Beast is established in Israel, a ñtime of troubleò is prophesied for Godôs people. This time is generally acknowledged to be the last 3 and one-half years of Danielôs ñ70th week,ò the Great Tribulation. How does Daniel describe the severity of this time?
Dan. 12:1 Cf: Dan 12:7; Matt. 24:21

118. Daniel was told that following the ñtime such as never was,ò there would be a resurrection of his people. Those believers who will be martyred during the Tribulation will ñawake to everlasting life.ò What of the unbelievers, who will be raised after the Millennium?
Dan. 12:2

119. Daniel was told that those who will have been faithful to God during the ñtime of troubleò known as the Tribulation will be rewarded at the ñtime of the endò when Christ returns. They will ñshineò like the brightness of the firmament. How else?
Dan. 12:3

120. At the end of Danielôs last vision two questions were asked. The first came from one of two attending angels whom Daniel had not yet seen in his vision, and was directed to a man in ñwhite linen.ò The man asked how long the ñtime of troubleò would last. What was the answer?
Dan. 12:7

121. Toward the end of his last vision a resigned Daniel said that he did not understand the things he had heard. Nevertheless, he asked a second question of the one ñclothed in linenò What did he ask?
Dan. 12:8

122 The last prophetic information given to Daniel was a statement giving two periods of time, 1,290 days and 1,335 days, in which the ñtime of troubleò would occur. No explanation is given for the difference in the number of days. What event will trigger the start of these times?
Dan. 12:11

123. Danielôs prophecy concludes with words of comfort to the prophet and a promise of ñrestò in the end. What else is he promised?
Dan. 12:13

116. He shall come to his end
117. Such as never was
118. Shame and everlasting contempt
119. As the stars, forever and ever
120. 3 and one-half years (time, times, and a half)
121. ñWhat shall be the end of these things?ò
122. The Abomination of Desolation
123. His eternal inheritance (stand in thy lot)

The Prophecy of Hosea

(King James Version)

Introduction

What is known of the prophet Hosea is contained within his Book. Hosea prophesied in the last tragic decades of the Northern Kingdom while anarchy and misrule reigned. Israel's wickedness during Hosea's time was almost inconceivable. Every commandment of God's was broken. All "knowledge" of God was absent. Rebuke was not tolerated. Their religion was hypocritical, idolatrous worship of golden calf images. Adultery was consecrated as an act of religion involving sacred prostitutes. Corruption and fraud, excess and arrogance prevailed. Justice was perverted and oppression was commonplace. Foreign alliances were chosen in lieu of dependence upon God. Priests were men of no principle who rejoiced in the sin of the people because it profited them. It was a time of absolute, total spiritual bankruptcy.

Against this dark curtain of national sin Hosea preached God's condemnation of Israel in wave after wave of almost uninterrupted denunciation. The prophet's message is enhanced by the graphic parallel drawn between God and His faithless people and Hosea and his unfaithful wife. Hosea speaks to Israel with a broken heart; his personal experience enabled him to perceive exactly how God felt about His people.

Hosea was a contemporary of Amos, who also condemned Israel for its sin. Estimates of the period of Hosea's ministry vary from 38 to 70 or more years. He probably lived to see the fulfillment of his prophecy of the captivity of Israel.

The Book of Hosea can be divided into two parts; Chapters 1 to 3 contain the symbolic application of the tragedy of Hosea's personal life, and Chapters 4-14 comprise the prophet's overwhelming liturgy of indictment and prophecy of coming judgment. As was the custom of the other prophets, Hosea foretells of the restored remnant of God's people in the Day of the Lord reunited under the Messiah.

Hosea (KJV)

1. Hoseaôs prophecy opens with historical information that indicates that the prophet may have prophesied as many as 70 years. His ministry was principally to Israel, and spanned the reigns of seven of the rulers of the Northern Kingdom of Israel. Yet only one is mentioned. Who?
Hos. 1:1 Cf: 2 Kings 14:23

2. Hosea ministered to Israel at a time when the nation was at its lowest spiritual ebb. As he began his prophecy, Hosea wasted no time in announcing Godôs indictment of the nation. How is his indictment phrased?
Hos. 1:2

3. Because God wanted Hosea to know from experience exactly how He felt about His disobedient people, He commanded Hosea to marry a woman that He knew would be unfaithful to the prophet. What was Hoseaôs wifeôs name?
Hos. 1:3

4. Each of Hoseaôs children was given a name that embodied a spiritual message to Israel. The name of the first meant, ñGod will scatter.ò What was the child called?
Hos. 1:4

5. The name of Hoseaôs firstborn son, Jezreel, implied both the termination of Israelôs royal line and the eventual captivity of the nation. What figure of speech did Hosea use to define the final destruction of Israel?
Hos. 1:5

6. The name given to Hoseaôs second child, a daughter, foretold Godôs coming abandonment of Israel. The name meant, ñnot having obtained mercy.ò What was the girl called?
Hos. 1:6

7. Hoseaôs wife gave birth to a third child, a son; the name which God gave Hosea for this son meant ñnot my people,ò and signified Godôs final rejection of Israel. What was this sonôs name?
Hos. 1:9

8. Just as Gomer was unfaithful to Hosea, so Israel was unfaithful to God. There was calf worship, Baal worship, and worse, the ascription of the nationôs prosperity to this devotion to idols. Her spiritual adultery had dissolved the covenant-marriage relationship with Him. What words of God describe this break?
Hos. 2:2

9. Hosea issued a triple warning to Israel should the nation fail to repent. First, the Lord threatened to ñstrip her naked,ò removing all His spiritual and temporal favor. Second, He would ñmake her a wildernessò - her land would be desolate. The third warning applied to her children; the sins of the parents would be visited upon their descendants. The result would be a withholding from God. Of what?
Hos. 2:4

10. Hoseaôs wife Gomer had ñplayed the harlotò just as Israel had done figuratively with their idols. But what God hated most was that they failed to recognize that He was the source of their blessings, ñgrain, wine, oil, silver and gold.ò Therefore, God said that He would take away all these, including ñall their mirth.ò To what was he referring?
Hos. 2:11

11. As Hosea began his prophecy of Godôs utter destruction upon Israel, he paused to look beyond Godôs judgment to the day when Godôs people will again return to Him and be formed into a new nation. What did Hosea say would characterize this restored nation?
Hos. 1:11

12. Hoseaôs prophecy verifies that God will restore His people in the end times. Where Israel is called ñlo-ammi,ò ñnot My peopleò as was Hoseaôs second son, and ñlo-ruhamah,ò ñnot pitiedò as was his daughter, now the prophet alters these names so that they take on meaning of Israelôs national restoration when God will have pity and say ñyou are My people.ò To what are the names altered?
Hos. 2:1

13. In his prophecy of Israelôs glory to come in ñthat dayò Hosea said that Judah and Israel will be gathered together and that their ñdayò will be ñgreat.ò Furthermore, there will be numbers of them which ñcannot be measured nor numbered.ò How many?
Hos. 1:10

14. Hoseaôs treatise on the future restoration of Israel in ñthat dayò includes a detailed enumeration of the many things God will do for her. There will be comfort. The land will be fruitful and natureôs glory will be restored. There will be safety in the land. He will re-establish His marriage covenant with them, ñbetrothing themò in faithfulness, righteousness, justice, and loving-kindness. What else?
Hos. 2:19 Cf: Micah 4:4

15. God told Hosea that he must take back his adulterous wife and love her. Now apparently owned by someone else, Gomer had to be bought back by the aggrieved Hosea for the price of a slave. He paid part in grain, part in silver. How much silver?
Hos. 3:2

1. Jeroboam II
2. The land committeth a great whoredom
3. Gomer
4. Jezreel
5. Break the bow of Israel
6. Lo-ruhamah
7. Lo-ammi
8. Not my wife, neither am I her husband
9. His mercy
10. Feasts, sabbaths, and holy days
11. One Head, (Messiah)
12. Ammi, Ruhamah
13. As the sand of the sea
14. Mercies
15. 15 pieces

16. When Hosea redeemed his wife after she had deserted him, he placed her in seclusion. The prophet likened this isolation to that of Israelôs coming captivity during which the people would be deprived of not only their national sovereignty but also of another precious privilege. What?
Hos. 3:4

17. The 4th Chapter of Hoseaôs prophecy begins a nearly non-stop deluge of condemnation of Israel. First, the prophet said that they were devoid of conscience, truth and mercy. Furthermore, they lacked the one capacity that might enable them to practice these traits. What?
Hos. 4:1

18. In lieu of truth, mercy and knowledge of Him in Israel, God instead found adultery, lying, killing and stealing. Hosea said that God would take away beast, fowl and fish, and would lay waste the land. What phrase did Hosea use to describe the coming devastation of the land?
Hos. 4:3

19. Hosea said that God condemned Israelôs priests because they had given their allegiance to kings Instead of to God, had encouraged the people to sin, then required sacrifices from which they profited. God also held them responsible for a major shortcoming among the people. What?
Hos. 4:6

20. Hosea indicted the people of Israel for their pagan worship, accusing them of cult prostitution, worshipping Canaanite shrines, and of looking to wooden idols for counsel. What were these idols called?
Hos. 4:12

21. While he was condemning Israel for its unbridled evil, Hosea added a warning to their Judean brethren to avoid the sins of Israel. The prophet used a graphic metaphor to describe Israel in its rejection of God. What was it?
Hos. 4:16

22. Hosea put Judah on notice that they must not fall victim to Israelôs gross sin. What was Hoseaôs warning to Judah?
Hos. 4:17

23. Hosea censored Israelôs priests and kings for perpetrating idolatry at cult sites throughout Israel. The prophet identified two such sites, both of which were probably infamous scenes of wickedness. What were they?
Hos. 5:1

24. Hosea said that Israel had no desire to know God, that they had defiled themselves with fleshly lusts, and had dealt treacherously with God. Their prominent sin, said Hosea, was written across their faces. What was it?
Hos. 5:5

25. Hosea said that God had a ñcontroversyò with the leaders of Judah as well as with Israel. Judahôs leaders had led the Judeans in breaking Godôs Law and setting it aside, and Hosea likened Judahôs failure to observe Godôs Law to that of a common crime of the times. What was it?
Hos. 5:10

26. Because Judah and Israel continued to sin willfully, Hosea said that God was steadily leading both nations toward destruction. Hosea illustrated this gradual deterioration, consisting of Godôs gentle if painful chastisements, with metaphors. For Judah, it was decay, as would be caused by termites. What was it for Israel?
Hos. 5:12

27. Although Godôs attempts to bring His people back to him by applying gentle measures might seem as benign as a moth or a worm, Hosea said that Godôs final judgment would resemble the ferocity of a vicious animal. Which?
Hos. 5:14

28. Hosea called any supposed repentance that Israel may have exerted in the past unacceptable because it was shallow. Israel, said the prophet, expected God to restore them after a two or three day return to God. To what did Hosea liken Israelôs fleeting episodes of repentance?
Hos. 6:4

29. Hosea said that Israelôs efforts toward repentance were insincere, and their attempt to compensate for their sin by offering sacrifice was unacceptable. God was looking for other evidence of their repentance. What?
Hos. 6:6

30. On one hand, said Hosea, Israel intermingled with and conformed to the heathen; on the other they were hypocritical in their worship of God. Hosea likened them to a pancake burned on one side, lukewarm and soggy on the other, the whole worthless. What did he call them?
Hos. 7:8

31. God condemned Israel for neglecting His chastisements while instead seeking the help of other nations such as Assyria and Egypt. For this, God likened Israel to a naive creature. What?
Hos. 7:11

32. Israel, said God, had fled from Him, rebelled against Him, transgressed against Him, and imagined mischief against Him. God likened Israel to an undependable weapon. What?
Hos. 7:16

16. Any activity of worship
17. Knowledge of God
18. It will mourn
19. Lack of knowledge of God
20. Stocks
21. Backsliding heifer
22. Let him alone
23. Mizpah, Mt. Tabor
24. Pride

25. Moving boundary stones on lands
26. Moth
27. Lion
28. Moving cloud
29. Goodness (mercy), knowledge of God
30. A cake unturned
31. Silly dove
32. Deceitful bow

33. Because Israel had broken their covenant with God and disobeyed His Law, Hosea said that God would give them over to Assyrian captivity. The Assyrians would descend upon Israel as a bird of prey. What bird is mentioned?
Hos. 8:1

34. Hosea likened Israelôs folly to that of ñsowing the wind,ò and warned that their sin would result in sudden, complete destruction. What symbolic harvest did the prophet say that Israel would reap as a result of their sin?
Hos. 8:7

35. Israel, said Hosea, would be dispersed among the Gentile nations to be despised and dishonored. He said that they would be ñamongò these nations, but would be wanderers, never belonging. What phrase did Hosea use to describe this sad existence?
Hos. 8:8

36. Hosea said that there was no excuse for Israelôs despicable degree of sin. God had given them His commandments and had continually renewed them through His priests and prophets. In spite of this, the people lived as though their covenant was totally foreign. What did Hosea call their concept of their relationship with God?
Hos. 8:12

37. Hosea prophesied to Israel at a time when they were prosperous, but said that they had no cause to rejoice because of it. God, said the prophet, was going to take the yield of their land and that they were going to be taken from it to a place where their eating habits would be radically different. How?
Hos. 9:3

38. Hosea said that when God allowed Israel to be carried into captivity, they would be cut off from any communion with Him, they would perish in enemy lands, and their homes and land would be laid in ruins. The prophet described this desolation in graphic terms. What did he say?
Hos. 9:6

39. Hosea accused Israel of sinking to the lowest depths of wickedness. He compared their behavior to the incomprehensible act committed by the bisexual Benjamites who murdered the Leviteôs concubine, setting off the Benjamite war. Where had this incident taken place?
Hos. 9:9 Cf: Judges 19:22-27

40. The glory of the Northern Tribes of Israel would ñfly away like a bird,ò said Hosea. God would not only depart from them, He would also hate them, drive them ñout of His house,ò and love them no more. What other tragedy loomed in their bleak future?
Hos. 9:11-16

41. Hosea charged Israel with wrongful use of the prosperity with which God had blessed them. The more prosperous they became, the more altars and idolatrous imagery they made. To what did Hosea liken the people because of this evil?
Hos. 10:1

42. Because of its reputation as a center of calf worship, the city of Bethel, meaning ñhouse of Godò was called by Hosea a name meaning ñhouse of vanity.ò What did the prophet call the city?
Hos. 10:5

43. Hosea said that Israel had so lavished their worship and wealth on their calf idols that they were more concerned over losing them than they were fearful that God Himself would depart from them. Hosea said that God had an ironic future planned for these idols. What was it?
Hos. 10:6

44. Hosea said that God would gather many nations together to destroy Israel for what the prophet called their double sin. What metaphor did he use to signify this double iniquity?
Hos. 10:10 Cf: Jer. 2:13

45. Amidst all the condemnation heaped upon Israel by Hosea, the prophet urged the people to ñsowò righteousness and to ñreapò mercy. In the same breath, however, he said that they had plowed wickedness and reaped iniquity. Hosea gave a reason why he thought Israel continued in their sin. What was it?
Hos. 10:12-13

46. Hosea shamed Israel for its evil behavior; he said that there was no reason for it because God had relieved their bondage from Egypt. He had taught them, healed them, drew them to Himself, and eased their burden. How else had He blessed them?
Hos. 11:1-4

47. In spite of all Godôs goodness, said Hosea, Israel was ungrateful. They had not acknowledged that God had ñhealed them,ò and refused to turn to Him. How did the prophet describe their consistent tendency toward evil and disobedience?
Hos. 11:7

48. In a plaintive series of questions to Himself recorded in Hoseaôs prophecy, God grieved over having to judge Israel to the extent that He knew would be every bit as terrible as had been His destruction of four cities. Two of these had been destroyed with Sodom and Gomorrah. What were they?
Hos. 11:8 Cf: Deut. 29:23

33. Eagle
34. Whirlwind
35. Swallowed up
36. Strange thing
37. Shall eat unclean things
38. Nettles and thorns would overrun them
39. Gibeah
40. Offspring would be slain
41. An empty vine bringing fruit to itself
42. Beth-aven
43. Gift to King of Assyria
44. Two furrows
45. They did things their own way
46. Fed them, loved them
47. They are bent to backsliding
48. Zeboim, Admah

49. God condemned Israel for its two-faced dealings with foreign nations. For instance, said Hosea, they made an export agreement with Assyria and when it suited them, they broke it and began sending one of their valuable products to Egypt. What was the product?
Hos. 12:1

50. Several times Hosea paused to urge the people to repent from their sin; on one such occasion he gave them a worthy example of one of the ancient patriarchs who had done just that. Who?
Hos. 12:2-4

51. God charged Israel with deceit and oppression in their commercial trade; whenever they were able they cheated anyone they could. God called them a name which was tantamount to saying they were no better that the Canaanites, who were infamous for their fraud. What did He call them?
Hos. 12:7

52. God accused Israel of not only oppressing others by deceit and fraud but also of loving to do so and of convincing themselves that it was all right. How had the people rationalized such conduct?
Hos. 12:7-8

53. God said that Israelôs cities would be destroyed and that they would again be forced to live in tents, as they customarily did during one of their feasts. Which one?
Hos. 12:9

54. In one of his many charges against Israel for their idolatry, Hosea mentioned Gilead and Gilgal, two places which were notorious for evil practices. The prophet took special note of the proliferation of altars in Gilgal. How did he describe the numbers of these idols?
Hos. 12:11

55. Hosea said that Israel was already spiritually dead, yet they continued to sin more and more. He said that their existence was fleeting, and listed four similitudes that illustrated how short their remaining time was: morning cloud, early dew, chaff, and a fourth. What was it?
Hos. 13:3

56. God, said Hosea, had provided Israel ample guidance and cause for abstaining from idolatry. He had issued a commandment not to worship other gods, and had also given them an explicit reason why they should worship only Him. What was it?
Hos. 13:4

57. Because Israel had forgotten God, Hosea said that He would come upon them in violent patterns of judgment, which the prophet likened to the malevolent characteristic actions of four animals. What were they?
Hos. 13:7-8

58. As Hosea approached the end of his nearly uninterrupted condemnation of Israel, he spoke of the terrible coming invasion of the land by Assyria. To what did he liken this invasion?
Hos. 13:15

59. Referring to the terror of Israelôs coming captivity, Hosea said that Israelôs men would fall by the sword and that children would be dashed to pieces. What of the unborn?
Hos. 13:16

60. Hosea foretold the future condition of Samaria subsequent to its fall; today the city is but a poor village without so much as a ruin to testify to its former greatness. How did Hosea describe the condition of the city?
Hos. 13:16

61. Hoseaôs overwhelming condemnation of Israel finally turned to words of mercy. He spoke of future blessing of Godôs people when, even though the separate existence of Israel would be lost, God would restore a believing remnant to Himself. How did Hosea describe this remnant?
Hos. 14:7

62. Hosea had drawn a parallel between the restoration of his wife and of Godôs wooing back His people to Himself. As he closed his book, Hosea reiterated his prophecy that in the end times, a believing remnant of the Jews will ñlie down safely.ò What did Hosea call this time?
Hos. 2:16, 18, 21

63. Hoseaôs review of Israelôs blessing in ñthat day,ò the future time when Hosea said God would restore a believing remnant of the Jews, tells of God ñhealing their backslidingò and ñloving them freelyò and how Israel will ñdwell underò His shadow. God will be to them as a substance that refreshes. What?
Hos. 14:5

64. Hosea closed his prophecy with a warning, saying that Godôs ways are right, and that the just will walk in them. He described the personal characteristics of those who will walk in and understand Godôs ways. What are they?
Hos. 14:9

49. Olive Oil
50. Jacob
51. Merchants
52. They were rich, therefore they were right
53. Tabernacles
54. As heaps in the fields
55. Smoke
56. There is no Savior beside me

57. Lion (devour), Leopard (watch), Bear (as one bereaved of cubs), Wild Beast (Tear)
58. Devastating east wind
59. Destroyed in the womb
60. Desolate
61. Those that dwell under His shadow
62. ñThat dayò
63. Dew
64. Wise, prudent

The Prophecy of Joel

(King James Version)

Introduction

The Book of Joel forecasts *The Day of the Lord*, that period of the end-times that will include the Tribulation, the Second Coming of Christ, and the Millennium. Joel sees the terrible plague that plundered Judah in his time as a harbinger of these end times.

Insufficient evidence exists to permit a positive determination of when Joel wrote his prophecy. Some suggest that Joel wrote during the reign of King Joash (835-796BC) before Judah was taken into captivity. If such were the case, portions of Joel's prophecy may have been directed to his contemporaries. Others give evidence to show that Joel wrote after the captivity, in which case his application might be totally apocryphal. Any position of timing must be hypothetical; it appears most logical to assume that the prophet's ministry was post-exilic, which supports Joel's central theme of *The Day of The Lord.*

Subjective Summary

The Prophecy of Joel

1:1 - 1:12
Record of severe drought, plague of locusts: Judah experiences foretaste of the "Day of the Lord."

1:13 - 1:14
Reaction of the people to the desolation of the plague of locusts. Joel regards plague as punishment for Israel's sin, calls them to repentance.

1:15
Joel's reference to the plague as a portent of an even worse desolation in the Day of the Lord.

1:16 - 1:20
Further description of the grievousness of the devastation caused by the plague of locusts.

2:1 - 2:10
The closing end-times, the Day of the Lord, and the terrible invasion, locust-like in its destruction.

2:11
The Lord's army poised to face Israel's enemies in the Day of the Lord. Second Coming of Christ imminent.

2:12 - 2:17
Jewish remnant saved in the Day of the Lord.

2:18 - 2:27
God's promise of deliverance of His repentant people. Destruction of the "army of the north." Restoration of the land to Israel.

2:28 - 2:29
God's promise of the outpouring of His Spirit upon the remnant in Jerusalem in the Day of the Lord.

2:30 - 2:32
Signs in the sun, moon and stars that will be set into motion nearing the time of the Second Coming of Christ.

3:1
Israel's return to the land in the Day of the Lord.

3:2 - 3:8
Judgment of The Nations, those enemies of Israel that had profited from its downfall.

3:9 - 3:17
All nations summoned before God for judgment; the battle of Armageddon.

3:18 - 3:21
Onset of the Millennium; blessing upon Israel following judgment. Reign of the Messiah over His people.

Joel (NIV)

1. Joel began his prophecy with the description of the utterly destructive plague that had devastated Judah. Of what nature was this plague?
Joel 1:4

2. The total devastation of the plague that descended upon Judah in Joelôs time is made evident as the prophet tells how waves of the insects devoured anything that had been left by the preceding wave. How many varieties of the insects are listed?
Joel 1:4

3. The destruction reaped by the locusts upon Judah was so complete that the basic ingredients of two of Judahôs daily sacrificial offerings were wiped out. Which two offerings were affected?
Joel 1:9

4. Joel likened the ferocity of the locust invasion of Judah to that which a certain animal having strong teeth was capable of. Which animal did he mention?
Joel 1:6

5. Joel attributed the terrifying invasion of the locusts to the judgment of God for Judahôs sin. He called upon his contemporaries to take special note of the uniqueness of this catastrophe. In what way is this uniqueness described?
Joel 1:2

6. In the face of the awesome terror of the locust invasion in Judah, Joel called upon the farmers, the priests, and even the drunkards to do something God had never before asked His people to do. What was it?
Joel 1:5, 11

7. Joel listed specific reasons that the people had for grieving because of the devastation brought on by the locusts. Priests had cause to mourn because sacrifices could not be offered. Drunkards were told to ñwail.ò Why?
Joel 1:5

8. The devastation and the ensuing drought caused by the plague of locusts in Judah left no pasture for the animals, which thus suffered as well. How does Joel symbolically describe the agony of the beasts in the field?
Joel 1:20

9. Joel counseled his contemporary Judeans that the disaster wrought by the locusts should be taken as a warning, and called upon them to assemble themselves with their leaders, to repent, and to fast. What else were they instructed to do?
Joel 1:14

1. Locusts
2. Four
3. Grain (meat), drink
4. Lion
5. Nothing like it had ever before occurred
6. Weep, wail
7. New wine crop was destroyed
8. Cry for God
9. Cry unto the Lord

10. Joel envisioned the entire devastation of the locust plague as a harbinger of a future time during which God will bring awesome destruction upon the earth. What is this period of time called?
Joel 1:15

11. As he prophesied the catastrophic events that will fall within the *Day of the Lord*, Joel spoke of a day of darkness, likening the invasion of the ñlarge and mighty armyò to a horde of locusts sweeping the earth as a flame leaving behind utter devastation. To what did Joel liken the land as it had appeared before being destroyed?
Joel 2:3

12. Joel added to his vision of the invasion of the locust-like army destroying everything in its path during the *Day of the Lord* by prophesying the occurrence of earthquakes and trembling of the sky. What did Joel say would happen to the sun moon and stars?
Joel 2:10 Cf: Rev 8:12

13. Joelôs imagery of the incredible terror of the invading armies during the *Day of the Lord* envisioned a locust-like horde climbing walls and houses, leaping mountains, entering windows and running to and fro. How did Joel summarize the invincibility of this force?
Joel 2:7-8

14. Joel described the horror of the events that will take place during the times known as the *Day of the Lord* in one word. What is it?
Joel 2:11

15. Joel prophesied that in the *Day of the Lord* there would be a number of Jews who will be spared because they will call upon the Name of the Lord. What is this group called?
Joel 2:32

16. During the time known as the *Day of the Lord*, the survivors will be saved by turning to God in repentance. Usually, the tearing of garments signified repentance. This repentance, however, is going to be different. How?
Joel 2:13

17. In the future times referred to as the *Day of the Lord*, Joel said that God will drive Israelôs invaders into a ñpoached and barren land.ò By what name is this enemy called?
Joel 2:20

18. Joel prophesied that in the *Day of the Lord* God would again work wonders with His people Israel. How is the morale of the Jews described as they once again enjoy Godôs favor?
Joel 2:26-27 Cf: Hos. 2:14-23

10. Day of the Lord
11. Garden of Eden
12. Darkened
13. Not deviating from their course
14. Great, very terrible
15. Survivors
16. It must come from the heart
17. The northern army
18. Shall never be shamed

19. As Israel is delivered from its enemies during the *Day of the Lord*, God will pour out His spirit to the believing Jewish remnant. The assortment of these people includes sons and daughters, old and young men, and another group. Who?
Joel 2:29

20. In the *Day of the Lord* Israel will be restored to their land, and the Gentile nations will be judged for their mistreatment of the Jews. Where will this judgment take place?
Joel 3:2

21. Two of the unbelieving Gentile nations that will be judged for their mistreatment of the Jews are singled out for slave trading. Which two?
Joel 3:4

22. Joelôs prophecy includes a description of the battle of Armageddon, in which God will destroy Israelôs enemies. These enemies, ñThe Nations,ò are told to beat their tools into weapons and to prepare for war. What else are they instructed to do?
Joel 3:11-12 Cf: Rev 19:11-21

23. Joel closed his prophecy by describing the onset of the Millennium, during which Israel will dwell in their land and be blessed with her safety assured. How is this assurance phrased?
Joel 3:17

19. Servants
20. Valley of Jehoshaphat
21. Tyre, Sidon
22. Assemble
23. Never again will strangers invade her

The Prophecy of Amos

(King James Version)

Introduction

Amos was a country farmer, chosen by God to announce His judgment upon the Northern Kingdom of Israel at a time when the nation was at the peak of its power and prosperity. King Joash had recovered ten cities from Syria, and his son Jeroboam II had advanced Israel's boundaries to the greatest extent since the time of David and Solomon. Never, however, had God's people lived a more idolatrous, licentious, and indolent lifestyle as when Amos prophesied. Israel lived in confident, indulgent luxury and immorality. They heartlessly oppressed their poor, cheated them, robbed them of any form of justice, and treated them as chattel. They were completely intolerant of rebuke. In spite of God's repeated chastisement, they steadfastly refused to repent. Although their festivals, sacrifices, temple, priests and prophets remained in tact, their religion had been reduced to pagan worship and hypocritical sacrifice. They believed that if they simply went through the motions of ritual, God was obligated to protect them. Amos' message to Israel was that they had the wrong idea of God's character and requirements, that justice and righteousness were the true service which He required, and that His tie to them could be broken if they failed to repent.

Amos' prophecy opens with a general condemnation of all nations in the area, including both Judah and Israel. The balance of his message is then devoted to the condemnation of Israel. As in the case of other prophets, Amos holds out the promise of hope for God's repentant people, that even though Israel will cease to exist as a nation, God will restore a remnant who will, in the "Day of the Lord," rule all nations under the Messiah.

Amos (KJV)

1. Amos was a Judean, however, his prophecy was directed mostly toward Israel at a time when the Northern Kingdom was enjoying great prosperity. Who was the King of Israel at the time?
Amos 1:1

2. Amos was a common man, a breeder of sheep and a tender of sycamore trees. His home was in the country; it was the same place where a prophetess delivered a message to King David in an effort to reconcile him to Absalom. Where was it?
Amos 1:1 Cf: 2 Sam. 14:2-10

3. Amos delivered his prophecy in a city of Israel that was famous as Israelôs cultural and religious center. The golden calf idol built by Jeroboam I was located here. What was the name of this city?
Amos 7:10-13

4. Amos began his prophecy by first declaring Godôs judgment upon the nations that surrounded Judah and Israel. These included Syria, Philistia, Phoenicia, Edom, and two others named for descendants of Lot. What were they?
Amos 1:13, 2:1

5. Amosô first prophecy of condemnation upon Israelôs heathen neighbors was directed toward a country that had been guilty of unspeakable cruelty toward Israel. Who?
Amos 1:5

6. Israelôs perennial enemy Edom stood condemned by God for its persistent cruelty toward the Jews. This cruelty was particularly reprehensible because of the blood relationship between these two nations that had originated with Jacob and Esau. How is Israelôs relationship with the nation of Edom described?
Amos 1:11

7. Two of Israelôs neighboring nations were condemned in Amosô prophecy for slave trading, particularly for the sale of Jews to Edom. Which nations?
Amos 1:8, 10

8. Godôs indictment of the heathen nations, as well as of both Judah and Israel, contained a phrase preceding the charge upon each nation that implied each had committed a full measure of iniquity and was ripe for Godôs judgment. What was it?
Amos 1:3, 6, 9, 11, 13

9. The Syrians and Ammonites were indicted in Amosô prophecy for their barbaric acts of cruelty. The Syrians had actually ñthreshedò the bodies of Jews. Of what specific atrocity did the prophet accuse the Ammonites?
Amos 1:13

10. In each of the condemnations of the nations that had been listed by Amos for destruction, including Judah and Israel, the judgment was the same. What was it?
Amos 1:4, 7, 10, 12, 14

11. Amos grouped Israel and Judah right along with the heathen nations as he listed Godôs indictments. Of what was Judah accused?
Amos 2:4

12. Amosô indictment of Israel was five-fold. He condemned the Northern Kingdom for slavery, violation of Godôs laws regarding collateral, worshiping other gods, oppression of the poor, and for one other offense. What?
Amos 2:7

13. God said that His judgment of Israel would be so overwhelming that no one would escape. He gave examples of those who would be unable to flee; the swift, the strong, the mighty, the foot soldier, and two others. What were they?
Amos 2:15

14. Amos said that Godôs condemnation of the ñwhole familyò - Judah and Israel - was all the more damning because He had chosen them to be His special people and as such had expected more of them. How did God express this relationship?
Amos 3:2

15. Israel had broken its covenant with God, said Amos, and they could not expect a comfortable relationship with Him unless they obeyed. Amos asked a rhetorical question to illustrate his point. What was it?
Amos 3:3

16. Amos accused Israel of deliberately choosing a path of wickedness. He illustrated this charge using the symbols of a bird and a trap. What was the prophetôs point?
Amos 3:5

17. Amos accused Israel of injustice toward the poor, and said that their streets were full of riot and disorder. Amos reduced Israelôs guilt to a single sentence. What was it?
Amos 3:10

18. Amos prophesied the destruction of Israel by an invading force that would overrun and plunder the nation for the benefit of those who may have thought they might avoid this terror. Amos provided an analogy of how slim their chances were. What was it?
Amos 3:12

1. Jeroboam II
2. Tekoa
3. Bethel
4. Ammon, Moab
5. Syria
6. Brother
7. Tyre, Philistia
8. For three, and for four
9. Murdering pregnant women
10. Fire
11. Despising the Law of the Lord
12. Gross promiscuity
13. Archer, horsemen
14. ñYe only have I knownò
15. ñCan two walk together unless they be agreed?ò
16. Bird will not fall unless it is caught in a trap
17. ñThey know not how to do rightò
18. That left by a lion after a kill

19. Amos said that God would ñvisitò Israelôs idols at Bethel, and would destroy that portion of the altar upon which the Jews claimed refuge, symbolizing the elimination of any cry for mercy by Israel. What part of the altar is referred to?
Amos 3:14

20. One of Amosô most critical indictments of Israel was of its wealthy, indulgent matrons who, he said, would be reduced to slaves for their oppression of the poor. Amos likened these women to fat animals. What kind?
Amos 4:1

21. Amos said that God had in the past frequently chastised Israel so that they might repent, but to no avail. The prophet listed Godôs prior punishments; famine, drought, pestilence, and others. In an almost pitiable statement that he repeated five times, Amos summed up Godôs grief at His peopleôs refusal to repent. What was it?
Amos 4:6-11

22. Because of Israelôs continued refusal to repent despite Godôs many chastisements, God issued a sobering warning of His coming judgment. What was it?
Amos 4:12

23. Amos visualized the coming judgment of Israel by God as he lamented over the kingdom as if it had already been destroyed, never to rise again. What percentage of men did Amos see destroyed as he voiced this lament?
Amos 5:3

24. A major reason for Godôs coming judgment upon Israel was because they had made a mockery of justice. They abhorred their judges, abused the rights of the poor, and taken bribes. Israelôs sense of justice, said Amos, resembled a plant which was a symbol of bitterness. What?
Amos 5:7

25. Amidst all the forecasts of doom upon Israel, Amos let out a glimmer of light, telling the people to seek the Lord. While he was at it Amos warned them where they should *not* attempt to find God. Where?
Amos 5:5

26. As Amos called upon Israel to repent, he told them to seek the sovereign God so that they might live. Amos gave examples of this sovereignty of God. What were they?
Amos 5:8

27. Amosô forecast of certain judgment upon Israel identified two groups upon which Amos prophesied woe. The first was addressed to the group who was eagerly looking forward to a certain future time. But they failed to realize was that Godôs judgment of this time would fall upon them as well. What ñtimeò were these people looking for?
Amos 5:18

28. Amos warned the Israelites who saw the ñDay of the Lordò as a time of revenge upon their enemies that they were in for a surprise. This surprise would be like that of a man who had fled to the safety of his house, only to be bitten by a snake as he leaned on the wall. Amos gave a second example. What?
Amos 5:18-19

29. Amos accused Israel of religious hypocrisy; he said that their worship centered on false gods, that it was a mockery, and that God was disgusted with their sacrifices. What had God refused to do because of their pagan worship?
Amos 5:22

30. As Amos concluded his first woe that indicted Israel for their pretentious religion, he told the people exactly what Godôs punishment was going to be for their sin. What was it?
Amos 5:27

31. Amosô second ñwoeò condemned Israel for their decadent living and for the false security they felt in the power and prosperity that had been recovered under Joash and Jeroboam II. By what name did the prophet refer to these Israelites?
Amos 6:1

32. Amos painted a graphic picture of Israelôs decadent lifestyle. They lay slothfully on their couches, listened to inane music, ate only the choicest meats, and drank wine by the bowlful. Amos reserved a special position for these folk in Israelôs coming judgment. What was it?
Amos 6:7

33. Having set forth the reasons for Godôs judgment upon Israel, Amos began to detail the awesome nature of this judgment in a series of visions. What did the prophet see in the first two?
Amos 7:1, 4

34. As Amos began to perceive the visions of Godôs coming judgment upon Israel, he became terrified for the nation, and realized that the people could not stand such punishment. What did the prophet do?
Amos 7:2, 5

35. In Amosô third vision, he saw God measuring Israel against His standards, finding them wanting and declaring utter ruin for the people. Of what was this vision?
Amos 7:7

19. Horns
20. Kine (cows) of Bashan
21. Ye have not returned to me
22. Prepare to meet thy God
23. 90%
24. Wormwood
25. In their evil sanctuaries
26. Controlled heavens, night and day, the elements
27. The Day of the Lord
28. Man fleeing from a lion, only to meet a bear
29. He refused to accept their offerings
30. Captivity
31. Them that are at ease
32. First ones to go to captivity
33. Plague of locusts (grasshoppers), fire
34. Asked God to withhold judgments
35. Plumb line

36. As long as Amosô visions and messages carried a glimmer of Godôs mercy, he stayed out of trouble with the Jewish officials. Now, however, as he prophesied Godôs judgment as certain, Amos was confronted by the chief of the priests of Bethel. Who was he?
Amos 7:10

37. Amaziah, probably one of the idol-priests of Bethel, accused Amos of conspiracy, of misrepresenting his prophecies to King Jeroboam, and falsely told the king that Amos had said that he would die by the sword. Having established his half-truths, Amaziah had some words for Amos. What did he say?
Amos 7:12

38. Amos listened to the threats of Amaziah, then issued a devastating forecast for the priestôs future. His land would be taken, his children killed, and he would die in a pagan land. What was to happen to his wife?
Amos 7:17

39. Amos finished telling of his visions despite the confrontation with Amaziah. In his fourth vision the prophet saw something that represented an Israel ripe for destruction, and meant that the end had come for the nation. What was it?
Amos 8:1

40. As Amos told of his vision of the basket of ripe fruit that signified Israelôs doom, he condemned the nation even further for their desire to get the Sabbath and Holy Days over quickly. What reason did Amos give for their desire to do this?
Amos 8:5-6

41. Referring to the time when Israel would be in captivity, Amos said that the people would experience famine and thirst. The famine, however, would differ from those that they had suffered before, and would be infinitely more terrible. What sort of famine was he talking about?
Amos 8:11

42. Amos concluded his prophecy of the judgment of Israel with his last vision. Whom did the prophet see in this vision?
Amos 9:1

43. In Amosô last vision, he saw the actual destruction of Israel. He saw God collapse the temple at Bethel and saw that no one escaped, not to the forests of Mt. Carmel, not in captivity, not to the bottom of the sea, not anywhere. What other two refuges did Amos eliminate?
Amos 9:2

44. Amos said that the kingdom of Israel would be no more and that the people would be scattered throughout the earth. What metaphor is used that pictures Godôs dispersal of the Jews?
Amos 9:9

45. Amos summed up his prophecy with a message of hope. Although Israel would cease to exist as a nation, God would restore His people in the future under the rule of the Messiah. What did Amos call this coming government?
Amos 9:11

46. Amos concluded by saying that when God restores the remnant of His people to Himself in the Day of the Lord, they will enjoy overflowing blessings, will rule all nations and said that God had promised this remnant everlasting possession of the land. How is this promise stated?
Amos 9:15

36. Amaziah
37. Leave town
38. She would be a harlot
39. Basket of ripe fruit
40. So they could get back to cheating the poor
41. Silence from God
42. God
43. Heaven, hell
44. Sift them as corn is sifted in a sieve
45. Tabernacle of David
46. Shall no more be pulled out of the land

The Prophecy of Obadiah

(King James Version)

Introduction

The Book of Obadiah, the shortest of the Old Testament, is the prophecy of the destruction of the unbelieving Gentile nation of Edom for its pride, arrogance and reprehensible mistreatment of Israel. God's hatred of Edom is plainly stated in the prophecy of Malachi. No other people is more frequently mentioned in the Old Testament as being under God's judgment, and the reasons for it are provided in Obadiah's Book.

Following Obadiah's prophecy of Edom's destruction, the prophet turns to the end-time events of the Day of the Lord, during which God will again bless His people and a remnant of the Jews will be saved.

Obadiah's prophecy clearly demonstrates God's Will to protect His people, and serves notice to all nations that their very existence hinges upon their attitude toward the Jews.

Since nothing is known of Obadiah, it is not possible to define the time of his writing and thus to ascertain which of the several invasions of Jerusalem upon which Edom's condemnation is fixed. This is not, however, crucial to the theme of the Book.

Obadiah (KJV)

1. The Book of Obadiah sets forth the prophecy of the destruction of Israelôs consistently hostile enemy, Edom. From whom was this nation originally descended?
Obad. 6

2. Edom was an arrogant nation that profited from looting, trading, and from copper and iron mining. It was located in an impregnable valley high in the mountains south of the Dead Sea. How is the location of Edom described?
Obad. 3

3. The nation of Edom was so proud and arrogant that it is quoted as boasting, ñWho will bring me down to the ground?ò What was Godôs answer to this boast?
Obad. 4

4. Godôs unusual hatred of Edom is plainly expressed in Malachiôs prophecy. Godôs anger was due not only to Edomôs mistreatment of His people Israel, but for a major sin. What was it?
Obad. 3 Cf: Mal. 1:3

5. Obadiah contrasted the completeness of Godôs future judgment of Edom by using examples of incompleteness, one of which was that of a thief who takes only what he wants, not everything. What was the other example?
Obad. 5

6. Obadiah said that Edomôs allies would turn against them, that their fortifications, influence and wealth would not save them, and that God would not only destroy their mighty men but would also eliminate others within Edom who were yet another source of Edomôs pride. Who were these others?
Obad. 8

7. God denounced Edom for violence against His people Israel, a charge that God considered all the more despicable because of Edomôs original relationship to Israel. How is this relationship phrased?
Obad. 10

8. One of the indictments brought against Edom was for something that they had failed to do. What was it?
Obad. 11

9. Obadiah indicted Edom for rejoicing as Jerusalem was destroyed, for entering and sacking the city, and for betrayal of the people. In what way had Edom betrayed the Jews?
Obad. 14

10. Having set forth Godôs specific charges against Edom, Obadiah began to prophesy of a future time in which God will judge all the heathen nations. What is this time called?
Obad. 15

11. Obadiah prophesied that in the *Day of The Lord* all the unbelieving nations will be destroyed. What phrase does the prophet use to describe the utter destruction of these nations?
Obad. 16

12. Obadiah prophesied that in the *Day of the Lord* a remnant of the Jews will be saved and that they will be returned to the land, a portion of which will be Edom. What metaphors did Obadiah use to signify Israel, Judah, and Edom as he spoke of these end-times events?
Obad. 18

13. Obadiah prophesied that in the *Day of the Lord* Israel would occupy all the land that God had promised, some 300,000 square miles. Included will be Edom, the plain of the Philistines, Gilead, and other territory. By what name is Israel identified in this passage?
Obad. 20

14. Obadiah closed his prophecy with a statement that summed up the result of the omnipotent Will of God in the Day of the Lord, when the Messiah will rule the nations. What did the prophet say?
Obad. 21

1. Esau
2. In the clefts of the rock
3. I will bring thee down
4. Pride
5. Grape gatherers who leave some grapes
6. Wise men
7. Thy brother Jacob
8. Did not help Israel when it was destroyed by invaders
9. Set up roadblocks to prevent Jews from escaping
10. The Day of the Lord
11. As though they had never been
12. Flame, fire, stubble
13. Captivity of Host of children of Israel
14. The Kingdom will be the Lordôs

The Prophecy of Jonah

(King James Version)

Introduction

The prophet Jonah, whose ministry is validated by Christ in the New Testament (Matt. 12:39-41 and Luke 11:32) is the same Jonah who prophesied the return of lost border possessions of Israel to King Jeroboam (2 Kings 14:25-27). His book is more historical than prophetic, containing but one line of prophecy (see 3:4). Nevertheless, this one line reaped remarkable results.

The prophecy of Jonah has been regarded by some as an allegory, a dream of Jonah's, or a parable. Perhaps these several concepts derive from the inability to perceive the most commonly known event of the book, that of Jonah being in the belly of the fish for an extended time. Nevertheless, there is no less justification to question the events of the Book of Jonah than there is to suspect other supernatural acts found elsewhere in Scripture; they are all miracles of God. Indeed, there is greater latitude of belief existent regarding Jonah's experience than that of other events; occurrences of humans having survived the same trauma as did Jonah have been well documented.

Beyond this more commonly proffered event of Jonah's Book lie other subjects of substance, all of which are of greater note and consequence. For instance, God's concern for all nations is demonstrated through His determined dispatch of Jonah to the people of heathen Nineveh. His infinite grace is lovingly applied, not only in His pardon of pagan Assyria, but also in His extended tolerance of Jonah's disobedience and misplaced anger. Additionally, God's sovereign omnipotence is broadly displayed in His control of the seas and plant and animal kingdoms.

Jonah is widely accepted as the author, choosing to record his faults with his experiences.

Jonah (KJV)

I. The Book of Jonah opens as God tells Jonah to go to the capital city of Assyria, some 500 miles from his home. Nimrod, Noahôs great grandson, had originally built this city. What was it?
Jonah 1:2 Cf: Gen 10:11-12

2. God sent Jonah to Nineveh to confront the Assyrians for their cruelty, witchcraft, prostitution, plundering, and other crimes, more vividly described in Nahumôs prophecy. God summarized His opinion of the Assyriansô conduct in one word. What was it?
Jonah 1:2

3. Jonah may have felt intimidated as he heard Godôs command to go to Nineveh. He visualized himself, alone, walking into the very metropolis of the world to deliver Godôs terrible warning of judgment. What three words summarized Godôs instruction to Jonah in condemning Nineveh?
Jonah 1:2

4. Jonah fled from Godôs assignment to Nineveh and decided that he would get as far in the opposite direction as he could. He bought a ticket and boarded a ship, leaving from Israelôs only seaport. Where?
Jonah 1:3

5. No sooner had Jonahôs seagoing ride cleared the harbor than God sent a raging storm upon the sea, terrorizing the crew. What did the sailors do first as the storm hit their ship?
Jonah 1:5

6. What was Jonah doing as the storm began to rage upon the sea, threatening the vessel?
Jonah 1:6

7. With Jonah aboard his ship bound for Tarshish, the captain realized that the unusually violent storm to which they were being subjected was endangering their safety. He awoke Jonah and asked the prophet to do something. What?
Jonah 1:6

8. The desperate crew of the ship that carried Jonah knew from experience that what they were experiencing was not a common storm. They decided to cast lots. For what purpose?
Jonah 1:7

9. Once the terrified sailors realized that Jonahôs presence had something to do with their predicament, they wanted to know where he came from, of what people and country he was, and what he did for a living. What else did they ask?
Jonah 1:8

10. When Jonah told the sailors of the distressed vessel that he feared God, they realized the storm was Godôs doing, and decided that the whole thing had something to do with the relationship between Jonah and God. They demanded an explanation from the prophet. What did they ask?
Jonah 1:10

11. Once the shipôs company realized that Jonah was the cause of the great storm, they expected him to do something to save them. Jonah calmly told them what they had to do. What was it?
Jonah 1:12

12. A striking contrast is given between Jonah, who refused Godôs call to warn the Ninevites, and the heathen sailors, whose conscience would not allow them to throw Godôs prophet into the sea even though they knew that this would save them. What did they do instead?
Jonah 1:13

13. With its unwelcome passenger Jonah aboard, the crew of the foundering ship struggled to bring their vessel to land. Regardless of how hard they rowed, however, they were unable to do so, and resigned themselves to helplessness. What did they do next?
Jonah 1:14

14. After acknowledging Godôs hand in the raging sea and Jonahôs disobedience as the cause, the seamen reluctantly dropped Jonah into the sea. Swallowed up by the great fish provided by God, Jonah found himself in the mammalôs belly. What did he do first?
Jonah 2:1

15. Despite his tenuous existence in the belly of the great fish, Jonah expressed a confidence that he would survive. What did he say in his prayer that indicated this?
Jonah 2:4

16. In his prayer from the belly of the fish, Jonah promised obedience to God for the rest of his life. How did Jonah phrase this vow?
Jonah 2:9

17. Jonah concluded his prayer to God from the belly of the fish with his acknowledgement of God as the Savior of all mankind. What did he say?
Jonah 2:9

18. God commanded the great fish to disgorge Jonah from its belly, and the reluctant but now repentant prophet found himself on the beach. Once again, Jonah heard from God. What did God say?
Jonah 3:2

1. Nineveh
2. Wickedness
3. Cry against it
4. Joppa
5. Threw the cargo overboard
6. Sleeping
7. Call upon God to save them
8. Determine who was responsible for the storm
9. Who was responsible for their danger
10. What he had done to cause God to bring on the storm
11. Throw him overboard
12. Tried to row the ship to shore
13. Cried out to God
14. Prayed
15. Yet I will look again toward Thy holy temple
16. I will pay that which I have vowed
17. Salvation is of the Lord
18. Go to Nineveh

19. Reconciled to God after his trauma with the great fish, Jonah made the 500-mile trip to Nineveh. Known as a city like no other, the great Assyrian capital had walls 100 feet high and 1,500 towers, 200 feet high. Jonah began delivering Godôs one-line prophetic message in the streets. What was it?
Jonah 3:4

20. When God told Jonah to go to Nineveh the first time He told him to ñcry against it.ò The second time, Godôs instruction implied a hint of His mercy. What did He tell Jonah this time?
Jonah 3:2

21. As Jonah cried Godôs simple but sobering warning to the people of Nineveh, it began to prove effective. How many of the Ninevites ñbelieved God?ò
Jonah 3:5

22. One of the Ninevites who believed God was the Assyrian king himself, who discarded his royal robes, sat in ashes, and told his people to cry out to God. He commanded them to turn from their evil ways and the one major sin that the Assyrians were infamous for. What was it?
Jonah 3:8

23. God saw that the Ninevites had repented and spared them from His judgment. What was the reaction of Jonah, having seen first-hand the incredible results of his ministry?
Jonah 4:1

24. Instead of being gratified as he witnessed Godôs work among the Ninevites having been wrought through his efforts, Jonah was sorely depressed because God had spared this enemy of Israel. He was so dejected that he asked God to do the same thing with him as had his predecessor, Elijah had requested. What?
Jonah 4:3 Cf: 1 Kings 19:4

25. Unhappy because God had spared the Ninevites, Jonah left the city, went out and sat on a hill, built himself a shelter and sat town to wait. What was he waiting for?
Jonah 4:5

26. God dealt with Jonah with patience in spite of the prophetôs antagonistic attitude that had surfaced because the warning that God had him issue to Nineveh did not materialize and because God had spared the barbaric Assyrians. God provided Jonah some physical comfort as he sat on the hill overlooking Nineveh. What?
Jonah 4:6

27. Jonah loved the plant that God miraculously put up to shade him from the burning desert sun. However, God was not finished dealing with His prophet. What did He do next?
Jonah 4:7

28. When God destroyed the shade tree that had been sheltering Jonah, the prophet was depressed enough without now being subjected to another major discomfort brought upon him by God. What happened next?
Jonah 4:8

29. The east wind, famous in the Assyrian desert for its vehement force and suffocating, intolerable heat, was too much for Jonah, still fuming because of Ninevehôs salvation and the loss of his sheltering gourd. The prophet made a wish. For what?
Jonah 4:8

30. God rebuked Jonah for his anger that he exhibited because of Godôs mercy upon Nineveh and the destruction of his gourd tree. God patiently asked His prophet if he really thought he should be so angry over a shrub. What was Jonahôs reply about his anger?
Jonah 4:9

31. The Book of Jonah concludes abruptly with God trying to make Jonah see that all the people of Nineveh, perhaps 600,000, were infinitely more important than the loss of a bush. God emphasized His point by referring to the many children involved. What did He call the children?
Jonah 4:11

19. Forty days and Nineveh shall be overthrown
20. Preach unto it
21. All of them
22. Violence
23. He was very angry
24. Take his life
25. Wanted to see what would happen to Nineveh
26. A gourd plant for shade
27. Sent a worm to eat Jonahôs shade gourd
28. Scorching east wind
29. Wished he were dead
30. I do well to be angry
31. Those who cannot tell their right hand from the left

The Prophecy of Micah

(King James Version)

Introduction

Micah was a common man who came from an obscure Judean village southwest of Jerusalem. He was a contemporary of Hosea, who was at the same time condemning the Northern Kingdom of Israel, and also of Isaiah. Micah's ministry began later and ended earlier than that of Isaiah.

Micah began his prophecy by condemning both Israel and Judah; however, he quickly dismissed Israel's sin as terminal and passed on to his main theme, the indictment of Judah. Micah mentioned neither Judah nor Israel by name, rather directed his charge to the cities of the nations because he recognized that the sins that he condemned - oppression, bribery among leaders, priests and false prophets, perversion of justice - had their natural source in these cities.

As harsh as Micah's denunciation of Judah was, he brought an unusual tenderness to his ministry. He was truly sorrowful as he witnessed and condemned the sin of the people. He felt deeply for those who were oppressed, expressed his grief publicly, and was full of hope as he promised mercy and deliverance as he prophesied the coming of the Messiah.

Micah prophesied two major historical events, the birth of Christ in Bethlehem and the destruction of Jerusalem. The prophet is quoted twice in the New Testament: the priests quoted Micah 5:2 to Herod (Matt. 2:5-6), and Christ quoted Micah 7:6 as He commissioned His Disciples (Matt. 10:35-36). The Old Testament quote of Micah 3:12 in Jer. 26:18 saved the prophet Jeremiah's life and, according to Jeremiah, Micah was the principal force behind the revival under King Hezekiah.

Micah (KJV)

1. Micah prophesied to both Judah and the Northern Kingdom of Israel, during the reigns of the Judean kings Jotham, Hezekiah, and a third ruler, one of Judahôs worst. Who?
Micah 1:1

2. Micahôs ministry first condemned both Israel and Judah, however, once he recognized Israelôs sin as terminal his emphasis passed to Judah. Micah mentions neither Israel nor Judah, rather indicts two cities where the sin he denounced was most evident. Which cities?
Micah 1:1

3. Micah, whose name means, ñWho is like The Lord,ò is not to be confused with the other six Micahs of the Old Testament. He is identified with the city from which he came, located probably near the Judean-Philistine border area. What is he called?
Micah 1:1

4. ñFor the transgression of Jacob,ò said Micah, Godôs judgment would fall upon Israel. The imagery that the prophet used to illustrate the awesomeness of Godôs wrath was indeed striking. How did Micah describe it?
Micah 1:4-5

5. Micah condemned both Jerusalem and Samaria as centers of corruption of the Jewish nation. Samaria would fall victim to Godôs judgment, said the prophet, who then gave a graphic description of the city once God had dealt with it. What was it?
Micah 1:6

6. Micah defined the great sin of Jerusalem and Samaria as spiritual idolatry. He accused them of participating in Baal worship, paying temple prostitutes monies that were used as temple gifts, and of making other offerings that were used to perpetuate idolatry. What are these offerings called?
Micah 1:7

7. Micah was grieved as he witnessed what he knew to be the terminal sin of Israel. Exhibiting his grief, the prophet removed his clothes and wailed with the pitiful cries of animals such as the ñdragon,ò or jackal, and that of another creature known for its mournful cry. What?
Micah 1:8

8. Micah not only lamented the sinful condition of Israel, but that of Judah as well. He summed up Judahôs condition in just one word, one that should have alerted the attention of the people. What was it?
Micah 1:9

9. Micah, both grieved and angry because of Judahôs sin and coming judgment, used a series of plays on words as he prophesied the desolation that Assyria would bring to Judean cities. The town of Shaphir, a name meaning beautiful, would be anything but, once the Assyrians passed through. How did the prophet say the enemy would leave this city?
Micah 1:11

10. What suggestion did Micah have for the inhabitants of the town of Aphrah, a name meaning dust, once the Assyrian invasion had destroyed the town?
Micah 1:10

11. Micah said that the town of Achzib, ñdeceptive,ò would after the Assyrian invasion be unable to support Judahôs king. How did Micah phrase the ñdeceptionò of this town toward the king after Godôs judgment?
Micah 1:14

12. Micah prophesied that, following the brutal Assyrian attack, the Assyrians would possess the town of Mareshah, a name meaning ñoppression,ò and Judahôs leaders would be humiliated by having to flee to caves. These were the same caves in which David hid with his family and 400 men. Where?
Micah 1:15

13. The mourning of the people of Judahôs cities, which Micah prophesied would be overrun by the Assyrian invasion, would be so grievous that they would shave themselves bald. The prophet said there would be a reason for such extreme grief. What?
Micah 1:16

14. The wickedness of Judah was so pervasive and deliberate that Micah accused them of sitting up all night thinking about how they could do evil the next day. How did Micah phrase this charge?
Micah 2:1

15. Micah accused the rich and covetous Judeans of taking the fields and homes of the poor just because they wanted to. He said that such an act was more than simple oppression; it constituted a grave violation of Godôs law. How did he describe this violation?
Micah 2:2

16. Because the rich Judeans had stolen the land of the poor, Micah prophesied that God would bring the same evil upon them. The Assyrians would not only take their land, they would mock them as they do so. Micah said that the Judeans would cry a ñdoleful lamentò as this happens to them. What?
Micah 2:4

1. Ahaz
2. Jerusalem, Samaria
3. A Morasthite
4. Mountains would melt, valleys will split as if molten wax
5. Heap of the field
6. Hires
7. Owl
8. Incurable
9. Its people will be naked in their shame
10. ñRoll thyself in the dustò
11. They shall be a lie to the king
12. Adullam
13. Their children will be taken into captivity
14. Work evil upon their beds
15. Taking a manôs heritage
16. ñWe be utterly spoiledò

17. Micah accused the Judeans of persecution of Godôs prophets so that they would not have to listen to critical or frightening messages. What was it that Micah said that the people particularly did not want to hear?
Micah 2:6

18. Judah did not want to hear the words of Godôs prophets, said Micah, but they certainly tolerated the words of the false prophets who lied to them and made pleasant promises to them. Of what, for example?
Micah 2:11

19. The oppressive conduct of the false prophets in Judah had fallen to such depths that they were literally pulling the clothes from the backs of people who were simply walking along the streets, oblivious to any danger. They took not only the outer garments but also those that one slept in. What was this clothing called?
Micah 2:8

20. The reprehensible conduct of the false prophets reached to women, whom they put from their homes, and to even children. Micah implied that the Judean children were sold into slavery. What phrase does he use that implied the loss of these children?
Micah 2:9

21. Micah prophesied that Judahôs ñland would not be their rest,ò that they would be put out of their land because of their wickedness. What did the prophet say they had symbolically done to the land?
Micah 2:10

22. Micah denounced Judahôs rulers for their perversion of justice. He said they were like butchers, or wild animals, ñplucking the skinò of the poor, and taking ñflesh from their bonesò and disposing of them. How, symbolically speaking?
Micah 3:2-3

23. Micah prophesied grim judgment for Judahôs leaders;, they will ñcry to the Lordò in their distress. The prophet also foretold of Godôs answer to their cries. What?
Micah 3:4

24. Micah condemned Judahôs false prophets for speaking of ñpeaceò to those who bribed them but ñwaging warò upon those who did not feed their greed. Micah also accused them of an offense that was even graver in Godôs sight. What?
Micah 3:5

25. Micah prophesied doom upon the false prophets of Judah. ñNight shall be unto them,ò he said, the ñsun shall go down over them, they will have no vision, will not ñdivine,ò and will be confounded. What will they hear from God?
Micah 3:6-7

26. Micah condemned Judahôs leaders, its priests and its false prophets for their covetousness. The leaders ñjudged for reward,ò the priests ñtaught for hire.ò Of what were the prophets accused?
Micah 3:11

27. The leaders, false prophets and priests of Judah imagined that God would protect them. Micah prophesied the opposite. Under Godôs terrible judgment, Jerusalem would become ñheaps;ò the city would suffer a degree of destruction that would make it appear it had never existed. What?
Micah 3:12

28. In the midst of his prophecy of judgment upon Judah, Micah foresaw future glory in that time which God will restore a believing remnant of the Jews to Himself. What does Micah call this time?
Micah 4:1

29. Micah prophesied the regathering of the believing remnant of the Jews led by the Messiah. What term did he use to describe the Messiah?
Micah 2:13

30. Micah said that in the end times when God will restore His remnant, this body of believers will ñmake a great noiseò praising God. How did the prophet liken this gathering?
Micah 2:12

31. Micah prophesied that in Godôs millennial Kingdom, Jerusalem will be the center of instruction for the world and that peace will reign. Weapons of the past will become instruments of productivity; one example is that swords will be beaten into plowshares. What is the other?
Micah 4:3

32. When Christôs Kingdom is established on earth in the millennium Micah said that Godôs people will live in peace and will fear nothing. What phrase does the prophet use to illustrate the security that will be enjoyed by Godôs people?
Micah 4:4

33. Micah said that when God restores His believing remnant, the glory of His millennial Kingdom will surpass even that of David or Solomon. What name does the prophet give to Israel in these former times of glory?
Micah 4:8

34. One of Micahôs prophecies was that Judah would be taken into captivity by Babylon, since at the time Babylon was subject to Assyria. When he prophesied this, Micah added a postscript. What was it?
Micah 4:9-10

17. Anything that shamed them
18. Wine, strong drink
19. Robe
20. Taken away My glory forever
21. Polluted it
22. Chop them in pieces as if for a stew
23. He will not hear them
24. They ñmake My people errò
25. No answer
26. Divining for money
27. Plowed as a field
28. Last days
29. The Breaker
30. Flock of Sheep
31. Spears to pruninghooks
32. Every man will sit under his vine and fig tree
33. First Dominion
34. Judah would be delivered

35. Micah prophesied the great end-times war of Armageddon, wherein many nations will gather against Israel. In that day, God will enable His people to defeat all these nations. With what symbolic weapons?
Micah 4:13

36. Micah foretold of the humiliation of Zedekiah, the last king of Judah, who at the time of the Babylonian captivity of the nation was tortured and taken by Nebuchadnezzar. How was Zedekiah humiliated?
Micah 5:1

37. Micahôs most significant prophecy foretold the birth of Christ in Bethlehem some 700 years before this great event occurred. In this passage, Micah made reference to the very beginnings of Christ. How?
Micah 5:2 Cf: Matt 2:6; John 7:42

38. Micah prophesied that in the end times God will provide ample provision for the defeat of the ñAssyrian,ò the symbol of any enemy of Israel. What figure of speech did the prophet use to represent Godôs protection in this time?
Micah 5:5

39. In the ñlast daysò when the believing remnant of the Jews will be saved and restored to God, Micah said that this remnant would be influential, refreshing as the ñdewò and also powerful. As what?
Micah 5:7-8

40. In Christôs millennial Kingdom all of Israelôs carnal supports will be removed. Her horses and chariots will be destroyed, her great fortified cities demolished. Further, other things that they had relied on will be totally wiped out so that Israel will be usable in Godôs hand. What things?
Micah 5:10-14

41. In Chapter 6, Micahôs prophecy resembles the environment of a courtroom, wherein God charges His people with their sin. What is Godôs indictment called by the prophet?
Micah 6:2

42. As God ñpleadsò His case against all Israel, He reminds them of His past blessings, how He had brought them out of Egypt, kept Balaam from cursing them, and protected them on their journey from the wilderness to Canaan. What else did God say that He had provided?
Micah 6:4

43. As Micah describes God bringing His case against His people, God asks two plaintive questions, addressing Israel as, ñOh, My people.ò First was, ñwhat have I done to thee? What was the second?
Micah 6:3

44. In His ñcourtroomò indictments of Israel, God accuses them of amassing ill-gotten riches, cheating in business, lying, and violence. He said that their evil was every bit as that practiced during the reigns of two of their worst kings. Which two?
Micah 6:16

45. Having been indicted for their sin in Godôs ñcourtroomò the people offered to make sacrifice for it, however, Micah reminded them that God had already told them what He required of them. What was it?
Micah 6:8

46. Micah lamented the fact that Israel was now devoid of any godly men. He likened his search for good men to that of looking for good fruit in a vineyard. What phrase did the prophet use that described his vain search?
Micah 7:1

47. Micah mourned for Judah; everything seemed lost but God. The good had perished, and now man had gained skill in doing evil with ñboth hands, earnestly.ò The most upright, said Micah, was like a thorn hedge, injuring all that came into contact with it. What did he call the ñbest ofò men?
Micah 7:4

48. In spite of the sinful conditions which he realized surrounded him in Judah, Micah vowed to ñlook untoò the Lord, and to wait for God, resting in Him with his faith and trust unbroken. What response did the prophet anticipate from God?
Micah 7:7

49. Micah knew that Judah was going to suffer Godôs judgment, but he also knew that God would eventually again deliver them. Micah yearned for and was comforted by the thought of Godôs future blessing. How did he phrase this hope?
Micah 7:9

50. ñWho is a God like theeò marveled the prophet, that pardons iniquity and ñretaineth not His anger.ò Micah also sensed a feeling of wonder as he contemplated Godôs reason for freely granting His forgiveness. What reason did he give?
Micah 7:18

51. Although Judahôs sin would put them in captivity and disperse the Jewish nation, Micah concluded with the prophecy that Godôs promises, made originally to their forefathers in the ñdays of old,ò would neither be forgotten nor cancelled. Which of the forefathers are mentioned?
Micah 7:20

35. Horn of iron, hoofs of brass
36. Struck with a rod upon the cheek
37. Goings forth of old from everlasting
38. 7 Shepherds, 8 principal men
39. Lion
40. Idols, witchcraft
41. Controversy
42. Moses, Aaron, Miriam
43. Wherein have I wearied thee?
44. Omri, Ahab
45. Do justly, love mercy, and walk humbly with thy God
46. No cluster to eat
47. Brier
48. ñMy God will hear meò
49. I shall behold His righteousness
50. He delighteth in mercy
51. Jacob, Abraham

The Prophecy of Nahum

(King James Version)

Introduction

Nahum is one of the prophets about whom nothing is known. His ministry was to deliver a single message of doom. His book is the graphic record of God's judgment upon the ruthless Assyrian empire. God had spared the repentant Ninevites in Jonah's time, however, the Assyrians had failed to pass their faith to their descendants and Assyria resumed its terrible cruelty. God, who must judge the wicked, literally wiped them from the face of the earth.

The Assyrians were the scourge of the earth from about 850BC until they were eradicated in 812. The brutality of these people was legend. Their unfathomable cruelty toward their victims included mutilations, decapitations and the piling up of heads, flaying and skinning alive captives, and burning victims alive. They captured literally hundreds of thousands, displacing them to lands from which there was no escape. Their kings were arrogant despots who boasted of their conquests, atrocities, and bloody massacres. They were an outrage to human nature.

The story of Nineveh's destruction and disappearance is a textbook study of prophecy. Nahum said that Nineveh, its people and its very civilization would disappear from the face of the earth. Such an event was unknown to the world; other cities that had been destroyed had been rebuilt. From a practical standpoint, Nineveh would have been rebuilt if for no other reason than for the need of a commercial trade center in its location. Nevertheless, Nineveh disappeared, and not until 1845 was it uncovered by archeologists under what are known today as the mounds of Nineveh. The dozen or more specific details of the destruction of the city, such as fire and water damage, massacre of people, and destruction of idols have been verified through historical records and archeological finds.

Nahum began his book with a description of the character of God, which demanded the destruction of Nineveh. The balance of the book is the graphic description of the battle.

Nahum (KJV)

1. Nahumôs prophecy begins with a preface that portrays certain attributes of God. God was jealous of His people Israel, and because of the Assyrianôs treatment of them He was furious. Nahum warned Nineveh that they would suffer the consequences of one of Godôs most fearsome attributes. Nahum mentioned it three times. What was it?
Nahum 1:2

2. One hundred years before Nahum delivered Godôs judgment upon Nineveh, Jonah had warned the city of the same evil, and the people had repented. The new generation, however, had resumed the barbarity of their forefathers. Godôs opinion of the Nineveh of Nahumôs time is summed up in two words. What were they?
Nahum 3:1

3. Nahum said that although God was ñgreat in powerò and would not ñacquit the wicked,ò He was a God who desired to see men come to repentance, as had the Ninevites of Jonahôs time. How did Nahum phrase this long-suffering attribute of God?
Nahum 1:3

4. Lest the Assyrians doubt Godôs power to utterly destroy them, Nahum produced a list of illustrations of Godôs omnipotent control of nature; He rebukes the sea, dries up rivers and fertile areas, and ñmeltsò the hills. What other phenomenon of nature is mentioned?
Nahum 1:5

5. Nahum questioned, ñWho can stand before the indignationò of the Lord when He is angered by manôs sin, and followed his first question with yet another. What was it?
Nahum 1:6

6. Speaking of Godôs coming judgment of Nineveh, Nahum said that God would ñmake an utter end of the place.ò What means of destruction did Nahum prophesy would bring about such ruin?
Nahum 1:8

7. Nahum condemned Sennacherib, the Assyrian king who besieged Jerusalem, for blaspheming God before Judah and for urging King Hezekiah and the Judeans to reject God and surrender. What did Nahum call Sennacherib?
Nahum 1:11

8. Nahum said that when the end comes for the wicked Ninevites they will be as confused as a tangle of thorns and as drunken men, and will be destroyed as quickly as fire engulfs a highly flammable substance. What substance?
Nahum 1:10

9. Nahum prophesied the absolute end of the Assyrian line; ñno more of thy name shall be sown.ò The memory of them and their civilization would be erased, said the prophet, God would literally bury them. Nahum defined the character of the Assyrians as he foretold their doom. What did he call them?
Nahum 1:14

10. Nahumôs prophecy of destruction of the Assyrians was encouraging news for Judah, and the prophet urged the Jews to maintain their religion and obedience to God. In what ways?
Nahum 1:15

11. As Nahum began to prophesy the actual destruction of Nineveh, he said that the Assyrians had better prepare for the onslaught. He warned that their ñattackerò had ñcome up before thy face.ò What does the prophet call this ñattacker?ò
Nahum 2:1

12. Nahumôs comprehensive record of the battle of Nineveh began with a description of the intimidating army of the Medes and Babylonians. Their shields and dress were both of a color designed to frighten an opponent. What color were they?
Nahum 2:3

13. Nahum described the furious maneuvering of chariots that filled the streets of Nineveh as the battle unfolded. Nahum said that these vehicles would appear as torches as they raced, clashing in the streets, moving at high speed. How fast?
Nahum 2:4

14. Nahum pictured the Assyrians in total disarray as they frantically tried to prepare themselves to defend Nineveh. The kingôs ñworthies,ò his officers, were seen by the prophet as confused and perplexed. How did Nahum describe their activity?
Nahum 2:5

15. Nineveh withstood a two-year siege before it was taken. Nahum prophesied that a breach of the city walls by a torrent of water would finally expose it to invasion. This could have been caused by a natural flood or by the invaders releasing stored water from dams. What structure was destroyed as this flood swept into Nineveh?
Nahum 2:6

16. Once the city walls of Nineveh had been breached the attacking Medes and Babylonians entered the city and a multitude were killed by the sword. Excavated ruins of Nineveh revealed that it suffered destruction not only from water, but also from another force. What?
Nahum 3:13, 15

1. Vengeance
2. Bloody City
3. Slow to anger
4. Earthquake
5. Who can abide the fierceness of His anger?
6. An overrunning flood
7. Wicked counselor
8. Fully dry stubble
9. Vile
10. Keep solemn feasts, perform their vows
11. He that dashes in pieces
12. Red
13. As lightning
14. They stumbled in their walk
15. Palace
16. Fire

17. Nahum prophesied that Nineveh would be taken into exile. The imagery that the prophet used to represent the grievous exodus of the Assyrian people is that of a mourning sound of birds in flight. What bird is mentioned?
Nahum 2:7

18. As a result of its vast plundering by its armies, Nineveh had acquired great wealth, however, Nahum prophesied that the nation would itself suffer plundering. How did the prophet describe the vastness of Assyrian spoils?
Nahum 2:9

19. The devastation of Nineveh after the battle for the city was foreseen by Nahum as empty, void, and wasted, its people filled with fear and terror, their hearts ñmelted,ò even their knees knocking together. How did the prophet describe the faces of the Ninevites?
Nahum 2:10

20. Nahum referred to Nineveh at its zenith as a lionôs den and likened the Assyrians as lions who terrorized their victims. Alluding to its forthcoming obliteration, however, the prophet saw Nineveh in a different perspective as he asked a rhetorical question. What was it?
Nahum 2:11

21. Nahum said that God would destroy Assyriaôs young men and burn its awesome weapons, and that their civilization would never again be heard of. Nahum reduced the reason for Godôs judgment to one sentence. What?
Nahum 2:13

22. As if to justify Godôs impending judgment upon Assyria, Nahum called Nineveh ñfull of lies and robbery.ò He denounced them for their insatiable appetite for waging war and inflicting incredulous cruelty upon their victims. How did the prophet describe Ninevehôs thirst for such brutality?
Nahum 3:1

23. As he prophesied the great destruction of Nineveh, Nahum visualized great carnage wrought by whips, wheels and horses of chariots, and horsemen with spear and sword. Nahum accented this great slaughter by the use of three references to the numbers killed. What were they?
Nahum 3:3

24. In addition to denouncing Assyria for its barbaric cruelty toward its hundreds of thousands of victims, Nahum also accused them of drawing their sufferers into their evil practices. What examples of these practices did Nahum give?
Nahum 3:4

25. Nahum said that God would expose Assyriaôs shame to the world, its past glory would become as filth, they would become a laughingstock, and no one would pity them. One word would describe the worldôs opinion of them. What?
Nahum 3:6

26. Nahum said that Nineveh would suffer the same fate as they had so brutally executed upon the great Egyptian capital city of Thebes, where the Assyrians massacred children, took most of the victims to exile, and subjected Egyptian nobility to slavery. By what name is Thebes called in this passage?
Nahum 3:8

27. Nahum said that Ninevehôs defenses would crumble when Godôs judgment fell upon them. The prophet used imagery of a fruit tree as he pictured the Assyrians falling like ripe fruit. What tree?
Nahum 3:12

28. When they found themselves under attack, the Assyrians, dreaded and feared, would lose their courage and become weak and defenseless. To what did Nahum liken their formerly fierce, brutal men as they found themselves under fire?
Nahum 3:13

29. Nahum sarcastically told the Assyrians that when they fell under siege they should try to keep a fresh supply of water and to repair their fortifications. However, he said, their efforts would be futile; they would be destroyed. What elements did Nahum prophesy would destroy them?
Nahum 3:15

30. Excavations of Nineveh testify to the accuracy of Nahumôs prophecy. Evidence of fire of intense and sustained heat was found among the ruins. What was Nahumôs prophetic warning of the terrible consequence of this fire?
Nahum 3:15

31. Nahumôs last prophetic words were directed to the Assyrian king; his leaders would be eliminated, his people scattered, his kingdom never to rise again. Nahum expressed the finality of Assyriaôs extinction in two metaphors. What were they?
Nahum 3:19

32. Nahum concluded his prophecy by saying that nations had continually suffered Assyrian cruelty and that all would welcome the destruction of this people. What expression of joy did the prophet foresee when the nations witness the obliteration of Assyria?
Nahum 3:19

17. Dove
18. There is no end to the store
19. They gather blackness
20. Where is it?
21. I am against thee
22. Their prey departeth not
23. Multitude; great number; no end of corpses
24. Whoredom, witchcraft
25. Vile
26. No
27. Fig
28. Women
29. Fire, sword
30. It would devour them
31. Wound is grievous, no healing of thy bruise
32. They will clap their hands

The Prophecy of Habakkuk

(King James Version)

Introduction

Habakkuk prophesied during a time of moral and spiritual decline in Judah. Although the nation had experienced a revival under King Josiah, their repentance had been superficial, and Josiah's weak and evil sons, all later kings of Judah as well, led them back into idolatry, oppression and injustice.

Habakkuk's task was to announce God's intention to judge Judah for its multiple sins; they would be invaded, destroyed and taken into captivity by the savage Chaldeans, a dominant people of the Babylonian empire.

Habakkuk's story is a dialogue between the questioning - if not confused - prophet and God. Habakkuk's dilemma is similar to that of Job's; he cannot understand God's seeming indifference to the injustice and evil that surrounds him in Judah, oppressing the righteous. When God tells His prophet that He will use the brutal Chaldeans to punish the wicked Judeans, Habakkuk is even more perplexed; the Chaldeans were more evil than the Judeans and it appeared that God was only compounding the injustice.

Habakkuk's dilemma is erased as God reveals one of the great truths of Scripture, that although evil appears to prosper it is but for a season, and God will deal with it in His own time. The prophet sees that through the apparent inequities and injustice the "just" are to live "by faith," knowing that God "is in His Holy Temple." As he perceives God's grace and omnipotence, Habakkuk offers a prayer of praise as he testifies, "I will rejoice in the Lord, I will joy in the God of my salvation."

Habakkuk (KJV)

1. The Book of Habakkuk opens with an unusual introduction of the author that states his occupation. What was it?
Hab. 1:1

2. Violence, corruption, and oppression were commonplace in Judah during Habakkukôs time, and the prophet was perplexed as he tried to understand why God permitted such confusion and grief. How is his feeling described?
Hab. 1:1

3. Habakkuk complained to God of grievance, violence, and strife among the Judeans. The prophet had two questions; first, he wondered how long God was going to let this go on. What else did he ask?
Hab. 1:2-3

4. Among the most grievous sins which Habakkuk witnessed in Judah was disregard for Godôs law. The prophet said that there was either errant justice or none at all. What word did he use to describe the Judean manipulation and subsequent ineffectiveness of Godôs Law?
Hab. 1:4

5. As Habakkuk wondered why God refused to act against injustice in Judah, God told him that He not only saw what was going on, His justice was on the way. In fact, when the Judeans learned what Godôs judgment would be, they would be amazed. What would be their reaction?
Hab. 1:5

6. God stunned his questioning prophet when He announced the extent of His coming judgment upon Judah for its evil. What was it?
Hab. 1:6

7. The Chaldeans, chosen by God to bring His judgment upon Judah, were a dominant people within the Babylonian Empire. They were infamous for their savagery and ruthlessness. What does God call them?
Hab. 1:6

8. The Chaldeans were particularly fearsome because they recognized no law but their own. How is this expressed in the text?
Hab. 1:7

9. Habakkuk prophesied the onslaught of the Chaldeans upon Judah with awesome imagery. He pictured them as an invading cavalry, relentless, fast as panthers, devouring they prey as vultures, and having the fierceness of animals known for their voracious appetite. What animals?
Hab. 1:8

10. Habakkuk had twice called violence a dominant evil in Judah, and now he prophesied that the Chaldeans would return violence upon Judah. The Chaldean invasion would blow through the nation like the terrible ñeast wind,ò and hordes of Judeans would be taken. What simile is used to describe the number of captives?
Hab. 1:9

11. Habakkuk said that the merciless Chaldeans would scoff at Judahôs king or any of their ñgreat menò as they stampeded through the nation. Nor would walled fortifications deter them, because they simply would simply pile dirt to bridge the walls. What is this process called?
Hab. 1:10

12. When Habakkuk learned from God that the dreaded Chaldeans would be used by God to destroy Judah, he became even more perplexed. Why was it that he could not understand why God had chosen such a people?
Hab. 1:13

13. As devastating as invasion and captivity at the hands of the Chaldeans would be, Habakkuk realized that such was a judgment of God, but it would not be the extinction of His people. What did the prophet say that reflected this belief?
Hab. 1:12

14. As he began to consider the terrifying prospect of a Chaldean invasion, Habakkuk envisioned the nation helpless, with no ruler, no defenses, and being subjected to the relentless cruelty of a brutal enemy. To what did the prophet liken the Judeans?
Hab. 1:14

15. Habakkuk wondered not only why God was allowing the defenseless Judeans to be taken like fish by the Chaldeans, but also whether He would continue to allow Babylon to persist in their practice of ñslaying the nations.ò What metaphor did Habakkuk use to describe Babylonôs habitual plunder?
Hab. 1:17

16. Having expressed his dilemma of why God would use the evil Babylonians to punish Judah, Habakkuk sat back to wait for Godôs reply. How did the prophet describe his ñwaiting place?ò
Hab. 2:1

17. Godôs answer to Habakkukôs moral dilemma of why the evil Chaldeans were chosen to destroy the less-evil Judeans finally came to the waiting prophet. First, however, came an instruction from God. What was it?
Hab. 2:2

1. Prophet
2. Burden
3. Why the iniquity?
4. The Law is slacked
5. They wouldnôt believe it
6. Chaldeans would destroy them
7. Bitter and hasty nation
8. Judgment, dignity proceed from themselves
9. Evening wolves
10. As the sand
11. Heap dust
12. They were less righteous than the Judeans
13. We shall not die
14. Fish of the sea
15. Emptying their net
16. Watchtower
17. Write it down

18. God revealed a great scriptural truth to Habakkuk; the evil who flaunt their power will appear to prosper, however, destruction awaits their souls in the end. God added a guideline for how the righteous should live their lives, knowing that God will deal with the wicked in His own time. What was this counsel?
Hab. 2:4

19. God told Habakkuk that the ñjust shall live by faithò even though evil appears to have the upper hand, but he cautioned that although the evil prospered for their ñseason,ò this fact would not necessarily be clear or be fulfilled until Godôs appointed time. What did He call this time?
Hab. 2:3

20. God told Habakkuk that although He would use the wicked Chaldeans to destroy Judah; He would in time destroy Babylon for its evil. God condemned Babylon as drunkards, full of pride, with a desire to conquer that he described as insatiable. Insatiable as what?
Hab. 2:5

21. Habakkuk prophesied the destruction of Babylon in a series of ñwoes,ò the first of which accused them of unjust conquests, ñspoiling nations,ò and shedding innocent blood. He added that Babylon would suffer the same fate. What figures of speech did he use to describe the actions of those who will bring similar punishment upon Babylon?
Hab. 2:7

22. Godôs second pronouncement of woe upon Babylon condemned them for building their cities and empire using the blood, toil and plunder of their victims. When God finally judges Babylon, said Habakkuk, even the materials of their ñhouseò will testify against them. What materials are mentioned in this symbolic imagery?
Hab. 2:11

23. Habakkuk said that all of Babylonôs great cities and their enormous empire, built at the expense of their victims, would in the end amount to ñvery vanity.ò What mode of destruction did the prophet foresee for this evil empire?
Hab. 2:13

24. In contrast to the dirge of woes that prophesied the utter destruction of Babylon, Habakkuk interjected an overview of the earth in the end times when God will judge evil and Christ will reign. ñThe earth will be filled,ò said the prophet. With what?
Hab. 2:14 Cf: Isa. 11:9; Num. 14:21

25. Godôs first three woes pronounced upon Babylon condemned their violence, pride and greed; the fourth indicted them for using despicable methods to expose their victims to indignities and shame. What practice does Habakkuk accuse them of using to humiliate their subjects?
Hab. 2:15

26. For bringing violence and shame upon others, Babylon would be filled with shame, prophesied Habakkuk; the violence that they reaped would be returned upon them and they would ñdrink Godôs judgment.ò What is this judgment called?
Hab. 2:16

27. The fifth and last woe pronounced upon Babylon was for its idolatry. Habakkuk called Babylonôs idols ñwoodò and ñdumb stone,ò and sarcastically accused them of speaking to them. Saying what?
Hab. 2:19

28. God, having told his questioning prophet that He was anything but indifferent to evil, reminded Habakkuk that He was ñin His Holy Temple,ò firmly in charge. God admonished Habakkuk to humble himself in hushed, waiting stillness. What did God say?
Hab. 2:20

29. Having been told by God that Babylon would be punished and now possessing a clearer understanding of Godôs motives, Habakkuk bowed himself and offered a great prayer of praise to God. How did the prophet describe his feelings after having heard from God?
Hab. 3:2

30. Habakkuk, filled with awe as he sensed the perfection of Godôs ways, brought two petitions before God. First, he prayed for a timely execution of His work of retribution and judgment upon Judah. For what else did he ask?
Hab. 3:2

31. In his great prayer of praise, Habakkuk reflected on the omnipotence of God, recalling particularly His appearance on Mt. Sinai. What four characteristics of God did Habakkuk recollect?
Hab. 3:3-4

32. As he prayed, Habakkuk expressed awe of Godôs terrifying power as he pictured Him lighting upon the earth. The prophet visualized nations trembling, the earth shaking, mountains crumbling. Amidst his wonder, Habakkuk acknowledged Godôs eternal character. What did he say?
Hab. 3:6

18. The just shall live by faith.
19. At the end
20. Death
21. Vex, bite them, make them for booties
22. Beams, stone
23 Fire
24. Knowledge of the glory of God
25. Making them drunk
26. Cup of the Lordôs right hand
27. Awake; arise, it shall teach
28. Let all the earth keep silence before Him
29. I was afraid
30. In wrath remember mercy
31. Glory, praise, brightness, power
32. His ways are everlasting

33. Habakkuk recalled the awesome power of God as He had led Israel through Canaan, ñmarching through the land in indignation,ò threshing the heathen in anger. What metaphor did the prophet use to describe Godôs leadership of Israel through the Promised Land?
Hab. 3:9

34. Habakkuk realized that one reason for Godôs awesome wonders performed on behalf of His people such as ñthreshing the heathenò was for the ñsalvation of Thy people.ò What was another reason?
Hab. 3:13

35. Habakkuk was moved as he contemplated Godôs awesome acts of nature such as the parting of the rivers and seas, and wondered if God might be angered with these elements. At the same time he recalled another phenomenon of nature which He had executed while He was leading His people. What was it?
Hab. 3:11 Cf: Josh. 10:12-13

36. Habakkukôs graphic recital of Godôs awesome power concluded as the prophet recalled the miracle of the parting of the Red Sea. What is this sea called?
Hab. 3:15

37. Habakkukôs vision of the absolute omnipotence of God left the prophet physically unraveled. His ñbelly trembled,ò his ñlips quivered.ò He said that he couldnôt even stand up. How did the prophet explain this latter disability?
Hab. 3:16

38. Habakkuk sadly realized that God was going to pour out His wrath upon Judah. He envisioned the worst of times as Godôs judgment came; there would be no fruit, no grapes, and no olives. What else would no longer be available as the Chaldeans invaded the nation?
Hab. 3:17

39. Habakkuk knew that he would have to suffer the terrible times of Godôs judgment in the land, but he vowed to do more than just endure it. What did he vow?
Hab. 3:18

40. The Book of Habakkuk opened with the questioning prophet pessimistic unable to understand Godôs ways. It closes with a humble, strengthened Habakkuk testifying of his walk with God. What did the prophet say in conclusion?
Hab. 3:19

33. His bow was made quite naked
34. Salvation of ñthine anointedò
35. Sun, moon stood still
36. Heap of great waters
37. Rottenness entered his bones
38. Livestock
39. Rejoice in the Lord
40. The Lord is my strength

The Prophecy of Zephaniah

(King James Version)

Introduction

Zephaniah, the last in the Biblical order of the Minor Prophets to speak to Judah before their captivity, was called upon to prophesy the nation's coming judgment at the hands of the incomparably savage Chaldeans. His denunciation of Judah is perhaps the most severe of any of the prophets, and his description of the horrors of Judah's coming Day of Judgment is probably the most graphic.

Zephaniah prophesied sometime between 626 and 612 BC, during the reign of King Josiah. There is a difference of opinion as to whether he prophesied before or after the revival that occurred in Josiah's time, when the high priest Hilkiah found a copy of the Law in the temple in 622. Some credit Zephaniah with giving principal impetus to this spiritual revival. Regardless of this, the prophet does not mention the event as he speaks to the evils brought on by the evil Kings Manasseh and Amon, and condemns all Judah for its sin.

The great wrath reflected in the dark visions of the beginning of Zephaniah's prophecy is greatly contrasted with the picture of God's forgiveness, mercy, and blessing with which the book closes. The last verses constitute a clear and comprehensive picture of the blessings that will accrue to God's people in the period of time known as the *Day of the Lord*. Zephaniah makes frequent reference to the events of this period; at times he merges the judgment and destruction of Judah as a kind of pre-figure of these end times.

Zephaniah was a great, great grandson of the Judean King Hezekiah, and was a contemporary of Jeremiah, Nahum, and probably Habakkuk.

Zephaniah (KJV)

1. The Book of Zephaniah opens with a statement of the prophetôs lineage; he was descended from one of Judahôs best kings. Who?
Zeph. 1:1

2. Zephaniah was a contemporary of Jeremiah; he prophesied during the reign of one of the few God-fearing kings who ruled Judah. Who?
Zeph. 1:1

3. Zephaniahôs book begins with Zephaniahôs prophecy of a time of Godôs universal judgment upon the earth in the prophetic *Day of the Lord*. How did God describe the severity of this judgment?
Zeph. 1:2

4. Zephaniah envisioned Godôs universal, end-times judgment ñconsuming all things.ò The prophet listed these ñthingsò in the reverse order in which they were created by God, beginning with man and beast. What else was included?
Zeph. 1:3

5. Zephaniah prophesied not only universal judgment in the *Day of the Lord*, he also viewed Godôs imminent judgment of Judah as a pre-figure of that end-times judgment. What metaphor is used to represent Godôs method of executing this judgment?
Zeph. 1:4

6. Zephaniah may have been instrumental in the revival which took place under King Josiah, but the repentance of the people in this revival was superficial, and the prophet does not mention it. He did, however, mention Judahôs persistent idolatry, specifically the worship of the Canaanite god of fertility. What was this god called?
Zeph. 1:4

7. Zephaniah accused Judah of participation in a particularly despicable form of idolatry that included the sacrifice of children to the chief god of the Ammonites. What was this god called?
Zeph. 1:5

8. Included among those whom Zephaniah condemned in Judah were those guilty of spiritual indifference: they had ñturned back,ò said the prophet, they had ñnot sought God.ò What else had they failed to do?
Zeph. 1:6

9. Zephaniah accused the Judeans of the sin of worshipping the sun and stars. Astrology was a particularly subtle idolatry because it was done on the rooftops of houses, bringing the sin right into the home. What does Zephaniah call this sin?
Zeph. 1:5

10. Zephaniah not only pronounced Godôs judgment upon the common people of Judah, he also harshly condemned the nationôs priests ñof Baal,ò one group of whom were known as ñblack priests.ò What did Zephaniah call these men?
Zeph. 1:4 Cf: 2 Kings 23:5

11. As Zephaniah likened the coming judgment of Judah to that of the *Day of the Lord*, he said that God had not only prepared Judah as a ñsacrifice,ò He had also selected His instrument of justice. What figure of speech did the prophet use to represent Godôs invitation to those who would bring His judgment upon the people?
Zeph. 1:7

12. Godôs judgment upon Judah would fall upon the ñprinces,ò the kingôs children, and even upon those who had adapted their dress to foreign taste, thus spurning Godôs reminder that by their dress they belonged to Him. What did the prophet call this foreign dress?
Zeph. 1:8

13. Zephaniah prophesied that when Nebuchadnezzar descended upon Jerusalem as Godôs instrument of judgment, there would be loud cries of suffering from within and without the city. How is the cry ñfrom the hillsò described?
Zeph. 1:10

14. Zephaniah envisioned great cries of despair from the merchants of Judah over the loss of their wealth as the Babylonian invasion engulfs the nation under Godôs judgment. What particular trade is mentioned?
Zeph. 1:11

15. Zephaniah warned that the invasion of Judah by Nebuchadnezzar and the Babylonians will be so pervasive that there will be no dark corner to hide from the terror; the prophet said that God would find everyone. What figure of speech is used to describe Godôs relentless search?
Zeph. 1:12

1. Hezekiah
2. Josiah
3. I will utterly consume
4. Fowls, fishes
5. Stretch out My hand
6. Baal
7. Molech (Malcham)
8. Not inquired of Him
9. Worship of the host of heaven
10. Chemarins
11. Bid His guests
12. Strange apparel
13. Great crashing
14. Silver
15. Search Jerusalem with candles

16. Zephaniah said that Judah had become so hardened that they had taken a low view of God, thinking that He would or could no longer do what He said. The prophet likened the people to fermented wine left on its dregs to become polluted. What figure of speech did Zephaniah use to represent this condition?
Zeph. 1:12

17. Zephaniah warned Judah that they had little time remaining before they would suffer Godôs judgment that, he said, ñhasteth greatly.ò The prophet repeated this warning twice. What did he say?
Zeph. 1:14

18. Zephaniahôs description of the day of terror that was coming upon Judah was enough to freeze anyone in fear. It would be a ñday of wrath,ò warned the prophet, one of trouble and distress, wasteness and desolation, darkness, and gloominess. What else?
Zeph. 1:15

19. Zephaniah prophesied that Judahôs ñblood shall be poured out as dustò and their ñflesh as dung,ò as the Babylonians execute Godôs judgment upon the nation. The Jews will wander about aimlessly, stunned by this devastation. How did the prophet describe their bewilderment?
Zeph. 1:17

20. Zephaniah implied that once Godôs judgment fell upon Judah nothing would save them, and their nightmarish fall would be over in a short time of great terror. How did the prophet refer to Godôs swift punishment of the nation?
Zeph. 1:18

21. Having set before Judah the terrors of Godôs coming judgment, Zephaniah called upon the nation to repent. By what name did he call Judah as he issued this plea?
Zeph. 2:1

22. Zephaniah urged Judah to repent before Godôs judgment came upon them. He told them to seek righteousness and meekness. What else?
Zeph. 2:3

23. In addition to warning Judah of Godôs wrath, Zephaniah also prophesied judgment upon the heathen nations that had so greatly influenced Judah to commit idolatry. First on the list were the Philistines. Three of the four Philistine cities upon which he pronounced judgment were Ashdod, Askelon, and Ekron. What was the fourth?
Zeph. 2:4

24. The heathen nations of Moab and Ammon had ñreproached and ñreviledò Godôs people, and Zephaniah prophesied ñperpetual desolationò upon them. To what towns did the prophet compare the condition of Moab and Ammon once God had judged them?
Zeph. 2:9

25. As if to demonstrate the reaches to which Godôs judgment would extend to punish the heathen nations, Zephaniah prophesied ñGodôs swordò upon a people far to the south if Judah. Who?
Zeph. 2:12

26. Zephaniah prophesied Godôs judgment upon the savage Assyrians and their capital city of Nineveh, which he said would be actually wiped from the face of the earth. The prophet particularly condemned the arrogance of Assyria as he quoted a boasting statement that they had made. What was it?
Zeph. 2:15

27. After prophesying Godôs judgment upon Judahôs heathen neighbors, Zephaniah returned to his denunciation of Judah. The prophet had harsh words for the city of Jerusalem. What did he call it?
Zeph. 3:1

28. Zephaniah indicted Judah for failing to ñseek Him;ò he said that they did not repent when God chastised them, and that they had trusted other nations instead of God. Of what else did he accuse them?
Zeph. 3:2

29. Zephaniah condemned Judahôs leaders for their insatiable greed and misuse of power. He called their leaders ñroaring lionsò and likened their judges to a voracious animal whose appetite could not be satisfied. What animal?
Zeph. 3:3

30. Zephaniah said that Judahôs prophets, who should have guided the people, were instead a sham. No one could put their confidence in them, he said, they were empty men of no substance. What did Zephaniah call them?
Zeph. 3:4

31. Zephaniah accused Judahôs priests of serious offenses. He said that they had polluted the sanctuaries by their wicked lives of self-indulgence, and had misused Godôs laws for their evil purposes. What did the prophet call this offense?
Zeph. 3:4

16. Settled on their ñleesò
17. It is near, it is near
18. Clouds, thick darkness
19. They would be as blind men
20. Speedy riddance
21. Nation not desired
22. The Lord
23. Gaza
24. Sodom and Gomorrah
25. Ethiopia
26. I am, and there is none beside me
27. Filthy, polluted, oppressing
28. Disobeying God
29. Evening wolf
30. Light and treacherous persons
31. Did violence to the Law

32. Zephaniah told the people of Judah that they had had the honor and benefit of a just God in their very midst, setting an example for them, yet they persisted in disobedience and evil. How did the prophet sum up their conduct?
Zeph. 3:5

33. Zephaniah warned Judah that God would not allow their evil to go unpunished. The prophet portrayed God as thinking, ñsurely Judah will fear Me,ò but the people did the opposite; in fact they were eager to pursue their evil ways. How did Zephaniah describe this eagerness?
Zeph. 3:7

34. In spite of the incurable state of evil among the Judeans and the awesome judgment that God knew that He must bring upon them, He still held out His promise of divine mercy and grace which would be bestowed upon the believing remnant in ñthat day.ò What words of promise did God have?
Zeph. 3:8

35. Having prophesied Godôs judgment upon both Judah and her neighbors, Zephaniah turned again to his vision of Godôs final, universal judgment of all nations. How does the prophet describe Godôs temper as He narrates the judgment of these times?
Zeph. 3:8

36. Zephaniah said that once God judges all the nations in the prophetic *Day of the Lord*, the blessings of the millennial age ruled by the Messiah will follow. In this time, God will turn all men from evil to true worship of Him. What is this united praise of God called?
Zeph. 3:9

37. In contrast to the sin and disobedience for which God was judging Judah in Zephaniahôs time, the believing remnant of the Jews in ñthat dayò will be a different people. The prophet gave three examples of how Godôs people will be different; two were to not speak lies, have no deceitful tongue, and one other. What was it?
Zeph. 3:13

38. Zephaniah spoke several times of the eventual preservation of Godôs believing remnant. He said they would be ñhid in the *Day of the Lord's* anger;ò he called them the ñremnant of the house of Judahò and referred to them again as he spoke of the blessings of ñthat day.ò What did he call them?
Zeph. 3:12 Cf: Zeph. 2:3, 7

39. Zephaniah prophesied that once God judges the nations in the end times, Christ will rule these nations in the *Day of the Lord* and that God will be in the ñmidst of themò after He casts out Israelôs enemies. What is Christ called in this passage?
Zeph. 3:15

40. When God saves His believing remnant in the *Day of the Lord*, Zephaniah said that God will rejoice over Israel with joy, and will rest in His love for them. What else?
Zeph. 3:17

41. Zephaniah prophesied multiple blessings for Godôs believing remnant in the *Day of the Lord*. Examples of these blessings are given in a series of ten ñI willò promises of God. Among other things, Israel will enjoy respect throughout earth. What did God promise to ñget themò which will provide this respect?
Zeph. 3:19-20

42. Zephaniah closed his prophecy with a phrase with which he meant to stress that the things that he had written were indeed true and accurate. What did he say?
Zeph. 3:20

32. They know no shame
33. Rose early and corrupted all their doings
34. Wait on Me
35. Fierce anger
36. Pure language
37. Not do iniquity
38. An afflicted and poor people

39. The King of Israel, even the Lord
40. Joy over thee with singing
41. Praise, name, fame
42. ñSaith the Lordò

The Prophecy of Haggai

(King James Version)

Introduction

Haggai was the first prophet chosen by God to speak to His people following their return to Judah from captivity in Babylon in 536BC. This return had been led by Zerubbabel, who had gained permission from the Persian King Cyrus to lead the exiles home.

The purpose of Haggai's ministry was to exhort the exiles to resume construction of the temple in Jerusalem. Some 18 years earlier these same exiles had completed the foundation of God's house. However, they quit the work under harassment from the local Samaritans who were the descendants of those with whom the Assyrians had repopulated the nation after they had taken the Jews into captivity. The exiles lost heart in the project, and once they stopped they selfishly applied their material prosperity and labors to their own homes and had no more zeal for God.

Haggai's ministry produced results. The people repented, heeded Haggai's challenge, and the temple was completed some four years later.

Little is known of Haggai. He was probably an older man who had seen Solomon's glorious temple and had lived through the captivity of his people. He was a contemporary of Zechariah, who joined him in encouraging the exiles to complete the temple. It is assumed by some that after delivering his messages, he probably returned to Persia with Zerubbabel.

Except for Obadiah, Haggai is the shortest book in the Old Testament. The prophet's Book is divided into his four messages; (1) an exhortation to build, (2) an encouragement to counter discouragement, (3) a call for pure motives before God and (4) a promise and encouragement to Zerubbabel.

Haggai (KJV)

1. Haggai delivered his messages 18 years following the return of the exiled Jews to Judah from captivity in Babylon. He addressed his prophecy to two men, one of whom had led the exiles back to the land. Who was he?
Haggai 1:1 Cf: Ezra 5:13-15

2. Prior to the captivity of Judah and Israel, references to times and dates had been given by referring to kings of the two Jewish nations. Haggaiôs book is dated in relation to the reign of a Gentile king. Who?
Haggai 1:1

3. Haggai encouraged the exiles to resume building of the temple. A foundation had been laid some 18 years earlier when they had returned, however, the people had quit because of harassment from the Samaritans and were now lying around in their comfortable homes. What statement reflected their attitude about resuming work?
Haggai 1:2

4. Haggai told the people that they were wrong to allow Godôs house to ñlay waste,ò while they sat unconcerned in their elaborate homes. How did the prophet describe the costly dwellings of the people?
Haggai 1:4

5. Haggai reminded the people of how poorly they had fared while they had allowed Godôs temple to ñwaste.ò They had sowed but reaped little, ate and drank but had not enough. The prophet used a simile to describe the loss of their earnings. What was it?
Haggai 1:6

6. Because the people had selfishly allowed Godôs house to remain incomplete, God had sent drought that had affected ñmen, cattle, and all the labor of the hands.ò What little harvest they reaped was further depleted by God. How?
Haggai 1:9

7. Once he had rebuked the people for their disobedience and selfishness, Haggai challenged them to resume work on the temple. ñBuild the house,ò said the prophet. How did he suggest they begin?
Haggai 1:8

8. Once the people realized their guilt before God by neglecting to complete the temple, they heeded Haggaiôs call to resume work. Haggai encouraged them, assuring them of Godôs presence. What did he say?
Haggai 1:13

9. Considering that the exiles had to gather materials to restart construction and the fact that they were in the middle of a harvest of figs, little time was wasted reacting to Haggaiôs challenge. How long after the prophet first appealed to the people did they begin?
Haggai 1:1, 15

10. Shortly after work resumed on the temple, discouragement set in among those old enough to have remembered the magnificence of Solomonôs temple. They knew that this new temple would pale in comparison. How long after work resumed did this occur?
Haggai 1:15, 2:1-4

11. Haggai faced the problem of discouragement among the people head on when he saw that they were comparing their modest temple with that of the glory of Solomonôs. He acknowledged that in their eyes this temple would be ñas nothingò compared to the magnificence that they had seen. The prophet then issued another challenge. What did he say?
Haggai 2:4

12. Haggai told the people to be strong and ñfear not;ò he told them that Godôs Spirit would be with them just as He had been in a particularly memorable incident in Israelôs past history. To what did he refer?
Haggai 2:5

13. Haggai further encouraged the people by prophesying the building of a temple in the future which God would ñfill with glory.ò How did the prophet describe the glory of this temple of the *Day of the Lord*?
Haggai 2:9

14. Haggai prophesied the judgment of God upon ñall nations,ò ñin a little while,ò as he told the people of the glory of the temple in the *Day of the Lord*. The prophet also included a reference to the Messiah. By what name did he call Him?
Haggai 2:7

15. Three months after work resumed on the temple, God saw many among the people whom, despite their obedience, were going about the work with impure hearts. As a first step to expose these wrong motives, God told Haggai to consult the priests. For what purpose?
Haggai 2:11

16. The first opinion solicited by Haggai of the priests asked if a person who had ñholy fleshò in his clothes could communicate that holiness by touching. What was the answer?
Haggai 2:12

1. Zerubbabel
2. Darius
3. The time is not come
4. Ceiled Houses
5. Like putting them in a bag with holes
6. Blown away
7. Go to the mountain, bring wood
8. God was with them
9. 23 days
10. About one month
11. Be strong, work
12. Coming out of Egypt
13. Greater than the former
14. Desire of all nations
15. Obtain interpretations of the Law
16. He could not

17. Haggaiôs second query of the priests verified that one who was ceremonially unclean communicated this uncleanness simply by touch. What example of uncleanness was given?
Haggai 2:13

18. Haggaiôs interpretation of the priestôs rulings was that only from the pure comes that which is pure, and that even though the people had obeyed, their impure hearts made them unclean, their sacrifices unclean, ñevery work of their hands unclean.ò What reason did the prophet give for their unacceptable condition before God?
Haggai 2:17

19. Haggai expanded on Godôs object lesson contained in the rulings of clean versus unclean. He called upon the people to recall how poor their harvests continued to be. What did he say about the loss of grain and wine supplies?
Haggai 2:16

20. Haggai also reminded the people of the hail, crop rot (mildew), and the scorching east wind that God had brought upon them because they had spent their wealth and labor on their own homes as Godôs house lay fallow. What did the prophet call this terrible east wind?
Haggai 2:17

21. Haggai told the people that even though they had obeyed Godôs call to resume work, they should reflect on their spiritual condition and get their hearts right with God. Twice the prophet challenged them to evaluate their spiritual condition using the same phrase. What did he say?
Haggai 2:18

22. Haggai said that once the people had pure hearts and motives, things would take a great turn for the better, and Godôs bounty awaited a repentant nation. What promise of Godôs did Haggai give?
Haggai 2:19

23. Haggaiôs prophecy closes with a special encouragement to Zerubbabel; the exile leader was himself descended from David, and God promised that the Messiah would descend from Zerubbabel. With what words did God confirm this?
Haggai 2:23

17. Touching dead body
18. They turned not to Him
19. Grain down 50%, Wine down 60%
20. Blasting
21. Consider it; consider now
22. I will bless you
23. I have chosen thee

The Prophecy of Zechariah

(King James Version)

Introduction

Zechariah was a Levite, born in Babylon during the captivity, brought to Judah probably as a small child along with the exiles who returned to the land with Zerubbabel. Zechariah ministered to Israel at a critical time in the history of the nation. The Messiah had been promised through this people, yet few had taken advantage of the opportunity to return to the land; those who did stood in disobedience and lethargy, caring only for their own welfare. Zechariah not only joined with his contemporary, Haggai, in encouraging the people to rebuild the temple; he also looked into the future and told the people of the glories and blessings of God which would be given the nation in the *Day of the Lord*.

Commentators call the Book of Zechariah the most prophetic, truly apocalyptic Book of the Old Testament. It contains more about the Messiah than any except Isaiah. The list of events that Zechariah prophesied is remarkable. Among these are Christ's coming in lowliness, His betrayal for 30 pieces of silver, his crucifixion by the "Sword" of the Lord, His return to Israel as the pierced one. Zechariah also foresees the historical coming of Alexander the Great, the victory of Judah under the Maccabees, and their horrendous defeat at the hands of the Romans in AD 70. He envisioned the final siege of Jerusalem, the Lord's destruction of the nations, topographic changes in Israel, the future celebration of the Feast of Tabernacles, and the ultimate holiness of Christ's kingdom.

The Book begins with an invitation to the people to repent, continues with a series of visions that were revealed to the prophet that foretold the future of the nation, and concludes with two oracles concerning the two advents of Christ.

Zechariah (KJV)

1. The Book of Zechariah opens with a background of the prophetôs lineage. Zechariah, both prophet and priest, was a grandson of a prophet who is mentioned by both Ezra and Nehemiah. Who?
Zech. 1:1 Cf: Ezra 5:1; Neh. 12:16

2. Zechariahôs task, like that of his contemporary Haggai was to encourage the exiles to rebuild the temple. He began his ministry by cautioning the people that they must not repeat the evil of their fathers, and warned them of Godôs anger with their ñfatherôsò conduct. What did he say?
Zech. 1:2

3. Zechariah encouraged the exiles to repent, to ñturn unto the Lord of Hosts.ò The prophet said that such an attitude would bring a like response from God. What did Zechariah say that this response from God would be?
Zech. 1:3

4. Three months after issuing his call to the people to repent, Zechariah told of eight visions that had been revealed to him. Over what period of time had this happened?
Zech. 1:7-8

5. Zechariahôs visions prophesied the future of Godôs people; as such, they foretold Godôs future judgment on the heathen nations, His blessing of Israel, and the coming of the Messiah. Zechariah had the benefit of an interpreter for his visions. Who?
Zech. 1:9, 19

6. In his first vision, Zechariah saw a man on horseback. With him were other red, white, and speckled horses. On what color horse was the leader to whom the prophet referred?
Zech. 1:8

7. The horses that Zechariah saw in his first vision were standing in a grove of trees. The trees were in a location possibly signifying the sad condition of the Jews at this time. Where?
Zech. 1:8

8. When Zechariah asked his interpreting angel what the vision of the horses meant, the angel said that he would tell him. Before he was able to, however, someone interrupted him. Who?
Zech. 1:10

9. The rider of the red horse in Zechariahôs vision had been ñto and froò through the earth and said that he had found that the heathen ruled as the Jews suffered. The rider acted as an intercessor between Zechariah and his interpreting angel and God. What question did he ask of God?
Zech. 1:12

10. In his vision of the red horse rider, Zechariah heard God promise ñgood and comfortable wordsò regarding Israelôs future. Among these were Godôs presence in Jerusalem and the rebuilding of the city. What metaphor describes this reconstruction?
Zech. 1:16

11. In Zechariahôs second vision he saw four objects. The interpreting angel told the prophet that these objects represented the nations that had scattered the Jews. What were these objects?
Zech. 1:18

12. Along with the four horns of Zechariahôs second vision, the prophet also saw four carpenters. These carpenters had been assigned a task. What was it?
Zech. 1:20-21

13. Zechariahôs third vision was of a surveyor who carried a measuring line. The prophet wanted to know what the surveyor was doing. What was he told?
Zech. 2:2

14. In Zechariahôs vision of the surveyor with the measuring line, the surveyor was told that his task of measuring Jerusalem was a waste of time because the future Jerusalem would be a city without walls. What will protect the city in the *Day of the Lord*?
Zech. 2:5

15. As the glories of the future Jerusalem were revealed to him, Zechariah offered an invitation to those Jews who remained in exile to return home. This invitation was directed to those who were scattered either literally in the prophetôs day or figuratively in Messianic Jerusalem. From where were these called?
Zech. 2:6

16. As Zechariah wrote of his vision of the surveyor and its relation to the future Jerusalem, he prophesied the destruction of those nations who had ñspoiledò Israel. What does the prophet call Israel in this passage?
Zech. 2:8

1. Iddo
2. God was sore, displeased
3. ñI will turn unto youò
4. In just one night
5. Angel
6. Red
7. In the ñbottomò
8. Rider of the red horse
9. How much longer the Jews would suffer
10. Line shall be stretched forth
11. Four horns
12. Punish those nations who had scattered Israel
13. Measuring Jerusalem for rebuilding
14. Wall of Fire
15. Land of the north (Babylon)
16. Apple of Godôs eye

17. As Zechariah saw the future Jerusalem in the imagery of his vision of the surveyor, he prophesied that God would choose the city as the end-times capital of the world. The prophetôs geographical reference to Israel in this passage is used only once in Scripture. What is it?
Zech. 2:12

18. Zechariah also saw a vision of Joshua, the high priest who had returned to Judah with the first exiles. In this vision, Joshua was seen standing unworthy as the sinful representative of Judah before God. What was he wearing?
Zech. 3:3

19. In Zechariahôs vision of Joshua, the prophet saw someone standing at the high priestôs right hand as an adversary. Who?
Zech. 3:1

20. As Godôs people stood accused before the angel of the Lord in the person of Joshua, Zechariah saw God rebuke Satan, an act which symbolized the restoration of the nation. What is Jerusalem called as Satan is rebuked by God?
Zech. 3:2

21. In his vision of Joshua, Zechariah saw the high priestôs filthy garments replaced with fresh ones, signifying the future restoration of the nation. What other priestly accessory was Joshua given?
Zech. 3:5 Cf: Ex 39:28-30

22. Having seen the high priest Joshua acquitted, then instructed by the angel of the Lord to walk in His way, Zechariah next heard the ñLord of Hostsò promise the coming of the Messiah. By what three titles is Christ called?
Zech. 3:8-9 Cf: Isa. 11:1; Jer. 23:5

23. As Zechariahôs vision of the cleansing of Joshua concluded, the prophet heard the Lord of Hosts describe the blessings of ñthat dayò when God will remove iniquity and peace will prevail. What description did Zechariah give of this peace?
Zech. 3:10

24. Shortly after he experienced his vision of Joshua, Zechariah was alerted by his interpreting angel to yet another vision. This time, the prophet saw a piece of furniture similar to the one that had been placed in Israelôs tabernacle. What was it?
Zech. 4:2 Cf: Ex. 25:31-40

25. The golden lampstand which Zechariah saw in his vision had a bowl on top which supplied oil to seven ñpipes,ò which in turn furnished a constant flow to each of the seven lamps. What did he see to either side that provided this oil?
Zech. 4:3

26. The purpose of Zechariahôs vision of the lampstand was to encourage Zerubbabel, the leader of the exiles. The uninterrupted flow of oil was symbolic of Godôs staying power, which would enable him to finish the temple. What is this power called?
Zech. 4:6

27. As Zechariah observed the lamps in his vision, the interpreting angel referred to the great task of building the temple as a ñmountain.ò However, he quickly made light of the difficulty, because the ñSpiritò would reduce the task to simplicity. As what, instead of the ñmountain?ò
Zech. 4:7

28. Zechariah saw two olive branches supplying oil to the lampstand seen in his vision. He asked twice before he was given an explanation. What did the branches symbolize?
Zech. 4:14

29. Zechariahôs last three visions were symbolic of Godôs judgment. In the first, the prophet saw an enormous flying scroll. This object was the same size as the Holy Place of Mosesô tabernacle, and had the same dimensions as the porch of Solomonôs temple. How large was it?
Zech. 5:2

30. The flying scroll of Zechariahôs vision had Godôs Law written on both sides. It flew ñover the face of the whole earth,ò convicting of and judging sin. What did the angel call it?
Zech. 5:3

31. In addition to his vision of the flying scroll, Zechariah was shown a second object in flight. This was an ephah, a measure of about a bushel. What was seen in the ephah?
Zech. 5:7

32. What did Zechariahôs interpreting angel call the woman whom the prophet saw in his vision of the ephah?
Zech. 5:8

33. In Zechariahôs vision of the ephah, a weight of lead was placed on the object, which sealed ñwickednessò inside. It was then flown away to ñBabylon,ò symbolizing the removal of wickedness from the land in the *Day of the Lord*. Two creatures having the wings of storks transported the ephah. What were they?
Zech. 5:9

34. The last vision seen by Zechariah during his busy night was of four chariots being pulled by horses of different colors. Most think the chariots symbolize Godôs judgment of the Gentile nations in the *Day of the Lord*. Zechariah asked, ñWhat are these?ò What was he told?
Zech. 6:5

17. Holy Land
18. Filthy garments
19. Satan
20. Brand plucked from the fire
21. Fair mitre
22. Branch, Servant, Stone
23. Invite neighbor to sit under vine, fig tree
24. Golden lampstand
25. Two olive trees
26. Holy Spirit
27. Plain
28. Godôs end-time witnesses (anointed ones)
29. 15ô x 30ô
30. Curse
31. Woman
32. Wickedness
33. Two women
34. Four spirits of the heavens

35. From where did Zechariah see the four chariots come from in his vision?
Zech. 6:1

36. Following the revelation of the numerous visions to Zechariah, the prophet was instructed by God to perform a symbolic act that involved the high priest, Joshua. What was it?
Zech. 6:11

37. The crown that Zechariah placed upon Joshua was made from silver and gold brought to Jerusalem by a delegation of Jews who had come from Babylon to bring gifts for the temple. What was eventually done with this crown?
Zech. 6:14

38. Zechariahôs crowning of the high priest Joshua foreshadowed the crowning of the Messiah in the *Day of the Lord*, as evidenced by the prophetôs figure-of-speech reference to Joshua as the ñbranch.ò With what introduction did Zechariah present Joshua as he crowned him?
Zech. 6:12

39. As he crowned Joshua, Zechariah spoke of the Messiah in the context of the *Day of the Lord*, when Christ will in that time ñbear the glory,ò be a priest, and sit on His throne. What else will He do?
Zech. 6:13

40. Two years following Zechariahôs eight visions, the prophet was approached by exiles from Bethel. These men had been fasting for ñso many yearsò in commemoration of the destruction of Jerusalem and the temple. What did they want to know?
Zech. 7:3

41. Zechariah rebuked the delegation from Bethel who had enquired about continuing their weeping over Jerusalem. He said that these fasts were self-centered ritual. Of what did he accuse them?
Zech. 7:6

42. As Zechariah chastised the men from Bethel for their empty ritual, he warned them of the danger of impure hearts and reminded them of their forefathers having been taken to captivity because they had ñrefused to hearkenò and had ñstopped their ears.ò What else?
Zech. 7:11

43. Zechariah used the occasion of the inquiries regarding self-imposed fasting to warn the people that because of their fatherôs refusal to repent, a ñgreat wrathò had come upon them and God had scattered them to captivity. To what did the prophet liken this scattering?
Zech. 7:14

44. Although Zechariah sternly rebuked the Bethel delegation for empty ritualism, he spoke encouragingly as he prophesied Godôs future blessings for Israel. He said that God would dwell in the midst of Jerusalem. What will the city be called?
Zech. 8:3

45. Zechariah prophesied that when God will dwell in the midst of Jerusalem in the *Day of the Lord*, old men and women will live there and be comfortable. What activity will be going on in the streets?
Zech. 8:5

46. Zechariah prophesied Godôs regathering of His people Israel in the *Day of the Lord* from every corner of the earth, and their covenant relationship will be reestablished. How did the prophet describe this relationship?
Zech. 8:8

47. Zechariah prophesied that when God gathers His believing remnant in the Day of the Lord, people of all nations will be ñtaking hold the skirt ofò the Jews because they will know that God is with them. What figure of speech did God use to represent all nations?
Zech. 8:23

48. The last six chapters of Zechariahôs book are acknowledged to be among the most prophetic of the Old Testament. The prophet began by prophesying the destruction of three of Israelôs neighbors. Who?
Zech. 9:1-6

49. Zechariahôs prophecy of Godôs destruction of Israelôs neighbors was fulfilled by Alexander the Great in 332BC. Tyre, one of those cities conquered, was described as a ñstronghold,ò having great stores of silver and gold. How much?
Zech. 9:3

50. Although Alexander the Great plundered his way through Syria, Phoenicia and Philistia, God miraculously preserved Israel from Alexanderôs destruction. Alexander came through Israel more than once. By what name does Zechariah call him?
Zech. 9:8

51. Zechariah prophesied that a remnant of a certain heathen nation would be saved in the *Day of the Lord* and will become an integral, part of Godôs Kingdom. Of them, the prophet said, ñthey shall be for our God.ò Who was it?
Zech. 9:6-7

35. From between brass mountains
36. Crowned Joshua
37. Placed in temple as a memorial
38. Behold the man
39. Build the temple
40. If they should continue fasting
41. They were eating and drinking ñfor themselvesò
42. Pulled away the shoulder
43. Whirlwind
44. City of Truth
45. Boys and girls playing
46. They shall be my people, I will be their God
47. ñTen menò
48. Syria, Phoenicia (Tyre, Sidon), Philistia
49. Silver as dust, gold as the mud
50. Him that passeth by
51. Philistines

52. In one of the key prophecies of Scripture, Zechariah foretold the first coming of Christ to the earth. What did the prophet call Him?
Zech. 9:9

53. Zechariah prophesied that Christ would come riding upon a donkey, a lowly animal of peace. What else did the prophet say about Him in this passage?
Zech. 9:9 Cf: Matt. 21:2

54. Zechariah prophesied the end of war and the establishment of universal peace when the Messiahôs Kingdom is brought into existence in the *Day of the Lord*. How did he describe the bounds of this Kingdom?
Zech. 9:10

55. Zechariah prophesied Israelôs victory over the foreign rulers of Syria, a victory which would be a foreshadow of Godôs defeat of all the nations in the *Day of the Lord*. Zechariahôs prophecy was fulfilled through the Jewish family of Maccabees. From what nation did these foreign rulers of Syria originate?
Zech. 9:13

56. Godôs believing remnant of the Jewish nation in the *Day of the Lord* will be ñlifted as an ensign,ò prophesied Zechariah, and they will sparkle as the ñstones of a crown.ò What did the prophet call this remnant?
Zech. 9:16

57. Amidst the encouragement given the people by Zechariahôs revelation of prophetic blessings for Israel, the prophet warned them to avoid the past sins of their fathers. He condemned not only idolatry, but also trust in ñdiviners.ò How had the diviners led them astray?
Zech. 10:2

58. Zechariah prophesied the coming ñout of Judahôñ of the Messiah, referring to Him as the cornerstone, the conqueror, and the ruler who will put down all oppressors. What else?
Zech. 10:4

59. In the *Day of the Lord*, God will strengthen Israel as ñmighty men,ò prophesied Zechariah, and they will be ñas though I had not cast them off.ò The prophet referred to Israel as two separate kingdoms. What did he call them?
Zech. 10:6

60. Zechariah prophesied the regathering of Godôs scattered people Israel in the *Day of the Lord*, when they will be redeemed and will repopulate the land. He described Godôs deliverance using the imagery of the miracle of the Red Sea. What did he say?
Zech. 10:11

61. When the believing remnant of the Jews is restored to God in the end times, they will be ñstrengthenedò and will live constantly under Godôs hand. What phrase did Zechariah use that pictured their walk with Him?
Zech. 10:12

62. Zechariah prophesied the terrible judgment of AD 70 that God brought upon Israel as a result of their rejection of Christ. The prophet gave a graphic description of the devastation of the entire land of Israel from north to south, from the cedars of Lebanon to the plains of Bashan to the lush growth that had been home to lions. What is this ñspoiledò area called?
Zech. 11:3

63. Zechariah prophesied that Israel would reject Christ when He came to them and that God would destroy and disperse them for this unspeakable sin. How is Israelôs rejection of the Messiah worded?
Zech. 11:8

64. As he narrated the prophecy of the rejection of Christ by the Jews, Zechariah assumed the role of the denied Messiah. In this role, the prophet was told by God to ñfeedò Israel even though God would eventually destroy them for their rejection. What is Israel called in this passage?
Zech. 11:4

65. The rejection of Christ and the destruction and scattering of Israel prophesied by Zechariah was fulfilled with the catastrophic defeat of the nation in AD 70. How did the prophet describe Godôs attitude of renunciation toward the people in this time?
Zech. 11:6

66. Zechariah, told by God to ñfeed the flockò in his role of the Messiah, saw himself ministering as Christ would in His earthly work. The prophet selected two staves as a symbolic use for this purpose. What did he call the staves?
Zech. 11:7

67. The two staves selected by Zechariah in his role as the ñgood shepherdò signified Godôs last efforts to bring the Christ-rejecting Jews back to Him. The first stave, ñfavor,ò represented Godôs conditional covenant of protection of Israel. What did Zechariah do with this stave?
Zech. 11:10

68. As he portrayed the Messiah rejected by Israel, Zechariah demonstrated what little gratitude Israel showed for His ministry by asking them what his services were worth. The answer was the same as the price of a worthless slave. What was it?
Zech. 11:12

52. Thy King
53. Just, having salvation, lowly
54. Sea to sea, to the ends of the earth
55. Greece
56. Flock of His people
57. Had seen lies and told false dreams
58. One who will hold firm (nail)
59. House of Joseph, Judah
60. Pass through the sea with affliction

61. Walk up and down in His name
62. Pride of Jordan
63. Their soul abhorred me
64. Flock of the slaughter
65. I will have no more pity on them; I will not deliver them
66. Beauty (favor), Bands (Union)
67. Broke it
68. 30 pieces of silver

69. In his role of the good shepherd, Zechariah, having been insulted by Israelôs estimation of his worth as 30 pieces of silver, was told to discard the pittance as if it were worthless. What figure of speech is used to describe what the prophet did with the silver?
Zech. 11:13

70. As he portrayed Christ on earth among the Jews, Zechariah also broke his second ñstave,ò which he had named ñbands.ò This symbolized the dissolution of unity within Israel that contributed to the horrendous defeat of the nation in AD 70. How did Zechariah describe the symbolism of breaking this stave?
Zech. 11:14

71. God called upon Zechariah to assume a second role, that of the antichrist in whom Israel will put its trust in the last days. What is the antichrist called?
Zech. 11:15

72. Zechariah prophesied ñwoeò upon the antichrist, which he called the ñidol shepherd,ò in the *Day of the Lord*. He said his strength would be ñdried upò and his intelligence ñdarkened.ò What metaphors are used to represent the antichristôs strength and intelligence?
Zech. 11:17

73. Zechariah began his prophecy of the Second Coming of Christ by reciting a remarkable account of the omnipotence of God, who ñstretched forthò the universe, and laid the foundation of the earth. What else?
Zech. 12:1

74. Zechariah prophesied the supernatural destruction of Israelôs enemies in the *Day of the Lord*. ñThe nationsò will think Jerusalem an easy victim, however, God will pour out His wrath upon them. The prophet speaks of the city metaphorically as being a ñburdensome stoneò to the enemy. What else?
Zech. 12:2-3

75. Zechariah described the battle of Jerusalem in the *Day of the Lord* using the imagery of a cavalry attack. As the city is besieged, God will intervene with devastating effect upon the armies of the nations. The prophet envisioned ñhorse and riderò suffering panic and madness. What else?
Zech. 12:4

76. Zechariah described the *Day-of-the-Lord* battle of Jerusalem using two similes. In one he envisioned Israelôs God-empowered force equal to that of a burning pot in a pile of wood. What was the other?
Zech. 12:6

77. Zechariah concluded his prophecy of the battle of Jerusalem in the prophetic *Day of the Lord* with a promise of Godôs strengthening of all Jews, the ñhouse of David.ò How is the degree of this strength described?
Zech. 12:8

78. As Christ returns as the Messiah in the prophetic *Day of the Lord*, the inhabitants of Jerusalem will recognize Him and will realize that it had been Him whom their fathers had pierced. What will enable them to perceive this truth?
Zech. 12:10

79. Zechariah placed great emphasis upon the emotional reaction of the people when they will realize that Christ is their Messiah. What emotion will be profusely manifest as Israel finally, truly repents?
Zech. 12:10-12

80. So intense will be the outpouring of mourning of the Jews as they recognize not only Christ as the Messiah but also that He had been the One pierced, families will separate to express their grief, each member wanting to be alone. What word is used to indicate this separation?
Zech. 12:12-14

81. Zechariah prophesied that in the *Day of the Lord*, the salvation rejected by Israel at Christôs first coming would be opened to the ñHouse of David.ò What is this salvation called?
Zech. 13:1

82. Zechariah said that as God draws His believing remnant to Himself in the *Day of the Lord*, all idolatry would be cut off. How did the prophet describe this disappearance of idolatry?
Zech. 13:2

83. False prophecy will also be eliminated in the *Day of the Lord*. This practice, so long a snare to Godôs people, came under harsh judgment from Zechariah, who prophesied Godôs death sentence upon such men. Who will execute the guilty?
Zech. 13:3

84. Zechariah prophesied that when those accused of being false prophets are exposed in the *Day of the Lord*, they will be ñashamed,ò and instead of revealing their true sin will claim another vocation. What?
Zech. 13:5

85. Verse six of Chapter 13 can be interpreted as a conversation in which Christ reveals the source of the wounds in His hands. From where is it said His wounds were sustained?
Zech. 13:6

69. Cast it to the potter
70. Break the brotherhood between Israel, Judah
71. Foolish shepherd
72. Arm, right eye
73. Formed spirit of man
74. Cup of trembling
75. Blindness
76. Torch among sheaves
77. Like God
78. Godôs spirit of grace
79. Mourning
80. Apart
81. Fountain
82. No more be remembered
83. Parents
84. Farming
85. In the house of my friends

86. Zechariah prophesied the sufferings of Christ as he quoted the words of God; ñAwake, O sword, smite the shepherd.ò In this prophecy, the prophet referred to Christ by a title that implied a binding together with God in terms of rights and privileges. What was it?
Zech. 13:7

87. Only a portion of those of Israel who will be in the land in the terrible times of the Tribulation will be saved and become Godôs believing remnant. How many will survive?
Zech. 13:8

88. When Godôs believing remnant has been ñbrought through the fireò in the *Day of the Lord*, God will claim them; ñIt is My people.ò What will the people say?
Zech. 13:9

89. Zechariah prophesied that in the *Day of the Lord* Jerusalem would experience its final sufferings of battle at the hands of an enemy, which will be gathered together by God for the campaign of Armageddon.ò What is this enemy called?
Zech. 14:2

90. As Jerusalem suffers its last agonies of the traumas of battle in the *Day of the Lord*, God will interfere militarily and Christ will come again to earth. Where will He appear?
Zech. 14:4

91. As he envisioned Christôs reappearance on earth in the *Day of the Lord*, Zechariah saw a means of escape open for those still held in Jerusalem, under attack by the ñnations.ò In what form did this escape materialize?
Zech. 14:4-5

92. Zechariah envisioned the eventual destruction of ñall nationsò which had invaded Jerusalem in the *Day of the Lord.* The prophet said that this destruction will be brought about by the intervention of God, who will send a ñtumultò of panic among the armies, and they will be physically consumed. By what?
Zech. 14:12

93. Zechariah prophesied events of unusual natural phenomena as Christ returns to earth in the *Day of the Lord*. Day and night, light and darkness will be affected. What other unique occurrence did the prophet see?
Zech. 14:8

94. Once God has destroyed the armies of all the ñnationsò and His kingdom has been established on earth, the godly who remain of these nations will gather with Godôs remnant to worship Christ at an annual feast of joy. What is this feast called?
Zech. 14:16

95. Zechariah concluded his book by prophesying that in Godôs millennial Kingdom everything will be characterized by holiness. The prophet illustrated this holiness using a negative example. What was it?
Zech 14:21

86. My fellow
87. One-third
88. The Lord is my God
89. All nations
90. Mt. of Olives
91. Valley caused by earthquake
92. Plague
93. Living waters flowing out of Jerusalem
94. Tabernacles

95. No more Canaanite in the House of the Lord

The Prophecy of Malachi

(King James Version)

Introduction

Malachi, God's "messenger," was the last of His prophets to foretell of the coming of the Messiah, last to require the people to face their sin and repent, and the last to record an inspired voice to Israel for 400 years.

A contemporary of Nehemiah, Malachi ministered to Israel some 100 years following the return of the exiles from Babylonian captivity. The temple had been rebuilt and a brief revival had occurred under Nehemiah, but now the people had settled into a spiritual malaise in the land. They were an insignificant nation under Persian rule, their harvests were poor, and the bright future promised by earlier prophets had not materialized. As a result, they had become indifferent to God. Outwardly they were observing the rituals of sacrifice and feasts to the letter, but their hearts and motives were so irretrievably at odds with God that when faced with their sin by Malachi, they were not only unable to perceive it, they became sarcastically indignant that anyone might even insinuate such a thing. Indeed, in each of seven accusations made by the prophet, the impertinent reply of denial was always "Wherein have we?"

The Book of Malachi is centered around a question and answer discourse between the people and the prophet. Malachi then concludes his book with a prophecy of the events of the *Day of The Lord.*

Malachi (KJV)

1. Malachiôs message was one of accusation and rebuke of the remnant of the ten tribes who had returned to the land. To whom did the prophet address his ñburden?ò
Mal. 1:1

2. Malachi ministered during the time when Nehemiah was the ñgovernorò of Judah. The sins that he condemned were the same as those that provoked Nehemiah: defilement of the priesthood, intermarriages with heathen, and one other. What was it?
Mal. 3:8 Cf: Neh. 13:10-11

3. When Malachi came on the scene to minister in Israel the people were so backslidden that they not only failed to see their wrongdoing, they were arrogant when confronted by the prophet with their sin. Seven times Malachi accused them; seven times he received the same indignant denial. What did the people say?
Mal. 1:2, 6-7; 2:17; 3:7-8, 13

4. Malachi opened his Book by affirming Godôs special relationship with His people Israel. The prophet worded this relationship in a tender, almost pathetic statement. What was it?
Mal. 1:2

5. No sooner had Malachi reminded the people that they were the object of Godôs special love than they showed the ungrateful rebellion that is evident throughout the prophetôs message. What did they say?
Mal. 1:2

6. After hearing the people brush off his affirmation of Godôs love for them as His people with their doubting, impertinent ñwherein have we,ò Malachi persisted. He gave an example of Godôs love for them by referring to His choice of *them* in a covenant relationship instead of another people. Who?
Mal. 1:3-4

7. Malachi reminded the people that God had promised to restore Israel because He loved them, and had chosen them as His people. The prophet compared Godôs loving, preferential relationship with Israel with His somewhat lesser treatment of Edom. How did God feel toward Edom?
Mal. 1:4

8. The strict adherence of outward ritual belied the inward condition of Israel, which was not conscious of the fact that its spiritual communion with God was no longer existent. One of the major reasons for this fell upon the priests. Malachi brought two charges against the priests. What were they?
Mal. 1:6, 7

9. The priests were indignant and defensive when Malachi accused them of ñdefilingò Godôs altar. ñWherein have we polluted Thee?ò was the typical rebellious retort. The prophet then confronted them with the evidence. What kind of sacrifices had they offered?
Mal. 1:7-8 Cf: Deut. 15:21

10. Malachi sarcastically challenged the priests asking them if they thought some other leader would accept the same defective, valueless sacrifices that they had offered God. What ñsomeone elseò did he give as an example?
Mal. 1:8

11. Malachi returned a terrible indictment of greed upon the people. He said that they would not perform even the most mundane tasks of temple worship without expecting pay. What two tasks did he mention?
Mal. 1:10

12. Malachi told the people that God rejected them in total disgust for their greed and cheating, and that He would not accept their sacrifices. What was Godôs opinion of them?
Mal. 1:10

13. Malachi went on to accuse the priests of knowing that their sacrificial practices were expressly forbidden by law. More importantly, the prophet returned a shameful indictment on the entire performance of their holy office. What word did he use to describe their attitude toward their duty to God?
Mal. 1:13

14. Malachi gave an example of the sort of deception and fraud in sacrificial matters which was being practiced, wherein the people would vow to give an unblemished animal, only to bring in a ñcorrupt thing.ò What was Godôs judgment of such a person?
Mal. 1:14

15. Malachi passed on a stern warning from God to the priests that if they continued to fail to take their priestly office seriously God would, among other things, make them unfit to serve by exposing them to a portion of the animal sacrifice which was always thrown away. What was it?
Mal. 2:3

16. Malachi reminded the priests of Godôs covenant with Levi, and used Levi as the example of what their conduct should be. Levi, he said, feared God, was truthful, and had walked with God in ñpeace and equity.ò How else had he pleased God?
Mal. 2:4-7

1. Israel
2. Neglect of tithes (defective offerings)
3. ñWherein have we?ò
4. ñI have loved youò
5. ñWherein hast Thou loved usò
6. Edom (Esau)
7. The Lord hath indignation forever
8. Despised His name, polluted His altar
9. Blind, lame, sick animals
10. Governor
11. Shutting the doors, kindling the fires
12. ñI have no pleasure in youò
13. Wearisome
14. Cursed
15. Dung
16. Turned many away from iniquity

17. Malachi said that a priestôs lips should ñkeep knowledge,ò and that men should be able to seek instruction from them because of the unique relationship they enjoyed with God. By what title did Malachi call the priests?
Mal. 2:7

18. Instead of performing their office as God meant them to, the priests were accused by Malachi of being partial in their interpretations of Godôs Law, had turned from the way of truth and fear of God, and had ñcorrupted the covenant of Levi.ò What had been the result of their conduct upon the people?
Mal. 2:8

19. Malachi condemned the prevalent practice among the people of Judah of intermarriage with the heathen, and said that God would ñcut offò the man who did this. What did the prophet call this sin?
Mal. 2:11

20. Malachi condemned the Israelite men for putting away their Jewish wives and marrying the heathen. How had the divorced wives express their grief over the sin of their husbands?
Mal. 2:13

21. Malachi twice called divorce among the people ñdealing treacherously.ò What was Godôs opinion of this sin?
Mal. 2:16

22. The people had told Malachi that they were ñwearyò of their religion. Now, however, it was God who told them that it was He who was weary of their blasphemous words of unbelief. What did the people say to this charge?
Mal. 2:17

23. The ungodliness of the people in Malachiôs time was so pervasive that they simply excused sin. They thought that evil was good in Godôs sight because evil prospered, and airily maintained that God would not punish evil. What arrogant question did they ask that reflected this attitude?
Mal. 2:17

24. As if to immediately counter the peopleôs atheistic attitude as they asked rebelliously where the God of Judgment was, Malachi prophesied the coming of the Messiah. What is Christ called in this passage?
Mal. 3:1

25. Malachi prophesied the coming of two ñmessengers;ò One, Christ the ñmessenger of the covenant,ò and the other, John the Baptist. What was Johnôs mission, according to Malachi?
Mal. 3:1

26. Malachi prophesied that the Messiah will ñpurify and cleanseò when He appears in the *Day of the Lord*, and that the wicked will not survive His judgment. What similes did Malachi use to illustrate Christôs cleansing and purification?
Mal. 3:2

27. The spiritual cleansing of Israel which God will execute upon the priests in the *Day of the Lord* will ñpurgeò them as ñgold and silver,ò and offerings will once again be ñpleasantò unto the Lord. By what name are the priests called in this passage?
Mal. 3:3

28. Malachi prophesied that when God comes in judgment in the *Day of the Lord* He will purge Israel of sorcerers, adulterers, liars, oppressors, and of those guilty of the principal sin which was the source of all their iniquity. What was it?
Mal. 3:5

29. Malachi charged the people with general disobedience in failing to keep Godôs ñordinances.ò ñReturn unto God,ò said the prophet, and He will return unto you. What did the people reply to this?
Mal. 3:7

30. Malachi responded to the arrogant reply of the people denying that they had turned from God by specifically charging them with the unconscionable impudence of robbing God, asking incredulously, ñWill a man rob God?ò Again came the arrogant reply from the people, ñwherein have we robbed Him?ò Malachi told them. What did he say?
Mal. 3:8

31. Malachi told the people that instead of ñrobbingò God, they should instead turn their hearts to Him and ñbring the tithes to the storeroom.ò The prophet promised a volume of blessing that would surprise them. How much?
Mal. 3:10

32. Malachiôs last charge against the people accused them of speaking evil toward God when they had said that it was ñvainò to serve Him and useless to keep His Law. What did the prophet call these arrogant words?
Mal. 3:13

33. Even in the corrupt age in which Malachi ministered there was a group of the faithful who ñfeared the Lord,ò and who, amidst the evil, encouraged one another. Malachi said that God took special note of these. In what way?
Mal. 3:16

17. Messengers of the Lord
18. Caused many to stumble
19. Abomination
20. Covered the altar with their tears
21. He hateth ñputting awayò
22. ñWherein have we wearied Thee?ò
23. ñWhere is the God of Judgment?ò
24. Messenger of the Covenant
25. He shall prepare the way

26. As a refinerôs fire, as fullerôs soap
27. Sons of Levi
28. Did not fear God
29. ñWherein shall we returnò
30. In tithes and offerings
31. Not be room enough to receive it
32. Stout
33. Book of remembrance was written

34. Malachi prophesied that in the future *Day of the Lord*, God will gather His believing remnant, those that feared Him, to Himself. What did Malachi call these faithful?
Mal. 3:17

35. Malachi prophesied the destruction of the wicked in the *Day of the Lord* when a day in these times will burn white hot as an oven with His fiery judgment. What figure of speech is used to describe what the proud and wicked will be reduced to?
Mal. 4:1

36. Malachi prophesied the coming of Christ with ñhealing in His wingsò and in that day those that fear God will leap for joy as calves let loose from their stalls. How does the prophet refer to Christ in this passage?
Mal. 4:2

37. Malachi prophesied the coming of an ancient prophet in the *Day of the Lord* who will be a witness in the time preceding the coming of the Messiah, and who will lead many to repentance. What prophet is named?
Mal. 4:5

38. Having reproved the people for speaking against God, ñwearyingò Him, robbing Him, and for other offenses. Malachi concluded his message by telling them that they must follow Godôs Law set forth long ago by one of Godôs venerable servants. Who?
Mal. 4:4

34. Jewels
35. Stubble with neither root nor branch
36. Sun of Righteousness
37. Elijah
38. Moses

The Question Mark

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The New Testament

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The Gospels

(King James Version)

Introduction

The Gospels give us the history and basic facts of the life of Christ through His acts and discourses. *Gospel* means "good news;" the good news is Jesus coming into the world to save sinners. The first three Gospels are called the "synoptics," from the Greek, meaning to "see together." All three present parallel accounts of the same events of Jesus' life. Most of the record of John, the "fourth gospel," is new material, not included in the synoptics.

Matthew writes of Christ as the Messiah, principally for the Jews. He quotes from or alludes to more than 100 Old Testament references pointing to the fulfillment of God's promises to Israel. Matthew's record is the "teaching gospel;" it includes the Sermon on the Mount and the Olivet Discourse.

Mark records the eyewitness account of Jesus' life from that which Peter taught and preached of Christ. Mark's record is thought to be the most definitive of the gospels; his account is full of the emotions of Jesus. Mark's version is the earliest of the four gospels. It contains 93% of the material that the synoptics have in common.

Luke, close companion to Paul, emphasizes the universality of the gospel. Sometimes called the most beautiful book ever written, Luke's account of the gospel, assembled from eyewitnesses to the life of Christ, emphasizes praise and prayer.

John, the disciple that "Jesus loved," was almost entirely occupied explaining the power of Christ. Most of his account describes the seven signs, or miracles of Jesus, to show that Jesus "is the Christ, the Son of God, and that believing, ye might have life through His name."

The Gospels (KJV)

1. Of the four gospel writers, Luke is the only one who included a preface to his book. He dedicated his gospel to a man whose name meant ñfriend of God.ò Who was this man?
Luke 1:3

2. Luke began his gospel by introducing a priest, Zacharias, and his wife, Elizabeth. This couple was expecting a child. Who was the child?
Luke 1:13

3. Zacharias and his wife were up in years, and were astounded to hear that they were to become parents. Zacharias learned of this remarkable event from an angel. What was the angelôs name?
Luke 1:19

4. When the angel of the Lord appeared to tell Zacharias that he would be a father, Zacharias was in the temple performing the most solemn part of the dayôs service, a privilege that he would have only once in his lifetime. What was he doing?
Luke 1:8-11

5. Zacharias was terrified by the appearance of the angel who told him that his wife would give birth. He doubted this message, and suffered for his unbelief. What happened to him?
Luke 1:20

6. In addition to the fact that he had become a father when John the Baptist was born, something else very good happened to Zacharias. What was it?
Luke 1:62-64

7. John the Baptist lived in seclusion and obscurity until he was about 30 years old. Where had he lived during this time prior to his public ministry?
Luke 1:80

8. Matthewôs genealogy of Christ includes the name of four women. Three of these are Tamar, Bathsheba, and Rahab. Who is the fourth?
Matt. 1:5

9. The angel Gabriel appeared to Mary to tell her that she would have a child. Maryôs reaction was not unlike that of Zacharias. What did she say?
Luke 1:34

10. While Joseph and Mary were in their time of engagement, Mary realized that she was with child of the Holy Spirit. At first, Joseph decided not to go through with the marriage. What changed his mind?
Matt. 1:19-20

11. To whom did the angel of the Lord announce the birth of Jesus?
Luke 2:8-11

12. God sent certain men from Chaldea to worship the newborn Christ. These men were specialists in astrology and philosophy. What were they called?
Matt. 2:1

13. The appointed king of Judea at the time of Jesus birth was an Edomite descended from Esau. He was, therefore, not the rightful king from Davidôs lineage. Who was he?
Matt. 2:1

14. The wise men who came from the east to worship the newborn Christ were men of importance, for they had access to King Herod. What had induced them to come to Jerusalem to inquire into Jesusô birth?
Matt. 2:2

15. Herod, wanting to destroy the infant Jesus, tried to pinpoint Jesusô location. He deceived the Magi, asking them to find Jesus because he wanted to go and worship Him. The Magi, however, did not come back. Why?
Matt. 2:12

16. The Old Testament prophet Micah foretold of Jesusô birth in Bethlehem. Joseph and Mary had been in Nazareth. Why had they gone to Bethlehem?
Luke 2:1-4 Cf: Micah 5:2

17. Herod had murdered three of his sons, his wife Mariamne and her mother Alexandra. When he realized that the Magi deceived him by not returning, he ordered even more butchery. What was it?
Matt. 2:16

18. Joseph and Mary fled to Egypt with Jesus to escape the wrath of King Herod. When they returned, they by-passed Judea because Herodôs son, Archelaus, was now king and was worse than Herod. Where did Joseph take his family?
Matt. 2:22-23

19. Mary and Joseph were required by Levitical law to present their firstborn to God and offer a sacrifice. This sacrifice was supposed to be a lamb, but they could not afford this. What did they offer instead?
Luke 2:24

1. Theopolis
2. John the Baptist
3. Gabriel
4. Offering Incense
5. He was struck dumb
6. His speech was restored
7. In the desert
8. Ruth
9. ñHow shall this be?ò
10. Angel of the Lord spoke to him in a dream
11. Shepherds
12. Magi (Wise men)
13. Herod the Great
14. They had seen a star
15. God told them not to in a dream
16. To be counted in a census (taxed)
17. All children under two years old killed
18. Nazareth
19. Pair of turtledoves

20. When Mary and Joseph brought Jesus to the temple in Jerusalem, there was a man present who recognized Jesus to be the Savior of both Jew and Gentile. He took Jesus in his arms and praised God for Him. Who was this man?
Luke 2:25-32

21. Luke mentions two people who offered praise to God for Jesus when He was present as a child in the temple at Jerusalem. One was a woman, a widow who served God in the temple day and night. What was her name?
Luke 2:36-38

22. When Jesus was twelve years old, He and Joseph and Mary attended Passover in Jerusalem. Jesus said something to His parents during this time that suggested that He was aware of His Deity. What did He say?
Luke 2:48-49

23. Who said, ñWith God, nothing shall be impossible?ò
Luke 1:26, 35-37

24. John the Baptist always preached the same gospel message. Matthew, Mark and Luke all described it. What was Johnôs message?
Matt. 3:2; Mark 1:4; Luke 3:3

25. John the Baptist noticed that the self righteous Pharisees and the proud Saducees were present at his baptisms. What did John call these religious leaders?
Matt. 3:7; Luke 3:7

26. John the Baptist informed the Pharisees and Saducees that they did not need to think that God was going to automatically ñadoptò them because of their ancestral posterity. To which ancestor did John refer?
Matt. 3:9; Luke 3:8

27. On two occasions, Godôs voice was heard from heaven saying, ñthis is My Beloved Son in Whom I am well pleased.ò One was during the Transfiguration of Christ. What was the other?
Matt. 3:16-17; Mark 1:11; Luke 3:22

28. So that He might be identified with sinners, Jesus was baptized. When this took place, the heavens opened, and the Holy Spirit descended in a bodily form on Jesus. In what form did the Spirit appear?
Matt. 3:16; Mark 1:10; Luke 3:22

29. After Jesusô baptism, the Spirit led Him into the desert. Here Satan tempted him three times. The first came after Jesus had fasted 40 days and 40 nights. What did Satan challenge Him to do?
Matt. 4:3; Luke 4:2-3

30. When Satan tempted Jesus the second time, he took Him to a ñhigh placeò in the temple. One possible location of such a place was a porch of the temple, where the valley below was a dizzying 700 feet. Satan made a suggestion. What was it?
Matt. 4:5-6; Luke 4:9

31. Satanôs third temptation of Christ was similar to that which he tried on Eve; the love of power. He had told Eve she could be like God. What did he tell Jesus?
Matt. 4:8-9

32. Jesus met two of His future apostles while they were disciples of John the Baptist. One of these was Peterôs brother. What was his name?
John 1:35-40

33. Who said, ñWe have found the Messiah, which is being interpreted, the Christ?ò
John 1:40-41

34. One of Jesus apostles, also known as Bartholomew, was introduced to Jesus by Andrew. This man, upon hearing that Jesus was from Nazareth, said, ñcan any good thing come out of Nazareth?ò Who was he?
John 1:45-49

35. The first of Jesusô miracles took place in Cana. John was the only one of the gospel authors to record this miracle. What was it?
John 2:1-11

36. Jesus spoke the words of John 3:16 to a man who was a member of the Sanhedrin, who later defended Jesus against unjust suspicion and who, finally helped in His burial. What was his name?
John 3:9-16 Cf: John 7:50-51; 19:39

37. During His first ministry in Jerusalem, Jesus found that the temple had become a market for the sale of animals, and a place where moneychangers were making profits. Jesus drove the animals and moneychangers out. What did He use to do this?
John 2:15

38. Who said, ñCome see a man who told me all the things I ever did?ò
John 4:7, 29

20. Simeon
21. Anna
22. ñWist ye know not that I must be about My Fatherôs business?ò
23. Gabriel
24. Repentance
25. Generation of Vipers
26. Abraham
27. Jesusô baptism
28. Dove
29. Change stones into bread
30. Jump
31. He would give Him all the worldôs kingdoms
32. Andrew
33. Andrew
34. Nathaniel
35. Turned water to wine
36. Nicodemus
37. A scourge
38. The woman of Samaria

39. Jesus surprised the woman of Samaria when He told her of her five husbands and that she was living in sin. The woman was embarrassed, and realized that Jesus had been sent from God. What did she say?
John 4:17-19

40. Jesus asked the woman of Samaria for a drink of water. At whose well were they at the time?
John 4:6-7

41. Jesus spoke to the woman of Samaria of water springing up into everlasting life. The woman, who seemed convinced that Jesus was the Messiah, dropped her water pot and raced to town. What did she do when she arrived?
John 4:28-29

42. To whom did Jesus say, ñMan shall not live by bread alone?ò
Matt. 4:3-4

43. Luke described a certain individual as a ñvoice crying in the wilderness.ò Of whom was he speaking?
Luke 3:2-4

44. Jesusô second miracle was performed when He returned to Cana from Jerusalem. In this miracle, He healed a nobleman's son under unusual circumstances. What were these circumstances?
John 4:46-54

45. Preaching in the synagogue at Nazareth, Jesus infuriated the local folks when He said that gentiles rather than the Jews had enjoyed Godôs blessing through two of His prophets. What two prophets were mentioned?
Luke 4:25-29

46. When Jesus angered the Jews in the synagogue at Nazareth, He was taken out by the people, who had full intentions of doing away with Him. How had they planned to do this?
Luke 4:28-29

47. After being rudely rejected by the people of His own town, Jesus made His headquarters in a town on the northwest coast of Lake Galilee. What was it?
Luke 4:31, Matt. 4:13

48. Two of Jesusô healing miracles came on the same Sabbath day in Capernaum. Shortly after He cured a demonic, He healed the mother-in-law of one if His disciples. Who was the disciple?
Matt. 8:14; Mark 1:30-31; Luke 4:38

49. When Jesus told Peter to lower the nets prior to the miraculous catch of fish, Peter said that they had been fishing all night without any luck, but he would do it anyhow. When the nets surfaced broken from so many fish, Peter was ashamed. What did he say to Jesus?
Luke 5:8

50. During Jesusô first miraculous catch of fish, He called Andrew, John, Peter, and one other to be ñfishers of men.ò The fourth man was John's brother, later martyred under Herod Agrippa. Who was he?
Matt. 4:21; Mark 1:19-20; Luke 5:10

51. Jesus healed a paralytic in Capernaum who had been brought to Him on a stretcher by four of his friends. These four could not get their friend close to Jesus because of the crowd. But they were resourceful. What did they do?
Mark 2:1-5, Luke 5:17-19

52. In Capernaum, Jesus not only healed the paralyzed man who had been brought to Him by the man's four friends, He also did something else for this man, which bystanding scribes and Pharisees considered blasphemous. What was it?
Mark 2:5; Luke 5:18-20 Cf: Matt. 9:1-3

53. All told, Jesus healed seven people on Sabbath days. One, a man in Jerusalem who had been disabled for 38 years, was one of a multitude of the sick assembled by a pool that was reputed to have healing properties. This poor man was not only ill; he had no one to help him get into the waters. What was this ñspaò called?
John 5:2-9

54. The Jews were angry with Jesus for healing the man at the pool of Bethesda on the Sabbath. They were also angry with the man that was healed. Why?
John 5:10

55. When Jesus healed the invalid at the pool of Bethesda, the Pharisees sought to kill Him. Healing on the Sabbath was bad enough, but they had accused Him of a much more serious offense. What was it?
John 5:18-19

56. When Jesus returned to Galilee after healing the man at Bethesda on the Sabbath, the Pharisees, who had accused the disciples of working on the Sabbath, again confronted him. What were the disciples doing?
Matt. 12:1-2; Mark 2:23-24; Luke. 6:1-2

39. ñSir, I perceive that Thou art a prophetò
40. Jacob's
41. Told the ñmenò of Jesus
42. Satan
43. John the Baptist
44. The boy was 15 miles away in Capernaum
45. Elijah, Elisha
46. Throw Him off a hill
47. Capernaum
48. Peter

49. ñDepart from me, for I am a sinful manò
50. James
51. Made a hole in the roof and lowered him in
52. Forgave his sins
53. Pool of Bethesda
54. Carrying his bed on the Sabbath
55. Making Himself equal with God
56. Picking, eating corn

57. Jesus told the Pharisees that in instances of necessity, laws of the Sabbath or otherwise do not bind a man. He justified this by precedent; one of their worthy ancestors had eaten the shewbread, which was reserved for only the priests. Who?
Matt. 12:3-8; Mark 2:25-28; Luke 6:3-5

58. The only explicit gospel reference to Jesusô expression of anger appears in the incident wherein the Pharisees challenged Him to heal in the synagogue on the Sabbath. Who was the person healed?
Matt. 12:10-13; Mark 3:1-5

59. In open defiance of the Pharisees and the strict laws against healing on the Sabbath, Jesus healed the man with the withered hand. He then justified His action with an illustration. What?
Matt. 12:10-13

60. Jesusô healing of the man with the withered hand on the Sabbath was the act that made the Pharisees determined to do away with Him. They stopped at nothing to plot His downfall, even conspiring with a group of gentiles who, under normal conditions, would have been abhorred as unclean. Who?
Mark 3:6 Cf: Matt. 12:14

61. An Old Testament prophet had foretold Jesusô ñretreatò from the Pharisees after the fury over His healing of the man with the withered hand. This prophet spoke in terms of a ñbruised reedò and ñsmoking flax.ò Who was he?
Matt. 12:17-21

62. Jesus withdrew from Capernaum and the pressures from the Pharisees to ñthe seaò where crowds thronged to see Him. There were so many that He asked the disciples to have a plan of escape should He need it. What was the plan?
Mark 3:9

63. Shortly after the pivotal controversy with the Pharisees because He had healed the man with the withered hand, Jesus selected his twelve apostles. The original name of one of these was Simon. Who was he?
Matt. 10:2; Mark 3:16; Luke 6:14

64. Tax collectors of Jesusô time were notoriously dishonest, and were despised in Israel. One, however, arranged a feast for Jesus and invited all his friends, for which the Pharisees criticized him. This man became a disciple. Who was he?
Matt. 9:9; Mark 2:14-15; Luke 5:27-29

65. One of the apostles is called ñthe Canaaniteò by Matthew and Mark. Which one?
Matt. 10:4; Mark 3:18

66. Two of Christôs apostles were sons of Zebedee. They were called ñsons of thunder.ò Which two?
Mark 3:17

67. Peterôs brother, who was also an apostle, was a fisherman. According to tradition, he suffered martyrdom by crucifixion on an ñXò shaped cross, the design of which is named for him. Who was he?
Luke 6:14

68. The gospels of Mark and Luke list one of the apostles using the manôs two names, as well as a description of his character. In the gospels, this manôs name is always listed last. Who was he?
Matt. 10:4; Mark 3:19; Luke 6:16

69. Jesus began His Sermon on the Mount with a series of statements called the Beatitudes. In one of these, He said something of the meek. What was it?
Matt. 5:5

70. According to one of Jesusô Beatitudes what will be the condition of those who hunger and thirst after righteousness?
Matt. 5:6

71. In contrast to the joys of the Beatitudes, Lukeôs gospel records a series of ñwoesò spoken by Jesus. What did He say would happen to those who ñlaugh now?ò
Luke 6:25

72. Jesus said that His twelve disciples would have much influence on the world. He used two metaphors to describe this influence. What were they?
Matt. 5:13-14

73. The Jews considered only the actual act of murder a violation of the sixth commandment. Jesus broadened this to include even anger and contempt, using one word that implied such emotions when spoken one to another. What was the word?
Matt. 5:22

74. When Jesus said that a right eye should be plucked out or a right hand be cut off, he certainly was not teaching physical mutilation - rather that the inward cause of the problem should be removed. What sin was Jesus speaking of at the time?
Matt. 5:27-30

57. David
58. Man with withered hand
59. Rescue of sheep on the Sabbath
60. Herodians
61. Isaiah (Isa 42:1-4)
62. Have a boat ready
63. Peter
64. Matthew (Levi)
65. Simon
66. James, John
67. Andrew
68. Judas Iscariot
69. They shall inherit the earth
70. Satisfied (filled)
71. They will weep and mourn
72. Light, salt
73. Raca
74. Adultery

75. Jesus said that Godôs law required that man be punished by enduring that equal to that which had been inflicted. He quoted a phrase found three times in the Old Testament that embodied this judgment. What was it?
Matt. 5:38 Cf: Ex. 21:24; Lev. 24:20; Deut. 19:21

76. Jesus said that one should turn the other cheek, give ones cloak (coat) along with his tunic (inner garment), and make a third concession. What?
Matt. 5:39-41

77. Jesus startled the Jews with fresh teaching. He said that they should not only love their enemies, but also speak well of them, do good to them, and do yet another thing for them. What?
Matt. 5:44

78. Jesus taught that oneôs enemies should be loved; after all, He said, God Himself provides basic needs to the evil as well as to the good. What basics did He include?
Matt. 5:45

79. Jesus acknowledged that the Pharisees gave to the poor, prayed, and fasted, but said that they did so with the wrong motives. He said that alms should be given in secret. What expression did He use to illustrate this?
Matt. 6:1-4

80. Jesus said one should find someplace to pray where the mind can be free from distracting thoughts. He gave an example of such a place. What was it?
Matt. 6:6

81. ñJudge not, that ye be not judged,ò said Jesus, and illustrated this by saying one should not try to remove a straw from anotherôs eye when he had something larger in his own. What?
Matt. 7:3-5; Luke 6:37-42

82. Jesus told His disciples that there were people who were so thoroughly saturated with a wicked contempt of God that precious time should not be wasted on them. He compared such people to animals. Which?
Matt. 7:6

83. Concluding His Sermon on the Mount, Jesus likened a man who heard His sayings and then followed them to a man who had done a certain wise thing. What?
Matt. 7:24-25; Luke 6:47-49

84. Following His Sermon of the Mount, Jesus met a centurion of which He said, ñI have not found so great faith, no, not in Israel.ò What had this centurion asked Him for?
Matt. 8:5-10; Luke 7:2-10

85. Jesus led His disciples into southern Galilee, preaching and performing miracles. Having compassion for a widow who had lost her only son, Jesus raised the child from the dead right out of the funeral procession. In what village did this happen?
Luke 7:11-15

86. Who was Jesus talking about when He described one as being higher than a prophet, and not weak, as were the deeds of a man dressed in fine clothes?
Matt. 11:7-11; Luke 7:24-28

87. Jesus said that the generation of Jews to whom He was ministering was unhappy with John the Baptist because he fasted, and unhappy with Jesus because He did the opposite by participating in their activities. To what did He compare this generation?
Matt. 11:16-19; Luke 7:31-34

88. Christ promised something to those who ñlabor and are heavy laden.ò What?
Matt. 11:28

89. Jesus was invited to the home of Simon the Pharisee to eat. It was here that a woman, described as a sinner, washed and kissed His feet and anointed His head. Jesus told Simon, who had been somewhat less hospitable, that He wanted to tell him something. What was this ñsomething?ò
Luke 7:36-47

90. Luke mentioned three women who helped Jesus from their ñsubstance.ò Who were they?
Luke 8:1-3

91. Jesus cast out demons in at least six of His miracles. In one of these He cast out a blind and dumb spirit, and the Pharisees accused Him of doing this through the ñprince of devils.ò By what name did the Pharisees call this prince?
Matt. 12:24; Mark 3:22; Luke 11:15

92. The Pharisees accused Jesus of casting out demons in the name of Satan. Jesus warned them of blaspheming against the Holy Spirit, and called them something that they had been called before by John the Baptist. What?
Matt. 12:24-34 Cf: Matt. 3:7

93. Jesus told the Pharisees that the men of Nineveh, who believed both Jonah and the Queen of Sheba, and who also heard Solomon, would sit in judgment of them because He was greater than both and the Pharisees refused to believe Him. What had the Pharisees asked Jesus for that prompted this admonition?
Matt. 12:38-42; Luke 11:16, 29-32

75. Eye for an eye, tooth for a tooth
76. Go two miles
77. Pray for them
78. Sun, rain
79. Left hand should not know what right hand is doing
80. Closet
81. A beam
82. Swine, dogs
83. Built his house upon a rock
84. Cure his servant
85. Nain
86. John the Baptist
87. Children in the marketplace
88. Rest
89. The parable of two debtors
90. Mary Magdalene, Joanna, Susanna
91. Beelzebub
92. Generation of vipers
93. A sign

94. In the parable of the sower, the seed fell in four different places. Three of these included along the road, in stony places, and in good soil. Where was the fourth?
Matt. 13:4-8; Mark 4:4-8; Luke 8:5-8

95. In the parable of the sower, the seed represented the Word of God. What did the thorns represent?
Luke 8:11-14

96. In the parable of the kingdom of Heaven and the merchant, what was the commodity of ñgreat priceò that the merchant bought?
Matt. 13:45-46

97. In Jesusô parable of the weeds the good seed represented the children of the Kingdom, and the weeds represented the children of the wicked one. What did the harvest represent?
Matt. 13:36-39

98. One of Jesusô parables likened the Kingdom of Heaven to a seed, which, when matured, became the largest of herbs. It was a tree that birds could nest in. What was it?
Matt. 13:31-32; Mark 4:31-32; Luke 13:18-19

99. After performing one of His miracles Jesus admonished His disciples, ñWhy are ye fearful, O ye of little faith?ò On what occasion was this?
Matt 8:23-27; Mark 4:35-40; Luke 8:22-25

100. After the trip across Galilee during which He stilled the storm, Jesus was met by a man possessed by demons. This man lived in the mountains and in the tombs, was naked, and bound in chains. Jesus asked him what his name was. What was the reply?
Mark 5:2-9; Luke 8:27-30

101. When the Gadarenes heard of Jesusô healing of the demonic, the possession of a herd of their swine by the demons, and the rushing of the herd into the Sea of Galilee to drown, they came out to see what was going on. They issued an invitation to Jesus. What did they ask Him to do?
Matt. 8:32-34; Mark 5:11-17; Luke 8:31-37

102. While enroute to the home of a ruler of the synagogue to raise the manôs daughter from the dead, Jesus sensed that He had healed a woman along the way. This woman had demonstrated great faith in Jesus by what she did to be healed. What had she done?
Matt. 9:18-22; Mark 5:22-29; Luke 8:41-46

103. After Jesus raised the daughter of Jairus, the ruler of the synagogue, He told the parents to give the girl something to eat. What else did He tell them?
Mark 5:43; Luke 8:56

104. Jesus spoke seven parables in which He compared the Kingdom of Heaven to people or things. Five of these included yeast, weeds, pearl of great price, fishing net, the sower, and hidden treasure. What was the fifth?
Matt. 13:3, 31

105. When Jesus returned a second time to His home city of Nazareth, He received no better reception than He had on the first when the townsfolk tried to throw Him from a hill. They belittled Him, unimpressed with this working man. What was Jesus profession?
Mark 6:3

106. Jesus warned the apostles that they would suffer persecution from the state, from their families, and from another source. What?
Matt. 10:17-21

107. Among Jesusô apostles were Thaddeus, son of James; Matthew, also known as Levi; and Bartholomew, also known as Nathaniel. They also included two sets of brothers; one was Peter and Andrew. Who made up the other set?
Matt. 10:2 Cf: Mark 3:16-19; Luke 6:14-16

108. When Jesus commissioned and sent forth His apostles, He told them that they would be going as sheep among wolves. He said that they must be both wise as serpents and innocent as another creature. What?
Matt. 10:16

109. When Jesus commissioned His twelve apostles, He gave them power to cast out demons. What else were they to be able to do?
Matt. 10:1

110. Jesus told His disciples to symbolically ñshake off the dustò from their feet in cities that rejected His gospel. He said that such cities would suffer judgment greater than that which had been experienced by two other infamous towns. Which?
Matt. 10:14-15; Mark 6:11

111. Jesus cautioned His disciples of trials that would come, but encouraged them not to fear. He told them that God numbers the hairs of their heads, and cares for even the least valuable birds, not one of which does so much as light without His knowledge. Which bird did He mention?
Matt. 10:29-31; Luke 12:6-7

112. To whom did Jesus say, ñThou gavest me no water, thou gavest me no kiss, and my head with oil thou didst not anoint?ò
Luke 7:36-46

94. In thorns
95. Cares, riches, pleasures of life
96. Pearl
97. End of the world
98. Mustard seed
99. Stilled storm on Galilee
100. ñMy name is Legionò
101. Leave town
102. Touched the hem of His garment
103. Tell no one of the incident
104. Mustard seed
105. Carpenter
106. The church
107. James and John
108. Dove
109. Heal all manner of sickness
110. Sodom, Gomorrah
111. Sparrow
112. Simon the Pharisee

113. Nearly 40 miracles wrought by Jesus are recorded in the Gospels, selected by the authors from among a much greater number. When Herod heard of these wondrous works, he thought Jesus was someone who had been raised from the dead. Who?
Matt. 14:2; Mark 6:14-16; Luke 9:7

114. To whom did Jesus say, ñfreely ye have received, freely give?ò
Matt. 10:5-8

115. King Herod had seduced and subsequently married his brother Philipôs wife. John the Baptist severely criticized this affair, and the woman involved was directly responsible for his death. Who was she?
Matt. 14:3-9; Mark 6:17-24

116. John the Baptist was beheaded as a result of King Herodôs rash promise to his stepdaughter after the girl had danced for him on a special occasion. What was the occasion?
Matt. 14:6; Mark 6:21

117. When Jesus learned of the fate of John the Baptist, He took the disciples to Bethsaida. Here He fed the 5,000, the only miracle recorded in all four gospels. How many fish and loaves did Jesus start with?
Matt. 14:15-21; Mark 6:38; Luke 9:13; John 6:9

118. Jesusô miracle of walking on the water occurred in the middle of the night. The disciples, already in a severe state of fright because of the raging sea, had to contend with the added terror of thinking they had a ghost on their hands. One of them doubted Jesusô identity. Who?
Matt. 14:28

119. In Capernaum, the Pharisees from Jerusalem who accused the disciples of neglecting to perform a certain ritual confronted Jesus. Failure to observe this ritual was punishable by excommunication. What was it?
Matt. 15:2; Mark 7:1-7

120. Jesus condemned the Phariseesô preoccupation with ritual washing, saying that what enters a man does not pollute, rather what comes from the heart matters. The disciples said that the Pharisees were offended. Jesus said something about the leadership qualities of these Pharisees. What was it?
Matt. 15:14

121. In the gentile region of Phoenicia away from the questioning Jewish leaders, Jesus stated that He had been sent only to the lost sheep of Israel; but one persistent, gentile woman who had had great faith said to Him, ñYet the dogs eat of the crumbs that fall from their masterôs table.ò For her faith, Christ granted her request. What was it?
Matt. 15:22-28; Mark 7:24-30

122. In His ministry in Decapolis, a league of ten cities east of Jordan, Jesus healed many, and also miraculously fed these folks. How many?
Matt. 15:38

123. Jesus told His disciples that they must beware the doctrine of the Pharisees and Saducees, implying that it was concealed and furtive, and would seep into their thoughts. To what did Jesus liken this doctrine?
Matt. 16:6; Mark 8:15; Luke 12:1

124. To whom did Jesus say, ñO ye of little faith, wherefore didst thou doubt?ò
Matt. 14:29-31

125. Only one of Jesusô miracles involved the weather. What was it?
Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25

126. Which of the disciples told Jesus, ñThou art the Christ, the Son of God?ò
Matt. 16:16 Cf: Mark 8:29; Luke 9:20

127. Who said, ñGive me here John the Baptistôs head on a charger?ò
Matt. 14:8 Cf: Mark 6:24-25

128. When Jesus began to tell the disciples of the immediate future, specifically of His own death, Peter said that this must not happen. He received a harsh reply from Jesus. What was it?
Matt. 16:22-23; Mark 8:31-33

129. The Transfiguration of Christ revealed Him in His divine glory as the Son of God. Jesusô face shone, and His garments appeared white as snow. Three of His disciples witnessed this. Who were they?
Matt. 17:1-2; Mark, 9:2-3; Luke 9:28-29

130. During Jesusô Transfiguration two persons appeared from heaven and were talking to Him. Who were they?
Matt. 17:1-3; Mark 9:1-4; Luke 9:28-31

113. John the Baptist
114. His Apostles
115. Herodias
116. His birthday
117. 5 loaves, 2 fish
118. Peter
119. Ceremoniously washing before eating
120. ñBlind leading the blindò
121. Heal her daughter of an unclean spirit
122. 4,000 plus women and children
123. Leaven
124. Peter
125. Stilled storm on Galilee
126. Peter
127. King Herodôs stepdaughter
128. ñGet thee behind me, Satanò
129. Peter, James, John
130. Moses, Elijah

131. Matthew, Mark, and Luke all recorded the events of Christôs Transfiguration, but only Luke tells of what Jesus talked to Moses and Elijah about. What was it?
Luke 9:28-31

132. Following His Transfiguration, Jesus returned from the mountains to resume His works. Among the throng that met Him was a boy whom the disciples had been unable to cure. What was the boyôs ailment?
Matt. 17:14-16; Mark 9:14-28; Luke 9:37-42

133. Jesus noted the disciples wondering among themselves who would be the greatest in the Kingdom. He was quick to point out that the most humble would be first. How did He illustrate His point?
Matt. 18:1-5; Mark 9:33-37; Luke 9:46-48

134. Jesus said that it would be better for a man to be cast into the sea with a millstone around his neck than for him to be guilty of a certain offense. What was it?
Matt. 18:6; Mark 9:42; Luke 17:2

135. In the parable of the lost sheep, Jesus said that all heaven would rejoice if but one sinner was saved. In this parable, how many sheep did the shepherd have to leave in the wilderness while he searched for the lost one?
Matt. 18:12; Luke 15:4

136. Peter asked Jesus how many times one should forgive an offending brother. The Jews taught that three times would suffice. Peter asked if seven would do. What did Jesus say?
Matt. 18:21-22

137. Jesus told a parable of a servant who had been forgiven a very large debt by his master, yet refused to forgive a fellow servant who owed him a pittance. What happened to the unforgiving servant?
Matt. 18:23-34

138. Nearing the time of His final departure from Galilee to begin His latter Judean ministry, Jesus appointed a second group of men in addition to the twelve to preach in towns to which He was coming. How many were in this group?
Luke 10:1

139. Jesus condemned three cities near the Sea of Galilee - cities today in ruins - because they had had the benefit of seeing His works yet did not repent. What were these towns?
Matt. 11:21-23; Luke 10:13-15

140. Jesus dealt with three women who during their lives had stumbled in some way: the sinful woman who anointed His feet in the Phariseeôs house, the woman of Samaria, and a third, wherein the woman was in danger of being stoned. Of what was this woman accused?
John 8:4-11

141. The Jews sought to seize Jesus as He taught at His last Feast of Tabernacles. While they were unsure of what to do, a member of the Sanhedrin asked, ñDoth our law judge any man before it hear him?ò Who was this man?
John 7:50-51

142. The Jews claimed that Abraham was their father. Jesus asked them how this could be, since they were trying to kill Him. He told them that the fact of the matter was that their father was someone other than Abraham. Who?
John 8:44

143. In Jerusalem, Jesus healed a beggar who had been blind from birth. It was another miracle performed on the Sabbath, and the Jews took out their anger on the beggar. What did they do?
John 9:34

144. In the aftermath of Jesusô healing of the blind beggar, several parties became involved in the ensuing clamor stirred up by the Pharisees. The Pharisees even argued with some of the beggarôs relatives. Who?
John 9:8-23

145. After receiving his sight from Jesus, the beggar was besieged by the Pharisees. After being asked a second time about how the whole thing happened, the frustrated beggar replied with a sarcastic question. What did he say?
John 9:27

146. Some of the Pharisees and Jews questioned whether all the criticism toward Jesus was justified. Where some said He ñhad a devil,ò others observing His healing of the blind beggar questioned this opinion. What did they say?
John 10:19-21

147. At the Feast of Tabernacles, Jesus said that He was the ñdoorò of the sheep. The Jews thought He was mad. Two months later at the Feast of Dedication, Jesus said His sheep hear Him and He gives them eternal life. What was the Jewsô reaction to this?
John 10:27-31

148. Jesus said, ñHe that is without sin among you, let him first cast a stone at her.ò Of whom was He speaking?
John 8:3, 7

131. His death
132. Demon possessed lunatic
133. Showed them a child
134. Causing someone new in the faith to stumble
135. 99
136. Seventy times seven
137. Master put him in prison
138. 70
139. Capernaum, Chorazin, Bethsaida
140. Adultery
141. Nicodemus
142. The devil
143. Excommunicated him (cast him out)
144. His parents
145. ñYou want to be His disciple?ò
146. ñCan a devil open the eyes of the blind?ò
147. Picked up stones to stone Him
148. Woman accused of adultery

149. Illustrating the practical application of the commandment to ñlove thy neighborò Jesus told the parable of the Good Samaritan. In this parable, two people passed by the wounded man before the Samaritan appeared. Who were they?
Luke 10:30-34

150. Jesus said that God would respond to prayer much as a father would respond to a request from his son. He said that if a son asked for bread, or fish, or egg, the father would certainly not give him distasteful alternatives. Such as what?
Luke 11:11-12; Matt. 7:9-10

151. Jesus rebuked a group of Pharisees and lawyers for cleaning the ñoutside of the cup,ò while the inside was full of ñravening and wickedness.ò This rebuke was prompted by a criticism leveled at Jesus at meal by His host, a Pharisee. What had the criticism been?
Luke 11:37-40

152. Jesus said that the treasures of earth are subject to theft and are easily consumed. By what?
Matt. 6:19 Cf: Luke 12:33

153. Jesus told the disciples that they should not be anxious about what they should eat. He said that if God can take care of the fowls of the earth, He would certainly provide for them. Which fowl did He mention?
Luke 12:24

154. Jesus said that man should not concern himself with what he should wear, that not even a wealthy, famous, Old Testament king in all his glory was ever ñarrayedò like the simple lily. What king?
Matt. 6:28-29; Luke 12:27-29

155. Rather than being concerned with what one would eat, drink or wear, Jesus said that one should first seek something else. What?
Matt. 6:33; Luke 12: 29-31

156. Jesus gave two examples illustrating that the good suffer as well as the evil; one described how innocent Galileans had been slain while sacrificing. The other example had occurred in Siloam. What happened there?
Luke 13:1-5

157. The lesson of Jesusô parable of the ñrich foolò was covetousness. God spoke terrifying words to the rich man who was planning to store away his worldly goods. What were they?
Luke 12:13-20

158. Jesusô parable of the barren fig tree was a warning to repent but it also demonstrated Godôs mercy and grace. In this parable, the man who owned the tree told his servant to destroy it. What did the servant say?
Luke 13:6-9

159. The Jews considered it legal to turn out and water animals on the Sabbath, but when Jesus healed a woman of a terrible condition on this day He was condemned. What had been this womanôs condition?
Luke 13:10-16

160. When Jesus healed the woman ñbowed togetherò He was criticized for not only healing in the synagogue but also for doing so on the Sabbath by a man who held a formidable position. Jesus called this man a hypocrite. Who was he?
Luke 13:14-15

161. In Jesusô parable of the great supper, the wealthy host had invited many guests, but none accepted. They all had excuses; one had just married, and two others had just made purchases. Of what?
Luke 14:15-20 Cf: Matt. 22:1-5

162. Jesus said that those who follow Him must first sit down and count the cost. He gave two examples; first, a man who builds a tower must know if he has the wherewithal to finish. What was the other example?
Luke 14:28-31

163. Telling of the joy in heaven over one repentant sinner, Jesus related the parable of the woman and the lost coin. What did this woman do to find her money?
Luke 15:8

164. In the parable of the prodigal son, the younger of the sons wasted his inheritance in a foreign land. When the land suffered a famine, he had to go to work doing something that was forbidden for Jews to do. What?
Luke 15:11-16

165. The elder son in the parable of the prodigal son was angry because of the gala reception accorded his brother. What did he accuse his brother of squandering his portion of the inheritance on?
Luke 15:29-30

166. Presumably trying to see that Jesus was not disturbed, the disciples on one occasion rebuked a certain group that wanted to see Him. Jesus was displeased and rebuked the disciples. Who were the folk trying to see Jesus on this occasion?
Matt. 19:13-14; Mark 10:13-15; Luke 18:15-16

149. Priest, Levite
150. Stone, serpent, scorpion
151. Not ceremoniously washing before eating
152. Moth and rust
153. Raven
154. Solomon
155. Kingdom of God
156. Tower fell on 18
157. ñFool, this night shall thy soul be required of theeò
158. Give it one more year
159. Bowed over 18 years
160. Ruler of the Synagogue
161. Land, oxen
162. King going to war
163. Lit candle, swept house
164. Feeding swine
165. Harlots
166. Children

167. The contrast between the two men described in the parable of the rich man and the beggar could not have been greater. The beggar, covered with sores, lay at the rich manôs gate waiting for crumbs, where dogs came to lick his sores. What was this beggarôs name?
Luke 16:20

168. In the parable of the rich man and Lazarus, the rich man, in hell, asked for two things. For himself, he wanted water. What did he request for his five brothers?
Luke 16:24-28

169. During His travels, Jesus was once refused lodging in a Samaritan town. James and John were furious over this affront to their Lord, and suggested a fire and brimstone reprisal similar to that called down by an Old Testament prophet. Who?
2 Kings 1:10-12 (Luke 9:51-54)

170. Luke described three would-be followers of Christ, all of whom failed to do so. One had not considered the consequences; another wanted to wait until his parents had been buried. What did the third give as a precondition?
Luke 9:57-61

171. The ingratitude of the Jews was illustrated in the story of Jesusô healing of the ten lepers. How many of these ten that had been healed came back to thank Jesus?
Luke 17:11-18

172. Jesus told a parable of an unjust judge to illustrate that men should be persistent in prayer. In the parable, who was the persistent individual who nearly drove the judge to distraction?
Luke 18:1-8

173. In the parable of the Pharisee and the tax collector, the Pharisee informed God how very good he, himself, was. The tax collector didnôt even lift his eyes to heaven. What did he say?
Luke 18:13

174. When the rich young ruler met Jesus, he asked what he might do to be certain of entry into the Kingdom of God. What did Jesus tell him?
Matt. 19:18-22; Mark 10:17-22; Luke 18:20-23

175. Jesus explained the difficulty for one who devotes his life to getting riches, making an idol of them, ignoring everything ï including his eternal state ï that for a rich man to save himself by trusting in his wealth is harder than it would be for him to thread an enormous object through the eye of a needle. What object did Jesus refer to in this proverbial allegory?
Matt. 19:23-24; Mark 10:23-25; Luke 18:24-25

176. Mark recorded three instances wherein Christ predicted His suffering and death. Luke recorded the perception of the apostles in each of these instances. What was it?
Luke 18:34 Cf: Mark 8:31-33, 9:30-32, 10:32-34

177. The mother of disciples James and John approached Jesus with a rather selfish request. What was it?
Matt. 20:20-21

178. Bartimaeus was one of two very persistent men who fought the rebuke of the multitude following Jesus near Jericho so that they could reach Him and be healed. What was Bartimaeusô ailment?
Mark 10:46-52 Cf: Matt. 20:29-34; Luke 18:35-43

179. Zaccheus tried to see Jesus as He passed through Jericho, but he was too short. He ran ahead of the crowd to figure out how he could see Jesus. What did he finally do?
Luke 19:1-4

180. Zaccheus was a wealthy man, but he was not popular with the home folks because of his work. What was Zaccheusô job?
Luke 19:2

181. Who asked Jesus, ñWhat good thing shall I do, that I might have eternal life?ò
Matt. 19:16-20; Mark 10:17-22; Luke 18:18

182. To whom did Jesus say, ñI am the resurrection and the life, he that believeth in me, though he were dead yet shall he live?ò
John 11:24-25

183. Jesus raised three persons from the dead. One of these included a man who had been dead for four days. This was the event that brought the Sanhedrin to their irrevocable decision to kill Jesus. Who was the man raised?
John 11:43-53

184. When Jesus learned that Lazarus was ill He told the disciples that they should all go to him. However, the disciples pointed out that Lazarus was in Judea, and the last time Jesus was there the people tried to stone Him. One of the disciples said, letôs go. Who?
John 11:16

185. In the Sanhedrin debate over what to do with Jesus after He had raised Lazarus, the high priest unwittingly expressed the principal doctrine of the Christian faith when he said that it would be better for one man to die than for Israel to have trouble with the Romans. Who was this priest?
John 11: 49-50

167. Lazarus
168. A warning that hell was real
169. Elijah
170. Wanted to say goodbye to his family
171. One
172. A widow
173. ñGod be merciful to me, a sinnerò
174. Sell all that he had
175. Camel
176. They understood nothing
177. Sit on either side of Jesus in the Kingdom
178. He was blind
179. Climbed a sycamore tree
180. Tax Collector
181. The rich young ruler
182. Martha
183. Lazarus
184. Thomas
185. Caiaphas

186. Six days before His last Passover, Jesus returned to Bethany to dine with Mary, Martha and Lazarus. Mary anointed His feet with very expensive oil. Someone present said that this was a waste of money. Who?
John 12:4-5 Cf: Matt. 26:6-13; Mark 14:3-9

187. In the shortest verse of the Bible, ñJesus wept.ò Why did He weep?
John 11:14, 34-36

188. The prophet Zechariah had foretold of the humble means of transportation which brought Jesus into Jerusalem on His last, triumphant entry to the city. What was it?
Mark 11:7; Luke 19:33-35; John 12:12-18 Cf: Zech. 9:9

189. John wrote that there were many among the chief rulers of the Jews that believed in Jesus but were afraid to say so. What was the reason for this reluctance?
John 12:42-43

190. Millions of people were in Jerusalem for the Passover when Jesus made His triumphant entry into the city. Many came out to meet Him having heard about Lazarus. One particular group of Gentiles requested an audience. Who?
John 12:20

191. The Pharisees recognized only too well the underlying message of Jesusô parable of the wicked winegrowers. In this parable, the owner sent many servants to pick up the fruit, but those left in charge ran them off or killed them. Whom did the owner finally send?
Matt. 21:33-37; Mark 12:1-6; Luke 20:9-13

192. Jesus told the Pharisees that one should render to Caesar those things that are Caesarôs and to God those things that are Godôs. What object did He use to make His point that government has a place in everyoneôs life?
Matt. 22:15-22; Mark 12:13-17; Luke 20:20-25

193. The Saducees were the fewest in number of the Jewish sects, and were of some social rank. They did not believe in one critical aspect of religion. What was it?
Matt. 22:23; Mark 12:18; Luke 20:27

194. The Pharisees asked Jesus which was the greatest commandment of all. What was His reply?
Matt. 22:36-39; Mark 12:30-31

195. The Pharisees never failed to try to draw attention to themselves. One means that they used was the wearing of small leather boxes on their wrists and foreheads, which contained parchments upon which Scripture was written. What were these called?
Matt. 23:5

196. In the passage commonly referred to as the ñseven woes,ò Jesus warned the Pharisees of their eventual destruction. In each woe, Jesus accused these men of the same thing. What was it?
Matt. 23:13-27

197. In the discourse containing the seven ñwoes,ò Jesus called the Pharisees hypocrites, blind guides, serpents, and a generation of vipers. He said that they were like ñwhited sepulchres.ò What else did He call them?
Matt. 23:13-33

198. Following His heated exchanges with the religious leaders, Jesus delivered a major discourse that described a prophetic scene that included the destruction of the temple and His second coming. Where was this discourse given?
Matt. 24:3; Mark 13:3

199. The destruction of the temple in 70 A.D. was absolutely total. How did Jesus describe this destruction when He foretold the event to the disciples?
Matt. 24:2; Mark 13:2; Luke 21:6

200. In His Olivet discourse, Jesus described terrible events of the Tribulation. The worst of the events of this period will begin at the midpoint of the seven years, and will commence with what Jesus called the ñabomination of desolation.ò He quoted an Old Testament prophet concerning these times. Who?
Matt. 24:15; Mark 13:14

201. When Jesus spoke of His Second Coming, He described cosmic disorders that would occur immediately prior to this great event. Which elements of the universe will be involved?
Matt. 24:29; Mark 13:24-25; Luke 21:25

202. Jesus cautioned His disciples to expect His return at any time. He said they should be careful to avoid falling into human indifference, as the world had prior to other disasters. What were these disasters?
Luke 17:26-30 Cf: Matt. 24:36-39

203. Jesus said that just as seasons can be foreseen by natureôs changes in a tree, so the signs within the world will be evident when His return is near. What tree did He mention in this illustration?
Matt. 24:32-33; Mark 13:28-30; Luke 21:27-31

204. Jesus said that no man knows of the time of His return, therefore, all must be ready. He gave two examples of where ñone would be taken, the other leftò when this great event occurs. What were they?
Matt. 24:40-41; Luke 17:35-36

186. Judas
187. Death of Lazarus
188. Donkey
189. They loved praise of men rather than God
190. Greeks
191. His son
192. A coin
193. No resurrection after life
194. Love the Lord with all thine heart
195. Phylacteries
196. Hypocrisy
197. Fools
198. Mount of Olives
199. Not one stone left upon another
200. Daniel
201. Sun, moon, stars
202. Great Flood, Sodom and Gomorrah
203. Fig
204. Two men in field: two women grinding

205. Jesus told of Gentiles who will survive the Great Tribulation. These He described as being an assemblage of two kinds of animals separated at His coming. Which animals?
Matt. 25:31-34

206. In the judgment of the survivors of the Tribulation, those who will be received into the Kingdom will be those who had shown kindness; fed the hungry, clothed the naked, visited the sick and those in prison. What else?
Matt. 25:35-36

207. Having survived the Tribulation, the ñsheep,ò separated from the ñgoatsò by Christ at His Second Coming, will enter His millennial Kingdom. The ñgoatsò will hear a terrifying sentence from God. What will this be?
Matt. 25:41

208. The parable of the ten virgins was told by Jesus to stress the need to prepare for His Second Coming. Five of these virgins were not prepared for the Master. What did they not have?
Matt. 25:1-11

209. In the parable of the talents, three servants received talents. The first received five and produced five more. The second received two and produced an additional two. The third got one. What did he do with it?
Matt. 25:14-28

210. In Jesusô parable of the talents, the master was pleased with two of his servants. What did he tell them?
Matt. 25:21-23

211. The Sanhedrin feared hostility from the Jews if they apprehended Jesus during the Passover. Judas, however, stepped up and said that he could arrange it without the people realizing what was happening. What was Judas paid for his treachery?
Matt. 26:15 Cf: Zech. 11:12

212. Jesus referred to the same place on separate occasions as a ñhouse of merchandisingò and a ñden of thieves.ò To what was He referring?
Matt. 21:13; John 2:16

213. Of whom was Jesus speaking when He talked of one who would ñdippeth his hand with Me in the dish?ò
Matt. 26:23-25

214. Who said, ñI shall send my beloved son, perhaps they will reverence him when they see him?ò
Matt. 21:33, 37; Luke 20:13 Cf: Mark 12:6

215. Jesus admonished one particular group of Jewish leaders, ñYe do err, not knowing the Scriptures nor the power of God.ò This put these men to shame, because generally they were the ones who held the priesthood. Who were they?
Matt. 22:23-29; Mark 12:18-27

216. In His farewell discourse to the Disciples, Jesus said He was going to prepare a place for them in the Fatherôs mansions: ñWhere I go, ye know, and the way ye know.ò One of the eleven said they didnôt know where He was going, so how could they know the way? Which one?
John 14:2-6

217. Jesus told His disciples that God would send the Holy Spirit to them to help them remember His lifeôs events, teach believers the truth, convict the world of sin, and to do something else. What?
John 14:16:17 Cf: John 14:26, 15:26, 16:7-11, 13-15

218. When He instituted the Lordôs Supper, Jesus gave His disciples the cup saying, ñDrink ye all of it, for this is my blood that is shed for many.ò What did He say when He blessed the bread and gave it to them?
Luke 22:19 Cf: Matt. 26:26; Mark 14:22-23

219. In that portion of His farewell address recorded in Johnôs 15th Chapter, Jesus used one word nine times to emphasize the importance of staying in loving obedience to Him and in close contact with Him. What was the word?
John 15:4-10

220. After giving final instructions to His disciples prior to His apprehension, Jesus prayed. He told God that He had ñkept them that Thou gavest me,ò but had to list Judas as an exception. What did He call Judas?
John 17:12

221. On the night He was taken, Jesus said that before the night was over all the disciples would desert him. One of them said he would die first, but later would refuse three times to admit that he knew Jesus. Who?
Matt. 26:31-34; Mark 14:29-31; Luke 22:31-34

222. Jesus spent many of His last hours praying in the Garden of Gethsemane. He took three of the disciples with him. Who?
Matt. 26:37; Mark 14:33

223. To whom did Jesus say, ñThe spirit indeed is willing, but the flesh is weak?ò
Matt. 26:40-41; Mark 14:37-38

205. Sheep, goats
206. Received strangers
207. ñDepart from Me into everlasting fire.ò
208. Oil for lamps
209. Buried it
210. ñWell done, good and faithful servantò
211. Thirty pieces of silver
212. Temple at Jerusalem
213. Judas
214. Vineyard owner (parable of the wicked vine growers)

215. Saducees
216. Thomas
217. Indwell Christians
218. ñThis is My Body, which is given for youò
219. Abide
220. Son of perdition
221. Peter
222. Peter, James, John
223. Peter

224. It was night when Judas led the armed crowd to Jesus to capture Him. Judas told the soldiers that he would give them a sign to let them know who Jesus was. What was the sign?
Matt. 26:48; Mark 14:44

225. When the mob led by Judas descended upon Jesus, Peter took out his knife and cut off the ear of one of the high priestôs servants. What did Jesus do about this?
Luke 22:51 Cf: Matt. 26:51; Mark 14:47

226. After capturing Jesus, the Roman soldiers took Him first to Annas, a former high priest who still wielded influence, then to Annasô son-in-law, who was the current holder of this high office. What was this manôs name?
Matt. 26:57; John 18:12-14 Cf: Mark 14:53; Luke 22:54;

227. The Sanhedrin broke many of its own laws at Jesusô trial. It met at night, during a time of feast, did not allow a night to pass before handing down the death sentence, and the high priest did what was expressly forbidden, asking Jesus an incriminating question. What was the question?
Matt. 26:63; Mark 14:61; Luke 22:67

228. When Caiaphas heard Jesus state that He was the Son of God, he decided that what he heard was grievous enough for him to react as the Jews commonly did when they were overcome with grief. What did he do?
Matt. 26:65; Mark 14:63

229. It took six civil and religious trials for Jesusô enemies to determine a legal basis to condemn Him. What was the official charge with which the Sanhedrin finally indicted Him?
Matt. 26:65; Mark 14:64 Cf: Luke 22:71

230. Peter followed at a distance as Jesus was led from Gethsemane to the high priest. As he watched the proceedings that followed, he was asked three times if he knew Jesus. By whom?
Matt. 26:69-74; Mark 14:66-71; Luke 22:55-60

231. As Jesus was being taken from Gethsemane to Annas by the barbarous soldiers, a young man, frightened from his bed by the uncontrollable mob in the middle of the night, came out to see what was going on. Some think this may have been Mark. What happened to him?
Mark 14:51-52

232. While being tried before the Sanhedrin, Jesus was spat upon, mocked, slapped and struck. All this was made the more frightening because of yet another form of abuse. What?
Luke 22:64

233. When he saw what was happening to Jesus after Jesusô apprehension, Judas tried to return his betrayal money. When it was not accepted, he threw it on the floor of the temple. What did he then do?
Matt. 27:5

234. The religious leaders did not want to return Judasô money to the temple coffers. Instead, they bought a ñpotters fieldò to use as burial grounds for foreigners. What was this field called?
Matt. 27:7-8

235. Jesus was tried before Annas, twice before Caiaphas and the Sanhedrin, as well as Pilate. Who else?
Luke 23:6-12

236. What had Peter done that prompted Jesus to admonish him, ñthey that take the sword shall perish by the sword?ò
Matt. 26:51-52 Cf: John 18:10-11

237. Who said, ñI find no fault in this man?ò
Luke 23:4

238. The Roman governors had a custom of releasing a prisoner during the Passover. Pilate gave the people a choice between Jesus and a man who had been convicted of treason, murder and robbery. Who was this man?
Matt. 27:16; Mark 15:7; Luke 23:18-19; John 18:40

239. Pilate was warned to be cautious about how he handled his judgment of Jesus by someone who had had a dream about the entire matter. Who?
Matt. 27:19

240. Pilate would have preferred to release Jesus to the crowd instead of Barabbas; in fact, he tried repeatedly to talk them into taking Jesus. How many times?
Luke 23:22

241. Pilate told the people that he was innocent of the blood of Jesus. He performed a symbolic act signifying that he was absolving himself of the entire matter. What did he do?
Matt. 27:24

242. Scourging of the victim always preceded crucifixion. This punishment reduced the naked body to shreds of raw flesh; few survived it without losing consciousness. Who scourged Jesus?
Matt. 27:26; Mark 15:15; John 19:1

224. He would kiss Jesus
225. Healed the servantôs ear
226. Caiaphas
227. ñArt Thou the Christ?
228. Tore his clothes
229. Blasphemy
230. Two ñmaids,ò and ñthem that stand byò
231. Mob attacked him, he escaped naked
232. He was blindfolded
233. Hanged himself
234. Field of Blood
235. Herod Antipas
236. Cut off Malchusô ear
237. Pilate
238. Barabbas
239. His wife
240. Three
241. Washed his hands
242. Pilate

243. His body mangled by scourging, Jesus was unable to carry His cross, and the soldiers conscripted a man from the crowd to carry it. This man was a Cyrenian from Africa; Who was he?
Matt. 27:32; Mark 15:21; Luke 23:26

244. To whom did Jesus say, ñCouldst not thou watch with me one hour?ò
Matt. 26:40; Mark 14:37

245. A title was prepared and attached to the cross of Jesus that read, ñJesus of Nazareth, King of the Jews.ò Who wrote this title?
John 19:19

246. The chief priests of Israel were not satisfied with the title that had been written on Jesusô cross. They wanted it to say, ñI am King of the Jews.ò What did Pilate have to say about their opinion?
John 19:22

247. The horror of crucifixion began with the victim being laid on the cross, which rested flat on the ground. The hands and feet were then nailed, the cross raised, and let fall violently into the hole dug to receive it. This resulted in convulsive shock to the victim. At what time of day did this happen to Jesus?
Mark 15:25

248. Although there was a support on the cross for the victim to ñsitò upon, the nails that secured hands and feet were driven through those parts of the limbs full of nerves. Even the slightest movement brought intense pain. Two other men suffered this along with Jesus. What had been their crimes?
Matt. 27:38; Mark 15:27 Cf: Luke 23:33

249. Several women watched Jesusô death from a distance. One of these had been cured of seven devils by Christ, was at His burial, and was the first to whom the risen Savior appeared. Who was she?
John 19:25 Cf: Mark 15:47, 16:9; Luke 8:2

250. Jesus spoke seven times from the cross. What was His first cry?
Luke 23:34

251. The pain during crucifixion gradually increased. There was no relaxation, no rest. The exposure of so many wounds to air caused inflammation and raging fever. While Jesus suffered this, darkness fell upon the land. For how long?
Matt. 27:45; Mark 15:33; Luke 23:44

252. During crucifixion, the victimôs free circulation of blood was prevented, causing intense pressure in the head and other parts of the body. Enduring this anguish as well, Jesus called to God the fourth time He spoke. What did He say?
Matt. 27:46-47; Mark 15:34-36

253. Death by crucifixion resulted from pain, exhaustion, hunger, and thirst. Some victims lasted up to seven days. Just before Jesus died, He said, ñI thirst.ò What was He given to drink?
Matt. 27:48; Mark 15:36; John 19:29

254. Jesus spoke a sixth time from the cross saying, ñIt is finished,ò and then a last, seventh time as He died with a prayer on His lips. What did He say?
Luke 23:46

255. A startling thing occurred within the temple as Jesus died, symbolizing the breaking down of the separation that existed between God and man. What happened?
Matt. 27:51-52; Mark 15:38; Luke 23:45

256. When the centurion who supervised Jesusô crucifixion observed Jesus death, the earthquake, darkness, and the attendant circumstances, he was awed. What did he say?
Matt. 27:54; Mark 15:39 Cf: Luke 23:47

257. The Jews did not want Jesusô body left on the cross on the Sabbath. They asked Pilate to order a procedure that was customarily part of the crucifixion process. This act increased the pain and hastened the death of the victim. What was it?
John 19:31

258. When the soldiers came to break Jesus legs to hasten His death, they found Him already dead. One, however, decided he would make certain of this. What did he do?
John 19:34

259. A member of the Sanhedrin asked for and received permission from Pilate to take Jesus body for burial. According to Luke, this man had not consented to the deeds of the leaders concerning Jesus. Who was he?
Matt. 27:57-59; Mark 15:43; Luke 23:50-53; John 19:38

260. An individual who brought more than 75 pounds of spices to be used in the preparation for burial assisted the man who received Pilateôs permission to bury Jesus. Who was he?
John 19:39

243. Simon
244. Peter
245. Pilate
246. ñWhat I have written I have writtenò
247. The third hour (9am)
248. Robbery
249. Mary Magdalene
250. ñFather, forgive them, for they know not what they doò
251. Three hours
252. ñMy God, why hast Thou forsaken Meò
253. Vinegar
254. ñFather, into Thy hands I commend My spiritò
255. Curtain covering the Holy of Holies was split
256. ñTruly, this Man was the Son of Godò
257. Break the legs of the victim
258. Thrust a spear into Jesusô side
259. Joseph of Arimathea
260. Nicodemus

261. Who said, ñWe receive what is due to our actions, but this man has done nothing amiss?ò
Luke 23:39-41

262. The Pharisees, remembering that Jesus had said He would rise again, did not want to take any chances that this would happen. They convinced Pilate to do something that actually provided authenticity to the fact that Christ had risen. What was done?
Matt. 27:62-66

263. Mary Magdalene, the ñother Mary,ò and one other woman came to Jesusô tomb on Sunday morning to anoint the body of Jesus. This fourth woman was the mother of James and John. What was her name?
Mark 16:1 Cf: Luke 24:1-3

264. When Mary Magdalene and the other women arrived at Jesusô tomb, they found the stone rolled away. When they entered, they found an angel of frightening appearance. How did Matthew describe this angelôs appearance?
Matt. 28:3

265. The writers of the gospels differ as to whom the women saw when they entered Jesusô tomb; however, they all agree that Jesus was not there. Mark says they saw a ñyoung man;ò Luke, ñtwo men in flashing raiment;ò John, ñtwo angels.ò What did Matthew say?
Matt. 28:2 (Mark 16:5, Luke 24:4, John 20:12)

266. The angel whom Mary found in Jesusô tomb told her to tell Jesusô disciples that He had risen. He mentioned one of them by name. Who?
Mark 16:7

267. Who said, ñThey have taken away my Lord, and I know not where they have laid Him?ò
John 20:11-13

268. When Mary first saw Jesus after His resurrection, she did not immediately recognize Him. Who did she think He was?
John 20:15

269. When the guards realized that Jesusô body was gone, they ran to town to tell the chief priests and elders. What did these religious leaders do when they heard this news?
Matt. 28:11-14

270. Jesus appeared to people five times on the Sunday following His death. His fifth appearance was to ten of the twelve apostles. Who, beside Judas, now dead, was not present?
John 20:24

271. One of Jesusô appearances to His disciples after His resurrection was as they were fishing. One of the eleven was so excited upon seeing Jesus on shore that he jumped into the sea. Who?
John 21:7

272. In Jesusô fourth appearance after He arose, He met two men on the road to Emmaus, neither of whom recognized Him. Luke gives the name of one of these men. Who?
Luke 24:18

273. A week after his resurrection, Jesus appeared to the ñeleven.ò Thomas had maintained that he would not believe until he had seen, but was finally convinced on this occasion that Jesus lived. What did he say?
John 20:26-28

274. Jesus appeared to His disciples on numerous occasions following His resurrection. On one of these, He performed a miracle, one that He had done before. What was it?
John 21:1-14

275. Forty days after He arose from the dead. Jesus ascended into heaven as the disciples watched. From where did this take place?
Luke 24:50-53 Cf: Mark 16:19

276. After which of Jesusô miracles did He say, ñHe that heareth My voice and believeth on Him that sent Me hath everlasting life and shall not pass into condemnation but hath everlasting life?ò
John 5:2-8, 24

277. To whom did Jesus say, ñYe must be born again?ò
John 3:1-3

278. Who said, ñHe that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life?ò
John 3:23, 36

279. John closed his gospel by stating that if everything that Jesus had done in His lifetime were written down, there would not be ample space in a certain location to store the records. What space did he mention?
John 21:25

261. One of the two men crucified with Christ
262. Guards posted at tomb, tomb sealed
263. Salome
264. Clothes as lightning, countenance as snow
265. Angel of the Lord
266. Peter
267. Mary Magdalene
268. The gardener
269. Bribed the guards to say the body was stolen
270. Thomas
271. Peter
272. Cleopas
273. ñMy Lord and My Godò
274. Miraculous catch of fish
275. Bethany, on Mt of Olives
276. Healing man at Pool of Bethesda
277. Nicodemus
278. John the Baptist
279. The world

The Acts of the Apostles

(King James Version)

Introduction

The Book of the Acts is the only inspired record of the beginning of the universal Church on earth. It begins with the account of Christ's ascension, records the transition from the physical presence of Christ to the presence of the Holy Spirit, tracks the advancement of Christianity from Palestine to Rome over 30 years, and closes with Paul a prisoner in Rome.

There is little doubt that Luke is the author of the Book. His common dedication of both this volume and his gospel, together with much external and internal evidence, confirms Lucan authorship.

Luke's record reflects the prominence of the Holy Spirit, to whom he refers more than 50 times. Luke alludes to the chemistry of the Spirit as He is brought into contact with man: witness such examples as Cornelius, "we are all here present to hear all things;" the Ethiopian eunuch, "what doth hinder me to be baptized;" the Philippian jailer, "what must I do to be saved;" and the great apostle Paul himself, "What wilt Thou have me to do?" Concurrent with the Spirit's dealing with man is His development of circumstance, such as bringing together Philip and the Ethiopian eunuch, Peter and Cornelius, and insuring "straight course" for Paul.

The Book of the Acts is also the story of God's Will of Purpose in delivering the Gospel to the uttermost parts of the earth. Probably the most evident example of this unalterable purpose of God's is His remarkable protection afforded Paul throughout his ministry. Imprisoned, stoned and left for dead, smuggled out of town under threat of death, freed from prison by earthquake, rescued thrice from mobs, in constant conflict with the Jews, the great apostle nonetheless presses on under God's great care. One cannot read the book without recognizing God's hand of purpose and protection as the Gospel was taken throughout the known world.

Not to be lost in Luke's account is the constant, hostile, even violent rejection of the gospel by the Jews. God chose them as His people, yet, with a few notable exceptions, they demonstrated vehement resistance to Paul's evangelistic message. Because of this rejection, the Gospel was taken to the Gentiles.

Acts (KJV)

1. The Book of Acts opens with Lukeôs dedication of his work to the same man to whom he dedicated his gospel. This, as well as other external and internal evidence, establishes Luke as the author of Acts. To whom did he dedicate his work?
Acts 1:1

2. In his book of the Acts of the Apostles Luke revealed that he was a close companion of Paul. Paul and Peter are the two men of whom Luke writes most often. Only two other apostles are mentioned in the Book of the Acts. Who?
Acts 12:2

3. The only reference to the duration of Christôs post-resurrection ministry on earth is recorded in Lukeôs Book of the Acts. For how long did Jesus ñspeak of the things pertaining to the Kingdom of God?ò
Acts 1:3

4. Luke expressed a great truth of the Christian faith as he affirmed that which Jesus had begun to do and teach would continue through His church. Through whom, specifically?
Acts 1:8

5. During the 40 days of His post-resurrection ministry ten appearances of Jesus are recorded in Scripture, proving that He rose again. What word did Luke use to describe the certainty of these ñproofs?ò
Acts 1:3

6. Christôs last command to His disciples on earth was that they were not to leave Jerusalem. He said that they were to wait there for a specific reason. What?
Acts 1:5

7. The disciples realized that Christ was the Messiah, and with great hope in their hearts pressed Him for information as to the establishment of His Kingdom. What answer did Christ give them as to the timing of the event?
Acts 1:7

8. Jesus told the disciples that they would be empowered with the Holy Spirit, who would enable them to fulfill His great commission to them of being ñwitnesses unto Me.ò They were to evangelize in Jerusalem, Judea and Samaria and elsewhere. Where?
Acts 1:8

9. As Christ promised the disciples the power of the Spirit and commissioned them to ñwitnessò for Him, He ascended out of their sight into a ñcloud.ò Where did this event take place?
Acts 1:12 Cf: Acts 1:9

10. As the apostles watched Jesus ascend into the cloud, two men appeared beside them. What message did these men have for the apostles?
Acts 1:11

11. In the ten days between the ascension of Jesus and the Day of Pentecost, the disciples waited for the promise of the Spirit to be fulfilled. The important matter of appointing a replacement for Judas, who was no longer alive, was resolved during this time. Judasô demise had been previously foretold in Scripture. By whom?
Acts 1:16-18 Cf: Psa. 41:9

12. The first of Peterôs seven sermons recorded in Acts pertained to the selection of an apostolic replacement for Judas. There was a special qualification required for the man who would fill this opening. What was it?
Acts 1:22

13. The successor to Judas as the twelfth apostle was selected by lot. Some feel that this was inappropriate since the Spirit had not yet been sent, others think that the method reflected Godôs will. In any event, there is no further mention of the man who was chosen. Who was he?
Acts 1:26

14. The birth of Godôs Church on earth, signified through the giving of the Holy Spirit, occurred on Pentecost, ten days after Christôs ascension. The apostles experienced the presence of the Spirit by sight and sound; they saw ñcloven tongues of fire.ò What did they hear?
Acts 2:2

15. Peter and the other believers, indwelt by the Spirit at Pentecost, experienced the ñfillingò of the Spirit, which enabled them to speak in languages that were understood by those attending from ñevery nation.ò What did people think about this sudden unusual ability of the apostles?
Acts 2:13

16. Peter chided those present in Jerusalem who witnessed the miracle of the apostles speaking in different languages when they suggested that the activity was attributable to intoxication. Peter said that the filling of the Spirit had been prophesied long ago. By whom?
Acts 2:16

17. The first sermon of the church age was delivered by Peter to the ñmen of Judea,ò the Israelites. Peter reviewed the life of Jesus and how He himself had been used of God in ñwonders, signs and miracles.ò He spoke of Christôs death, and then quoted a prophecy of His resurrection. To whom did he attribute this prophecy?
Acts 2:25 Cf: Psa. 16:8-11

1. Theopolis
2. John, James
3. Forty days
4. Spirit, through apostles
5. Infallible
6. Gift of Spirit
7. Known only by God
8. Uttermost parts of the earth
9. Mount of Olives
10. Christ will come again in like manner
11. David
12. Witness to Jesus resurrection
13. Matthias
14. Mighty wind
15. They were full of new wine
16. Joel (Joel 2:28-32)
17. David

18. Peterôs first sermon reminded the men of Judea that they had slain Jesus. Peter made it personal saying, ñYe have crucified Him.ò The convicting message of the cross had a profound impact on these people. What did they say?
Acts 2:37

19. Peterôs great sermon, the first to the newly formed church, moved many to repentance, then baptism. How many ñreceived the gift of the Holy Ghostò and were ñaddedò to the company of disciples on this occasion?
Acts 2:41

20. The conduct of the first converts of Christôs Church on earth was the perfect example of what this body must be; they were steadfastly under the apostleôs teaching, in ñfellowship,ò and in the breaking of bread in remembrance of Him. What else were they ñsteadfastò in?
Acts 2:42

21. One day as Peter and John went into the temple at the ñhour of prayerò they met a lame man, crippled from birth, who asked them for money. What was Peterôs reply to this man?
Acts 3:6

22. The lame man healed by God through Peter was ecstatic over his newfound ability to walk, and went to the temple with Peter and John. How did he express his great joy?
Acts 3:8

23. Peter used the occasion of the healing of the lame man to preach Christ. He also used the opportunity to speak of the Messianic Age, mentioning that ñall the prophets,ò one in particular, had written of this coming time. Whom did Peter mention?
Acts 3:24

24. The sermon that Peter preached following the healing of the lame man resulted in the salvation of 5,000 souls. It also created a great commotion in Jerusalem, and the priests and the Sadducees feared civil disorder. They took action that they felt would minimize this threat. What did they do?
Acts 4:3 Cf: Acts 3:1

25. The Sadducees, the wealthy class of the Jews, were extremely influential and were in close collaboration with the Romans. They had a very serious theological problem, however, with something that Peter was preaching about Christ. What was it?
Acts 4:2

26. Imprisoned for preaching the gospel and for healing the lame man, Peter and John were subsequently called before the Sanhedrin, the 71-odd distinguished elders, priests and notables who headed the Jewish government. Peter and John not only angered the Sanhedrin when they attributed the healing to God, they also boldly accused this august body of a serious crime. What?
Acts 4:10

27. As the members of the Sanhedrin noted the boldness of Peter and John as they testified of Christ, they marveled at the fact that these two were uneducated, yet were able to make such an impression. To what did this group of Jewish leaders reluctantly attribute this feat?
Acts 4:13

28. The Sanhedrin could not deny the miracle of the healing of the lame man and felt that they could not punish Peter and John for fear of the reaction of those who were praising God for the miracle. They decided to simply demand that Peter and John cease to speak of Jesus. What did Peter have to say about this?
Acts 4:19-20

29. Released by the Sanhedrin, Peter and John returned to their own company and offered a great prayer to God, acknowledging His sovereign power. Only one petition was included in this prayer. What was it?
Acts 4:29

30. The early Christians of Peterôs time possessed a real desire to share all that they had. Luke recorded an example of one manôs generosity in selling land that he owned and laying the money ñat the apostleôs feet.ò This man later accompanied Paul on his last missionary journey. Who was he?
Acts 4:36-37

31. Luke followed his story of the generosity of Barnabas with a tale of holding back money and the sin of lying about it. A man and his wife, both of whom said that they were giving all their profit, committed this transgression. Who were they?
Acts 5:1

32. The sudden deaths of both Ananias and Sapphira because of their lie against the Spirit had an understandably profound effect upon the people who witnessed this startling event. How does Luke describe the reaction of the people?
Acts 5:11

33. The apostles continued to ñwrought many signs and wondersò as well as healings until the indignant Sadducees and high priests again threw them into prison. They werenôt in for long. What happened?
Acts 5:19

18. What shall we do?
19. 3,000
20. Prayer
21. Silver and gold have I none
22. Leaping, praising God
23. Samuel
24. Put Peter, John in prison
25. His resurrection

26. Crucifying Christ
27. They had been with Jesus
28. We cannot but speak
29. Boldness to speak word
30. Barnabas
31. Ananias, Sapphira
32. Great fear
33. Lordôs angel freed them

34. Following their miraculous escape from a second imprisonment this time through the work of Godôs angel, the apostles were again dragged before the Sanhedrin. Peter again accused these leaders of the death of Christ; the leaders in turn ñtook counselò to kill them. One of the Sanhedrin, however, reasoned that they should be released. Who was he?
Acts 5:34

35. The release of the apostles from the Sanhedrin following their imprisonment came about because of the perceptive reasoning of Gamaliel, a respected Pharisee and a one-time teacher of Paul. Gamaliel argued that if the activity was not of God it would come to naught. He used an example of a man called Theudas. What had Theudas done?
Acts 5:36

36. The early Christian church was not without its problems; Luke recorded an incident wherein the Jews of Greek descent felt that their widows were not receiving as much as were the Hebrew women. The apostles had little time to attend to such detail, and decided to elect deacons to oversee this activity. How many did they elect?
Acts 6:5

37. Those chosen as deacons to serve in the material ministry of the early church had to be ñfull of the Spirit and of wisdom.ò What other characteristic was required of these men?
Acts 6:3

38. Luke tells the story of Stephen, the victim of the first clash between the world and the church. Stephen was one of the first seven deacons, he was ñfull of faith and power,ò and became known for his conspicuous efforts in the Lordôs work. What kind of ñworkò did Luke mention?
Acts 6:8

39. Stephenôs zeal for the cause of Christ quickly antagonized some of those among the 400 synagogues in Jerusalem, to which belonged Italian Jews, ñlibertinesò who had migrated from Africa; the Cyrenes, some from Asia, and some from Paulôs native land. From where did Paul come?
Acts 6:9 Cf: Acts 21:39

40. Unable to answer Stephenôs arguments or to support their own, the religious zealots of the synagogues accused him of blasphemy and brought him before the Sanhedrin. As he stood before the Jewish hierarchy it was obvious from Stephenôs appearance that heavenly powers were upon him. How did Luke describe him?
Acts 6:15

41. Stephen was falsely accused of blasphemy, specifically of speaking against Moses, the Law, and ñthis holy place.ò The high priest, Caiaphas, opened the proceedings against Stephen. What did he ask him?
Acts 7:1

42. Stephenôs defense before the Sanhedrin was more offense than defense. With great eloquence he reviewed Israelôs resistance to and rebellion against God. Stephen began this historical trail with Abraham. With whom did he conclude?
Acts 7:47 Cf: Acts 7:2

43. One of the charges brought against Stephen was that of speaking ñagainst the holy place.ò Stephen met this charge head-on, stating that God did not dwell in temples ñmade with hands.ò He quoted the prophet Isaiah, who had long ago defined Godôs ñthrone.ò What had Isaiah said?
Acts 7:49 Cf: Isa. 66:1-2

44. Stephen told the members of the Sanhedrin that Israel had always been rebellious, and with a holy vehemence concluded by accusing the Sanhedrin of being ñjust like their fathers,ò resisting the Holy Ghost. How did Stephen phrase this accusation?
Acts 7:51

45. Stephen boldly accused the Jewish leaders of the Sanhedrin of being obstinate and refusing to hear God. Then, in a stunning statement, he accused them of betraying and slaying Christ. By what Name did he refer to Jesus?
Acts 7:52

46. The godly anger and vehemence of Stephenôs concluding indictments of the Jewish leaders of Jerusalem produced instant rage among them because his accusations were unanswerable, and as a result they perceived their guilt. How did Luke describe their consciences?
Acts 7:54

47. Stephen suffered death by stoning. In this terrible method of execution the accused was thrown from a high place; if the fall did not kill him, large stones were thrown at him until he died. The mob tore off Stephenôs clothes and laid them at a ñyoung manôsò feet. Much more was to be heard of this man. Who was he?
Acts 7:58

48. Stephenôs trial, the false accusations, and his last words, all parallel the death of Christ. At the end, Stephen asked God to forgive his executioners. What did he say?
Acts 7:60

49. Saul, later to become known as Paul, testified after his conversion how he would never be able to forget how Stephen died. At the time, however, Saul ñconsentedò to the killing, and proceeded to persecute Christians with a vengeance, ñentering every house.ò How is the effect of Saulôs persecution described?
Acts 8:3 Cf: Acts 7:54-60

34. Gamaliel
35. Boasted to be ñsomebodyò
36. Seven
37. Of honest report
38. Wonders, miracles
39. Cilicia
40. Face as an angel
41. Are these things so?
42. Solomon
43. Heaven is His throne
44. So do ye
45. The Just One
46. Cut to the heart
47. Saul (Paul)
48. Lay not this sin to their charge
49. Made havoc of the church

50. Saulôs persecution of the early church did not accomplish what he intended, instead, it had the effect of spreading the gospel by those fleeing him. Luke tells of a man called Philip - not the apostle - but one of the seven deacons who left Jerusalem to preach abroad. Where?
Acts 8:5

51. While Philip preached and healed among the Samaritans he ran into a man who was well known for sorcery. When this man saw the Spirit working he decided that having this power would increase his influence, and offered money to Peter and John to buy it. What was this manôs name?
Acts 8:18

52. Simonôs name became a household word because of his attempt to buy the gifts of the Spirit; even today ñsimonyò is the buying and selling of influence within the church. Peter told Simon that his heart was not ñright within the sight of Godò and issued a stern rebuke to the sorcerer. What did he say?
Acts 8:20

53. Peterôs angry rebuke of Simon for attempting to buy the gifts of the Spirit for his own personal fame and fortune had a profound effect on the occult practitioner. For what did he ask from Peter?
Acts 8:24

54. In Chapters 8, 9, and 10, Luke recorded the conversions of members of each of the three branches of the human family stemming from Noah: these included Paul; Cornelius the Roman centurion; a son of Shem; a son of Japheth; and a man of Ethiopia, a son of Ham. Who was this man of Ethiopia?
Acts 8:27

55. The first venture of the early church into the ñuttermost parts of the earthò came about as the ñangel of the Lordò directed Philip to venture from Jerusalem to Egypt. Here Philip found an influential ñeunuchò sitting by the road in his chariot, reading from Scripture. What was he reading?
Acts 8:28 Cf: Isa. 53:7-8

56. The Ethiopian eunuch told Philip that he would welcome some explanation of Isaiahôs writings. Philip ñpreached unto him Jesus,ò and the treasurer of Ethiopia responded to the gospel; he stopped his chariot for a special reason as he and Philip rode along together. For what purpose?
Acts 8:36

57. Philipôs contact with the Ethiopian eunuch represents one of the more obvious but unique ways in which the Holy Spirit works. Tradition says that the African went home and evangelized his country. In any event, he went on his way in a good mood. What was he doing?
Acts 8:39

58. As Luke recorded the remarkable conversion of Saul on the road to Damascus he described the terrible persecution that this man had been reaping on the early Christian church. How did Luke describe this persecution?
Acts 9:1

59. While the other Jewish leaders had simply run Christians out of Jerusalem, Saul had not been content with this elementary effort. His insatiable hatred of all things Christian prompted him to obtain letters of extradition for believers who had fled to a city 120 miles away, and he headed there to capture them. What was the city?
Acts 9:2

60. As Saul headed to Damascus on his mission to extradite Christians to Jerusalem for prosecution, his life, as well as the entire Christian world, was changed forever. A great light from heaven fell upon him, he fell to the ground, and he heard the voice of Jesus. What did Jesus say?
Acts 9:4

61. Saulôs conversion on the road to Damascus is embodied in the conversation which took place as he met the Glory of God face to face: Christôs indictment, ñI am Jesus whom thou persecutest;ò and Paulôs indication of his conviction and submission in the question which he then asked of Christ. What was it?
Acts 9:6

62. Instead of entering Damascus in power intending to hunt down Christians, Saul, the great persecutor of these saints, had to be led into the city. Why?
Acts 9:8-9

63. Saul, now Paul, blind and virtually helpless following his experience on the road to Damascus, was led into the city to the house of a man named Judas, where he was to wait for a disciple, Ananias, to come for him. What was Paul doing when Ananias arrived three days later?
Acts 9:11

64. Ananias, of Damascus, called here a disciple ï probably not one of the 70 - had a vision in which he was told to help Paul. Ananias, to say the least, was hesitant to put himself at risk with the man notorious for persecuting Christians. God reassured him that the opposite was true; what did God call Paul?
Acts 9:15

65. Ananias obediently followed Godôs instructions sent to him through a vision, and went to ñStraight Streetò to see Paul. He told Paul that he had been sent by God for two purposes; one was that Paul would be filled with the Spirit. What was the other?
Acts 9:17 Cf: Acts 9:11

50. Samaria
51. Simon
52. Thy money perish with thee
53. Pray for him
54. Treasurer of Ethiopia
55. Isaiah
56. He wanted to be baptized
57. Rejoicing
58. Threatenings, slaughter
59. Damascus
60. Saul, why persecutest thou me?
61. What wilt thou have me to do?
62. Had been blinded by light
63. Praying
64. My chosen vessel
65. Sight be restored

66. God told the faithful Ananias that He had chosen Paul for a specific mission among the Gentiles, kings and the children of Israel. What was it?
Acts 9:15

67. Paul wasted no time following his conversion in ñstraightwayò preaching Christ. The stunning change from persecutor to evangelist left the Jews in the Damascus synagogue incredulous. What two words are used by Luke to describe their view of this change in Paul?
Acts 9:21-22

68. Following Paulôs conversion he left Damascus for Arabia. Most expositors assume that he spent about three years in this desert region southeast of Damascus in quietness, listening to God. When he returned to the city his preaching got him into serious trouble. What happened?
Acts 9:23 Cf: Gal. 1:17

69. Paulôs no-nonsense preaching in the Damascus synagogues generated the same reaction from the Jews as had the preaching of Stephen; ñafter many daysò the Jews could no longer tolerate the truth and conspired to kill Paul. But he escaped. How?
Acts 9:25

70. After Paul escaped from Damascus he returned to Jerusalem and sought out the disciples. Because they were unaware of his conversion, however, these men were as leery of him as had been Ananias. One man, however, believed Paul, convinced the others, and Paul was accepted. Who was this man?
Acts 9:27

71. When Paul reached Jerusalem after escaping from Damascus he continued to vigorously preach the gospel, particularly to the Grecian Jews. These were the people who had stoned Stephen; they also tried to kill Paul but the disciples took him to Caesarea where they put him on a boat. Bound for where?
Acts 9:30

72. Luke had last mentioned Peter when the apostle was returning to Jerusalem from Samaria with John; he resumed his record of Peterôs extensive traveling ministry telling of his visit to Lydda, the site of a flourishing Christian church. Luke referred to these Christians by a special name. What was it?
Acts 9:32

73. While in the city of Lydda Peter healed a man called Aeneas, who had been bedridden for eight years. What was the cause of this manôs disability?
Acts 9:33

74. While Peter was at Lydda, two men came to him from the nearby city of Joppa with a special request for him to visit their city. A woman, ñfull of good works and almsdeeds which she didò had died, and there was great grief among the people. Peter raised this woman from the dead. What was her name?
Acts 9:36

75. The first Gentile convert to the Christian faith was a man called Cornelius. He was a Roman, living in Caesarea. What was Corneliusôjob?
Acts 10:1

76. Luke records the unusual workings of the Spirit in bringing Cornelius and Peter together, a meeting that resulted in Corneliusô conversion. The Roman soldier had received instructions in a vision from God. What was he told to do?
Acts 10:5

77. Cornelius was a devout man who feared God, gave alms to the people and ñprayed to God alwaysò but had not yet received the Spirit. On the other hand, Peter also needed to be spiritually prepared to make him aware that Christianity was also for the Gentiles. God began this teaching in a vision to Peter as he prayed on his rooftop. Peter saw a great sheet. What was ñinò this sheet?
Acts 10:12

78. When God sent the vision of the flying sheet to Peter, Peter heard a voice which told him to ñrise and eatò the animals which he saw on the sheet. Peter protested that they were unclean, but God said that what He had created should not be called common. God made certain that Peter got the message that he wanted to impress upon his servant. What did He do?
Acts 10:16

79. In separate visions, the Spirit not only prepared Cornelius to hear the gospel but also influenced Peter to accept the fact that the Gospel was also for Gentiles. When the two men met in Caesarea, Peter asked Cornelius why he had sent for him. Corneliusôreply was of humble submission. What did he say?
Acts 10:33

80. As Peter perceived the spiritual meaning of ñunclean and commonò revealed to him in the vision of the flying sheet, the barriers of his imperfect Jewish life and his prejudices dissolved. He made a statement to Cornelius and his family that reflected his understanding that the Gospel was for all. What did he say?
Acts 10:34

81. Peter preached the gospel to Cornelius and his family, recounting how Christ went about ñdoing good,ò was ñhanged on a tree,ò and ñraised up the third day.ò Through His Name, said Peter, ñwhosoeverò could receive remission of sin. By doing what?
Acts 10:43

66. Bear Godôs Name
67. Amazed, confused
68. Jews threatened to kill him
69. Disciples lowered him over wall
70. Barnabas
71. Tarsus
72. Saints
73. Palsy
74. Tabatha (Greek, ñDorcasò)
75. Roman Centurion
76. Send for Peter
77. Animals
78. Sent the vision three times
79. We are all present to hear
80. God is no respecter of persons
81. Believing on Him

82. Luke said that Cornelius and his family were saved while Peter was yet speaking, and even though Peter had received the vision from God indicating that the barrier was removed between Jew and Gentile, he was nonetheless profoundly affected by the indwelling of the Spirit upon Cornelius. How did Luke describe Peter?
Acts 10:45

83. When Peter returned to Jerusalem he was called upon to explain the conversion of the Gentile Cornelius. The ensuing ñcontentionò among Peter and the brethren was not so much Peterôs preaching to Cornelius as it was something else. What?
Acts 11:3

84. The apostles in Jerusalem were not privy to Peterôs vision of the flying sheet wherein God had revealed that His Spirit had also been given for the Gentiles, and Peter found it necessary to recount his entire experience of Corneliusô conversion. In an almost apologetic conclusion, Peter summed up his realization of the fact that now, the Gospel was also for the Gentiles. How did he explain this?
Acts 11:17

85. Peterôs simple statement of the circumstances surrounding Corneliusô conversion satisfied the other apostles, thus preserving the unity of the church. God, said Peter, had granted salvation to Gentiles. What did he call this salvation?
Acts 11:18

86. Five or six years following the death of Stephen, those ñscattered abroadò as a result of the persecution which followed his martyrdom had established a ñgreat numberò of believers in Antioch, the third largest city of the Roman empire and chief city of Syria. The church at Jerusalem sent a pastor to this great city. Who?
Acts 11:22

87. Barnabas, sent to pastor the Antioch church, saw the ñgrace of Godò among the believers there, and decided he could use some help and sent for an old friend, one whom he felt could meet Gentiles on equal terms. Who?
Acts 11:25

88. Those of the early church no longer testified ñI am a Jew,ò or ñI am a Gentile,ò but were now called Christians. In what place were they first called such?
Acts 11:26

89. Luke recorded the beginnings of benevolence in the early church as he told of the Antioch saints helping the Jerusalem Christians during the great famine of 76 AD. A prophet of the early church had foretold this famine; this man had also prophesied Paulôs imprisonment. Who was he?
Acts 11:28 Cf: Acts 21:10-12

90. Excluding Judas, the first of the twelve apostles to die was Johnôs brother James, whom Herod Agrippa, the Roman appointed king of Judea and Samaria, beheaded. Agrippa, the son of the King Herod who had killed John the Baptist, killed James for a self-serving reason. What was it?
Acts 12:3

91. The early church won converts among the Gentiles, but continued to experience trouble with the Jews. Luke tells of Agrippaôs appeasement of the Jews by murdering James, and because he seemed to profit in this act decided to continue his persecution of Christians. What did he do next?
Acts 12:3-4

92. Peter, imprisoned by Herod Agrippa, bound in chains, waiting possible execution, sleeping between two of the 16 soldiers guarding him on the night before his fate was to be sealed, was suddenly awakened by the ñAngel of the Lord.ò Peterôs chains fell off and he heard a simple order from Godôs angel. What was it?
Acts 12:8

93. Following his escape from Herod Agrippaôs prison, Peter fled to the house of Mary, the mother of John Mark, where a group of Christians had assembled. These folk had been very busy prior to Peterôs arrival. Doing what?
Acts 12:5,12

94. While Peter was in prison courtesy of Herod, the Christians prayed for him. But when he was miraculously released they were ñastonished.ò The ñdamselò who was the first to see Peter as she opened the door of Maryôs house to find him there, however, reacted with ñgladness.ò Who was she?
Acts 12:13

95. When morning came and the guards noted that Peter had escaped from prison, great confusion reigned; houses were searched, the guards feared for their lives, and Herod demanded answers. Lukeôs description of the chaos was low key, as usual. How did he describe it?
Acts 12:18

96. Luke recorded the painful, humiliating death of King Herod; while appearing on his throne in ñgreat pomp,ò lording it over folk from Tyre and Sidon who were groveling before him because of a disagreement, Herod allowed himself to be worshipped as a god. The ñAngel of the Lordò smote him. How is his disease described?
Acts 12:23

82. Astonished
83. Eating with Gentiles
84. What was I that I could withstand God?
85. Repentance unto life
86. Barnabas
87. Paul
88. Antioch
89. Agabus

90. Pleased the Jews
91. Imprisoned Peter
92. Get dressed
93. Praying
94. Rhoda
95. No small stir
96. Eaten of worms

97. King Herod murdered James, imprisoned Peter and threatened his life. Proud and pompous, he was the feared enemy of the early church. Yet in a remarkable turnaround, God brought him down with no more than worms. In contrast, Luke recorded that Godôs church continued to grow apace. How is the activity of the ñWord of Godò described?
Acts 12:24

98. When the center of operations of the early church moved from Jerusalem to Antioch, there were five men who were conspicuous in the church at the time; Barnabas, Simeon, Manaen, Lucius, and one other. Who?
Acts 13:1

99. While the ñcertain prophets and teachersò of the early church at Antioch ñministered to the Lordò and fasted, the Spirit separated two men for this work.. Who were they?
Acts 13:2

100. The churchôs first missionary journey took Barnabas, Paul and John Mark first to Cyprus, where a ñman of power,ò a ñprudent man,ò the deputy of the country, desired to hear the Word of God. What was this manôs name?
Acts 13:7

101. While on Cyprus witnessing to the Roman governor, a ñsorcererò by the name of Elymas attempted to challenge Paul and to ñturn awayò the governor from Paulôs teaching. Paul ñset his eyesò on this sorcerer. What happened to Elymas?
Acts 13:11

102. For reasons not given by Luke, John Mark left Paul and Barnabas after the group came to Asia Minor from Cyprus. Later, Paul would refuse Markôs company on the second missionary journey, but eventually found him ñuseful.ò Where did Mark go when he left Paul?
Acts 13:13 Cf: Acts 15:38, 2 Tim. 4:11

103. Luke began to refer to Saul as Paul about the same time as it appears that Paul became the leader of the missionary team, as Barnabas humbly withdrew into the background. What incident was Luke recording as he began calling Saul Paul?
Acts 13:8-9

104. On the first missionary journey Paul and Barnabas sailed from Cyprus, passed through Perga, and proceeded into the Roman province of Galatia. To reach the next city, located on a 2600-foot plateau, they had to travel 100 miles on a road infested with bandits. To make matters worse, Paul was ill on this journey. Where were they going?
Acts 13:14 Cf: Gal. 4:13

105. In ñPisidianò Antioch, so called to differentiate this city from the larger Antioch in Syria, Paul and Barnabas visited the local synagogue on the Sabbath. The rulers of the synagogue issued a special invitation to Paul. What was it?
Acts 13:15

106. Lukeôs record of Paulôs sermon in the Pisidian Antioch synagogue is Scriptureôs only full-length record of a sermon by Paul. Paulôs gospel message got a lot of local press. How many people showed up to hear him of the following Sabbath?
Acts 13:44

107. Reaction to Paulôs preaching in Pisidian Antioch became the benchmark of that which would occur in city after city. The Jews were ñfilled with envy,ò speaking against, contradicting, blaspheming. What was the common reaction of the Gentiles?
Acts 13:48 Cf: Acts 14:2-6, 17:5, 18:6, 19:9

108. Paul and Barnabas were eventually expelled from Pisidian Antioch by ñdevout and honorable women and the chief men.ò Luke recorded that the two missionaries made a gesture upon leaving the city that symbolically cleansed them from the contamination of the Jews who had rejected the Gospel. What was this gesture?
Acts 13:51

109. From Pisidian Antioch Paul and Barnabas ventured further into the less civilized regions of Galatia to a city called Iconium. Iconium claimed to be older than even Damascus. Although ñmultitudesò believed the gospel, again Paul and Barnabas were threatened with violence. In what form?
Acts 14:5

110. Chased from Iconium under threats of harm, Paul and Barnabas fled the city and continued on to Lystra, another Roman colony. The inhabitants of Lystra had no Jewish background and were totally heathen and deeply involved in idolatry. Paul performed a miracle here. What was it?
Acts 14:8-10

111. When the heathen inhabitants of Lystra witnessed the healing of the crippled man they decided that their gods Mercury and Jupiter had returned in the persons of Paul and Barnabas. Paul vehemently rejected this proposed deification. He and Barnabas ñrent their clothesò and ran among the people explaining that they were not gods. What did they say?
Acts 14:15

112. Paul observed a special quality about the crippled man whom God had healed through him in Lystra. What was it?
Acts 14:9

97. Grew and multiplied
98. Paul
99. Barnabas, Paul
100. Sergius Paulus
101. Struck blind
102. Jerusalem
103. Challenge of Elymas
104. Pisidian Antioch

105. Preach
106. Almost the whole city
107. They were glad
108. Shook dust from feet
109. Stoning
110. Healed lame man
111. We are men like you
112. He had faith

113. As soon as Paul and Barnabas had been able to convince the people of Lystra that they were not gods, some Jews arrived from Antioch and Iconium. They quickly turned the Lystrans against Paul and Barnabas. What happened to Paul?
Acts 14:19

114. Some are of the opinion that Paul was dead after being stoned at Lystra. Whatever the case, he was indeed left for dead, and his recovery, from death or not, was certainly miraculous. Paulôs irrepressive courage was demonstrated in what the great apostle did after he recovered. What?
Acts 14:20

115. Paul and Barnabas continued on from Lystra to yet another city, Derbe, then retraced their steps back through Lystra, Iconium and Pisidian Antioch before returning home to Syrian Antioch. What service did they perform as they revisited Christians in these cities as they passed through on their way home?
Acts 14:23

116. The early Christian church faced its first great crisis when a group of the Jewish converts of the Antioch meeting who had no intention of quitting Mosiac legalism felt that Gentile believers, in order to be saved, must be circumcised and observe ceremonial law. How did Luke describe the quarrel between Paul and Barnabas and these people?
Acts 15:2

117. The conflict - over whether the Gentile believers had to ñbecome Jewsò to be saved or whether Jewish ceremonies were to cease - became heated, and an appeal for a doctrinal decision on the matter was taken under consideration. By whom?
Acts 15:2

118. At the council of Jerusalem, assembled to decide whether Gentiles must submit to the Mosiac system to be saved, one man rose to offer proof that God did save Gentiles. He said that God had given the Spirit to Gentiles just as He had the converted Jews, and that only by the grace of God is either saved. Who was he?
Acts 15:7-11

119. Although they ruled that Gentiles who had trusted Christ would not be subject to Mosiac law, the council at Jerusalem did ask that the Gentiles ñdo certain thingsò out of courtesy to their Jewish brothers. Two of these things pertained to eating. What was the third?
Acts 15:20

120. In handing down the decision of the council at Jerusalem, James quoted the prophet Amos, who had foretold Godôs inclusion of the Gentiles in His Kingdom. Amos had also prophesied the resurgence of the Jews in millennial times. What are the Jews called in this context?
Acts 15:16 Cf: Amos 9:11

121. The decree of the council at Jerusalem was reduced to writing. No question of doubt, misunderstanding or mistrust was left unanswered. Two men were chosen as emissaries to accompany Paul and Barnabas to deliver the decision of the council to Antioch. Who were they?
Acts 15:22,32

122. Paul, ever the adventurer for Christ, decided to embark on a second missionary journey. He talked to Barnabas about it, but in the ensuing discussions a split occurred that resulted in the two men never working together again. What was the problem?
Acts 15:38-39

123. To accompany him on his second missionary journey Paul selected a man who was a leader in the Jerusalem church. He was a Roman citizen. Who?
Acts 15:40

124. Paulôs second missionary journey lasted about three years. It began at Antioch, proceeded north through Syria and Lyconia, then back into familiar territory in Galatia. While in this area Paul met a man who would eventually become very dear to him. Who?
Acts 16:1

125. At the beginning of Paulôs second missionary journey, several ñdoorsò were closed to him. The Spirit forbade him to venture either south into the Roman province of Asia or north into Bithynia. Finally Paul went west to the city that was to become the gateway to Europe for the gospel. What was this city?
Acts 16:8

126. One night while Paul was in the city of Troas on his second missionary journey, he saw a vision of a man. The man was a European, a ñMacedonianò man, and the vision was Godôs call to take the gospel to Europe. What did the Macedonian man say in Paulôs vision?
Acts 16:9

127. The clear evidence of the working of the Spirit in guiding Paulôs path was perhaps no more evident as it was in not only the ñimmediateò preparations made to go to Macedonia but also the manner in which the sail was executed. How did Luke describe their seagoing trip to Neapolis, the seaport of Philippi?
Acts 16:11

128. The first convert to Christianity in Europe was not a Macedonian man similar to the one seen in Paulôs vision, but rather a woman, a native of the Asian city of Thyatira, famous for weaving and dyeing. She was wealthy, a businesswoman, a merchant of costly purple dye. Who was she?
Acts 16:14

113. Stoned
114. Back into the city of Lystra
115. Ordained elders
116. No small disputation
117. Church at Jerusalem
118. Peter
119. Abstain from fornication
120. Tabernacle of David
121. Judas (Barsabas), Silas
122. Paul refused to take Mark along
123. Silas
124. Timothy
125. Troas
126. Come, help us
127. Straight course
128. Lydia

129. While Paul and Silas were preaching at Philippi, a young demon-possessed girl began to follow them around the city, shouting that they were Godôs servants come to show the way of salvation. Although what she said was true, her actions amounted to mockery. How did Paul handle this situation?
Acts 16:16-18

130. The demon-possessed girl who dogged Paulôs steps in Philippi was being used for profit by unscrupulous men; when they saw their pocketbooks drying up because Paul exorcised the demon, they turned on Paul and Silas, dragging them into the marketplace. Of what were they accused?
Acts 16:21

131. The profiteers who ñownedò the girl from whom the demon had been exorcised by Paul stirred up frenzy among Philippiôs magistrates and people. Paul and Silas were beaten and thrown into prison. What additional precautions were taken to prevent their escape?
Acts 16:24

132. Paul and Silas, beaten and imprisoned in Philippi, began to sing and pray in the prison. Suddenly an earthquake rocked the building, breaking everyoneôs bonds. The jailer assumed that everyone had escaped and was about to kill himself when Paul spoke to him. What did he say?
Acts 16:28

133. Paulôs Philippian jailer was prepared to kill himself when he assumed that the earthquake had enabled all his prisoners to escape. Possibly from hearing Paulôs testimony in the prison, the man realized that he was lost. When he saw Paul and Silas he fell on his knees and asked how he might be saved. What was the simple answer?
Acts 16:31

134. Perhaps nowhere in Scripture is there a better example of the spiritual results of genuine conversion than that of the Philippian jailer. The man was baptized, washed Paulôs and Silasô wounds, then took them to his home. What else did he do for them?
Acts 16:34

135. The Philippian magistrates who had beaten and imprisoned Paul and Silas were perhaps sobered by the earthquake or uneasy about what they had done, and ordered the release of Paul and Silas. Paul, however, charged that because he was a Roman citizen, his beating had been illegal, and he summoned the leaders. This alarmed the officials. What did they do?
Acts 16:39

136. The second missionary journey of Paul continued as he and Silas traveled 100 miles from Philippi to Thessalonika, a vital commercial city on the route from the Middle East to the Adriatic Sea. As usual, Paul began his work in the synagogue. Luke recorded a capsule of the gospel according to Paul. What was it?
Acts 17:3

137. Paul and Silas spent three Sabbaths preaching in Thessalonika. ñMany believed,ò however, as was almost always the case, the Jews turned against Paul. In Thessalonika they used the town rabble to incite an ñuproar.ò What did Luke call these people?
Acts 17:5

138. The mob at Thessalonika stirred up by the Jews ñwhich believed notò inadvertently paid testimony to Paulôs preaching of the gospel and to the gospel itself as they accused Paul of ñturning the world upside down.ò They had a great problem with one particular point of the gospel. What was it?
Acts 17:7

139. Forced to flee under cover of darkness from Thessalonika, Paul and Silas went on to Berea. Paul again began in the synagogue. In this city things were different at first; the Jews were receptive, ñsearching the Scriptures daily.ò But calm did not last for long. What happened?
Acts 17:13

140. Stoned in Lystra, beaten and imprisoned in Philippi, chased from Thessalonika at night under threat of death, Paul had to flee again, this time from Berea. Spirited by vessel to Athens, Paulôs first impression of this celebrated city of Greece was not good. How did he describe it?
Acts 17:16

141. In Athens, Paul began to ñdisputeò in the synagogue with the Jews and ñin the market place dailyò with the rest of the philosophic crowd which constituted, among others, the ñEpicureans,ò hedonists, and the stoics, who believed that everything was fixed by fate. These folk had a name for Paul. What did they call him?
Acts 17:18

142. Luke said that the Athenians spent their time in nothing else but to tell and hear something new, but they listened to Paul preach the gospel, and Luke recorded Paulôs great gospel message. What was Lukeôs precise description of this message?
Acts 17:18

143. Paul made a profound impression on the philosophic community of Athens; they invited him to speak ñhis new doctrineò at a revered locale, the very place where the supreme judges of the city assembled. What was the place called?
Acts 17:22

129. Exorcised the demon
130. Teaching unlawful customs
131. Put in stocks
132. We are all here
133. Believe on the Lord Jesus
134. Fed them
135. Apologized (besought them)
136. Christ must needs suffered and died
137. Lewd fellows of baser sort
138. Another king, One Jesus
139. Thessalonika Jews came after them
140. Wholly given to idolatry
141. Babbler
142. Preached Jesus and His resurrection
143. Mars Hill

144. Paul accused the Athenians of being superstitious because of their worship of idols. Man was ñoffspring of God,ò he said, and God must not be compared with gold, silver or wood. ñIn Him we live and move,ò said the great apostle. What else?
Acts 17:28

145. Because there is no mention of a New Testament church at Athens, some feel that Paulôs work in this great city may have met with less success than in other places. To be sure, Paulôs preaching brought mixed reaction; some believed, some scoffed, others had a yet another reaction. What?
Acts 17:32

146. The next stop on Paulôs second missionary journey after Athens was Corinth, the political and commercial center of Greece. After finding lodging with folks who shared his trade of tent making, Paul went to work at his trade. Who were the people with whom he stayed in Corinth?
Acts 18:2

147. As was his custom when he entered a new city, Paul ñreasoned in the synagogueò in Corinth. However, the Jews resistance was so vehement that Paul literally gave up on them; from this point on his ministry was to the Gentiles. Paul performed a symbolic act that indicated that he was washing his hands of the Jews. What was it?
Acts 18:6

148. Paulôs letters to the Romans and Corinthians list nine who came to Christ in Corinth, among them Phoebe and Chloe, Tertius and Gaias. Luke mentions two of these nine, Justus and Crispus. The conversion of Crispus must have caused great consternation among the Jews. What was Crispusô job?
Acts 18:8

149. As Paul went about preaching in Corinth, the memories of the beatings, stonings, and accusations may have prompted a tinge of fear in his mind; in any event, God found it necessary to encourage his great missionary. In what form did this encouragement come?
Acts 18:9

150. The Jews went after Paul in Corinth just as they had elsewhere, this time rudely accusing him before the Roman provincial chief of promoting illegal religion. The consul, however, would have nothing to do with this religious conflict and summarily dismissed the Jews and their argument. Who was this Roman official?
Acts 18:12

151. Paul left Corinth toward the end of his second missionary journey, took Priscilla and Aquila with him and went through Ephesus before heading back to Jerusalem and finally Antioch. The Ephesians greeted Paul differently from that to which he was used to from the Jews. For what did the Ephesians ask?
Acts 18:20

144. Have our being
145. We will hear again on the matter
146. Aquila, Priscilla
147. Shook his garment
148. Chief ruler of the synagogue
149. A vision
150. Gallio
151. Stay longer

152. Paulôs third missionary journey took him from Antioch through Galatia, where he ñstrengthenedò the churches planted on his first journey. Paul then went to the city that he would make his base, a city which was the leading trade center of Asia, site of the temple of Diana, one of the seven wonders of the world. What was this city?
Acts 19:1

153. Between the time Paul left Ephesus near the end of his second missionary journey and his return on the third, a man who was destined to become a distinguished and successful preacher of the gospel came to the city. This man was from Alexandria, a Jew. Who was he?
Acts 18:24

154. As he told the story of the beginnings and transitions of the early Christian faith, Luke recorded that the Spirit came to some before baptism, some at or after, and some upon Paulôs laying on of hands. One example of the latter was that of the Samaritans in Chapter 8. Another was that of a number of Ephesians. How many in this instance?
Acts 19:1-7 Cf: Acts 8:12-16, Acts 10:44

155. When Paul began preaching in Ephesus on his second journey he was well received, but when he returned on the third the Jews became ñhardened.ò Paul quit the synagogue and began teaching daily in a ñschool.ò Whose school was this?
Acts 19:9

156. Paul spent from two to three years ministering in Ephesus; his ministry was heard throughout this province of Asia, which is now Turkey. How did Luke describe the extent of the reach of Paulôs message in Asia?
Acts 19:10

157. Ephesus was known not only as a center for pagan worship of the fertility goddess Diana, but also for its occult, black magic, and sorcery. Against this satanic opposition God gave Paul special powers; certain articles of his clothing were used to heal when applied to others. What articles?
Acts 19:12

158. Amidst all the pagan activity in Ephesus, many exorcists applied their trade; when they saw how God used Paul to perform miracles they decided to see if it would work for them. One group tried to cast out demons in the Name of Christ, but their experiment backfired and the demon ñleapedò on them. Who made up this unfortunate group?
Acts 19:14

159. Paulôs miracles at Ephesus together with incidents such as the stunning reversal by the evil spirit ñleapingò on the exorcists sending them away naked and wounded, caused many Ephesians involved in the occult to repent. What was one of the ways these people demonstrated their repentance?
Acts 19:19

152. Ephesus
153. Apollos
154. Twelve
155. Tyrannus
156. All heard
157. Sweat clothes (Aprons, handkerchiefs)
158. Seven sons of Sceva
159. Burned all their manuals

160. Paul scoffed at the Ephesiansô worship of their god Diana; he said there are no gods made with hands. Such a comment flew in the face of Ephesian profits from the sale of souvenirs and one man, a silversmith, started a riot by convincing people that they were going to lose money as well as experience the destruction and ñmagnificenceò of Diana. Who was this man?
Acts 19:24

161. The silversmith Demetrius incited a riot in Ephesus by convincing his fellow craftsmen that Paul and his teachings would hurt their profits; most of the people involved in the disturbance, however, didnôt even know why they were rioting. They spent two hours in frenzy, chanting. What did they say?
Acts 19:28, 34

162. The chief executive of Ephesus finally quelled the riot caused by the comments of Demetrius; one of this manôs arguments aimed at quieting the furor over the insult to Diana was that, contrary to what Paul said, man had not made Diana. From where did he say this idol had come?
Acts 19:35

163. Paulôs friends had urged him not to ñadventureò into the riot in Ephesus that arose over his condemnation of the idol Diana, and he left the city for Macedonia. There, Paul ñgave much exhortation,ò then went on to Greece where he stayed for three months. He planned to set sail for Syria, but had to change his plans. Why?
Acts 20:3

164. When Paul learned of the threat to his life in Ephesus he retraced his steps back through Macedonia to Troas. Here delegates from the churches joined him in Asia, Galatia, and Macedonia. Paul referred to one of these men in his letter to the Ephesians as a brother and faithful minister. Who was he?
Acts 20:4 Cf: Eph. 6:21-22

165. In Troas near the end of his third missionary journey, Paul met with disciples in the ñupper chamberò on the ñfirst day of the weekò for the Lordôs Supper. What is this worship service called by Luke?
Acts 20:7

166. Luke spoke of Paulôs long preaching on the first day of the week in Troas. As Paul ñcontinued his speech until midnight,ò an exhausted Eutychus fell asleep and tumbled through an open window to the ground and was ñtaken up dead.ò What happened next?
Acts 20:9-10

167. Leaving Troas toward the end of his third missionary journey, Paul came to a place called Miletus, the port from which he would sail back to Syria. Paul chose to bypass Ephesus, only 30 miles away, because he wanted to be back in Jerusalem for a special occasion What?
Acts 20:16

168. Just prior to departing Miletus on his return to Syria, Paul summoned the elders of the Ephesian church for what was to be a tender, affectionate but final address. He told them that this would be his last visit to them. What did he say?
Acts 20:25

169. Paulôs farewell address to the Ephesian elders at Miletus was full of encouragement. He warned them of ñgrievous wolvesò entering their flock and of men who would speak perverse things. He entreated them to support the weak; Paul quoted Jesus as he spoke of helping these folk. What did he say?
Acts 20:35

170. The last over-water leg of Paulôs third missionary journey took him from southern Asia past Cyprus and into Tyre. The next day he went to Caesarea, where he stayed with ñone of the seven,ò a man whom Luke called by the rare title of ñevangelist.ò Who was he?
Acts 21:8 Cf: 2 Tim. 4:5; Acts 6:5; 8:5

171. While staying at Caesarea enroute to Jerusalem at the end of his third journey, Paul was again warned about going to Jerusalem. In this instance a prophet from Judea bound Paulôs hands and feet, symbolically illustrating the fate that waited him there. Luke had mentioned this prophet before. Who was he?
Acts 21:10-11 Cf: Acts 11:28

172. While Paul was in Caesarea, many tried to discourage him from going to Jerusalem, however, Paul said that he was not only ready to be bound, but to die. Since Paul was adamant, Luke said, we ñceased.ò What statement did Luke and the other make that reflected their resignation to Paulôs fate?
Acts 21:14

173. When Paul arrived in Jerusalem he was invited to stay at the home of an ñold disciple.ò This faithful man, from Cyprus, had probably seen Christ, was well known to the disciples, and was now eager to meet Paul and offer kindness and hospitality. Who was he?
Acts 21:16

174. When Paul returned to the Jerusalem church full of the things ñthat God wrought,ò he was, figuratively, hit in the face with cold water. James explained that the Jews objected to Paulôs doctrine that Christ, not the Law, was all that was needed for salvation. How did James describe these Jews?
Acts 21:20

175. Paul had returned to the Jerusalem church with glowing reports of success, had even brought them material gifts from Gentile churches, but now had to face slanderous charges from the Jewish converts that his preaching was encouraging Jews to forsake their ancestral faith. What did they call his ñteaching?ò
Acts 21:21

160. Demetrius
161. Great is Diana of the Ephesians
162. Fell down from Jupiter
163. Plot against his life
164. Tychicus
165. Breaking of bread
166. Paul raised him from the dead
167. Pentecost
168. Ye shall see my face no more
169. More blessed to give than receive
170. Philip
171. Agabus
172. Will of the Lord be done
173. Mnason
174. Zealous of the Law
175. Forsaking Moses

176. Paulôs spirit must have been crushed after returning to Jerusalem as he suffered what amounted to a rebuke. Even more indignity lay ahead; because of the ñmurmuringò among the Jewish converts over Paulôs doctrine of cross and resurrection he was asked to publicly demonstrate that he still acknowledged Jewish ritual. How?
Acts 21:23-24

177. When the church elders at Jerusalem asked Paul to demonstrate that he had not rejected Jewish ancestral ritual in order to placate the Jews who protested his doctrine of the cross, Paul not only realized that such an act would be compromise, but it was also going to cost him money. For what?
Acts 21:24-26

178. Paul compromised with the elders at Jerusalem; he agreed to publicly display his sympathy with the Jews by joining four men in a Nazirite vow. But even Paulôs faith expressed in this compromise, intended to promote harmony, failed. Some Jews from Asia brought a false accusation against Paul. What was it?
Acts 21:29

179. When Paul returned to Jerusalem from his third journey, the Asian Jews accused him of ñteaching all men everywhere against the Law.ò More seriously, they accused him of the capital offense of taking a Gentile into the inner courts of the temple. The man who supposedly accompanied Paul in this case was an Ephesian. Who was he?
Acts 21:29

180. Luke recorded that ñall Jerusalemò was in an uproar as the Jews from Asia stirred up the people against Paul. They dragged him from the temple and were about to kill him; one Claudius Lysias rescued the great apostle. What was Claudiusô job?
Acts 21:31-32 Cf: Acts 23:26

181. Civil disobedience was one thing which the Roman government would not tolerate, and the senior Roman official in Jerusalem, having rescued Paul from the dust throwing, garment-tearing mob, put him in chains and took him to the temple where the Romans were garrisoned. The mob followed, shouting. What did they say?
Acts 21:36 Cf: Luke 23:18

182. Claudius Lysias, the chief Roman official in Jerusalem, had no way of knowing who Paul was when the Jews came after him. He suspected that he might have been the leader of a group of murderous assassins who had threatened Jerusalem some years before. From where had these assassins come?
Acts 21:38

183. As he was being dragged away in chains from the angry mob in the temple in Jerusalem, Paul asked for permission to speak to the very people who were trying to kill him. What did the crowd do as Paul faced them?
Acts 21:40

184. As Paul stood on the stairs of the fortress adjacent to the temple in chains speaking to what were minutes ago an unruly mob, he defended his ministry and gave his testimony. He told them that God had called him, and everything was fine until he said something that made them turn on him anew. What the statement that so infuriated them?
Acts 22:21

185. Since Paulôs defense to the Jerusalem mob was delivered in Hebrew, the Roman commander of Jerusalem still did not know why the Jews had again turned again on Paul. He decided that he would find out the truth about Paul by scourging him; Paul, however, told the man something that stopped him in his tracks. What?
Acts 22:25

186. A Scriptural explanation of how Paul came by Roman citizenship does not exist. Regardless, it was against Roman law to bind or scourge a Roman citizen, and the Roman commander of Jerusalem ordered a different procedure to try to find out what Paul was accused of. What did he do?
Acts 22:30

187. Brought before the Sanhedrin by the Roman chief official of Jerusalem who was still wondering what Paulôs crime was, Paul boldly put himself on an equal footing with those who would judge him. He addressed them as ñmen and brethren,ò and announced that everything he had done had been in good conscience before God. The sitting high priest was not amused. What did he do?
Acts 23:2

188. The Sanhedrinôs chief justice Ananiasô act of ordering Paul struck was a transgression of law, and ignited Paulôs anger against this man, who was a known thief and an insolent, profane individual. Paul called Ananias a hypocrite. What words did he use?
Acts 23:3

189. Slapped in the mouth by order of the Sanhedrin high priest, Paul called the man a hypocrite and was promptly upbraided by the Sanhedrin for disrespect. Paul replied that he was not aware that Ananias was in fact a high priest, perhaps a sarcastic remark because of the manôs known character. Paul did acknowledge, however, that his words were improper. In what way?
Acts 23:5

176. Take a Nazirite vow
177. Sacrifices at end of vow (ñbe at chargesò)
178. Bringing Gentiles into temple
179. Trophimus
180. Chief Captain of Romans
181. ñAway with him!ò
182. Egypt

183. Became silent
184. He had been sent for the Gentiles
185. He was a Roman citizen
186. Called meeting of Sanhedrin
187. Ordered Paul slapped
188. Whitewashed wall
189. Should not speak evil of leaders

190. Paul spoke before the Sanhedrin of the hope and resurrection of the dead, a doctrine to which the Pharisees agreed but which was anathema to the Saducees. Luke normally understated conflict, but as he recorded the melee that broke out over this doctrinal battle, his description reflected an obvious donnybrook. What did he call it?
Acts 23:10

191. As the Pharisees and Saducees within the Sanhedrin battled over doctrine at Paulôs inquiry, the quarrel became violent, and once again Paul found himself in danger in the middle of things, about to be ñpulled to pieces.ò Who rescued him this time?
Acts 23:10

192. Paulôs brush with death in the Jerusalem riot stirred up by the Asian Jews and his narrow escape from the unruly Sanhedrin left the great apostle downtrodden as he sat in the temple ñcastle.ò But that very night in a vision, Paulôs fourth, God comforted him; Paul heard words he had wanted to hear for a long time. What was he told?
Acts 23:11

193. The Jews never gave up trying to kill Paul. As he sat under Roman protection in the ñcastleò adjacent to the temple in Jerusalem, a plot was formed by more than 40 men who bound themselves to a solemn oath as they planned to kill Paul. What did they vow?
Acts 23:14

194. The Jews hatched an assassination plot against Paul; they told the council to tell the Romans to bring Paul into the street where they planned to kill him. A relative who warned Claudius Lysias of the plot saved Paulôs life. Who was this relative of Paulôs?
Acts 23:16-22

195. The chief Roman official in Jerusalem, Claudius Lysias, having been warned of the plot to kill Paul, must have been tired of rescuing the apostle. But he did so again by thwarting the assassination plot of the Jews. He decided to send Paul to the Roman governor at Caesarea. Who was this governor?
Acts 23:24

196. In stark contrast to the malice of the Jews and their unrelenting efforts to kill Paul stands the protection and three-time rescue of him by official Rome in the person of Claudius Lysias, who finally had Paul escorted from the city by night. Claudius took his work seriously; Paulôs exit from the city was made under a great escort, a fitting symbol of Godôs protection. What was this escort?
Acts 23:23

197. Claudius Lysias, the chief Roman official in Jerusalem, rescued Paul from the Jews three times; he finally decided to send Paul to the Roman procreator in Caesarea along with a letter in which he disavowed any further responsibility for Paul. Lysias also explained why he had gone to so much trouble on Paulôs behalf. Why?
Acts 23:27

198. Paul arrived in Caesarea to appeal before Felix, the governor and procreator of Judea. Felix, of whom it was said exercised power with the mind of a slave, is one of three procreators mentioned in Scripture, along with Pilate and Festus. After Paul told him he was from Cilicia, Felix said that he would hear Paulôs case after Paulôs accusers arrived. In the meantime, Paul was detained. Where?
Acts 23:35

199. Learning that Paul had been taken to Caesarea from Jerusalem, the Jews wasted no time in pursuit. They arrived in five days to continue their vendetta. Leading this vindictive delegation was the vengeance-mad high priest himself, Ananias. The group hired its own lawyer. What was his name?
Acts 24:2

200. The lawyer retained by the high priest Ananias and the Jews who came to Caesarea from Jerusalem to pursue the prosecution of Paul opened his argument with a nauseating speech of flattery addressed to Felix. What did he call this Roman governor, known to be a man of cruelty, lust, a great oppressor, a very bad man?
Acts 24:3

201. Speaking as attorney for Ananias and the Jerusalem contingent of Jews, Tertullus accused Paul of ñprofaning the temple,ò of being the ringleader of the ñsect of Nazarenesò and, more seriously, of sedition, rebellion against the government. Sedition was a serious charge because Rome did not tolerate civil disorder. What did Tertullus call Paul?
Acts 24:5

202. Paul refuted each of the three charges brought against him by Tertullus, and identified the controversy for what it was, one of religion. Felix, who understood the customs of the Jews, said that he would defer judgment until a certain witness arrived. Who?
Acts 24:22

203. Paul, who should have been released after his hearing before Felix, was instead held ñat liberty.ò After ñcertain days,ò Felix and his wife invited him in for a private chat. Paul spoke of ñrighteousness, temperance and judgment to come.ò Felix was impressed. What was his reaction?
Acts 24:25

190. Great dissension
191. The Roman Chief Captain, Lysias
192. He would take the gospel to Rome
193. Not eat until they killed Paul
194. Nephew
195. Felix
196. 200 soldiers, 200 spearmen, 70 horsemen

197. He was a Roman citizen
198. Herodôs judgment hall
199. Tertullus
200. Most noble
201. Pestilent fellow
202. Lysias
203. Trembled

204. Paul presented the gospel to the assembled crowd of notable people at his hearing, but particularly to Felix and his wife Drusilla. Although Felix ñtrembledò under the Spiritôs conviction, he told Paul to ñgo his way.ò What did he then tell Paul?
Acts 24:25

205. Felix held Paul in Caesarea because he had heard Paul say that he had brought ñalms for my nation,ò and thought perhaps since the rich saints and Paul had money, Paul would try to bribe him. How long did he detain the apostle?
Acts 24:27

206. Toward the end of Paulôs detention by Felix, violence broke out in Caesarea between the Jews and Greeks. Felix brought wanton slaughter upon the Jews, who promptly used their prerogative under Roman law to report Felix to Rome. Felix and Drusilla were finished, and only influence saved them from execution. Who succeeded Felix?
Acts 25:1

207. The Jews in Jerusalem wasted no time in rekindling their efforts to kill Paul when Festus, the new Roman governor, was posted in Caesarea. Even after two years of Paulôs imprisonment, they remained bent upon revenge. When Festus visited Jerusalem they asked him to send Paul to Jerusalem. What did they have in mind?
Acts 25:3

208. As the new Roman governor of Judea, Festus had no desire to rub the Jews the wrong way; he visited Jerusalem only three days after arriving at his new post. He heard the Jews demand to hand Paul over to them, stayed ten days, then returned to Caesarea after arranging a compromise with them regarding Paul. What was the compromise?
Acts 25:5

209. The Jews, persistent in their malice toward Paul, came immediately to Caesarea to charge Paul before Festus. However, Paul refuted their charges, the Jews were unable to prove them, and Festus, ñwilling to do the Jews a pleasure,ò asked Paul is he would consent to be tried in Jerusalem. What did Paul say to this?
Acts 25:11

210. Paul knew that he would get no justice from Felix since the brand new Roman governor didnôt know how to handle the religious argument between Paul and his accusers. As a Roman citizen, Paul had the right of appeal directly to Rome. ñI appeal unto Caesar,ò said the great apostle. What did Festus say?
Acts 25:12

211. Into the intrigue involving Paul, Festus and the Jews came the petty, Roman-tolerated king of a small port of Palestine, Agrippa, son of the king who killed James. With him came the sister of Drusilla, Festusô wife. She was also Agrippaôs own sister, with whom he was living in incest. Who was she?
Acts 25:13

212. When Festus failed to resolve the conflict between Paul and the Jews, he found himself painted into a corner; he had no charges to file against Paul, yet he was obligated to honor Paulôs demand for an appeal against Caesar. Festus asked for some advice. From whom?
Acts 25:13-22

213. Luke recorded Paulôs testimony for the third time in his book of the Acts as Paul stood before Festus and told of his early life and conversion. Festus was bewildered as the great apostle told of Christ and His resurrection, and finally interrupted Paul ñin a loud voice.ò What did he say?
Acts 26:24

214. Amidst the great pomp created for Paulôs trial featuring Agrippa, Bernice, leaders of both Jews and Romans, and ñcaptains in command,ò the short, chained tentmaker wrested control of the hearing from those who would try him. As he finished presenting the gospel, Paul directly challenged Agrippa with a question that dealt with the kingôs eternal future. What was it?
Acts 26:27

215. Agrippa, faced with answering Paulôs searching question as to whether he believed the fulfillment of prophecies about Jesus, was evasive. Perhaps because he did not want to give up his sin or was too proud, he declined to yield to the gospel. He did express some degree of conviction. What was it?
Acts 26:28

216. As Paul concluded his defense against Agrippa, the petty king listened, Bernice listened, and Festus listened. But all ñwent asideò without accepting it. All that came of it was their opinion of Paulôs guilt. What was it?
Acts 26:31

217. Who said, ñThis man might have been set at liberty if he had not appealed to Caesar?ò
Acts 26:32

218. Paul finally embarked by ship to Rome. Lukeôs detailed record of this awesome journey not only emphasized Paulôs leadership but also provided detailed descriptions of the art of navigation by the ancients. In addition to Luke another friend of Paulôs made this journey. He is mentioned elsewhere in Scripture as a companion of Paul. Who was he?
Acts 27:2 Cf: Acts 19:29, Col. 4:10

204. Iôll call you
205. Two years
206. Festus
207. Kill him
208. Try Paul back in Caesarea
209. I appeal unto Caesar
210. Unto Caesar thou shalt go

211. Bernice
212. King Agrippa
213. Paul was beside himself, mad
214. Believest thou the prophets?
215. Almost persuaded
216. Nothing worthy of bonds or death
217. King Agrippa
218. Aristarchus

219. Luke recorded the exact path of Paulôs journey to Rome. The route passed along the south of Asia Minor to the port of Myra, where the centurion in charge of the group found an Egyptian ship headed for Rome. Luke said that this man treated Paul courteously. Who was he?
Acts 27:3

220. As Paulôs journey to Rome continued aboard the Egyptian ship, Paul, having been shipwrecked three times already, knew the hazards of sailing in the Mediterranean in winter and told the centurion that they should winter over in Crete. Paulôs advice was ignored, and after they sailed ñclose byò Crete, a ñtempestuous wind,ò an *east wind raising mighty waves*, was encountered. What did Luke call this wind?
Acts 27:14

221. Paulôs great spiritual strength in the midst of the terrifying 14 days of hurricane weather when ñall hope was taken awayò is evident in statements with which he encouraged everyone on board. One told of his encounter with the ñangel of the Lord,ò through whom God - ñwhose I am and whom I serveò - assured him that he would get to Rome. What was the other?
Acts 27:25

222. As Paul had warned, the journey during the winter on the Mediterranean was unwise; Luke described the terror of the sea during the tempest, Paulôs encouragement of the passengers, and finally the inevitable shipwreck. All 276 hands were saved, however, and they found themselves on an island. Where?
Acts 28:1

223. Shipwrecked on Malta, Paul and the passengers of the ill-fated ship were shown ñno little kindnessò by the natives of the island. These folks first ñkindled a fireò for the shivering survivors; Paul made himself useful by gathering wood for the fire until something got his attention. What?
Acts 28:3

224. When Paul simply brushed off the snake that had fastened itself to his arm without it having harmed him, the pagan Maltese were incredulous. Their reaction was the same as had been that of the Lystrans following Paulôs healing of the crippled man. What did they do?
Acts 28:6

225. On Malta Paul was able to return in kind the kindness shown to him by Publius, the ñchief manò of the island, in whose home Paul had been invited to stay. God empowered Paul with healing powers; one man in particular is mentioned as having been healed by Paul. Who was he?
Acts 28:8

226. The final leg of Paulôs journey to Rome was uneventful, and he landed in Puteoli, the port of Rome. As Paul made his way over the Appian Way toward the city, something happened from which Paul ñtook courage.ò What?
Acts 28:15

227. Paul had always taken the gospel first to the Jews in a new city, and Rome was no exception. As always, some believed, some did not. The unbelievers ñagreed not among themselves,ò some ñdeparted with great reasoning.ò Paul quoted Isaiah, saying the people had dull ears, hearts that waxed gross, and closed eyes. The frustrated apostle had a final comment concerning the future proclamation of the gospel. What did he say?
Acts 28:28

228. The Book of Acts closes without finishing Paulôs story. Perhaps he was released; perhaps he went to Spain or Asia. During the two years of imprisonment in Rome he wrote letters to the Ephesians, Philippians, Colossians and to Philemon, and in the Greek language preached without ñlet or hindrance.ò How does Luke translate this ministerial freedom enjoyed by Paul?
Acts 28:31

219. Julius
220. Euroclydon
221. I believe God
222. Malta
223. Snake bit him
224. Said Paul was a god
225. Publiusô father
226. Roman Christians came to meet him
227. He would like to take it to Gentiles
228. No man forbidding him

Romans

(King James Version)

Introduction

Paul's letter to the church in Rome is the great theological treatise of the Gospel. It reveals the core of Paul's belief and doctrine presented in an airtight case beginning with the establishment of man held lost, a dark picture of the sin of mankind with a resume of human depravity and guilt, man born federally guilty through the sin of Adam, and the inability of the law to save. It establishes that man cannot earn God's favor, nor for that matter does he need to. Salvation is a matter of God's grace alone, a gift to repentant man, imputed to him, who through faith becomes justified before God just as His righteousness was imputed to Abraham, who believed even before the law existed. Thus man, when justified, is united "federally" with Christ, symbolically taking on the likeness of Christ's death as he is baptized with the Spirit, and will be united with Christ in bodily resurrection.

The latter part of Paul's letter contains practical instructions for Christian living as he urges Christians to present themselves as living sacrifices, using individual spiritual gifts in harmony within the church, exhibiting daily conduct different from that of the unsaved, exercising responsibility toward weaker believers so as to avoid becoming a stumbling block, and respecting secular government and its leaders, God's "ministers."

Paul's letter to the Romans was written when he was residing in Corinth about 56 A.D. toward the end of his third missionary journey. He was preparing to return to Jerusalem with the "collection" he had gathered to help the "poor saints" of the Judean church. Some have offered that Peter and Paul established the church in Rome, however, history has rejected this theory. This group of saints was most probably composed of wandering Jewish Christians, some of whom had been at Pentecost. No voice has ever been raised denying the fact that Paul was the author.

In the simplest of descriptions, the Epistle to the Romans is the gospel. Man is sinner. He cannot save himself. Through faith alone in Christ and His work on the cross, God's justification is imputed to him. He is adopted into God's family with the status of servant to God's righteousness in which he stands conformed in the likeness of Christ.

Romans (KJV)

1. Paul opened his epistle to the church in Rome by identifying himself with Christ in a relationship that bound him to Christ in such a way that he had no will of his own. It was a title that was used to describe the great men of God in the Old Testament. What did Paul call himself?
Rom. 1:1 Cf: Josh. 1:2

2. Paul said that he had been ñcalled to be an apostle,ò and that this calling was such that he must have nothing to do with anything else but preaching the gospel. How did Paul describe the uniqueness of this task?
Rom. 1:1

3. Paul testified that he had received ñgrace and apostleshipò from God, the authority and responsibility to bring the gospel to the gentiles, whom he referred to as ñall nations.ò The purpose was to lead the gentiles to a belief in Godôs good news. What did Paul call this saving knowledge?
Rom. 1:5

4. Once he recorded his greeting to the church at Rome, Paul proceeded immediately to the subject of the gospel. Christ, he said, was the ñSon of God with power,ò being revealed as such through His resurrection. Paul said that this gospel was nothing new, having been revealed long ago. By whom?
Rom. 1:2

5. Paul called his brethren in the Roman church ñbeloved of Godò and addressed them as those called of Jesus Christ, consecrated to God. By what title did he refer to these?
Rom. 1:7

6. Rome in Paulôs time was a city remarkable for its wickedness, and the great apostle told the saints of the Roman Christian church that he was thankful for their testimony. Paul said that their faith was ñspoken ofò far and wide. To what extent?
Rom. 1:8

7. Paul had never been to Rome when he wrote his letter to the Romans. He had met few if any of the saints, but his writing reflects great warmth for them - he ñlongedò to see them. What was it that Paul thought he could give to the Romans that would benefit, ñestablishò them?
Rom 1:11

8. Paul listed several purposes that he hoped he might accomplish by a visit to Rome. He wanted to use his gifts for their ñestablishment;ò he desired to be the instrument of conversion of some there, to ñhave some fruit among them;ò and he had a third hope, one which would be of benefit to both himself and to them. What was it?
Rom. 1:12

9. Paul had been thrown in prison in Philippi, run out of Thessalonika, smuggled out of Berea, derided in Athens, left for dead in Lystra. Yet his zeal for the gospel was not in the least abated as he wrote to the Romans. How did he feel about the ñgospel of Christ?ò
Rom. 1:16

10. Paul said that man is justified in Godôs sight through simple faith in Him, and as a result God sees the believer as if he had never been a sinner, and he lives forever. Paul quoted Habakkuk as he explained this eternal benefit of trusting in God. What did he say?
Rom. 1:17 Cf: Hab. 2:4; Heb. 10:38

11. Paulôs great treatise of the gospel written to the Romans sets forth the wrath of God against sinners. Man, said the great apostle, has the means to come to knowledge of God. Instead, however, he ñholds the truth in unrighteousness.ò Paul put sinners under a conditional indictment because of this attitude. What is it?
Rom 1:20

12. Man, said Paul, knew God, and yet did not glorify Him as such. Man was not thankful; he was ñvain in their imaginations.ò He professed to be wise but in fact was foolish. Man reduced the Glory of the incorruptible God to idolatrous images. What examples of such images did Paul give?
Rom. 1:23

13. Paul indicted man for altering the Glory of God to a grotesque likeness of something completely opposite. It was as if they chose poisoned water for fresh springs, said the great apostle, or savage existence for benefit of science. What did he say men had done with ñGodôs truth?ò
Rom. 1:25

14. With perhaps awareness of the rampant sexual sins of Rome, Paul condemned the vile passions of both men and women. He was particularly critical of homosexuality. With what words did Paul describe homosexuality?
Rom. 1:26

15. Paul said that because of manôs rebellion against God, God abandoned, or gave them over to their vile affections, uncleanness through the lusts of their own hearts, and to a condition characterized by a list of some 17 sins. What did Paul call this condition?
Rom. 1:28

16. As Paul spun off a list of every imaginable sin that characterized manôs godless existence, he accused man of not only committing sins ñworthy of death,ò but of going one step further. What was this step?
Rom. 1:32

1. Servant of Jesus
2. Separated unto the gospel
3. Obedience to the faith
4. Prophets in Scripture
5. Saints
6. Throughout the whole world
7. Some spiritual gift
8. Comforted together with them
9. Not ashamed
10. Just shall live by faith
11. Without excuse
12. Birds, animals, creeping things
13. Changed it to a lie
14. Vile affections
15. Reprobate mind
16. Had pleasure in doing

17. After Paul condemned gentile, pagan mankind in its terrible state of sin he told the Jews that they were just as much sinners as the gentiles. Although the Jews were mostly unsavory elements in the corrupt Roman society, they nonetheless looked upon the pagan gentiles in judgment. In so doing, said Paul, they condemned themselves. Paul had one word for them. What?
Rom. 2:1

18. Paul accused the Jews of trading on Godôs mercy, which he described as ñthe riches of His goodness, forbearance and longsuffering.ò Instead of judging others, the Jews should have had a different attitude simply because these blessings from God. What sort of attitude?
Rom. 2:4

19. Paul told the Jews in the Roman church that they were not only slighting Godôs mercy but also provoking His wrath because of the hardness of their hearts toward Him. He said, ñGod will render to every man according to his deedsò and warned them of Godôs basic perception of ñpersons.ò What is it?
Rom. 2:11

20. Paul said that a man would eventually be judged according to that which he had opportunity to know. The gentiles, who had neither the law nor Christ, still had by nature knowledge of right and wrong and will be judged accordingly. What did Paul call this ñknowledge?ò
Rom. 2:14

21. Although the Jews were Godôs chosen people, Paul said that their vices were as vile as those of the heathen, who had always looked upon the Jews with curiosity, because they boasted that they were the people of God. The sinful testimony of these Jews was causing a reaction among the gentiles, something that God was very sensitive to. What?
Rom. 2:24

22. The Jews were certain that theirs was a privileged relationship with God. In fact, they rested on possession of the Law. But Paul shocked them by saying that their status before God had nothing to do with race; it was rather in their heart attitude with Him. He said that it was not ñin the letter of the Law,ò rather elsewhere. Where?
Rom. 2:29

23. In Chapter 3 Paul converses with an imaginary protester who reasons that because the Jews were recipients of Godôs promises in Scripture they should be exempt from Godôs judgment. Furthermore, if some were to actually be condemned, as Paul alleged, such judgment would call into question Godôs faithfulness. What was Paulôs reply to this theoretical supposition?
Rom. 3:4

24. After being told by Paul that the Jew was not judgment-exempt because he was privileged to have been chosen by God, Paulôs imaginary protester reasoned, well then, if our righteousness prompts Godôs righteousness, then Godôs judgment upon the Jew would be unrighteous. Paul said no. This would prevent God from exercising His responsibility. Of what?
Rom. 3:6

25. Paulôs unnamed protester of Chapter 3 persisted with a third question: if Godôs truth was brought forth through sin, why not ñdo evil that good may come?ò To this constant Jewish slander against salvation by grace that implied a license to sin, Paul warned of consequences. What?
Rom. 3:8

26. Paul summarized his conversation with his imaginary protester by concluding that the Jew was ñno betterò than the gentile, that all mankind was under the guilt of sin. Paul estimated the probability of the existence of a ñrighteous one that seeketh after God,ò and ñone that understandeth.ò What was it?
Rom. 3:10-11

27. God, said Paul, sees manôs ñthroatò as an ñopen sepulcher,ò the poison of asps under his lips, having a deceitful tongue and a mouth full of cursing and bitterness. He added a symbolic comment about how manôs feet also led to sin; Isaiah had made the same observation. What was it?
Rom. 3:15 Cf: Isa 59:7

28. Paulôs description of man in his Christless state was summed up in a phrase that identified the root cause of manôs depravity. This phrase typified manôs view of God. What was it?
Rom. 3:18

29. ñNo one shall be righteous in Godôs sight by works of law,ò said Paul, as he explained that the law in itself cannot save. How did he define the purpose of the Law?
Rom. 3:20

30. Paul presented an airtight case condemning sinful man, proving that the Law could not only not save him, it actually condemns him. The great apostleôs argument raised the question whether guilty man remains eternally under wrath, without hope. ñNot so,ò he encouraged, God has ñmanifestedò something that is able to rescue him. What?
Rom. 3:21

31. ñThere is no differenceò between Jew and gentile, said Paul, ñall have sinned and come short of the glory of God.ò ñBut now,ò he explained, man can be justified through Godôs provision of His righteousness. How?
Rom. 3:22

17. Inexcusable
18. Repentance
19. No respect
20. Law unto themselves
21. His Name blasphemed
22. In the Spirit
23. God forbid
24. Judging the world
25. Damnation
26. There is none
27. Swift to shed blood
28. No fear of God
29. It is the knowledge of sin
30. His righteousness
31. Faith, belief in Christ

32. Through faith and belief in Christ, man is ñfreely justifiedò in Godôs sight because of the ñredemption that is in Christ Jesus.ò Paul said that Christ is the sacrifice for manôs sin, the one and only offering which makes possible manôs reconciliation to God. What does Paul call Christ is this context?
Rom. 3:25

33. Through the ñforbearanceò of God and His righteousness in providing Christ as propitiation, man is guaranteed a special benefit by faith and belief in Christ. What did Paul say this benefit is?
Rom. 3:25

34. Paul showed that Godôs plan of salvation was made known through Christ, that all men were under condemnation for sin, and that escape is only through Godôs grace. He was also specific as to whom this plan was available. Who?
Rom. 3:29

35. Paul reasoned that if the way to God was through faith and belief in Christ, such is for His Glory, and not manôs by doing anything such as keeping the law. Because this is so, Paul maintained that there was no call for the religious conceit that was characteristic of the Jews. What did Paul call this conceit?
Rom. 3:27

36. As Paul made his way through the exercise that led up to the fact that the Law could not save, he anticipated questions such as ñdo we make void the law through faith?ò Or, ñwhat good is the Law? Such questions would suggest that justification by faith releases one from moral obligations. Once again Paul said, ñGod forbid,ò and added that in fact, faith makes one want to obey. How did Paul express this desire?
Rom. 3:31

37. To emphasize his point to the Jews that salvation is by faith alone, Paul used as an example Abraham, in whom the Jews especially gloried. If Abraham had been declared righteous through his works, he would have had something to glory in. No such record exists, said Paul. In fact, Scripture says that Abrahamôs righteousness had been credited to him by other means. What?
Rom. 4:3 Cf: Gen. 15:6

38. Paul said that a man who works for wages expects to be paid, but this concept cannot be applied to salvation, because God would be obligated to grant salvation for manôs works. Paul said that it is rather through the faith and belief of the ungodly that God justifies them, and he referred to an Old Testament personage who wrote that he understood this same doctrine of ñrighteousness without works.ò Who?
Rom. 4:6 Cf: Psa. 32:1-2

39. Not only did Paul refute works as grounds for salvation and righteousness, he also eliminated the observance of religious ordinances as having any power to give standing before God for salvation. As an illustration, Paul used the fact that righteousness was imputed to Abraham well before he had complied with a distinctly Jewish ordination, one that for the Jew was a mark of Godôs special blessing. What?
Rom. 4:9 Cf: Gen. 17:11

40. Paul continued to establish the doctrine of salvation by faith alone using Abraham as an example. He said that Godôs promise to Abraham had not come from anything that Abraham had done, rather it was his right relationship with God as a result of his faith. What had Abraham received as a result of this faith?
Rom. 4:13

41. Paul showed that Abrahamôs faith, on which his justification rested, could not have come through the Law because this faith had been given before the Law existed. Through the righteousness of his faith, Abraham received a special promise from God. What was it?
Rom. 4:13 Cf: Gen. 12:2-3; 15:5

42. Paul reasoned that if man could be justified by works of the Law, then faith can have no place in the scheme. Conversely, if there is no law, there is no sin. But the Law does exist, and it condemns because its demands are unattainable. Therefore, said Paul, the law produces something quite different than justification. What?
Rom. 4:15.

43. Having established that all were sinners, Paul pursued a course of reasoning that established that salvation was attainable only through faith. He explained that God had a specific reason for the way He established his plan of salvation. What is it?
Rom. 4:16 Cf: Rom. 3:23

44. Paul gave an extraordinary example of the kind of faith that had ñjustifiedò Abraham as the great patriarch clung to Godôs promise to make him the ñheir to all nations.ò Abraham was ñfully persuaded,ò ñhoped against hope,ò and ñstaggered not at the promise of God.ò What circumstance of Abrahamôs life was Paul referring to?
Rom. 4:19

45. Just as Abraham had had righteousness imputed to him because he believed Godôs promises, so this same justification is imputed ñfor us alsoò if we ñbelieve on Him that raised Jesus our Lord from the dead.ò Christ, said Paul, was ñdelivered for our offenses.ò What else?
Rom. 4:25

32. Propitiation
33. Remission of past sin
34. Jews and Gentiles
35. Boasting
36. We establish the law
37. He believed God
38. David

39. Circumcision
40. Righteousness
41. Heir to the world
42. Wrath
43. That it might be by grace
44. He and Sara would have a child
45. Raised for our justification

46. Having stated Godôs plan of salvation and set forth the doctrine of belief, faith and grace, Paul defined the immediate effect of manôs being justified by faith. What is this effect?
Rom. 5:1

47. Paul said that the redeemed Christian not only possesses peace with God through Jesus, he also enjoys access to God through Christ by the ñfaith wherein we standò and now rejoices in a certain hope. Of what?
Rom. 5:2

48. In Paulôs day it was not easy to be a Christian, and perhaps no one felt tribulation keener than did the great apostle. But the Christian ñglories in tribulation,ò said Paul; such trial brings patience, which in turn results in something which strengthens the Christianôs faith. What?
Rom. 5:4

49. Paul explained how the Christian can glory in tribulation, gaining endurance, experience, and even hope through such testing. It was because of the love of God. Given how?
Rom. 5:5

50. Paul reasoned that one would ñscarcely die for a righteous man,ò perhaps someone might be found who would give his life for a good man. But God sent His Son to save man, who was inherently and infinitely unable to save himself. Paul gave the reason why God sacrificed His Son. What was it?
Rom. 5:8

51. Since God justified and reconciled man while man was still a sinner and an enemy of God, Paul surmised that obviously we can expect ñmuch moreò now that we have been reconciled to Him. ñNot only so,ò said Paul, ñshall we be saved by His life,ò there is even more that the Christian has through Christ. What?
Rom. 5:11

52. Paul said that Adamôs act of sin resulted in the universal condemnation of man and explained that just as manôs work had not created this condition, his works cannot make him righteous. Rather, it is Godôs grace through Christ that justifies believing man. Paul called sin the ñoffense.ò What did he call Godôs grace through Jesus?
Rom. 5:15

53. Man enters life made guilty *federally* by Adamôs act of sin. In addition to this guilt another form of judgment was ñpassed upon all men.ò What is it?
Rom. 5:12

54. Baptism in Paulôs day was an act that closely followed conversion, and in his letter to the Romans he used this symbolic act to illustrate that the Christian died and was buried with Christ. In this great process God thus declares that sin and the world lose their influence and man is able to live or ñwalkò differently. How?
Rom. 6:4

55. Paul said that the Christian is ñplanted,ò or joined with Christ in baptism, which he called the ñlikeness of His death.ò It follows, said the great apostle, that the believer will also be united with Christ in yet another likeness. What?
Rom. 6:5

56. Paul said that the believer has ñdied to sin,ò ñdied to Christ,ò and is ñreckoned to be dead unto sin.ò He is thus freed from sin and should no longer serve it, because the Adamic nature has been crucified with Christ. What did Paul call this Adamic nature?
Rom. 6:6

57. Since we have been reckoned ñ by God dead unto sinò because of Christôs work on the cross and thus ñalive unto God,ò Paul said that we can now yield ourselves to God and present our ñmembers,ò hands, feet, tongue, as ñinstrumentsò unto Him. Instruments of what?
Rom. 6:13

58. Before Christ came the Jews were under the Law, but the Law provided no strength of assistance to combat sin. Now, said Paul, those in Christ are declared by God to be justified so that now the reverse exists; ñsin shall not have dominion over you.ò How did he word the doctrine that denies this condition?
Rom. 6:14

59. In the beginning of Chapter 6 Paul had posed the theoretical question as to whether man should continue in sin since after all, Godôs grace is displayed through His forgiveness. Paul repeated this question in verse 15. What excuse was offered in this passage that would allow for continuance in sin because of the availability of Godôs grace?
Rom. 6:15

60. ñGod forbid!ò thundered the great apostle as he considered that one might choose to lay aside all moral restraint because he had been justified by faith and no longer under the Law. Paul said that redeemed man has a certain relationship with God, which by definition prohibits such a mentality. What is this relationship?
Rom. 6:16

61. When man is justified by God and obeys from the heart that which was ñdelivered to him,ò he becomes ñmade free from sin.ò Once ña servant of sin,ò he now becomes a servant of something else. What?
Rom. 6:18

46. Peace with God
47. The coming eternal glory
48. Experience, hope
49. Through the Spirit
50. His love toward us
51. Joy in God
52. The free gift
53. Death

54. In newness of life
55. Resurrection
56. Old man
57. Righteousness
58. Not under law, but under grace
59. Under grace, not law
60. Servant
61. Righteousness

62. Paul challenged the concept of a Christian continuing in sin because he is no longer under the Law. He said that there is ñno fruitò in the unredeemed manôs life, in ñthose things whereof ye are now ashamed,ò but that the now-justified man made free from sin is different; he now bears fruit. In what form?
Rom. 6:22

63. When man becomes justified and thus free from sin and now servant to God, he has ñin the endò eternal life through Christ. What is the source of this ñeternal life?ò
Rom. 6:23

64. Paul warned that servitude to sin earns a deserved final result. It is just like the process through which a servant earns his pay. What is the inevitable consequence of this enslaved condition?
Rom. 6:23

65. Paul explained that those who had formerly been under the Law but now released from that relationship through sharing in the death of Christ were in fact released from the Law in the same sense as when death breaks a legal bond. What example of a legal bond did Paul use to illustrate such a release?
Rom. 7:2-3

66. Paul said that the Law defined sin, and that he would not have known lust had the law not said, ñThou shalt not covet.ò However, he reasoned that the Law, by defining sin, had actually become the means by which sin attacked him. He blamed sin for putting such a premise in his mind. What did he sense that sin had done to him?
Rom. 7:11

67. While on the surface it may have appeared to Paul that sin was to him ñunto deathò and had ñdeceived and slewò him, the great apostle concluded that the Law exposed sin for what it was and he saw it in a different light. What evaluation did he finally make of the Law?
Rom. 7:12

68. Paul bared his soul as he revealed the conflict within him, trying to make the evil of the flesh obedient, finding no power, no good, no strength, before he perceived that victory comes only through the fact that he had died federally with Christ and had been indwelt by the Spirit. How did Paul describe his condition as he wrestled with this conflict?
Rom. 7:24

69. Having resolved the conflict between the ñold manò and the helplessness of the ñnew natureò except as in the power of Christôs death and resurrection and his own yieldedness to the indwelling Spirit, Paul perceived his own security as eternal ñin Christ Jesus.ò How did Paul describe this eternal condition?
Rom. 8:1

70. Having been justified by faith, Paul said that he had been set free from the authority which sin had held over his old nature by a new law that now governs his new nature. What did he call this new law?
Rom. 8:2

71. Since it is impossible for the law to produce righteousness in man, God makes possible a holy life for those walking by His indwelling Spirit by sending His Son. Christ, said Paul, ñcondemned sin in the flesh,ò becoming truly man but without any sin corruption. Paul explained this ñform of Christôs sinful fleshò in one word. What?
Rom. 8:3

72. When God sent His son in ñthe likeness of sinful flesh,ò sin was judiciously dealt with through Christôs bearing our sin. He was identified with the sinner; His victory over sin was imputed to the believer on the grounds of faith only. Therefore, the requirements of the law - a holy life - can be fulfilled through a choice made by the believer. What is this choice?
Rom. 8:4

73. Paul contrasted the lives of believers, who are ñin the Spirit,ò with the lost, who are ñcarnally minded.ò These, he said, ñmind the things of the flesh,ò are ñat enmity towards God,ò are ñnot subject to the law of God,ò who ñcannot please God,ò ñhaving not the Spirit of Godò and having the ñsinful nature.ò The great apostle summed up the position of these carnally minded before God in a simple phrase. What?
Rom. 8:9

74. Of all the doctrines put forth by the great apostle perhaps none was closer to his heart than that of bodily resurrection. Paul ever rejoiced in this great hope, and here explained that the ñSpirit that raised up Jesusò is the same Spirit Who will raise believers from the dead. What is this resurrection called?
Rom. 8:11

75. Paul said that believers are not to live ñaccording to the flesh,ò that each must live each day led by the control and power of the Spirit. ñMortify the deeds of the body,ò the corrupt inclinations, said the apostle. Failure to choose this path will result in the loss of fellowship with God and the inability to enjoy the indwelling of the Spirit. What phrase did Paul use to picture this loss of fellowship with God?
Rom. 8:13

76. The believer is not to succumb to a spirit of ñbondageò that produces only fear, wondering about his spiritual condition, said Paul. The Spirit, he said, furnishes evidence to our minds that we are adopted into Godôs family, that we are ñchildren of God,ò heirs, heirs of God.ò What else?
Rom. 8:17 Cf: 1 John 5:13

62. Holiness
63. It is the gift of God
64. Death
65. Marriage relationship
66. Deceived, ñslewò him
67. Holy, just, good
68. Wretched
69. No condemnation
70. Law of Spirit of Life
71. Likeness
72. Walk after things of the Spirit
73. He is none of His
74. Quicken mortal bodies
75. Ye shall die
76. Joint heirs with Christ

77. Paul confirmed not only the certainty of a future state, ñthe glory which shall be revealed in us,ò but also put forth the figure of the whole creation eagerly awaiting and longing for the glorious revelation of Christ and the consummation of His Kingdom. In that day the Creation will be ñdelivered from the bondage of corruptionò and believers will experience the ñredemptionò of their bodies. What word did he use to describe this longing?
Rom. 8:22-23

78. Paul said that God has promised that the believerôs body will eventually and finally experience the ñredemption of our body,ò delivered from sin by the work of Christ on the cross, raised and transformed to a glorious new body. Believers who respond by faith to this promise of Godôs have a confident expectation of the final step of salvation. What does Paul call this anticipation?
Rom. 8:24

79. ñWe know not what we should pray for as we ought,ò said Paul. Our prayers may be unlawful, unsuitable, unreasonable, offered in ignorance, even sinful. We do not know what to ask for, because we do not know what is worth asking for. With the Spirit ñmaking intercession,ò however, Paul explained that the believerôs prayers become of a different quality. What?
Rom. 8:27

80. ñAll things work together for them that love God,ò said the great apostle; good and bad things, comfort and suffering, happy and sad, are all harmonized by the providence of God for the believerôs ultimate good. ñThose who love Godò are further identified; they are believers who have received the invitation and accepted it. What does Paul call them?
Rom. 8:28

81. Speaking in reference to believers, Paul said that in Godôs omniscience He ñdid foreknowò those who would believe and be ñconformed to His Son.ò God is calling all men, all the time: those who heed His call and accept His invitation of salvation through faith are ñjustifiedò through Christôs work on the cross. The final phase of Godôs salvation, although future, is also described by Paul in the past tense; it is as certain as Godôs foreknowledge. What is it?
Rom. 8:30

82. Paul gloried in the comforting thought that if ñGod spared not His only Son,ò He would surely not hold back any blessing of any kind which, by simple reasoning, would be of infinitely lesser value. God provides such blessings, ñgiven freely.ò To what extent?
Rom. 8:32

83. Paul was absolutely confident of his eternal safety in the risen Christ. ñI am persuaded,ò he affirmed, that nothing could be sufficient to convince us that God does not love us. Paul listed ten examples of things that could ñnever separate us from the love of God,ò including ñlife nor death,ò ñpowers,ò ñheight nor depth,ò and yet another which was all-inclusive. What was it?
Rom. 8:39

84. Paul left Chapter 8 in a mood of great triumph and joy; suddenly he began to write in Chapter 9 in a mood of despair as he languished over the fact that his own people, the Jews, had rejected the gospel. How did Paul describe his mood as he wrestled with this great enigma?
Rom. 9:2

85. As he lamented over the refusal of the Jews to respond to the gospel, Paul listed the privileges which God had bestowed on His people; their ñadoption,ò the covenants and the Law, abundant promises from Him, the great patriarchs, and one other, the greatest privilege of all. What?
Rom. 9:5

86. Quoting the prophet Malachi, Paul said ñJacob I loved, but Esau I hated,ò illustrating Godôs choice of this nation of Jacob to a preferred position of blessing and usefulness. This prophecy of a nation raised to execute Godôs will had been given earlier to Rebecca. What did God tell her?
Rom. 9:12 Cf: Gen. 25:23

87. ñGod forbid,ò cried Paul at the mere suggestion that there may be a construed unrighteousness in the process of Godôs selection of those He has or has not compassion or choosing. This process has to do with Godôs ability and sovereign right ï even responsibility ï to arrange circumstances so that His will is carried out in human affairs. Paul insisted that all of Godôs actions are governed by one of His attributes. Which one?
Rom. 9:16

88. Paul gave an illustration of Godôs sovereign dealing with man in the example of Pharaoh. God in His foreknowledge recognized this king as a ñvessel of wrath, fitted for destructionò ï one who would always reject Him - declaring to Moses *even before the events unfolded* that the king of Egypt would not ñlet you go.ò Godôs thus ñhardened Pharaohôs heartò ï in Hebrew, *strengthened and gave courage* ï to carry out His elective purposes for His people. This purpose was twofold; to demonstrate Godôs power, and another. What?
Rom. 9:17 Cf: 1 Sam. 6:6

89. Paul was intolerant of the errant thought of verse 19 to the effect that if God would determine whose heart is hardened and whose is not, how can God blame one for hardening his heart? Such represents an unrepentant, God-defying attitude and the great apostle cautioned those would assume it. What did he say?
Rom. 9:20

77. Groaning
78. Saved by hope
79. According to the will of God
80. Called according to His purpose
81. Glorified
82. All things
83. Any other creature
84. Heaviness, sorrow
85. Christ, the Messiah
86. Older will serve the younger
87. Showing mercy
88. Proclaim His Name throughout the world
89. Who are you to talk back to God?

90. ñIs there unrighteousness with God?ò questioned Paul. Would He create a ñvesselò with no other reason than He would then intentionally destroy it? Such an idea is dishonoring to God; rather, He chooses to act in mercy to all who will accept His mercy, and is not willing for any to perish, acting in judgment only when man refuses to accept this mercy. Paul used an example of a certain artisan to illustrate his point. Who?
Rom. 9:21

91. Paul referred to men ñfitted to destruction,ò those whom God had ñendured with longsuffering,ò and also to men upon whom He will ñmake known the riches of His mercy.ò Paul went on to explain that God does not Himself ñfit men to destructionò ï such is manôs choice - but He does ñprepare men for gloryò by bestowing salvation upon them. What does Paul call these?
Rom. 9:23

92. Paul said that ñeven us whom He hath calledò were examples of Godôs election ï not to salvation or reprobation, but for *service*. So were those to whom Hosea referred to as ñthose of Israel who were not My peopleò yet were made ñMy peopleò by Him. Paul also applied Godôs elective sovereignty to gentiles. What glorious title did he ascribe to both Jewish and gentile believers?
Rom. 9:26 Cf: Hos. 1:9-10

93. Paul quoted from Isaiah where the ancient prophet had said that although the Jews ñbe as the sand of the sea,ò only a few will be saved and that most of the natural children of Israel will be ñcut off.ò What did Isaiah, and Paul as well, call this number that will be saved?
Rom. 9:27 Cf: Isa. 10:22

94. Paul said that if God in His mercy had not preserved a number of holy men among the Israelites amidst the great general depravity of the nation they would have been swept away in judgment. Paul gave an example of what this judgment would have been like. What?
Rom. 9:29

95. Paul explained the reason for Godôs acceptance of the Gentiles and for His rejection of the Jews. The Gentiles ñattained to righteousness by faith,ò but Israel sought it ñnot by faith.ò How were the Jews seeking righteousness?
Rom. 9:32

96. Paul said that his heartôs desire was to see Israel saved but said that they went about to establish their own self-righteousness through the Law. To the contrary, said the great apostle, Christ is the ñend of the Law.ò For whom?
Rom. 10:4

97. Paul contrasted the ñrighteousness of the Lawò with the ñrighteousness of faith.ò The former requires absolute obedience to the commandments, which is impossible for man. On the other hand, Paul said that the ñword of faithò was in manôs mouth and heart. Two actions on manôs part comprise this ñword of faith.ò What are they?
Rom. 10:9

98. Paul said that in the act of being saved, manôs heart believes unto righteousness and ñconfesses with the mouth.ò To this statement Paul added that salvation through Christ is available universally. To whom?
Rom. 10:13

99. Paul anticipated excuses from the Jews in rejection of the gospel. They would say, ñone cannot call upon God unless one believes, cannot believe unless one hears, cannot hear unless another is sent.ò In reply, Paul gave Old Testament evidence that in fact there had been messengers, but the Jews ñhad not believed our report.ò Whom did Paul quote as an example?
Rom. 10:16

100. To refute Jewish excuses that they had never heard the gospel, Paul quoted a Psalm that revealed that in fact the gospel, ñtheir sound and their words,ò had indeed been given. Paul disclosed the extent to which this sound and word had traveled. How far?
Rom. 10:18 Cf: Psa. 19:4

101. The Jews said that they rejected the gospel because they did not understand, however, Paul said that they were without excuse because as Isaiah had prophesied, the gentiles ñfoundò this understanding - while the Jews remained ñthem that asked not after me.ò How did Paul describe the Jewsô conduct as they rejected the gospel?
Rom. 10:20

102. Paul had been talking so much about Godôs rejection of the Jews that it was natural for a Jew to wonder if God had not cast away His chosen people. Never, said the great apostle, who proceeded to offer an example of a man ñof the seed of Abraham, tribe of Benjaminò who had certainly not been cast away. Who was he talking about?
Rom. 11:1

103. As additional assurance that God had not totally cast off His people Israel, Paul related the story of an Old Testament prophet who had cried to God over the fact that the ñchildren of Israel had slain the prophetsò and he alone was left. Not so, God had said, a remnant has been saved ñaccording to the election of grace.ò Who was the prophet?
Rom. 11:2 Cf: 1 Kings 19:18

90. A potter
91. Vessels of mercy
92. Children of the living God
93. Remnant
94. Sodom/Gomorrah
95. Works of the Law
96. Every one that believeth

97. Believe in heart, confess with mouth
98. Whosoever calls upon His Name
99. Isaiah (Cf: Isaiah 53:1)
100. Ends of the world
101. Them that sought Me not
102. Himself
103. Elijah

104. In addressing perhaps the most direct contrast in Scripture between two principles, Paul stated that works and grace are diametrically opposed to one another. If it is grace - it is not works - if works - then not grace. Paul concluded that if either of these opposing conditions were possible, then a completely impossible condition would exist between the two. What?
Rom. 11:6

105. Paul said that the Jews failed to ñobtain that which they seekethò by rejecting the gospel. They were secure, self-satisfied, insensitive to Godôs appeal, and God allowed them to fall into spiritual lethargy such that their eyes did not see, their ears did not hear. What did Paul call this condition?
Rom. 11:8

106. Because of the Jewsô temporal rejection of Christ, a ñstumbling,ò Paul called it, God made salvation available to the gentiles. This ñstumbling,ò however, did not result in Godôs absolute rejection of His people. In the future ñday of the Lordò the Jews will be restored, at which time many blessings will accrue to the Jew. What did Paul call Israelôs future restoration?
Rom. 11:12

107. Paul told the gentile members of the Roman church that he intended to make full use of his ñofficeò as the apostle to the gentiles to ñsave some of those that are my flesh.ò By using his good offices in ministering to the gentiles, Paul hoped to influence the Jews in an ingenious way. How?
Rom. 11:11

108. Paul cautioned the gentile Christians against boasting over their salvation at the expense of the Jews, reminding them that there would have been no such thing as Christianity had there not been Judaism first. Paul used horticulture to illustrate this truth; it was impossible to graft wild branches - the gentiles - into a fruit-bearing tree - the Jews. The species of tree used in Paulôs illustration was known for its beauty and fruitfulness. What was it?
Rom. 11:12-21

109. Although God has set the Jews aside for their unbelief, He is by no means through with them and will in the ñendò save a ñremnant.ò Paul illustrated this future restoration in a reference to an olive tree. How did he describe this restoration process?
Rom. 11:23

110. Paul said that Israelôs ñblindnessò will continue, ñuntil the fullness of the Gentiles be come in.ò When this work of God among the gentiles is complete, Christ will come for His Church and the future remnant of the Jews will be saved. What does Paul call Christ in this passage?
Rom. 11:26 Cf: Jer. 23:6-8; Zech. 12:10

111. Godôs future blessings upon and purposes for Israel cannot be altered by their disobedience and unbelief. To support this Paul referred to the words of Isaiah where the prophet referred to Godôs covenant with His people, that the ñDeliverer would come and take away their ungodliness.ò Isaiah enhanced Godôs promise stating that Israelôs ñseed and nameò would remain. What two words did Paul use to describe Godôs irrevocable promise of future blessing for Israel?
Rom. 11:29 Cf: Isa. 59:20-21, 66:22

112. Paul always maintained that no man, Jew or Gentile could ever be saved by anything other than the grace of God. If man could have been obedient to the letter of the Law, he could have claimed that he had earned salvation. To preclude such a fatal assumption Paul said that God had concluded that all men are in unbelief; this means to an end was by Godôs specific design. For what purpose?
Rom. 11:32

113. As Paul tried his best to reconcile the Jewsô rejection of the gospel with Godôs grace and mercy, he was overcome with humble wonder at the thought of the ñdepth of the richesò of Godôs ñwisdom and knowledge.ò Paul marveled that Godôs judgments were unsearchable. What of His ways?
Rom. 11:33

114. No one can possibly know the mind of God, said Paul, nor could anyone even think of being His ñcounselor.ò In a comprehensive account of the Deity Paul set forth the extent of that which is ñof Him, and through Him, and to Him.ò What is the scope of this completeness?
Rom. 11:36

115. The doctrinal portion of Paulôs letter ends and the practical section begins at Chapter 12 as the great apostle ñbeseechesò his Roman brethren to offer themselves a ñliving sacrifice,ò acceptable to God. What else did he urge them to be?
Rom. 12:1

116. Paul encouraged his brethren to yield themselves to the changing influences of the Spirit, to be ñtransformed and made new by the renewing of your minds.ò At the same time he cautioned them about something that they must avoid being. What?
Rom. 12:2

117. Paul said that if the Christian refuses to become ñconformed to the worldò and allows the Spirit to ñtransform them through the renewing of their minds,ò a benefit of both temporal and eternal value would be theirs. What?
Rom. 12:2

118. Christians are members of one body, said Paul, each possessing specific gifts such as prophecy, ministry, teaching, and encouragement. To what did Paul attribute such gifts?
Rom. 12:6

104. Grace not grace, works not works
105. Spirit of slumber
106. Fullness
107. Provoke jealousy
108. Olive
109. Graffing them in again
110. Deliverer
111. Without repentance
112. That He might have mercy
113. Past finding out
114. In all things
115. Holy
116. Conformed to the world
117. Know Godôs Will
118. Grace

119. Paul counseled his Roman brethren to avoid thinking of themselves more highly than they ought. He recommended a true and honest personal self-evaluation done ñsoberly,ò one that he said must be made against a certain criteria. What?
Rom. 12:3

120. Paul gave numerous guidelines for the conduct of everyday Christian life; abhor that which is evil, cleave to that which is good, and ñbe ye not overcome with evil.ò What, instead?
Rom. 12:21

121. ñRejoice with them that rejoice,ò counseled Paul, and ñweep with them that weep.ò The great apostle said that love should be given without hypocrisy and that Christians should be ñkindly affectioned one to another.ò With what?
Rom. 12:10

122. Paul gave an account of the attitude which the Christian must exhibit in giving, cautioning especially against being condescending. What temperament should the Christian show?
Rom. 12:8

123. The Christian is to be serious and earnest in the exercise of the essential spiritual matters such as love to God, rejoicing in Him, and faith in Christ. Paul used a word to describe the kind of spirit the Christian should exhibit. The word means, ñboiling hotò in Greek. What is it?
Rom. 12:11

124. Paul warned that the Christian would experience the unavoidable troubles that come to every life. He defined the attitude with which we must face tribulation. How?
Rom. 12:12

125. Paul said that the Christian should be ñgivenò to hospitality, his words implying that one should go to the extent of ñpersecutingò - even strangers - with kindness. Paul also directed the supply of the needs of the brethren, the ñsaints.ò What sort of needs?
Rom. 12:13

126. The Christian, said Paul, must return no man evil for evil, must not curse those who persecute him, nor ñavenge themselves.ò Vengeance, said the great apostle, belongs to God and it is His business to take action accordingly. How did Paul put it?
Rom. 12:19

127. Solomon had said, ñseest thou man wise in his own conceit? There is more hope of a fool than of him.ò Paul had similar words to caution Christians against aspiring to the world of the great and rich; he used the same caution twice as he warned against pride. What did he say?
Rom. 12:16 Cf: Rom. 11:25; Prov. 26:12

119. Ones measure of faith given by God
120. Overcome evil with good
121. Brotherly love
122. In simplicity
123. Fervent
124. Patient, continuing in prayer
125. Their necessities
126. He will repay
127. Be not wise in own eyes

128. Paul issued specific directions for Christian conduct toward an enemy. Christ said pray for your enemies; Paul added that one should feed him and give him drink. The eventual destiny of such enemies, if they remained separated from God, is expressed in the Proverbs as well as by Paul, and is a terrible symbolic picture of Godôs judgment. How did Paul describe this judgment?
Rom. 12:20 Cf: Prov. 25:21

129. Scripture tells the Christian that he is to pray for those in authority, not to ñdespise them,ò and to be in obedience to them. Paul admonished Christians to be ñsubjectò to higher powers. What reason did he give for his advice?
Rom. 13:1

130. Where government requires a Christian to do that which is in conflict with the Word of God, he must obey God. However, the Christian is to suffer rather than resist. Paul warned against those who resist those ordained by God to govern. What did he say?
Rom. 13:2

131. Rulers are appointed by God not only for good but also as His agents to execute wrath upon ñthose who do evil.ò Twice Paul referred to such men having been appointed by God. What did he call them?
Rom. 13:4

132. Because God appoints rulers and civil governments, the Christian, as an act of obedience to God, is to ñhonorò and ñfearò those in authority. What else must the Christian do in support of ñrulers?ò
Rom. 13:6-7

133. Paul always sensed that ñnow is our salvation nearer than when we received,ò whether through death or the Lordôs coming. The great apostle reminded the Roman Christians that time was short and that they must ñcast off the works of darkness.ò It was high time, he said. For what?
Rom. 13:11

134. ñThe night is far spent and the day is at hand,ò said Paul, referring to the present evil time and the coming return of Christ. Paul urged Christians to ñwalk honestlyò and to avoid such sins as covetousness, reveling, drunkenness, immorality and wantonness. What else?
Rom. 13:13

135. Differences existed among the Christians in the Roman church, among them the question of which foods could be eaten and which days should be observed. Paul said that those who were well grounded in their Christian liberty who ñate all thingsò and saw ñevery day alikeò should not judge those who ñeateth herbsò and felt obliged to observe other scruples. What did Paul call those of this latter category?
Rom. 14:1-2

128. Heap coals of fire on his head
129. They are ordained of God
130. They will be judged
131. Ministers of God
132. Pay taxes
133. Awake out of sleep
134. Strife, envying
135. Weak in the faith

136. We have no fundamental right to judge anyone, said Paul, because one day we will ourselves stand before the Judgment Seat of Christ. ñEvery knee shall bow, every tongue confess,ò said the great apostle. What will every Christian be required to do on this occasion?
Rom. 14:12

137. Paul approved of the Christian exercising his Christian liberty, but he said that there were things that a Christian ñstrongò in the faith may think that there is no wrong in doing, yet must still consider the possible effect of such actions upon one who may be ñweak in the faith.ò What effect must the Christian ñstrong in the faithò avoid having upon one weaker?
Rom. 14:13

138. Paul advised the brethren at Rome to ñfollow after the things that make for peaceò as well as the things with which one might edify another. Such behavior will not only bring acceptance from God, but will also create a certain appearance before men. What?
Rom. 14:18

139. The believer must exercise his Christian liberty in such a manner that no man will be caused to stumble or be offended and, according to Paul, so that he will not ñcondemn himselfò in that which he chooses to do. What frame of mind will such a sense of obligation leave in such an obedient Christian?
Rom. 14:22

140. Paul said that Christian brethren who are strong in the faith and free from the doubts of perplexities of doctrine should ñbear the infirmities of the weakò who may have doubts. In so doing, the Christian will be imitating a particular likeness of Christ, one that He exhibited on earth. What?
Rom. 15:1, 3

141. Christôs earthly ministry confirmed to the Jews ñthe promises made unto the fathersò- that He was their Messiah. Paul recorded another purpose of Jesusô ministry in this passage. What was it?
Rom. 15:9

142. As he urged unity in Spirit among the Jewish and gentile Christians in Rome, Paul quoted four Old Testament passages to prove that Christ came for the gentiles. The fourth was a prophecy that foretold of a ñroot of Jesseò in whom ñshall the gentiles trust.ò Who was the prophet Paul quoted?
Rom. 15:12

143. Paulôs homily on Christian fellowship included several traits that characterize this interaction with one another; pleasing ones neighbor, being likeminded one toward another, having a common hope through the ñcomfort of the Scriptures. Doing all this reaps a worthy result. What?
Rom. 15:6

144. Paul packed one verse with all the great ingredients of the Christian life; hope, joy, peace from God, and a fourth, possessed through the Spirit. What is it?
Rom. 15:13

145. Paul complemented the Roman Christians for being able to look after each otherôs spiritual needs without needing help from the apostle. In an almost apologetic note Paul acknowledged that he had spoken to them ñmore boldly.ò He attributed this to his fervent desire to fulfill that which he perceived to be his calling. What was it?
Rom. 15:16

146. Paul never claimed any glory for himself save as the servant of Christ, and for ñthat which Christ wrought in me.ò His writing reveals the vast scope of his devotion to the gospel, from Jerusalem through Cilicia, Syria, Pamphylia, Galatia, Asia, Macedonia, Achaia, and finally to the province adjacent to Italy, Illyricum. How did Paul describe the extent of his preaching through the known world?
Rom. 15:19

147. As Paul strived to preach the gospel he did so as a pioneer, never ñbuilding upon another manôs foundation.ò His work was full of pitfalls and encumbrances; contempt from the Jews, poor health, the necessity of supporting himself, and arduous travel conditions. Paul attributed his delay in visiting Rome to such problems. How did he summarize his difficulties?
Rom. 15:22

148. Paulôs great burden was to ñbring the gospel.ò Perhaps his devotion to this task is best embodied in his quote of Isaiah which begins ñto whom He was not spoken of, they shall see,ò and finishes with a phrase which states the intended result of bringing the gospel to ñthose who have never heard.ò What is this intended result?
Rom. 15:21 Cf: Isa. 52:15

149. Paul intended to visit Rome - coming in the ñfullness of the blessing of the gospel of Christò - on his way to another country of which it is uncertain as to whether he ever visited, where at the time many great men lived such as the poet Lucan, and Seneca, the great philosopher. Paul felt that the gospel could result in great things if brought to this nation. What was it?
Rom. 15:24

150. Paul told his Roman brethren that he planned to return to Jerusalem, having in his possession a "contribution" from other saints for "the poor saints there.ò The gospel had begun in Jerusalem, the gentiles had been made partakers of the Jewish spiritual things, and Paul said that it was the obligation of the gentiles to help in return. In what way?
Rom. 15:27

136. Give account of himself
137. Stumbling block
138. Approved
139. Happy
140. Did not please Himself
141. Gentiles may glorify God
142. Isaiah
143. Glorify God

144. Power
145. Minister to gentiles
146. Fully preached
147. Much hindered
148. They shall understand
149. Spain
150. Material blessings (Carnal things)

151. As Paul began to conclude his letter, he realized what lay ahead for him in Jerusalem. In one of the most earnest appeals for prayer in Scripture, the great apostle ñbeseechedò the Romans to pray for him. He asked that he be delivered from the unbelievers of Judea, that his ministry would be accepted by the saints, and for one other thing. What?
Rom. 15:32

152. Paul entrusted the delivery of his letter to Rome to a woman. She was from the church at Cenchrea, the port of Corinth, a gentile, a businesswoman, probably going to Rome for this purpose. Paul asked the Roman saints to ñreceive her in the Lordò as becometh saints. Who was she?
Rom. 16:1

153. The last chapter of Paulôs epistle reveals the depth of this great man of God as he takes special care to send his greetings to a diverse group of people bonded to him through Christian love. One such man Paul referred to as the ñfirstfruits of Achaia,ò one of those first converts in that province. Who was he?
Rom. 16:5

154. Paulôs tender greetings to the some 35 persons mentioned in his last chapter included a couple who had been banished from Rome, went to Ephesus where Paul worked with them in tent making, and returned to Rome. Paul said that this couple ñlaid down their necksò for him. Who were they?
Rom. 16:3

155. Paulôs outpouring of heart to those whom he knew in Rome included perhaps as many as eight women, attesting to the importance that he gave to the ministry of women in the early church. One of these Paul calls ñthe beloved,ò and testifies that she ñlabored muchò for the Lord. Who was she?
Rom. 16:12

156. In the closing remarks to his letter, Paul referred to two men as fellow prisoners, both of whom had been converted prior to Paul. Perhaps these had a part in penetrating the conscience of the great apostle before he met Christ on the road to Damascus. One of these was Junia. Who was the other?
Rom. 16:7

157. Behind each of the names listed by Paul in his concluding greeting there is possibly a poignant story; the list includes those who may have been of the imperial household, perhaps slaves, perhaps those of wealth. One man is mentioned along with his mother; the father of this man may have been Simon the Cyrene who carried Christôs cross. His name is the same as that of one of this Simonôs sons. Who was he?
Rom. 16:13 Cf: Mark 15:21

158. Paul penned a note of final caution to his brethren in Rome, warning of those who ñcause divisions and offenses contrary to the doctrine.ò Paul said that they did this for their own interests - ñtheir own belliesò - and that they deceived the hearts of the innocent. What advice did Paul give the saints relative to these people?
Rom. 16:17

159. As if to encourage his Roman brethren, Paul wrote of Godôs promise of eventual victory over Satan. He said that Satan will be ñbruisedò by Christ, a promise revealed in Genesis, and he added that the rest of Satanôs body would be bruised by believers. How, metaphorically speaking?
Rom. 16:20 Cf: Gen 3:15

160. Paulôs secretary, Tertius, immortalized himself in Scripture as he introduced himself as ñthe man who wrote this epistle.ò Tertius was a complete stranger to the Roman Christians, yet he associated himself in a touching manner as he greeted them with his pen. What did he say?
Rom. 16:22

161. Others close to Paul joined him in greeting the Roman Christians through his letter. One man, not a high official like Erastus, not of great reputation like Timothy, not of wealth as Paulôs host Gaius, he is mentioned only as a ñbrother.ò His name is included in Paulôs letter for all time. What was his name?
Rom. 16:23

162. The benediction of Paulôs epistle mentions a specific blessing of God directed toward the Roman church. Paul mentioned this same blessing in each of his other letters and epistles, always in the same context. What is it?
Rom. 16:24 Cf: 1 Cor. 16:23; Gal. 6:18

163. As he came to the end of his letter to the Romans, Paul spoke again of ñmyò gospel, the gospel of inconceivable height, unfathomable depth, making the believer a member of Christ with a heavenly calling. Paul was truly in awe of the gospel. What did he call it?
Rom. 16:25

164. The great apostle closed his letter to the believers of the Roman church with a great testimony of praise. With what words did he revere God?
Rom. 16:27

151. He might come to them
152. Phoebe
153. Epaenetus
154. Priscilla, Aquila
155. Persis
156. Andronicas
157. Rufus

158. Avoid them
159. Under their feet
160. Salute you in the Lord
161. Quartus
162. Godôs grace
163. Mystery
164. Only wise God

1st, 2nd Corinthians

(King James Version)

Introduction

Corinth was located about 40 miles west of Athens on the narrow isthmus connecting the mainland of Greece with its southernmost land mass, Peloponnesos. Ships carrying most of the seaborne merchandise to and from Asia and Europe wanting to avoid the danger of passage around the southern tip of Greece were dragged across the isthmus from the Ionian Sea to the Aegean Sea. All the traffic from northern Greece to southern Greece passed through Corinth. It was the capital of Achaia, the residence of the Roman proconsul, the site of the Isthmian games (second only to the Olympics), home to a thriving shipbuilding industry, mart of the known world, and home to 12 pagan temples, the most infamous of which was that of Aphrodite with its 1,000 religious prostitutes. This great crossroads, one of the greatest trading and commercial centers of the ancient world, fell naturally to the evils of luxury, amusement, effeminacy, and vice. Prostitution thrived under the name of religion. The immorality of Corinth was so well known that the verb, "to corinthianize" became synonymous with the practice of sexual immorality. It was a city of profound evil and licentiousness.

There are a number of opinions as to Paul's visits and correspondence with the Corinthian Church. In addressing this aspect of his ministry, it is assumed that five exchanges of correspondence occurred and that Paul made three visits to the city:

Paul first came to Corinth on his second missionary journey. He came alone, and quickly took up residence with Priscilla and Aquila. He founded the Corinthian church around A.D. 51 during this 18-month stay.

Paul left Corinth, revisited Galatia and returned to the city of Ephesus on his third missionary journey. Around this time it appears that Paul, prior to the writing of the canonical First Epistle, wrote a *previous letter* to the Corinthians warning them not to "associate with fornicators" (1 Cor. 5:9). Because of the distinct change in the 6th Chapter of the Second Epistle at verse 14, it is possible that this previous letter is contained in 2 Cor. 6:14 to 7:1.

Following this previous letter came various reports to Paul at Ephesus of trouble at Corinth in that the saints, surrounded by temptation, struggled with their faith. The Corinthians, indicating a possible misunderstanding of his previous correspondence asking for clarification of his admonition, sent a letter to Paul. Paul also received news of trouble in Corinth from those of the household of Chloe. Paul then wrote the 1st Epistle, as we know it.

In his first Epistle Paul dealt with the disunity of the church, their tolerance of sin within the assembly, and a variety of problems with church life put to him by the Corinthians in their letter. He also addressed their abuse of the Lord's Supper; the use of spiritual gifts with special emphasis on love, the greatest of gifts; and taught the doctrine of the resurrection of the body.

Paul's first epistle apparently only exaggerated both the misunderstanding between himself and the Corinthians. Although there is no specific record of such, it is possible to assume that Paul made a second visit to Corinth, the "painful visit" (in which he came in heaviness) referred to in 2 Cor. 2:1-2. It is assumed that there was in fact, a *second* visit because Paul refers to a *third* visit in 2 Cor 13:1-2. Perhaps this second visit was due to the actions of the man to whom he referred to in 2 Cor. 2:5 and 7:2.

Apparently Paul's *second*, or "painful visit," (in which he came in sorrow 2 Cor. 2:1-2), did no good at all, and the apostle wrote a third, extremely stern letter known as the severe letter ("written with many tears") referred to in 2 Cor. 2:4. However, because of the stern tone of Chapters 10 through 13 of the second epistle and the contrast of this passage with the conciliatory tone of Chapters 1-9, Chapters 10-13 may constitute this severe letter.

Paul worried about Corinthian reaction to his severe letter, so much that he could not wait to hear from Titus, who delivered it, to return to him. Following the silversmith-induced riot in Ephesus, Paul left the city for Troas. Not finding Titus, he went on to Macedonia where, making contact with Titus, learned that all was now well in Corinth. Then, probably from Philippi, Paul wrote the letter of reconciliation, which we know as the second epistle. The language of this second epistle, Chapters 1-9, is one of joy, as Paul acknowledges the Corinthian response to his counsel. He praises their repentance and forgiveness, and includes the most comprehensive dissertation on giving in the New Testament.

In the interest of continuity, the questions of this study are arranged in harmony with the above thesis of Paul's visits to and correspondence with the Corinthians. This does in no way imply errancy or inconsistency in Scriptural arrangement or content. It is simply one means to present the great apostle's ministry to this church.

A summary of the books of 1st and 2nd Corinthians:

1. Paul's first visit, founded church at Corinth

2. "Previous letter," Paul to Corinth, 2 Cor. 6:14 - 2 Cor. 7:1

3. Letter, Corinth to Paul, Cf: 1 Cor. 7:1

4. Paul's First Epistle, written from Ephesus

5. Paul's painful visit to Corinth, Cf: 2 Cor. 13:1-2

6. Paul's *severe letter*, possibly Chapters 10-13 of the Second Canonical Epistle

7. The 2nd Canonical Epistle, the conciliatory letter, written from Philippi

8. Paul's third visit to Corinth, winter A.D. 56-57

1st Corinthians (KJV)

1. Among Paulôs correspondence to the Corinthians is a letter in which he instructed them that they must avoid certain relationships with unbelievers. What did he call this sort of association?
2 Cor. 6:14

2. When Paul warned the Corinthians to avoid being ñunequally yoked together with unbelievers,ò he said that such association was as light to darkness, as righteousness with unrighteousness, even as Christ with Satan. The great apostle urged, ñlet us cleanse ourselvesò and ñcome out from among them.ò What else?
2 Cor. 6:17

3. Paul counseled the Corinthians to avoid the company of fornicators and to be separate and holy; he also told them of Godôs promises if they did so. God, he said, would protect, provide and counsel them through a special relationship. What?
2 Cor. 6:18

4. The Corinthians apparently misinterpreted Paulôs direction to avoid being ñunequally yoked together,ò assuming they should withdraw themselves altogether from the world. Such was not the apostleôs intention, and he clarified his position by identifying those with whom Christians are to disassociate themselves. Who, specifically?
1 Cor. 5:11

5. The Corinthiansô misunderstanding of Paulôs first letter, possibly that contained in the latter portion of 2 Cor. 6 and their request for guidance on certain issues to which he alluded in 1 Cor. 7:1, made Paul suspect that there were serious problems within the Corinthian assembly. He then received troublesome news from a ñcertain householdò in Corinth, the head of which may have been a member of the Corinthian church. Who?
1 Cor. 1:11

6. After receiving evidence of problems within the Corinthian church, Paul wrote the letter we know as the 1st Epistle to the Corinthians. In his opening greeting he identified three separate characteristics of the Christian. Believers, he said, are sanctified, and it is their privilege to ñcall upon the Name of the Lord.ò What other privilege comes with this calling?
1 Cor. 1:2

7. In his opening greeting to the Corinthians, Paul focused on the preeminence of Christ, referring to Him ten times in the first ten verses. Paul said that Christians are sanctified in Him, have fellowship in Him, and call upon His Name. Paul spoke of grace and peace, Christôs ñtestimony,ò and His ñday. What else?
1 Cor. 1:3-7

8. Paul learned that major divisions within the Corinthian church were creating disunity among the brethren; these divisions included those who remained faithful to Paul but who flaunted their loyalty, those of ñApollos,ò those of ñPeter,ò and a fourth. This last group apparently tried to impose Jewish law as a prerequisite to salvation; Paul accused them of teaching ñanother Jesus,ò another gospel. What did they call themselves?
1 Cor. 1:12 Cf: 2 Cor. 11:4

9. Paul ñbeseechedò the Corinthians to avoid the divisiveness that had occurred among them over their preference of leaders. He said that this was inconsistent with the need for Christians to be ñjoined together in one mind.ò To illustrate how their attitude had caused them to stray from the fact that Christ was the only foundation, he asked them several questions. Was he, Paul, their Savior? Were they baptized in his, Paulôs name? What was the third?
1 Cor. 1:13

10. Paul regretted the fact that the Corinthiansô pride led them to divide over the exaltation of and placing their esteem in their favorite leaders, even though one of these groups said they were ñof Paul.ò He said that he specifically tried to avoid the kind of preaching which caused this problem; ñChrist called me to preach the gospel,ò not ñwith the wisdom of wordsò or the ñenticing words of manôs wisdom.ò Division was not the only downside of such conduct, said the great apostle. There was an even greater, much more serious consequence. What?
1 Cor. 1:17 Cf: 1 Cor. 2:4

11. The Corinthians held worldly wisdom in great esteem, but Paul reminded them of something Isaiah long ago prophesied, that God will destroy the ñwisdom of the wiseò and ñbring to nothing the understanding of the prudent.ò ñWhere is the wise, the scribe, the philosopher of this world,ò mocked the great apostle. What did he say about Godôs disposition of the ñwisdom of this world?ò
1 Cor. 1:19 Cf: Isa. 29:14

12. Paul spoke with disdain regarding the ñwise,ò the scholars and the philosophers of the world. Such men have disappeared over time, said Paul, while the ñfoolishnessò of preaching has ñsaved them that believe.ò To arrogant man, ñChrist crucifiedò is foolishness but, said Paul, to ñthem which are calledò Christ is seen in possession of two principal attributes of God. What are they?
1 Cor. 1:25

13. Not only does man consider the preaching of the cross foolishness, said Paul, but God has chosen those who are commonly viewed by the world as being anything but ñmightyò and ñnobleò to deliver His message. The great apostle said that God had done this for a reason. What was it?
1 Cor. 1:29

1. Unequally yoked
2. Be ye separate
3. Father
4. Those who sin yet claim to be a brother
5. Chloe
6. Called to be saints
7. His coming
8. Of Christ
9. Is Christ divided?
10. Cross made of no effect
11. God will destroy it
12. Power, wisdom
13. No flesh should glory

14. Paul reminded the Corinthians that ñno flesh shall glory in His presence,ò rather, only in Christ, through whom is ñrighteousness, sanctification and redemption.ò What else?
1 Cor. 1:30

15. Paul reminded the Corinthians that when he first came to them during his second missionary journey, he did not use ñenticing words of menôs wisdomò or ñexcellency of speech.ò The reason, he said, was that he did not want their faith to ñstand in the wisdom of men.ò In what did Paul want their faith to stand?
1 Cor. 2:5

16. Paul said that the gospel ñwisdomò which he preached was the wisdom of God, understood only by the saved, ñthem that are perfect.ò It is wisdom, ñnot of this world,ò nor of the ñprinces of this world.ò Had these so-called ñprincesò understood this ñhidden wisdom,ò Paul said that they would not have been guilty of a great crime. What crime?
1 Cor. 2:8

17. As he recalled the words of the prophet Isaiah, Paul contemplated the promise of God, ñeye hath not seen nor ear heardò the ñthings that God hath prepared.ò For whom?
1 Cor. 2:9 Cf: Isa. 64:4

18. Paul said that Godôs secret wisdom - which he called the ñdeep things of Godò - and the things that are freely given to us of God, did not come from the ñwords which manôs wisdom teacheth.ò Rather, said the great apostle, God ñhas revealedò them to us. How?
1 Cor. 2:10

19. Paul accused the Corinthians of being carnal ñbabes in Christ,ò not able to be fed with ñmeat,ò only ñmilk.ò Such was the case when he first planted their church and now, years later, they were still ñunable to bearò solid instruction. Paul listed several examples of the carnality prevalent among them. What were they?
1 Cor 3:3

20. Paul denounced the Corinthianôs allegiance to individual leaders that was causing division and strife in the church. ñHe that planteth and He that watereth are one,ò said Paul, both are employed by God ñWho giveth the increaseò and everyone of the faith should view himself in the same light. How?
1 Cor. 3:9

21. As he continued to make reference to carnal versus spiritual Christians Paul said that God had made him a ñmasterbuilderò and that the churches that he had planted were founded upon Christ. He warned that others should take heed how they subsequently build upon such foundations because one day manôs work will ñbe made manifestò to see ñwhat sort it is.ò In what ways will this work be evaluated?
1 Cor. 3:13

22. The redeemed Christianôs works will be revealed at the Judgment Seat of Christ, said Paul; such works he likened to gold, silver, precious stones, wood, hay, stubble. If a believerôs works ñshall be burned,ò he shall ñsuffer loss;ò however, Paul stressed that the believer himself shall be saved, much like one escaping from his burning home but losing all his possessions. On the other hand, there will be a different result if ñmanôs work abides.ò What?
1 Cor. 3:14

23. Christian churches are Godôs temples, said Paul, and men must not ñdefileò them through such things as division. He told the Corinthians that the cause of their division was their esteem of worldly wisdom and said that the worldôs wisdom was foolishness with God. God, said Paul, has an opinion of the ñthoughts of the wise.ò What is it?
1 Cor. 3:20 Cf: Psa. 94:11

24. Paul affirmed that Godôs ministers and stewards must be ñfound faithful,ò however, in a defensive reaction to a prejudice that may have been raised against him, he felt that it was a ñvery small thingò if manôs judgment was exercised upon him. He warned those who would presume to do so that they should ñjudge nothing before the time.ò To what time was he referring?
1 Cor. 4:5

25. Paul admonished the Corinthians for the pride that was reflected in their stubborn allegiance to separate leaders. To illustrate the fact that they had no business being proud about anything - let alone this disunifying practice - Paul asked them a question that pointed out how unjustifiable pride is. What was it?
1 Cor. 4:7

26. Paul rebuked the Corinthianôs pride with sarcastic illustrations; their spiritual condition was bankrupt, he said, yet they arrogantly considered themselves spiritually ñfullò and ñrich.ò What other false impression of spiritual ñhigh livingò did Paul attribute to the Corinthians?
1 Cor. 4:8

27. With great irony and sarcasm Paul described himself and the other apostles ñweak and despised,ò ñfools for Christôs sake,ò in contrast to that which the Corinthians viewed themselves in their false pride. What particular spiritual qualities had their pride led them to think they had attained?
1 Cor. 4:10

28. Paul described the daily lot of the apostles in pathetic terms. They had no permanent homes, were driven from one place to another, were reviled, persecuted, defamed, and were considered the ñoffscouringò of all things.ò What else?
1 Cor. 4:13

14. Wisdom
15. Power of God
16. they crucified Christ
17. Them that love Him
18. By His Spirit
19. Envying, strife, divisions
20. Laborers together
21. Revealed by fire

22. Receive a reward
23. Vain
24. Until the Lord come
25. What did they have that had not been given them?
26. Reigning as kings
27. Strong, honorable
28. Filth of the world

29. Paul interspersed his harsh words and biting sarcasm toward the Corinthians with tender and affectionate words to ñbeloved sons,ò suggesting that their errors were perhaps due to the fact that they had forgotten ñhis ways which are in Christ.ò He said that he would send someone to ñbring them into remembrance.ò Who?
1 Cor. 4:17

30. Paul suspected that some within the Corinthian church might say that he was sending Timothy to them because he was afraid to appear in person. Paul said that not only would he be coming; if they didnôt mend their spiritual ways there would also be discipline when he arrived. How did Paul express this warning?
1 Cor. 4:21

31. Corinth in Paulôs time was a city of worldly sensuality, corruption and vice, famous for its temple of Aphrodite and its 1,000 prostitutes. Unfortunately, some within the church fell to the temptations of the cityôs immorality; Paul had been told of an incident in the assembly involving some of its members. What was the charge against these people?
1 Cor. 5:1

32. When Paul became aware of those within the Corinthian church that were practicing sexual immorality he condemned not only those involved but also the church membership. Instead of ñmourningò over this sin, they had accepted it, had even become proud, ñpuffed upò about it. Paul ordered the church to exercise discipline toward the guilty man. What was his order?
1 Cor. 5:5

33. Paul told the Corinthians that they were wrong to tolerate, much less be proud of those among them guilty of sexual sin. They were ñnot to keep company with him,ò said the great apostle, adding, ñyour glorying is not good.ò Using a familiar simile, Paul warned then that such sin, if not purged, would bring down the church. What was this simile?
1 Cor. 5:6

34. Paul condemned the practice of Christians litigating their differences before ñunjust,ò or unsaved judges. Saints, he said, will ñjudge the world,ò will even ñjudge angels,ò and he told the Corinthians that it was spiritually unacceptable, even absurd to fail to resolve their ñjudgments.ò Paul summed up his legal opinion of their misguided actions in three words. What?
1 Cor. 6:8

35. Paul warned the Corinthians against the temptations of sin to which some of them had succumbed. Sin surrounded them daily in the carnal environment of Corinth; fornication, idolatry, adultery, theft, drinking, homosexuality, and more. How did Paul describe those who practiced homosexuality?
1 Cor. 6:9

36. Paul especially condemned the sin of fornication, reminding the Corinthians that their ñbodies are the members of Christò and that the body is the ñtemple of the Holy Spirit.ò The great apostle offered one word of advice to anyone tempted with this sin. What was it?
1 Cor. 6:18

37. The Corinthians had written to Paul asking certain questions; the subject of one of these dealt with whether celibacy or marriage was the better choice. Paul said that considering the extraordinary sexual temptations in wicked Corinth, marriage was probably a good idea. What was his comment on his decision?
1 Cor. 7:9

38. Paul answered the Corinthianôs query regarding the circumstance wherein one married partner became converted while the other remained lost. The believing party must remain in the marriage, said Paul, but if the unbelieving spouse chooses to separate, ñlet him departò without hostility. What reason did he give for such an arrangement?
1 Cor. 7:15

39. Paul encouraged the Corinthians to live above the world and to avoid an attachment to it. His illustrations may have sounded extreme; not allowing undue attachment to grief, (ñweep as though they weep notò); things, (ñbuy as though they possessed notò); even spouses, (ñas if they had noneò). Paulôs point was that Christians should not rely on comforts of life and relationship, rather put God first. He gave two reasons for this. What were they?
1 Cor. 7:29, 31

40. Paulôs view on marriage was that this bond lasts until the death of one of the partners. Remarriage was permissible upon the death on one, with one condition. What was it?
1 Cor. 7:39

41. One of the questions asked of Paul by the Corinthians was whether it was ñlawfulò to eat meat that had been offered to idols. This was an urgent problem since most of the meat sacrificed to these idols was used for food. Paul argued for Christian liberty; since idols were ñnot gods,ò the meat was not affected. What did Paul call these heathen idols?
1 Cor. 8:4

42. Paul said that it was within Christian liberty to eat the residual of sacrificed animals; however, it was not a question of whether it was right or wrong to eat the meat. Some Christians, ñthem that are weak,ò might not be as mature in the faith and could be confused or offended if they saw another Christian eating this food. So Paul offered a general rule with regard to all such Christian liberty. What was it?
1 Cor. 8:9 Cf: Rom. 14:13-14

29. Timothy
30. He would come with a rod
31. Fornication
32. Excommunicate him (deliver to Satan)
33. Little leaven leaveneth whole lump
34. Ye do wrong
35. Effeminate

36. Flee
37. Better to marry than burn
38. God has called us to peace
39. Time is short, world passes away
40. Partner must be a believer (in the Lord)
41. Nothing in the world
42. Avoid being stumbling block

43. Paul met opposition not only from those outside the church but also from those within. False apostles from Corinth had questioned his apostleship and sought to diminish his authority. Paul asserted his apostleship on two counts, the first was the fact that the Corinthian church was evidence of the fruit of his ministry, and the second was that he possessed a unique authentication for his apostleship. What was it?
1 Cor. 9:1

44. Paulôs opponents in Corinth said that he was supporting himself as a tentmaker because he knew that he was not an apostle, therefore he could not expect support from the church. In reply, Paul again asserted his apostleship and gave several illustrations to explain that church leaders should be financially supported. One of these illustrations had to do with an ox treading corn. What was his point?
1 Cor. 9:9

45. Godôs people should support ñthey who preach the gospel,ò yet Paul ñused none of these things.ò He preached the gospel because ñnecessity is laid upon meò as a result of his miraculous call by God. ñWoe is unto me,ò said the great apostle, if ñwe preach not the gospel.ò Paul said that he not only preached willingly, but also for a particular reason. What was it?
1 Cor. 9:17

46. As Paul traveled about evangelizing he made himself ñall things to all menò so as to be able to win them to Christ. He became Jew unto the Jews, put himself in the gentilesô place, complied with customs, accommodated and denied himself, and was careful to not be a stumbling block to any. What reason did he give for such conduct?
1 Cor. 9:23

47. Paul set before the Corinthians the vision of an ñincorruptibleò eternal crown; to attain such a reward, however, requires the strong self-discipline of an athlete running a race. The Corinthians could relate to this illustration, since the Isthmian games, second only to the Olympic games, were held in Corinth. What sort of self-discipline did Paul advocate?
1 Cor. 9:25

48. Paul warned the Corinthians that although they had been baptized, had partaken of the Body of Christ and were one with Him, they were still vulnerable to spiritual complacency and of being lulled into sin. He reminded them of ñall our fathers,ò Old Testament Israel, who fell into idolatry, lust, and murmuring, and suffered Godôs judgment. How did Paul describe their demise?
1 Cor. 10:1-5

49. Paul cautioned the Corinthians against idolatry, fornication, tempting Christ, and ñmurmuring,ò suggesting that their vulnerability to sin was such that they could succumb just as had the Israelites in Moses time. ñTake heed,ò said the great apostle, and added a warning which he addressed to an imaginary one who ñthinketh he standeth.ò What was the downside risk to this ñstandingò posture?
1 Cor. 10:12

50. Although man may feel that no temptation is as great or irresistible as that which he is experiencing, Paul disagreed, calling such trial ñcommon.ò In addition, he said temptation is not irresistible; not only will God ñnot sufferò such a temptation, he provides for those who are so tempted. How?
1 Cor. 10:13

51. One of the peculiar dangers to which the Corinthians were exposed was in the possibility of participation in idol worship and the feasts of the temples celebrated in the honor of these gods. Paul said that such was sacrifice to ñdevils.ò He reminded them through the illustration of the Lordôs Supper, wherein they, ñbeing many are oneò that they could not ñdrink the cup of the Lord and the cup of devils.ò He exhorted them in one word ï one he had used before - to avoid everything that would entice them into this sin. What was the word?
1 Cor. 10:14

52. Paul solved the Corinthianôs dilemma of whether meat sacrificed to idols could be eaten; he said that their Christian freedom permitted them to do so since idols were ñnothing,ò however, if they were deliberately told by a pagan that the meat had been sacrificed to the gods they should not eat it lest they become a stumbling block to anyone. Paulôs advice in all such matters was summed up in three words. What?
1 Cor. 10:32

53. As Paul cautioned the Corinthians against falling into pagan idolatry he set forth great spiritual truths regarding the remembrance of Christ in holy communion. The cup, he said, is the communion of the blood, the bread the communion of the body of Christ. Such communion creates a distinct relationship among those who partake of this observation. What did Paul call this?
1 Cor. 10:17

54. One of the problems that existed in the early church was whether or not a woman had a right to take part in worship unveiled. Although such an issue may have no modern application, still Paulôs comments on the matter constituted the very basics of order that still apply; the head of the man is Christ, the head of the woman is the man. What is the third application?
1 Cor. 11:3

43. He had seen Christ
44. Ox must be allowed to eat
45. I have a reward
46. For the gospelôs sake
47. Temperance in all things
48. Overthrown in wilderness

49. Lest he fall
50. Gives a way of escape
51. Flee
52. Give none offense
53. One body
54. Head of Christ is God

55. When Christ instituted the Lordôs Supper the partaking of the bread and cup was accompanied by a fellowship meal, a practice carried over into the early church. But the Corinthians had turned this occasion into an indulgent, selfish time where the poor went hungry while others ate and drank excessively. ñI praise you not,ò said Paul, and accused them of a serious breach of faith. What was it?
1 Cor. 11:22

56. Paul reviewed the details of the Lordôs Supper in which Christ took bread, broke it, gave thanks, took the cup and supped saying, ñThis do ye.ò For what purpose?
1 Cor. 11:24

57. Paulôs guidance on the frequency with which the saints should ñeat this breadò and ñdrink this cupò in remembrance of His sacrifice was of a general nature. According to Paul, how often should Christians ñshow the Lordôs death till He come?ò
1 Cor. 11:26

58. The sacrament of the Lordôs Supper is the most sacred act of worship in the church, and Paul issued stern warnings against partaking ñunworthily,ò for such misbehavior constitutes irreverence toward Christ. What must a man do before he eats of the bread and drinks of the cup?
1 Cor. 11:28

59. Paul reminded the Corinthians that the Lordôs Supper is to be observed in a holy manner, and although his intention was not meant to dissuade one from partaking in this remembrance, still he warned of judgment for those who failed to ñdiscern the Lordôs body.ò Such a failure could bring chastisement from God in several forms, which he enumerated in increasing severity. What were they?
1 Cor. 11:30

60. Paul placed great emphasis upon the solemnity and reverence that is to be observed in the Lordôs Supper. We must ñjudge ourselves,ò not participate ñunworthily,ò ñexamine ourselves.ò And, he added with regard to the communal meal - which was shared as a part of this holy time - that if they were coming to this remembrance because they were hungry they should consider a different course of action other than ñcoming together.ò What was it?
1 Cor. 11:34

61. Many of the church at Corinth had been blessed with spiritual gifts; it is also apparent that some were abusing these gifts. Paul gave a general guide by which they might discern whether their gifts were of the Spirit: an acknowledgement of Christ as Savior and Lord does certainly come from the Spirit, and Paul gave an example of conduct that certainly does not come from the Spirit. What was it?
1 Cor. 12:3

62. There are diverse gifts to be found in Godôs Church, said Paul, such as wisdom, knowledge, faith, discernment, miracles, tongues. Moreover, it is essential for all those with their gifts to work together. The great apostle said that there must be a common thread working among these gifts even though they are ñseverally given.ò What is this thread?
1 Cor. 12:11

63. Paul drew an extraordinary allegory from the several functions of parts of the human body as he encouraged the Corinthians to use their diverse gifts collectively as one body in Christ for the good of the Church. For example, he asked, ñif the foot shall say because I am not the hand I am not of the body,ò is it? What other members of the body did he use in this example?
1 Cor. 12:15-21

64. As Paul drew his analogy of the Church with its gifts and the human body with its parts, he said that the members with their diverse gifts must suffer as well as be honored together, and that there must be no ñschismò in the body. He also pointed out that all members are vital to the whole; the ñuncomely,ò the less ñhonorable.ò What others?
1 Cor. 12:22

65. Paul placed great value in the use of gifts such as prophecy, miracles, teaching and healing, however, he was quick to add that the employment of a different kind of Christian grace from God would be a ñmore excellent wayò for the Corinthians to demonstrate their zeal than aspiring to the other, more visible gifts. What was this special grace?
1 Cor. 13:1 Cf: 1 Cor. 12:31

66. Paul said that although a man may possess a great gift, if this gift is not accompanied by love it is useless. If a man has not love, said the great apostle, he is as ñsounding brassò or as a ñtinkling cymbal.ò Paul summed up the value of a man who has not ñcharity.ò What was it?
1 Cor. 13:2-3

67. Love, said the great apostle, is longsuffering and kind, does not envy, takes no pleasure in evil, is not impressed with self-importance, ñbeareth all things, hopeth all things, endureth all things.ò Paul summed up the key ingredient in this most vital of all spiritualities in just two words. What?
1 Cor. 13:8

68. Paul used the analogy of the great gulf between his childhood and his manhood to illustrate the infinite difference in the believerôs spiritual knowledge and experience that he now possesses and that will be realized and exhibited in heaven. ñWhen I was a child, I spake as a child, I thought as a child, but when I became a man I put away childish things,ò he said. What other capacity ñas a childò did he mention?
1 Cor. 13:11

55. Despised the church of God
56. In remembrance of Me
57. As oft as ye eat, drink
58. Examine himself
59. Weakness, sickness, death (sleep)
60. Eat at home
61. Cursing Christ

62. One spirit
63. Ear, eye, nose
64. Feeble
65. Love (charity)
66. He is nothing
67. Never faileth
68. Understanding

69. Paul used another illustration to show the deficiency and confusion of manôs knowledge now in contrast to what it will be ñthen.ò Manôs discernment here is as if he were looking through an imperfect and obscure medium. How did Paul describe this vision?
1 Cor. 13:12

70. Paul listed the three graces that form the principal and essential character of the true Christian, those that are implanted by the Spirit. Love is the ñgreatestò of these, said the great apostle. What are the other two?
1 Cor. 13:13

71. In the early church, the gift of tongues was the power to speak foreign languages, and the Corinthians seem to have been enamored with it since it gave them a sense of importance. But Paul appears to be critical of their ñgift,ò implying that their language was nothing but unintelligible gibberish. Paul recommended that they pursue a different gift, one that would enable them to edify, exhort and comfort one another. Which one?
1 Cor. 14:3

72. The apparent preoccupation of the Corinthians with uninterrupted tongues prompted Paul to argue against the practice. He said that if he came to them speaking something they did not understand, ñWhat shall I profit you?ò Further, if those who were unlearned heard them doing this they might think them all ñmad.ò The great apostle said that he would rather speak a minimum of words which would ñteach othersò than 10,000 words in an indecipherable tongue. What number of words did he have in mind?
1 Cor. 14:19

73. Paul told the Corinthians that when they assembled each should exercise his individual gift in a way that would contribute toward a singular, common purpose. He stated this purpose at least five times as he counseled the Corinthians on the misuse of tongues. What was this purpose?
1 Cor. 14:26 Cf: 1 Cor. 14:3-5, 12

74. Paul told the Corinthians that the gift of tongues had no place in the church. It was a sign, he said, ñnot to them that believe, but to them that believe not.ò He likened the sound of uninterpreted tongues in the church to the uncertain sounds of a particular musical instrument being played in confusion. What instrument did he mention?
1 Cor. 14:8

75. Paul viewed the sexes as equal in person and worth, but said that women are to be subordinate to men in their position and work relative to leadership in the church. Women are to ñkeep silenceò in the meeting of the church, said Paul, ñas they are commanded.ò Such was a mark of ñobedienceò and thus their spirituality. Paul used a harsh word for any spoken word by women in the church in this context. What was it?
1 Cor. 14:35

76. Paul reviewed three revealing facts about the gospel that he had brought to the Corinthians. It had been something they had ñreceivedò in the past, it was something in which they ñare saved,ò a present condition. The third was that the gospel gave them stability of continuing endurance. How did Paul express this particular benefit of the gospel?
1 Cor. 15:1

77. The gospel was ñfirst of allò in all of Paulôs arguments and encouragements; in possibly the most concise expression of the gospel ñaccording to the Scripture,ò Paul defined it in three sentences. First, ñChrist died for our sins.ò Second, ñHe was buried.ò What was the third?
1 Cor. 15:4

78. The great apostle wrote in depth to assert the doctrine of the resurrection of the dead, a doctrine that some Corinthians denied. Paul began by setting forth proofs that Christ had risen by listing five appearances of the resurrected Christ; to Peter, the apostles, James, the ñtwelveò and the ñfive thousand.ò Paul added one more. Who?
1 Cor. 15:8 Cf: Acts 9:5

79. As Paul recalled his Damascus road vision of Christ and his subsequent conversion he acknowledged in deep humility that ñI am what I am by the grace of God,ò the ñleast of the apostles.ò He confessed that, in fact, he felt ñnot fitò to be called an apostle. For what reason?
1 Cor. 15:9

80. Paul not only delivered proof that Christ had risen from the dead by listing those who actually witnessed the event, he also testified to other evidence that supported his argument that ñHe rose from the dead.ò What was it?
1 Cor. 15:12 Cf: Isa .53:4-6; Psa. 16:10; Dan. 9:26-27

81. Paul turned to elementary reasoning as he wrote to the Corinthians about the doctrine of bodily resurrection. ñIf there is no resurrection of the dead,ò he said, then Christ is not risen, the apostles are liars, the Christianôs faith is in vain and they are yet ñin their sins.ò If this was in fact true, and considering that the Christianôs hope is ñin Christ,ò the believerôs frame of mind would certainly be one less than joyous. What?
1 Cor. 15:19

82. Paulôs doctrine of bodily resurrection stated that ñevery manò would be raised ñin his own order.ò Christ, of course, was first, thus becoming the ñfirstfruits of them that slept.ò Next in time to be resurrected will be ñthey that are Christôs,ò those saved during the church age. When will these be raised?
1 Cor. 15:23

69. Through a glass darkly
70. Faith, hope
71. Prophecy
72. Five
73. Edification of others
74. Trumpet
75. Shame

76. Wherein ye stand
77. Rose again
78. Himself
79. Persecuted the church
80. Foretold in prophecy (preached)
81. Most miserable
82. At His coming

83. Following all bodily resurrections, that time when all Godôs people are recovered, Christôs work as mediator entrusted to Him by God will have been completed and the exercise of dominion will be ñdelivered upò to God. What does Paul call this time?
1 Cor. 15:24

84. Paul said that of all enemies - Satan, sin, false religions, and death - death will be the last to be ñdestroyed.ò Since death ceases to reign through resurrection, all that are raised will live forever, sin and rebellion will thus end, and Godôs kingdom will be restored. Paul used a symbolic phrase to describe Christôs act of destroying His enemies. What was it?
1 Cor. 15:25

85. Paul explained that one of the great incentives of the Christianôs life is the assurance of bodily resurrection. After all, he reasoned, if there were no such promise, ñwhy stand we in jeopardy every hour?ò Why should we do symbolic battle with fighting ñbeastsò in arenas such as Ephesus? If there were no such hope, Christians may as well resign themselves to a hopeless existence. With what sort of outlook?
1 Cor. 15:32

86. Paul knew that belief in bodily resurrection was a matter of faith and that there were those who would ask how it was possible that the dead should be raised. He used a simple analogy to illustrate how a living organism could become dormant, undergo a change and subsequently emerge in a different form of life. What did Paul use as an example?
1 Cor. 15:37

87. The Corinthian Greek converts had nothing in their background to lead them to believe in bodily resurrection; therefore, Paul had to deal with two basic questions regarding this doctrine. The first was by what means ñare the dead raised up?ò What was the other?
1 Cor. 15:35

88. In answering the question as to what resurrected bodies will be like, Paul pointed out that God had created men and beasts, and celestial as well as terrestrial bodies, so that it is certainly within reason that He can endow the human body with immortal, eternal perfection. Said Paul, our present bodies are corruptible but will be raised incorruptible; they live in dishonor, will be raised in glory; they exist in weariness, will be raised in power. What else?
1 Cor. 15:44

89. The body of the caterpillar, its intermediate stage shell and the butterfly are the same, yet it remains the same creature as these changes progress; if God effects such changes in nature, so much the more the believer can understand and expect a changed, resurrected body. Such changes must necessarily occur, said Paul, because ñflesh and bloodò cannot inherit the kingdom of God. How else did he express this principle?
1 Cor. 15:50

90. ñBehold I show you a mystery,ò said Paul, as he concluded his treatise on bodily resurrection of the saints. ñWe shall not all sleep,ò he affirmed, rather, ñwe shall be changed.ò The change from body mortal to body immortal will not take long. How long?
1 Cor. 15:52

91. As Paul perceived the great prospect of the eventual resurrection of the saints, he thought of how this eliminates the ñsting of death,ò that which men dread, that which separates family from friends, that which humbles man to dust. Paul triumphantly quoted the prophet Isaiah as he envisioned the resurrected Christianôs defeat of this enemy. What did he say?
1 Cor. 15:54 Cf: Isa. 25:8

92. Paul summed up his argument for bodily resurrection with a threefold exhortation; the Corinthian church should be fixed in the faith of the gospel, they must be immovable in their expectation of being raised incorruptible, and they must continue to ñaboundò in the Lordôs work. He added a word of encouragement that told them of Godôs opinion of their ñlaborò in His Name. What was it?
1 Cor. 15:58

93. Paul gave the Corinthians practical advice of giving as he told them of the ñcollection for the saintsò which he was gathering for the church in Jerusalem. Giving was an important subject for Paul; among his many letters he referred to this ministry using some nine different terms such as fellowship, abundance, a gift freely given. What was Paulôs opinion as to the amount of offering one should give?
1 Cor. 16:2

94. Paul sent Timothy to correct the abuses that had crept into the Corinthian church, and toward the end of his letter he pleaded with them not to ñdespiseò him, but to ñconduct him forth in peace.ò Timothy, a young man, would be especially vulnerable to the scorn of the Corinthians; Paul wanted him to be free to ñwork withò them effectively. How, for instance?
1 Cor. 16:10

95. In Paulôs closing remarks to his first canonical letter to the Corinthians he made mention of a couple who had shared his vocation of tentmaking and are mentioned in his other letters and in the Book of Acts. This man and his wife had moved from Rome to Corinth, then to Ephesus. Wherever they went the ñchurchò was in their home, a center of Christian love. Who were they?
1 Cor. 16:19

83. The end
84. Put under His feet
85. Eat, drink, tomorrow we die
86. Grain of wheat
87. What the new body will be
88. Sown natural, raised spiritual
89. Corruption cannot inherit incorruption
90. Twinkling of an eye
91. Death swallowed up in victory
92. Not in vain
93. As God prospers
94. Without fear
95. Aquila, Priscilla

96. As he closed his first epistle, Paul, writing now in his ñown handò for emphasis, issued a solemn warning to those among the Corinthians who might be led away from the simplicity of the gospel through dispute, strife, or by those who ñlove not the Lord Jesus Christ.ò Let such men be accursed - ñanathemaò - said the great apostle, who then added a one-word admonition using an Aramaic word which warned that Christ would soon return to execute judgment on a guilty world. What was this word?
1 Cor. 16:22

97. In his second canonical letter to the Corinthians Paul twice referred to a letter so stern he wished he had not sent it. Chapters 10-13 of this second book probably form the text of this letter. In it, Paul answered both deceived and deceivers among the Corinthians who had charged him with serious offenses and shortcomings. Although he will bring grave warnings in this letter, Paul began by saying that he wished to approach them in tones characteristic of Christ. How?
2 Cor. 10:1

98. Paulôs enemies in Corinth had charged him with insincerity, lack of apostolic gifts and mercenary motives, and said that he was bold only when writing to them. Paul said that he hoped that he did not have to exercise boldness in person toward those who alleged that he ñwalked in the flesh.ò Paul replied that although he walked in a fleshly body, he harbored no fleshly conflict. How did he express this?
2 Cor. 10:3

99. To those who belittled him saying he was bold only in letter, the great apostle replied that his ñweapons of warfareò were spiritual, not ñcarnal.ò He warned that if he had to exercise discipline, ñcast down every high thing that exalteth itself against the knowledge of God,ò it would be done with a severity that mere letters could not accomplish, and that all disobedience would be ñrevenged.ò Toward what end?
2 Cor. 10:6

100. Paul told the Corinthians that he possessed the apostolic authority to punish their disorderly conduct and disobedience through censure. He would demand complete obedience from them. Further, he defined the extent to which this obedience would be exercised. What was it?
2 Cor. 10:5

101. Paulôs opponents in Corinth ridiculed his ñbodily presenceò as weak, his ñspeech contemptible,ò and in effect said that his bark was worse than his bite. Paul cautioned the Corinthians against basing any estimate of him on outward appearance. He reminded them of two things; his relationship to Christ and his authority from Him as an apostle. This authority, however, was not for their destruction. What was it for?
2 Cor. 10:8

102. Paul censored the false apostles of Corinth for patting themselves on the back, and said that they were using an erroneous standard to evaluate themselves. Instead of using Christ as a standard, they were ñmeasuring and comparing themselvesò by a method which, said Paul, was ñnot wise.ò What was this standard?
2 Cor. 10:12

103. More than anything, Paul wanted to get things corrected at Corinth so that he could continue his evangelical task as apostle to the gentiles. If they straightened up, the Corinthians could help him by praying as well as with their financial support. Paul had his eye on far away places such as Rome, perhaps even Spain. How did he describe all the places he wanted to take the gospel?
2 Cor. 10:16

104. Paul smarted from the charges coming out of Corinth, so much that he indulged in what he called ñfolly,ò which amounted to boasting. Such a practice was distasteful to the great apostle, yet was necessary to defend his claims of apostolic office. One of the reasons he gave for this ñfollyò was that he feared the minds of the Corinthians would be ñcorruptedò by these false teachers, and he gave an example of how this could so easily occur. What was it?
2 Cor. 11:3

105. As he condemned the false teachers of Corinth, Paul sarcastically suggested that the Corinthians might as well accept the teachersô heresy of ñpreaching another Jesus;ò they may as well ñreceive another spiritò which they had not yet received. What else did he ñsuggestò they might ñacceptò from these evil teachers whom they had not yet received?
2 Cor. 11:4

106. Paul was a brilliant thinker, abundant in ñknowledge,ò chosen of God to be the apostle to the gentiles. His ministry had been made ñmanifest in all thingsò among the Corinthians; however, he had not been trained in schools of oratory, as had the false teachers of Corinth. How did Paul refer to his oratorical skills?
2 Cor. 11:6

107. The false apostles within the Corinthian church most likely took monetary support from the church for their ñteaching,ò moreover, they may also have charged that the fact that Paul had declined their support indicated that he knew he had no authority. But Paul told them that he did not want to be burdensome to them, in fact, he had accepted ñwagesò from the brethren in Macedonia because he did not want to burden the Corinthians. The Macedonians could not afford it, and Paul felt this keenly. How did he express his feeling about accepting these monies?
2 Cor. 11:8

96. Maranatha
97. Meekness, gentleness
98. Does not war after the flesh
99. Their obedience
100. Every thought
101. Their edification

102. Among themselves
103. Regions beyond
104. Eve and the serpent
105. Another gospel
106. Rude in speech
107. He robbed them

108. Paul was scathing in his denunciation of Corinthôs false teachers. He called them deceitful workers and accused them of being ñministers of Satan,ò transforming themselves into the very likeness of the true apostles and even Christ, just as Satan himself is ñtransformed into an ñangel of light.ò But Paul said that Godôs judgment awaited these men. By what criteria will they be judged?
2 Cor. 11:15

109. Paul criticized the Corinthians for tolerating the false teachers. He said that they allowed these evil men to enslave them under the bondage of the law, to lord it over them, ñexalting themselves,ò and to treat them with a disdain that amounted to no more than a slap in the face. Of what else did he accuse these apostates?
2 Cor. 11:20

110. It was distasteful for Paul to ñboastò of his character and calling, however, if he had not perhaps both may have become indefensible under constant ridicule of his enemies. So Paul compared his credentials with those of these evil men; ñare they Hebrews, Israelites, of Abrahamôs seed, ministers of Christ?ò ñSo am I,ò he said. But the great apostle had greater claims; ñI am more,ò he said, ñin labors, deaths more often, prisons more frequent.ò What else?
2 Cor. 11:23

111. Paul could boast of apostolic credentials such as no other man could; those of the scars he had sustained over the years. Three times he suffered Roman punishment of being beaten with rods. ñOnce I was stoned,ò said the great apostle. Most difficult to take, perhaps, were the beatings he sustained from the Jews, administered in the synagogue. ñI have received the forty stripes less one,ò he said, scourging so severe it could kill a man. How many times did Paul suffer this?
2 Cor. 11:24

112. Unlike his false apostle adversaries, Paul lived his life for Christ in constant danger. He spoke of perils in cities, at sea - being thrice shipwrecked - in wilderness, from robbers, from the heathen and from ñfalse brethren.ò He suffered his greatest peril, however, from a source that should not have endangered him. Who?
2 Cor. 11:26

113. Paulôs recollection of his sufferings for the cause of Christ written in his letter to the Corinthians revealed some of his innermost thoughts. He spoke of personal hardships, weariness, pain, ñwatchings,ò cold and nakedness. What else?
2 Cor. 11:27

114. Of all the sufferings that Paul sustained for the gospel that he detailed in defense of his apostleship, one incident was the most ignominious. Paul could glory in perils and sufferings, but having to tolerate this particularly inglorious experience probably rankled him more than any other. What was it?
2 Cor. 11:32-33

115. Paul revealed details of a remarkable experience wherein he had been ñcaught up in paradise,ò permitted by God to behold the glories of the ñthird heaven,ò the first being the atmosphere, the second the stars. Paul said that during this extraordinary time he ñcame to visions and revelations of the Lord,ò hearing things ñnot lawful for a man to utter.ò How did he describe what he had heard?
2 Cor. 12:4

116. Some think that Paulôs experience of having been taken up into the ñthird heavenò occurred when he had been stoned in Lystra and left for dead. Such an awesome event would produce volumes of testimony from any one who experienced it, but Paul said, ñI will not gloryò in it. The great apostle gloried in only one thing. What?
2 Cor. 12:5

117. Paul believed that God allowed him to be afflicted with physical trauma, a ñthorn in the fleshò to thwart any pride he might have regarding ñthe abundance of the revelationsò resulting from his having been ñcaught up in paradise.ò Only conjecture can be offered as to what Paulôs affliction was; he asked God three times to ñcause it to depart from me.ò What was Godôs answer?
2 Cor. 12:9

118. Paulôs ñthorn in the fleshò provides an instructive lesson in prayer. Just as Davidôs prayer to save his illegitimate child was not granted, even as Christôs ñlet this cup passò was not literally answered, so Paul lived with his infirmity. Actually the great apostle ñtook pleasureò in his infirmities, because it was in such that the ñpower of Christò rests. How did Paul sum up the result of this power?
2 Cor. 12:10

119. Paul loathed boasting in defense of his apostolic authority; ñfolly,ò he called it. He may not have had to go to such lengths had the Corinthians come to his defense against the innuendoes and accusations of their false apostles. Of all the accusations leveled against Paul, one in particular he considered intolerable. This charge also implicated Titus. What was it?
2 Cor. 12:16-18

120. The text of Paulôs ñsevere letterò contained notification of a planned visit to Corinth, and the great apostle implied that he would be exercising discipline. He would ñbewail manyò for their unspiritual practices such as debates, outbursts of anger and disorder among parties, pompous, deceitful and envious character, self centered ambition and public vilification of others. He also condemned malicious gossip. What did he call this?
2 Cor. 12:20

108. According to their works
109. Taking goods and money from them (devour them)
110. Stripes above measure
111. Five
112. His own countrymen
113. Hunger, thirst
114. Escaping from Damascus in basket
115. Unspeakable words
116. His infirmities
117. My grace is sufficient
118. When weak, he was strong
119. Underhanded gain of money
120. Whisperings

121. ñI will not spare,ò said Paul as he warned the Corinthians that he would exercise his apostolic authority to exact stern church discipline upon those offenders who had not ñrepented of the uncleanness, fornication and lasciviousnessò as well as other sins uncharacteristic of a truly Christian church. Paul told the Corinthians to ñexamine yourselves.ò For what?
2 Cor. 13:5

122. Paul ended his ñsevere letterò to the Corinthians with the wish that they would ñdo no evil,ò rather do that which is honest. He hoped that they would continue toward spiritual maturity and that they would be ñof good comfortò and ñlive in peace.ò What else?
2 Cor. 13:11

123. Paulôs second canonical letter to the Corinthians was written during his third missionary journey. He had written his ñsevere letterò to them admonishing them, and he was now anxious over conditions in the city. He was soothed when he learned that church discipline had been taken and that all was well. In this second letter, Paul began by identifying himself as an ñapostle of Jesus Christ.ò By what calling?
2 Cor. 1:1

124. In his opening salutation to his second epistle Paul mentioned one of his companions in the ministry. This man is named in the opening verses of four of Paulôs other letters; he became a member of Paulôs missionary group on the great apostleôs second journey. He father was a Greek pagan, his mother a devout Jew. Who was he?
2 Cor. 1:1

125. Paulôs second letter to Corinth includes several truths about God. He described God as the living God, true and faithful, Father of our Lord Jesus Christ, the God whose power is available to His people. What else did he teach about God in his introduction to this epistle?
2 Cor. 1:3 Cf: 2 Cor. 3:3, 6:7

126. Probably no man suffered for Christ as much as did Paul, and no man understood more than he that although His tribulations were the result of his relationship to Christ he was also the recipient of Godôs ñcomforting.ò He told his Corinthian brethren that whether he was ñafflictedò or ñcomforted,ò it was for their sake. In what way?
2 Cor. 1:6

127. Paul revealed to his readers a ñtroubleò of great intensity that had befallen him in Ephesus. This trouble, which remains a mystery, was of such severity that Paul felt he was under ñsentence of death,ò and drove him to realize his utter dependence upon God. He bared his soul as he related his terror, and in so doing made a special request of the Corinthians. What was it?
2 Cor. 1:11

128. Paul frequently felt it necessary to justify his ministry and character against the allegations of false teachers. He rejoiced in a clear conscience, he said; his conduct had not been of the ñfleshly wisdomò of human shrewdness but by the ñgrace of God,ò and that there were no hidden meanings in his words. It was his hope that they would ñacknowledgeò his apostleship in the present time, as he knew it would be confirmed at the Judgment Seat of Christ. How did he refer to this coming time?
2 Cor. 1:14

129. One of the accusations apparently leveled at Paul was that since he vacillated about his intentions to visit them, his word could not be trusted. But Paul assured them that ñas God is trueò so his word was as certain as ñall the promises of God made in Christ.ò The great apostle accentuated his point by using a Greek word and a Hebrew word, both of which implied certain confirmation of these promises. What were these words?
2 Cor. 1:20

130. Paul said that God has ñstablishedò each believer in Christ. He said that God has set each one apart and given him a guarantee that He will fulfill His promise of eternal life; this the great apostle called a pledge, or ñearnest of the Spirit.ò The Spirit, said Paul, also guarantees the security of the believer. What did he call this function of the Spirit?
2 Cor. 1:22 Cf: Eph. 1:13-14

131. Paul was loath to rebuke the Corinthians, did not seek to find fault, and always desired to be ñhelpers of your joy.ò After all, said the great apostle, their ñstandò in the gospel of Christ was not upon him. What was it on?
2 Cor. 1:24

132. Paul revealed how deeply it had grieved him to write his ñsevereò letter to the Corinthians, which he had done so with ñmany tears.ò However, as a faithful minister Paul felt it necessary to admonish them so that they might know the love which he had shown ñabundantly untoò them. He had written not only with ñmany tearsò and anguish of heart. What else?
2 Cor. 2:4

133. The incident that prompted Paulôs first visit to the church at Corinth as well as the event that caused his severe letter may have been the sin alluded to in 1 Cor. 5:1. Paul had insisted upon discipline and the Corinthians had exercised punishment. Now the great apostle urged his brethren to take further action toward the guilty party. Of what nature?
2 Cor 2:7

121. Whether they be in the faith
122. Be of one mind
123. By the will of God
124. Timothy
125. Father of mercies, God of all comfort
126. Their consolation and salvation
127. Pray for him

128. Day of the Lord Jesus
129. Yea and amen
130. Hath *sealed* us
131. Their faith
132. Affliction
133. Forgive him

134. As Paul counseled the Corinthians to now forgive the man whom they had disciplined at his direction, the great apostle provided a textbook example of how church discipline should be executed. ñForgive him,ò and ñconfirm your love for him,ò he said. There were two reasons for Paulôs advice; one was that the punishment would not take the heart out of the man, causing him to be ñswallowed up with sorrow.ò Secondly, failure to forgive might lead to a worse result. What?
2 Cor. 2:11

135. Paul was effusive about his calling to preach the gospel. He felt triumphant whether the result of his preaching was a ñsavorò of life to those who were saved or a ñsavor of deathò to those who rejected Him. The great apostle was humbled by the privilege that he enjoyed in being employed in his work. How did he express his awe?
2 Cor. 2:16

136. Lest some think that he needed ñletters of commendationò to attest to the effectiveness of his ministry, such as the false apostles of Corinth were carrying, Paul said that the only evidence necessary was the conversion of the Corinthians themselves. This evidence was not ñwritten in inkò or in ñtables of stone.ò In what, instead?
2 Cor. 3:3

137. In direct opposition to the teachings of the false apostles at Corinth who were insisting on obedience to the Law, Paul contrasted the old and new covenants, the Law of Moses and the Gospel of Christ. The old covenant was based upon a document, he said; the new is based upon the power of the Spirit. The Spirit ñgiveth life,ò he said. How did he describe the effect of the law?
2 Cor. 3:6

138. Paul described the old covenant that the errant teachers at Corinth were advocating as the ñministration of death,ò and said that those who heeded them had their minds blinded and had ñveils over their hearts.ò In contrast, those who turned to the Lord had their veils taken away and enjoyed a special privilege under the gospel, the ñministration of the Spirit.ò What is this privilege?
2 Cor. 3:17

139. Paul always maintained that he was a true minister of God and had conducted himself accordingly. He avoided shrewdness and cunning and ñrenounced the hidden things of dishonesty.ò His testimony was an open book; the great apostle said there was a certain means by which any man could recognize his true spiritual nature. What was it?
2 Cor. 4:2

140. Paul observed that one of the great examples of Godôs wisdom is that He chooses frail, weak men of humble existence to ñcommand the light to shine out of darkness.ò Such men are chosen so that the ñexcellency of the powerò was of God, not man. What did Paul call those whom He had chosen to ñgive the light of the knowledge of the Glory of God?ò
2 Cor. 4:7

141. Paul said if the gospel is ñhidò - not understood by those who hear it - it is not that a fault exists with the gospel because its truths were made fully known. The fault is with those who regard it as foolish; they are as a man who shuts his eyes and refuses to look at the sun. Paul said that Satan had blinded the minds of ñthem that are lost.ò What did he call Satan?
2 Cor. 4:4

142. Paul was ñtroubled on every sideò but was not distressed, or perplexed, and he did not despair. He was persecuted, but never felt forsaken, cast down but not destroyed. The great apostle had his eyes always on things eternal and viewed his light affliction as transitory. How long did he envision his affliction lasting?
2 Cor. 4:17

143. Throughout his sufferings for the gospel Paul was aware that just as Christ had suffered and died, so too he might well die at the hands of his persecutors. But the great apostle regarded his sufferings ñlight affliction for a moment,ò and he was renewed ñday by dayò as he kept his eyes on the ñeternal things not seenò - his promised rewards from God. With what words did he describe these rewards?
2 Cor. 4:17

144. Paul affirmed the resurrection of the believer in a new, immortal body as he explained his anticipation of being done with ñthe earthly house of this tabernacle.ò Paul said that the believer will have a ñbuilding of God,ò a house not ñmade with hands.ò What description did he give of his future tenure in this immortal ñbuilding of God?ò
2 Cor. 5:1

145. Paul was supremely confident of the fact that he would be resurrected in a new body for eternity as he wrote, ñwe know, we are always confident.ò This glorious prospect of being ñpresent with the Lordò was always before Paul, even ñearnestly desiring it.ò What emotion expressed his innermost longing for eternity with Christ?
2 Cor. 5:2

146. Paul said that he would certainly be happy to be ñabsent from the body and present with the Lordò but he also knew that ñwe must all appear before the Judgment Seat of Christò and that all the things ñdone in the body,ò good or bad, will be weighed in order to determine rewards. The great apostle said that he labored for a specific purpose. What was it?
2 Cor. 5:9

134. Allow Satan to control him
135. Who is sufficient for these things?
136. In the hearts of the Corinthians
137. The letter killeth
138. Liberty
139. His conscience will tell him
140. Earthen vessels
141. God of this world
142. But for a moment
143. Eternal weight of glory
144. Eternal in the heavens
145. We groan
146. Be accepted of Him

147. Paul contemplated the eventual appearance of every Christian before Christ Himself at the ñjudgment seat.ò He must have pictured in his mindôs eye what this scene will be like; with everything good as well as bad, all the commissions, omissions, lost opportunities. No masquerades, no excuses. What was it that prodded him to ñpersuade menò in view of this sobering thought?
2 Cor. 5:11

148. One central motive drove Paul in his extraordinary zeal for the gospel, his labors and self-denials for Christ, the One who died for him and ñrose again.ò This powerful motive, said the great apostle, urged him on, it ñconstrainedò him. What was it?
2 Cor. 5:14

149. Paul said that when a man accepts Christôs atonement for his sin he ceases to ñlive unto himself.ò He is now in Christ, the ñold thingsò of the flesh are passed away and all things are become new. These new things, said Paul, are ñof God.ò What did he call the believer who is no longer identified with the flesh?
2 Cor. 5:17

150. When Adam sinned, he became alienated from God, and all men, by ñfederalò relationship to Adam, suffer the same alienation. But, said Paul, because of Christôs sacrifice, man can now come back to God through Christôs work on the cross, and it is this doctrine for which the great apostle said it was his task as an ambassador of Christ to preach. Paul said that this concept of Godôs grace was a ñministryò and a ñword.ò What did he call it?
2 Cor. 5:18-19

151. Paul quoted Isaiah in rebuttal to the Jews in the Corinth church that insisted on obedience to the law as a condition for righteousness instead of salvation by faith. The prophetôs reference to the ñaccepted timeò meant that the Messiah had come, said Paul, and suggested that Godôs offer of salvation should not be put off. What did he have to say about the time of acceptance?
2 Cor. 6:2 Cf: Isa. 49:7-8

152. Paul said that Christians should abstain from all appearance of evil and ñshine as lights in the world.ò Christ had told His apostles to be as ñharmless as doves.ò Paul said that he, as a minister of the gospel, had to conduct himself in such a manner ñin all thingsò that will leave no occasion to ñblameò the ministry, rather, that those who hear will want to embrace the gospel. What phrase did he use to describe such a manner?
2 Cor. 6:3

153. Paul said that to be approved ñministers of God,ò the believer must exhibit personal qualities worthy of such service; pureness, knowledge, longsuffering, kindness, allowing the influence of the Spirit to govern. One other of these qualities Paul placed at the top of his list. What was it?
2 Cor. 6:4

154. In ñapproving ourselves as ministers of Godò believers cannot rule out the possibility of having to suffer physically, said Paul. He listed examples of such sufferings, all of which he had sustained; hunger, sleeplessness, labor, stripes, imprisonments and yet another, one which he experienced in Ephesus, Lystra, Derbe, Corinth and other places. What was it?
2 Cor. 6:5

155. Paul said that during his work as a minister of the gospel he experienced uniquely contradictory conditions; he was sometimes honored, sometimes dishonored, sometimes slandered or commended; sorrowful, yet ñalways rejoicing.ò How many of these unique pairs did Paul mention?
2 Cor. 6:8-10

156. In Chapter seven Paul expressed the joy that he had felt when Titus had told him that the Corinthian church had dealt with its immorality and that the breach between them had been healed. Paul also revealed the sorrow and anxiety that he suffered over the effect his severe letter had had upon them. Paul told of ñfightings without, fears within;ò what summary of his feelings did he give?
2 Cor. 7:5

157. Paul recognized the true nature of the ñgodly repentanceò which had been achieved in the Corinthian church. He recognized that it had been characterized by a general sorrow for their tolerance to sin and he was exultant in his praise of them. ñYea, what vehement desire, what zeal,ò he said, ñwhat clearing of ourselves.ò How did he sum up their action?
2 Cor. 7:11

158. As Paul praised the Corinthians for their exercise of church discipline and repentance over the sexual sin with which they dealt, he explained that his admonition had not been merely for the chastisement of the offender but for the spiritual purity and reputation of the church as an example to others. The great apostle continued to express his ñcomfortò over their obedience, he had even ñboastedò of them. To whom?
2 Cor. 7:14

159. Paulôs treatise on giving addressed to the Corinthian church is the most comprehensive instruction on this ministry in Scripture. The occasion for this subject was the collection he was taking to help the Judean church; he began by telling them of the liberal giving example set by the churches in Macedonia who had given ñout of the abundance of their joy.ò Such, said Paul, was also a sacrificial gift considering their financial condition. What was it?
2 Cor. 8:2

147. Terror of the Lord
148. Love of Christ
149. New creature
150. Reconciliation
151. Now
152. Giving no offense
153. Patience
154. Tumults
155. Nine
156. Troubled on every side
157. Approved in all things
158. Titus
159. Deep poverty

160. Paul said that giving was a ñgraceò and told the Corinthians that just as they ñabound in faith,ò in the ability to instruct others, and in the knowledge of God and His truth, they must abound in this grace also. Paul referred to the ñgrace of our Lord Jesus Christò in this context of giving, how that though He was rich, yet ñfor our sakes became poor.ò For what reason?
2 Cor. 8:9

161. Paul set forth several benchmark prerequisites regarding giving. He said that God accepts gifts according to what a man has, not according to what he does not have. And before all else, there must be a ñwilling mind.ò Then, when there is willingness we must take the steps to give, to actually do it, a move that the Corinthians had not yet made. What did Paul call this step?
2 Cor. 8:11

162. Paul was anxious to see that the handling of the contributions that he was collecting for the Jerusalem church would be open and above suspicion since there were those who might accuse him of mishandling the funds. He appointed three men to assist him; two of these are named only as ñbrothers,ò some think one may have been Luke. Who was the third?
2 Cor. 8:23

163. The act of giving, said Paul, should be voluntary, not done under a feeling of compulsion. It should be an offering of the heart, and it should be done cheerfully. What did he say about Godôs opinion of one who gives in such a manner?
2 Cor. 9:7

164. If one gives liberally, said Paul, one may expect that God will provide the means to do more and more, to ñabound in every good work.ò Such principled giving, promised the great apostle, will accrue eternal rewards. How did he state this promise?
2 Cor. 9:9 Cf: Psa. 112:9

165. General giving, said Paul, supplies the ñwant of the saints,ò elicits ñthanksgiving unto Godò from those who receive, and even occasions the prayers and love of these recipients toward the giver. What else does this ñliberal distributionò do?
2 Cor. 9:13

166. Paul closed this portion of his correspondence with the Corinthian church with a heart full of thanksgiving for the gift of Godôs Son, which conveyed the greatness of Godôs mercy that results from Christ. Paul described this great gift of Godôs Son in one word. What?
2 Cor. 9:15

160. We might be rich
161. Performance
162. Titus
163. Loves a cheerful giver
164. Righteousness remains forever
165. Glorifies God
166. Unspeakable

Galatians

(King James Version)

Introduction

Paul's letter to the Galatians is addressed to a group of churches in Asia Minor. There is a difference of opinion as to whether he was writing to churches in the northern or southern region. The time of writing, the time which the churches were established, and the place from which the letter was written all bear upon which argument for the destination of the correspondence is accepted. Such, however, is of historical significance only. The value of the letter to the Galatians is in its message, unique among Paul's writings because of the unity of its purpose, to verify unequivocally that salvation is by grace alone. Nothing else.

The Galatians were Galts of a Celtic tribe who had migrated into Asia Minor. They were reputed to be a fickle people given to change, described by some as warlike, even half-barbarous. The aggressive nature of Paul's letter to these Galatians may relate to some degree to their intrinsic character. Where they had before embraced the apostle and the gospel, now they were becoming hostile to his authority. Worse, they were succumbing to an erroneous gospel preached by Paul's nemeses, the Judaizers, the group of Jews who proclaimed obedience to the Law in addition to belief in Christ for salvation.

Paul's impatience, perhaps even anger with the Galatian situation, permeates his letter. The Judaizers were following him around, undermining his authority as an apostle and teaching false doctrine. Paul called them "accursed," perverters of the gospel. He called the Galatians "foolish," bewitched, and accused them of being fickle toward him and the gospel. There is no word of commendation or thanksgiving for them whatsoever.

Paul vigorously defended the doctrine of salvation by faith alone, as well as his apostolic authority given to him from God. His epistle is perhaps the greatest apologetic of the doctrine of justification by faith that we have. He will tolerate no legalism whatsoever. He refutes obedience to the Law for salvation by proving that even Abraham was justified by faith before the law existed. He denies anything that alludes to spiritual maturity through works or keeping of law; sanctification of the believer is only through the indwelling Spirit.

Interestingly, the importance of the message of Paul's letter to the Galatians is revealed through the attestation of its value by Martin Luther, who said that he had made principal use of it as he exposed the great error of the medieval church. In a day when man is rejecting any need of grace, Paul's great treatise on the doctrine of justification by grace alone calls believers back to the gospel.

Galatians (KJV)

1. The opening comments of Paulôs letter to the Galatians are a preview of the great apostleôs strong emotion that is evident throughout the epistle. There is no usual greeting of thanksgiving, rather he immediately addressed one of the vital concerns facing him from these churches; his apostolic credentials had been challenged. Paul stated that his authority was not from man, it was from God. What did he call himself?
Gal. 1:1

2. Having affirmed his apostolic authority, Paul wasted no time in addressing his second concern with the churches in Galatia, the preaching of obedience of the Law as a prerequisite for salvation by the Judaizers. He began by declaring the delivering power of Christôs work on he cross; just as the Gospel delivers from eternal judgment it also has an emancipating effect through the power of the indwelling Christ. In this context, Christ ñgave Himself for our sins, that He might deliver us.ò From what?
Gal. 1:4

3. Following his terse opening, Paul immediately proceeded to address the perversion of the doctrine of salvation by faith alone that was circulating among the Galatians. He expressed his utter astonishment that they had failed to hold fast to the gospel that he had taught them, and was particularly shocked with the quickness with which they had strayed. How did he describe this?
Gal. 1:6

4. The Judaizers, who apparently pretended to have come directly from the apostles in Jerusalem, had followed Paul into Galatia preaching the doctrine of reliance on the Mosiac Law for salvation. Paul referred to these men as ñsome that would trouble you,ò and leveled a serious accusation at them. What was it?
Gal. 1:7

5. Paul abhorred the mention of even the existence of any doctrine that denied the fact that salvation is by faith alone. The degree to which he opposed this is reflected in his condemnation of not only an ñangel from heaven,ò but also himself or ñany manò who would ñpreach any other gospel.ò What word of condemnation did he use to describe anyone guilty of this blasphemy?
Gal. 1:8-9

6. The Judaizers had created distrust of Paul among the Galatians by apparently accusing him of teaching salvation without the law to ñplease men.ò Paul said that this was absurd; if he were trying to please anybody he certainly would not choose to tolerate the sufferings that he endured for the gospel through his relationship with Christ. How did he describe this relationship?
Gal. 1:10

10. Having labored 14 years among the Gentiles, Paul went to Jerusalem to confront a heresy introduced into the church by ñfalse brethren.ò These men, who came in ñprivily to spy out our liberty,ò demanded ritual observance of the law for salvation. To lend support to his argument Paul took along a man who was a case in point of his defense; a Gentile, Greek, uncircumcised, yet he enjoyed full church privileges. Who was this man?
Gal. 2:1

11. Paulôs meeting in Jerusalem to defend justification of the believer without the observance of Jewish rites was carried out privately among ñthose of reputation.ò One can almost see the fireworks as Paul described this confrontation with those who would suggest anything other than salvation by faith alone, refusing to yield ñno, not for one hour.ò The meeting ended in harmony as the right hand of fellowship was given to Paul by some church ñpillars.ò Who?
Gal. 2:9

12. Paul told the Galatians that during his meeting in Jerusalem Peter, John and James had ñperceived the grace that was given to meò and extended their recognition of his ministry to the gentiles with the ñright hand of fellowship.ò The acceptance of Paul by these venerable men and the unity that was created prompted a request from the Judean elders; it was one that Paul would honor with typical aggressive devotion. What was it?
Gal. 2:10

13. Paul justified his standing as co-equal with the other chief apostles; he described an incident wherein one of these elders had come to Antioch, had eaten meat with the Gentiles affirming his acknowledgement of Christian liberty, yet when the converted Jews arrived refused to do so because he feared their criticism. Paul publicly rebuked this venerable apostle for his hypocrisy. Who was he?
Gal. 2:11

14. Paulôs open rebuke of Peter is one of the more remarkable events recorded in Scripture, in that the reason for it was because of a compromise which had been made of the very foundation of the Christian faith, the doctrine of salvation by faith alone. Paul, in a single verse, seemed to be unable to state this doctrine enough. He repeated it twice, and summed it up a third time. What was his summary?
Gal. 2:16

15. Paulôs nemeses, the Judaizers, held that justification by faith alone without obedience to the law frees one from legal restraint allowing one to sin at will. Paul said that this is an untenable argument; if Christôs sacrifice did not remove sin and works are necessary it would put Christ in the preposterous position of acquiescence to, perhaps even encouraging, sin. What title did Paul suggest Christ might hold under this absurd idea?
Gal. 2:17

1. Apostle
2. Present evil world
3. So soon removed
4. Perverting the gospel
5. Accursed
6. Servant

10. Titus
11. James, Peter, John
12. Remember the poor in the Jerusalem church
13. Peter
14. No flesh justified by works
15. Minister of sin

16. Ever ready to speak the Gospel, Paul explained that he had already been crucified with Christ, that His death on the cross was substitutionary, and now ñChrist liveth in me.ò Paul testified that Jesus had done two things for him. What were they?
Gal. 2:20

17. Paul admonished the Galatians for having been ñbewitchedò into believing that they must add works to faith by keeping the law in addition to holding fast their faith in Christ. Paul used harsh words as he reproved them for not ñobeying the truth.ò What did he call them?
Gal. 3:1

18. Paul admonished the Galatians for departing from the faith having once had the crucified Christ ñset forth before their eyes.ò They had ñbegun in the Spirit,ò and were now ñmade perfect in the flesh.ò The great apostle wondered, were the miracles they had witnessed done by works of the law? Had they been suffering in vain for a false faith? Paul added another searching question. What was it?
Gal. 3:2

19. The Judaizing teachers who opposed Paulôs doctrine of justification by faith alone gloried in being descendants of Abraham, insisting on obedience of the Law. But Paul pointed out that Scripture revealed Abrahamôs belief was accounted to him for righteousness by God, not by the Law, not through circumcision, only belief. Paul went on to define the true ñchildrenò of Abraham. Who?
Gal. 3:9

20. Paul said that the basic function of the Law is to condemn man, not to save him. He quoted from a passage in Deuteronomy that described man standing ñunder the curse of the Law,ò because the law required man to obey ñall things continually,ò all the law, all the time, an impossible task for man. He gathered additional support for his argument from Habakkuk who said that man did not live through obedience to the Law. What, instead?
Gal. 3:11 Cf: Hab. 2:4; Deut. 27:26

21. Since the law defines sin, since God has assigned penal consequences to sin, and since man cannot keep the law, he is left under its curse. However, explained Paul, Christ has redeemed us from the curse of the law, ñbeing made a curse for usò so that we can receive justification apart from works. What other blessing does the Christian receive ñthrough faith?ò
Gal. 3:14

22. Paul said the promise of God that had been given to an Old Testament patriarch stating that ñall nations will be blessed in thy seed,ò Christ, was irrefutable, and the law, given some 430 years later, did nothing to change the basis of salvation. It did not annul Godôs promise of the coming of Christ. To whom was this promise given?
Gal. 3:18 Cf: Gen. 22:18

23. Paul said that God gave man the law as an intermediate dispensation ñtill the seed,ò Christ, came. The law opened manôs eyes, he said. To what?
Gal. 3:19

24. When God gave His promise to Abraham of a ñseedò which would bless all nations, He dealt directly with the patriarch. On the other hand, when He gave the law to Israel, it was ñordained,ò or assisted with by angels through Moses, a method that illustrated a further inefficiency of the law. What does Paul call Moses in this context?
Gal. 3:19

25. Paul used the example of a Greek household slave as an example of the function of the law. These slaves were entrusted with the moral care of the minor children and were dismissed at the childôs manhood. Similarly, the law was Godôs code of morals until Christ came. Its purpose was preparatory to the gospel, and just as the slave was dismissed, so the yoke of the law was removed with the coming of Christ. What dies Paul call the law in this context?
Gal. 3:24

26. Paul said that a by-product of our justification by faith is Godôs blessing of adoption; ñye are all the children of God by faith.ò The believer is also ñbaptized into Christò and forthwith God sees him in Christôs image. What word picture of this condition of the believer does Paul give?
Gal. 3:27

27. Paul said ñall are the children of God by faith in Christ,ò that a believing Jew is no more spiritually privileged than a believing Gentile, that there is ñneither bond nor free.ò Paul described the character of the body of Christ, all believers, in a simple phrase. What was it?
Gal. 3:28

28. Just as a young heir, though he be ñlord of all,ò has no freedom until his father permits it, so man was under the law until the ñfullness of time came and God sent forth His Son to redeem.ò What great privilege was thus granted to man?
Gal. 4:5

29. God sent His Son, said Paul, which made us sons by adoption, and because we belong to Him His Spirit lives in our hearts. It not only bears witness that we are the children of God, but also creates in us the knowledge of a relationship with Him such that we cry to Him in words of intimate, undoubting assurance. The words used by Paul of such a cry combined both Greek and Hebrew. What are they?
Gal. 4:6 Cf: Rom. 8:15; Mark 14:36

16. Loved, gave Himself for him
17. Foolish
18. Received the Spirit by the Law?
19. Those of faith
20. The just live by faith
21. The Spirit
22. Abraham
23. His transgressions
24. Mediator
25. Schoolmaster
26. Put on Christ
27. All one in Christ
28. Adoption
29. Abba Father

30. Paul admonished the Galatians for their spiritual relapse. He expressed surprise that before they ñknew God,ò they had done ñservice to idolsò and now, after knowing Christ they were allowing themselves to ñagain be in bondage,ò following the law. Paul ridiculed the ñelementsò of the law to which the Galatians were choosing to submit to. What did he call them?
Gal. 4:9

31. Paul criticized the Galatians for their observance of ñdays, months, times and years,ò a practice which was of no relevance to their spirituality yet now one which they seemed to regard as essential to their salvation. The great apostle said that it was just possible that he had wasted his time on them. How did he express this?
Gal. 4:11

32. Paul issued a tender appeal to the Galatians to return to their Christian liberty, ñto be as I am.ò He reminded them of the affectionate relationship that he had had with them ñat the first.ò He had been afflicted with a ñthorn in the flesh, yet at the time they would have ñplucked out their eyesò for him. Now, the great apostle feared, they might have a different perception of him since he was telling them ñthe truth.ò What?
Gal. 4:16

33. Paul was grieved because the Galatians were being swayed by the false-teaching Judaizersô ñzealous,ò professed affection for them in order to get them under their Jewish authority and ritualism. Paul likened his grief to that of the pain of childbirth, and for a moment his tone of criticism was changed to one of tenderness. How did he address them in this passage?
Gal. 4:19

34. Paul argued the case of law versus grace using an allegorical application. Sarah the freewoman, Isaac the son - born by ñpromiseò - and the New Jerusalem, represent the *New Covenant*. Hagar the bondmaid, Ishmael - born after the ñfleshò - and Jerusalem in bondage, represent the *law*. Paul told the Galatians that if they thought they wanted to ñbe under the lawò they had better ñhear the law,ò and he warned them what ñthe Scripture saidò regarding the fate of the bondwoman and her son, and, as in this allegory, the law. What was it?
Gal. 4:30

35. Paul told the Galatians that they must assert their Christian liberty that they possessed through the finished work of Christ, and avoid becoming entangled with the law and its burdensome sacrifices, rituals and ceremonies of Judaism. What did he call the law in this context?
Gal. 5:1

36. Referring to the Galatian legalists who would require performance for salvation, Paul said that if man could be saved by any other means than faith in Christ he would not need a savior, thus making Christ of ñno effect.ò The great apostle said that these legalists were outside Godôs reach of saving grace - ñsevered from Christ.ò How did he describe those who would try to justify themselves through legalism?
Gal. 5:4

37. In his only reference to prophecy in his letter to the Galatians, Paul said that believers ñthrough the enabling of the Holy Spiritò eagerly await the consummation of their salvation upon the return of Christ. What did he call this anticipation on the part of the believer?
Gal. 5:5 Cf: Rom. 8:18-25; 1 Cor. 1:7

38. Paul said that a manôs salvation is not dependent upon whether he keeps the law or whether he doesnôt; it makes no difference. Salvation comes by faith alone, it is held in the heart, and subsequently manifests itself in a particular Christian grace. What?
Gal. 5:6

39. Paul recalled that the Galatians had ñrun wellò when they had begun their Christian lives but wondered now ñwhat hindered themò to turn aside from the doctrine of salvation by faith. It certainly was not God, he said, and warned that those who were influencing them would ñbear His judgment.ò He also admonished them with an expression, applicable to the slightest renewal of Jewish ritual. What did he say?
Gal. 5:9

40. Paul was so exasperated over the fanatical zeal of the Judaizers for circumcision, which, after all was but ñglorying in the flesh,ò that he contemptuously suggested that they extend this false glorification to the extent which the devout worshippers of the god Cybele had, becoming eunuchs. What action did he recommend?
Gal. 5:12

41. Paul said that the Christian has been ñcalled to liberty,ò free from legal bondage. However, this certainly did not erase all moral restraint and it must not be interpreted as ñI can do what I like.ò Just as Paul had told the Romans, ñGod forbidò that one can live in sin after being saved by grace, he also told the Galatians that they cannot use this liberty as an excuse to sin. What phrase did he use to describe such sin?
Gal. 5:13

42. Paul was resolute in the doctrine of justification by faith and freedom of bondage under the law, yet he simultaneously maintained that this liberty did not release the Christian from the necessity of righteousness. This morality, said the great apostle, can in fact be fulfilled through the exercise of one Christian grace that is found in the second table of the law found in Leviticus. What is it?
Gal. 5:14 Cf: Lev. 19:18; Matt. 22:39; James 2:8

30. Weak, beggarly
31. He had labored in vain
32. Enemy
33. My little children
34. Cast out
35. Yoke of bondage
36. Fallen from grace
37. Hope of righteousness
38. Love
39. Little leaven leaveneth whole lump
40. ñCut offò
41. Occasion to the flesh
42. Love

43. Paul warned the Galatians that if they failed to eliminate the divisiveness caused by the heresy preached by the false teachers in their churches they would be ñcensored.ò Even today such divisiveness is caused by differences among Godôs people; what words did Paul use to describe dissension among Christians?
Gal. 5:15

44. Paul said that in the renewed Christian the Spirit inclines him in one direction while the ñflesh lusteth against the Spirit.ò The great apostle encouraged the Galatians to ñwalk in the Spirit,ò yielding to Godôs guidance and influence. Such, he said will result in a worthy result. What?
Gal. 5:16 Cf: 1 John 1:8; James 3:2

45. Paul cataloged 17 sins of the flesh under four groupings; those of intemperance, those of malice such as envy and murder, those of sensuality such as adultery and, finally, those which bring great dishonor to God. What were these?
Gal. 5:20

46. Paulôs all-inclusive list of the sins of the flesh is such that no one can contemplate the depth of sin and think that it can be avoided through oneôs own efforts. Paul pronounced Godôs verdict on unregenerate man. What is it?
Gal. 5:21

47. Paul listed the ñfruits of the Spirit,ò those abstract qualities which produce Christian works. There are those that define conduct toward others - longsuffering, gentleness, goodness; those of the conduct of our lives - such as meekness and temperance, and, finally, those qualities that the Christian enjoys in harmony with God. What are they?
Gal. 5:22

48. Paul called his list of sins the ñwork of the flesh.ò When he listed the works of the Spirit, he called them fruits. Whereas the law exists for the purpose of restraint of the works of the flesh, there is no such restraint upon the works of the Spirit. How did Paul state this great truth?
Gal. 5:23

49. ñThey that are Christôs,ò said Paul, have ñcrucifiedò the flesh. If the Galatians were truly saved, the power of the affections and lusts of all sin must gradually weaken in their souls. If redeemed Christians profess to ñlive in the Spirit,ò the graces of a spiritual life must be cultivated and must be habitually exercised. What did Paul call such conduct?
Gal. 5:25

50. Paul counseled the Galatians on the restoration of a brother who had stumbled in sin, acknowledging in tender language that Christians are not perfect and may fall to temptation. Such restoration must be done in a ñspirit of meekness,ò said Paul, by those who are of a certain Christian character. Who?
Gal. 6:1

51. Paul not only urged Christians to help restore those who stumble in sin but also to help others in their infirmities. ñFulfill the law of Christ,ò he said as he encouraged them to follow Christôs great commandment to love one another. In what way were they to do this?
Gal. 6:2

52. Paul warned of the dangers of self-deceit, a trait inconsistent with genuine Christianity. To think oneself to be ñsomething when he is nothingò is but false pride; such can be harmful to self or to others if this over-estimation is in spiritual matters. Such vainglory does not fool God or others, rather affects the man himself. How?
Gal. 6:3

53. Paul said that each Christian is individually responsible to God for his life, therefore, each must make certain that his lifeôs work is in accordance with Godôs will and each must realize that he is responsible for the ñproving of his own work.ò What did Paul call this process?
Gal. 6:5

54. Paul told the Galatians that ministers are to receive adequate material support; he called this ñcommunicating,ò and as he spoke of this particular requirement for giving he introduced a great principle. What is it?
Gal. 6:7

55. Writing of one of the great principles of Christianity, Paul explained that the Christian, the ñsower,ò is also the *reaper*. Sowing to the flesh reaps corruption; sowing to the Spirit produces life everlasting. Furthermore, Christians must be industrious in their sowing, ñnot weary.ò Rewards are guaranteed for ñwell doingò at the Day of Judgment, said Paul. What did he call this time?
Gal. 6:9

56. Paul encouraged the Galatians to be not weary in well doing, and said that while the results of doing good may not be found on earth they would be rewarded in heaven ñif we faint not.ò Paul urged that Christians should exercise ñgoodò especially to members of the body of Christ. What did he call these folk?
Gal. 6:10

57. As he began to close his letter to the Galatians Paul leveled a final denunciation at his nemeses, the Judaizers. They were interested only in a pretentious display of religion, he said, a ñfair show;ò they were hypocrites, expecting the Galatians to keep the law when they failed to do so themselves. They were nothing but cowards, said the great apostle. What were they afraid of?
Gal. 6:12

43. Bite and devour
44. Not fulfill lust of the flesh
45. Idolatry, witchcraft
46. Not inherit Kingdom of God
47. Love, joy, peace
48. There is no law against
49. Walk in the Spirit
50. Spiritual

51. Bear one anotherôs burdens
52. Deceives himself
53. Bear his own burden
54. Whatsoever a man soweth, he reaps
55. In due season
56. Household of faith
57. Suffering persecution

58. Paul included a great testimony toward the end of his letter. He said ñthe world is crucified unto me and I unto the world.ò The world had lost its attraction for the great apostle; its power no longer controlled him. He said the Judaizers may well glory in their efforts to attract the Galatians to their false teaching, but he would glory in but one thing. What?
Gal. 6:14

59. As he closed his letter to the Galatians, the great apostle testified to his complete determination to living for Christ. ñLet no man trouble me,ò he said, because no man would ever loose him from his convictions. This aging, giant man of God offered irrefutable evidence of an enormously dedicated live lived for his Savior. What did he say?
Gal. 6:17

58. Cross of Christ
59. Body bore marks of Jesus

Ephesians

(King James Version)

Introduction

Paul first visited Ephesus on his second missionary journey with Aquila and Priscilla. He stayed a short time, departed, then returned a year later, remaining this time for three years until eventually his preaching created so much ill feeling that he was driven from the city (Acts 19:23 - 20:1). His last personal contact with Ephesus was an emotional meeting with their elders whom he had summoned to Miletus on his way home to Jerusalem on his third missionary journey.

The church at Ephesus was one of the seven churches of Asia. The city was once the most splendid of Asia Minor, noted for its luxury and licentiousness. It was located on the road from Rome to Asia, and was a favorite resort for foreigners coming to visit the temple of Diana. 220 years in building, this edifice was the largest Greek temple ever built, one of the Seven Wonders of the World. Today no human being lives in Ephesus. Walls, columns and fragments are scattered about the marshy spot upon which the city was built and only a few peasants exist in a nearby village.

Paul's letter to the Ephesians is one of the four "prison epistles" written while he was in Roman custody. Some expositors think that Paul wrote the letter to the Ephesians as a circular letter. This is based on some manuscripts which omit the words "to Ephesus" in Chapter 1. However, there is nothing to indicate that it was sent to other churches. Paul says in 2 Timothy 4:12 that he was sending Tychicus to them, therefore, there is no reason to disregard the traditional view that it was in fact sent to the Ephesians.

Although John refers in Rev. 2:4 to the church as having lost its "first love," there was apparently little to be concerned about within the church at the time of this writing. There is, however, brief mention of urgency for unity and a reference to Paul's nemeses, the Judaizers, who dogged his steps him challenging his apostolic authority and preaching salvation through works.

No specific objective characterizes this epistle, as is the case with Paul's letters to the Galatians and Colossians.

The doctrinal section of Paul's letter to the Ephesians is a dissertation on God's eternal purpose in Christ to form and complete His church. Paul speaks of the believer, formerly dead in sin, chosen before the foundations of the earth, saved by grace alone, sealed with the Spirit and united in one body - the Church - with Christ the Head of this Body. In the last three chapters Paul calls Christians to a faithful discharge of the Christian life as members of His Body, putting on the new man and grieving not the Holy Spirit. He explains that the Christian's enemies are spiritual forces operating in darkness, records a list of sins and conduct which must be put away, lists spiritual weapons available to withstand evil, and issues guidelines for relations between husband and wife, parent and child, and servant and master.

Ephesians (KJV)

1. Paul opened his letter to the Ephesians describing himself as one commissioned by the ñwill of Godò to be His representative. He qualified for this appointment because the Lord had appeared to him from heaven on the Damascus Road. What does he call himself?
Eph. 1:1

2. Paul addressed his letter to the ñfaithful in Christ Jesus.ò He referred to them as those who had been set apart to God because of the finished work of Christ. What did he call them?
Eph. 1:1

3. ñBlessed be God,ò said the great apostle, ñwho hath blessed us with all spiritual blessings.ò Paul described these blessings which accrue to the believer through the work of Christ; the ñforgiveness of sins,ò and ñredemption through His blood.ò Also, something that will last forever. What?
Eph. 1:11

4. God, said Paul, had withheld nothing in the way of spiritual blessings for believers, and that though we live physically on earth, these blessings enable us to live spiritually on a heavenly level while on earth. What did he call such an existence?
Eph. 1:3

5. A major blessing of Godôs salvation ï set forth for the redeemed ñbefore the foundation of the earthò - is that of the believer being ñadoptedò as children upon accepting Christôs death on the cross for sin. Paul gave this whole process a name. What is this thing that God does for his *redeemed*, ñaccording to His will?ò
Eph. 1:5

6. Frequently in his epistles Paul refers to the ñmysteryò of Godôs Will, which encompasses not only the Gospel but also His Will to eventually ñgather togetherò under Christ all things ñin heaven and in earth.ò This mystery has been revealed through Christ; its consummation will come at a time determined by God. What did Paul call this time?
Eph. 1:10

7. Paul affirmed to the Ephesians that once they ñtrusted and believedò after hearing the ñWord of truth,ò the ñgospel of your salvation,ò they received a guarantee of eternal salvation through the ñHoly Spirit of Promise.ò What did Paul call this action of the Spirit?
Eph. 1:13

8. Paul said that the ñHoly Spirit of Promiseò is the ñearnest,ò or down payment, that guarantees the believerôs inheritance of eternal life, holding that guarantee until the ñday of redemption.ò The great apostle gave a name to the believer that defines him as one who belongs to God. What is it?
Eph. 1:14

9. Paul praised the Ephesians for their testimony of which he had heard. He had been the instrument of their conversion and now expressed gratitude to God for their ñfaith in the Lord Jesusò and for their evidence of another cardinal Christian grace, one which they had not limited to their own circle but had extended toward ñall the saints.ò What was it?
Eph. 1:15

10. Paul praised God for the love and faith of the Ephesians and for the commitment to continual growth that he called ñenlightenment of understanding.ò The great apostle mentioned three things that his readers would ñknowò through this ñenlightenment;ò the ñhope of His calling,ò the ñriches of glory of their inheritance,ò and a third. What?
Eph. 1:19

11. Paul said that the same infinite power of God which raised Christ from the dead to the ñheavenly placesò far above ñprincipality and power and mightò is the same power that is available to ñusward who believe,ò through Christ who now intervenes for the believer at the throne of grace. Paul tells us where Jesus is. Where?
Eph. 1:20 Cf: Heb. 4:14-16

12. God in His omnipotent power raised Christ from the dead, set Him in heavenly places and ñput all things under His feet.ò He also has appointed Him Head of the Church, that earthly assemblage of believers which is the complement of Christ. Paul calls the Church the fullness of Christ. In what other terms does he describe it?
Eph. 1:23

13. Paul reviewed the spiritual condition of the Ephesians before they had been ñsaved by grace.ò Walking ñaccording to the prince of the power of the air,ò living in the lust of the flesh, and fulfilling the desires of the flesh and the mind. What did Paul call them in their original ñnature?ò
Eph. 2:3

14. In spite of manôs wretched, lost condition, Paul said that Godôs ñgreat love wherewith He loved usò and His richness in mercy have by virtue of Christôs death and resurrection ñquickened usò - made us alive together with Christ. The great apostle never missed a chance to refer to the means by which we are ñquickened,ò or ñsaved.ò How?
Eph. 2:5

15. Through salvation by grace the believer is ñraised up,ò said Paul, he no longer walks ñaccording to the course of this world,ò rather, he sits above the world in expectation of eternity with Christ. What did Paul call this anticipatory position of the believer?
Eph. 2:6

1. An apostle
2. Saints
3. An inheritance
4. In heavenly places
5. Predestines
6. Fullness of time
7. Sealing
8. Purchased possession

9. Love
10. Exceeding greatness of His power
11. Godôs right hand
12. His Body
13. Children of wrath
14. By grace
15. In heavenly realms

16. Paul set forth the gospel of Christ in a nutshell; the way of salvation is by the grace of God through faith in the finished work of Christ. In the same breath the great apostle identified a way that is *not* a path to eternal life. What is it?
Eph. 2:9

17. Paul called justified believers Godôs ñworkmanship,ò created in Christ Jesus, and he defined the ñwalkò which God expects of the Christian. What is it?
Eph. 2:10

18. Paul reminded the Ephesians of their spiritual condition before salvation; they were without Christ, did not belong to Godôs Church, were without the promises of God, and were ñwithout God in the world.ò Paul summarized their lost condition in two words. What?
Eph. 2:12

19. Paul explained ñhow in Christ Jesusò both Jew and Gentile are now ñreconciled unto God in one body;ò God has abolished the Law and created one new man out of the ñtwain.ò Therefore, said the great apostle, the Gentiles who had trusted Jesus were no more ñforeigners and strangers.ò They were now ñfellow citizens.ò Belonging to what?
Eph. 2:19

20. Paul spoke of the great enmity between Jew and Gentile before Christ came to ñreconcile both unto God in one Body.ò He gave an illustration of how Christ broke down this barrier using the example of the series of courts that existed in the temple; Gentiles were forbidden to pass beyond the first court on pain of death. How did Paul describe Christôs work in this context?
Eph. 2:14

21. Paul likened Godôs Church on earth to a building ñfitly framed togetherò to serve as His ñhabitation through the Spirit.ò Of this structure, Christ is the ñchief cornerstone,ò with the apostles and prophets the supporting foundation. There is another component that completes this ñholy temple.ò What is it?
Eph. 2:22

22. Paul never forgot that ever since his conversion on the Damascus Road he had been a ñprisonerò of Christôs, with a commission to reveal Godôs ñmystery,ò not heretofore revealed to man, that the gentiles should be made fellow heirs in Christ. Paul gave a name to the time in which this great offer of Godôs would be made available. What did he call it?
Eph. 3:2

23. Paulôs writings consistently reflect his great humility and honesty. The great apostle never failed to recognize that only by the ñgrace of God given to meò was he chosen to preach the unsearchable riches of Christ among the gentiles. Perhaps there is no better example of Christian humility than the description that he wrote of himself. What was it?
Eph. 3:8

24. Paul said that one grand purpose in the creation of the universe was to reveal the greatly diversified wisdom of God through His Church, specifically through the ñmystery,ò His ñeternal purpose,ò and the redemption of the Church through Christ. This revelation is manifest to the very highest intelligences. Who?
Eph. 3:10

25. Because of Godôs ñeternalò redemptive purpose in Christ, justified believers stand in a new relation with God that entitles us to open our minds freely to Him, coming with ñboldnessò knowing that we have access with confidence to speak to Him. Paul defined that which enables us to have this boldness and access. What is it?
Eph. 3:12

26. Paul offered one of the most fervent and comprehensive intercessory prayers recorded in Scripture on behalf of his Ephesian brethren. It began with a reference to the Church in which he included all the saints in heaven and earth; he used a two-word picture of this body that envisioned the expectation of a great heavenly reunion with those who have gone before. What did he call the Church?
Eph. 3:15

27. Paul asked God to bestow spiritual blessings upon the Ephesians; first, for ñstrength in the inner man,ò their hearts and souls. From where does this strength ñaccording to the riches of His Glory,ò come?
Eph. 3:16

28. Paul alluded to the very substance of the Christian faith as he prayed that Christ would ñdwell;ò He would be at home at the very center of the Ephesiansô lives, in their hearts. Paul identified the means through which this particular blessing can be realized. What is it?
Eph. 3:17

29. Paul prayed that the Ephesians might be able to comprehend the sheer infinite love of God, the ñbreadth, length, depth and heightò of it, and be able to appropriate it within their lives. Paul was in awe of the vastness of the love of Christ. How did he describe it?
Eph 3:19

16. Not of works
17. Good works
18. No hope
19. Household of God
20. Broken down middle wall
21. Believers (Ye also)
22. Dispensation of grace

23. Less than the least of all saints
24. Powers in heavenly places
25. Faith
26. Whole family
27. By His Spirit
28. By faith
29. Passeth knowledge

30. Paulôs great intercessory prayer on the Ephesiansô behalf encompassed the entire range of spiritual blessings; divine inner strength, Christ at the center of their lives, and the personal knowledge of the vastness of His love. Paul concluded with a plea that God would enable them to appropriate the cumulative measure of Godôs divine presence. What did he call this measure?
Eph. 3:19

31. Paul closed his prayer on behalf of the Ephesians with a doxology of praise to God, affirming the fact that because the believer is in Christ and because of the action of His ñpower that worketh in us,ò Christ is able to do all ñthat we ask and thinkò To what degree?
Eph. 3:20

32. Having set forth great doctrinal truths of the Christian faith in the first part of his letter, Paul turned to exhortation regarding the testimony of ones Christian profession. One word defined his description of what the believerôs walk should be. What?
Eph. 4:1

33. Paul challenged the Ephesians as members of the body of Christ to maintain the spiritual unity that existed among them. This, said the great apostle, is done through the exercise of such spiritual graces as patience, or ñlongsuffering,ò and a gentle behavior, - ñmeekness.ò What else?
Eph. 4:2

34. Paul listed the seven spiritual unities which define the foundation of Christianity; one body, one Spirit, one hope, one Lord, one faith, one baptism, and a seventh, ñabove all, through all, and in all.ò What?
Eph. 4:6

35. Every Christian has been given ña gift of Christò which fits him for usefulness. Paul called such gifts ñgraces.ò Each individual receives this ñgraceò according to the sovereign gift of God. They are not equal, and each is given enough to fulfill the purpose to which God has called him. What does Paul call the degree to which each gift is imparted?
Eph. 4:7

36. The organization and leadership of the church has been and will remain by divine appointment. Paul listed apostles - those possessing supernatural gifts and having a direct commission from Christ; prophets - those having supernatural knowledge of Godôs will who were indispensable prior to the New Testament - and evangelists. There were also those who watched over the assemblies of Godôs people. What were these called?
Eph. 4:11 Cf: 1 Cor. 12:28

37. Paul said that the several gifts given to those called to the work of the ministry were of Christ, and that the object for which the various gifts are bestowed is for the ñperfecting of the saintsò and for the building up of the body of Christ. What did Paul call this latter process?
Eph. 4:12

38. Paul said that the function of pastors, teachers, evangelists and other ministries is to lead the church toward a common understanding of the true faith found in Christ, to enable believers to continue to grow spiritually so as to be of the ñstature of Christ,ò and to help Christians to become mature in the knowledge of holiness. What did Paul call this maturity?
Eph. 4:13

39. Christians must be grounded in their faith, said Paul, so that they will not be tossed ñto and froò by every ñwind of doctrineò or be deceived by ñcunning craftinessò wielded by the ñsleight of men.ò What did Paul call Christians who were immature and thus vulnerable to such ñwindsò and ñcraftiness?ò
Eph. 4:14

40. Paul said that the only way the church can grow is to acknowledge Christ as head and that the ñwhole bodyò must be ñfitly joined togetherò with every joint contributing, every part working effectively. In order for such edification to be realized, Paul added that a critical element must be present. What?
Eph. 4:16

41. Paul appealed to the Ephesians to avoid ñwalkingò like the unsaved, ñother gentilesò who squandered their minds speculating on foolish questions that they considered profound yet were in fact empty imaginations. What did Paul call this activity?
Eph. 4:17

42. Paul recorded a deplorable picture of mankind apart from Christ. Their understanding was darkened so that they were ignorant of God and His plan of salvation. Their hearts, he said, had been ñhardened through worldly living,ò and they were without shame or conscience of fear of God, with no sense of either their sin or their danger. How did Paul describe their general condition?
Eph. 4:19

43. Once a sinner has ñheardò and realized that ñtruth is in Jesus,ò evidence of rejecting the habits of the ñold manò - those that characterized his life before salvation - should be forthcoming. New principles and habits that conform to Christ should now be evident. What did Paul call this latter process?
Eph. 4:24

30. Fullness of God
31. Exceedingly abundantly
32. Worthy
33. Love
34. One God and Father
35. Measure
36. Pastors and teachers

37. Edification
38. Perfect
39. Children
40. Love
41. Vanity of mind
42. Past feeling
43. Put on new man

44. Paul allowed for anger in the life of the Christian, however, he put restraints upon this natural emotion. It should be only for righteous purposes, it must not be for ones satisfaction, it must not be allowed to degenerate into sin, and it must not be harbored for long. Paul put a symbolic time limit on anger. What is it?
Eph. 4:26 Cf: Psa. 7:11

45. In providing a practical means of ñputting off the old man,ò Paul compiled a list of things which must be banished from the new Christianôs life. There must be no lying, whether careless, deliberate or unsaid. There must be no stealing; rather, the Christian must ñwork with his handsò so that he is productive. To what purpose?
Eph. 4:28

46. Paul advised the Ephesians to exercise great vigilance and self-discipline as he warned them to ñneither give place to the devil.ò He also told them that there was no place in the Christian life for foul, obscene or otherwise abominable language. Only ñgoodò language is appropriate, said the great apostle. What should this ñgoodò language do?
Eph. 4:29

47. Paul urged the Ephesians to ñgrieve not the Spirit.ò In poignant language the great apostle described the tender nature of the Spirit, in that He has such an affectionate interest in those in whom He dwells that He feels sorrow when the Christian sins or exhibits love for the world. As if to demonstrate the magnitude of grieving the Spirit, Paul uses His name in full. What does he call Him?
Eph. 4:30

48. As Paul pleaded for Christians to avoid grieving the Spirit, he affirmed a great spiritual truth; the Spirit, although grieved, will never leave the believer. Paul described the relationship wherein the Spirit lives and exists in us; ñye are sealed,ò said the great apostle, until the return of Christ. What did he call this time?
Eph. 4:30

49. Paul said that the Christian should put away ñbitterness, anger, disorderly conduct, unkind words and all malice.ò Christians should forgive one another, said the great apostle, and summed up all of his advice with just one short sentence. What was it?
Eph. 4:32

50. Paul said that Christians should exhibit the same love to each other as that which Christ showed by offering Himself for us as a propitiatory sacrifice. This sacrifice, said the great apostle, was well pleasing to God; he described its acceptability with the same words applied to that of Noahôs sacrifices following the flood. What was it?
Eph. 5:2

51. Paul said that the Christian must have no fellowship with sins of the flesh such as fornication, filthiness, and covetousness. As a matter of fact, even jesting about such sins is to be avoided; efforts must be made to keep such thoughts from entering the mind. How did Paul express this?
Eph. 5:3

52. Paul warned the Ephesians that they must not allow themselves to be persuaded that there is no danger in practicing the sins of the flesh. Those who have no inheritance in Godôs kingdom are children of disobedience, and they are subject to Godôs attention in a very negative sense. In what form?
Eph. 5:6

53. ñChildren of disobedienceò commit ñunfruitful works of darkness,ò said Paul, things of which it is even a shame to speak of. On the other hand, Christians are ñlight in the Lord;ò their walk must give evidence of ñfruitò such as goodness, righteousness and truth. Paul defined in a general sense the appropriate walk of a Christian. What is it?
Eph. 5:10

54. Paul said that ñthe days are evilò and that Christians must ñredeem the time,ò using their opportunities for service. He warned that those who ñsleepethò or are ñdeadò must ñawake and ariseò to repentance, walk wisely, and be understanding. Of what?
Eph. 5:17

55. The Ephesians were constantly exposed to the sin of drunkenness among the heathen, having had opportunity to witness the orgies associated with the festivals in honor of Bacchus, the god of wine. Paul warned against being ñdrunk with wine.ò What alternative did he suggest?
Eph. 5:18

56. Paul urged the Ephesians to be ñfilled with the Spirit,ò and offered examples of that which typifies this spiritual condition; singing and making melody in your heart to the Lord, honoring and respecting each other in the ñfear of God,ò and in ñgiving thanks.ò To what extent?
Eph. 5:20

57. Against the early societal miscarriage of the institution of marriage wherein women were considered property, Paul redefined the marital relationship in spiritual terms. On the one hand, the husband is head of the wife as Christ is the head of the Church. On the other hand, husbands are to love their wives not only as their own bodies, but also in a more defining way. How?
Eph. 5:25

44. Ends at sundown
45. Give to the needy
46. Minister grace
47. Holy Spirit of God
48. Day of redemption
49. Be ye kind one to another
50. Sweet-smelling savor

51. Let it not be named
52. Cometh His wrath
53. Acceptable unto the Lord
54. Godôs Will
55. Be filled with the Spirit
56. All things
57. As Christ loved the Church

58. Paul said that it was the duty of wives to be submissive to their husbands. Even though Christianity elevated women to new levels, God gave the prerogative of leadership to the man. Paul defined the intended nature of the womanôs submission. What is it?
Eph. 5:22

59. In Paulôs time Jews looked down upon women, divorce had become as simple as a piece of paper, and prostitution was an accepted way of life. In Rome, men and women divorced at will, adultery was commonplace, and to the Greeks fidelity was non-existent. Paul put a new light on the marriage relationship; he described this union in two words. What?
Eph. 5:31

60. In one of his more direct counsels, Paul told children simply to ñobey your parents.ò His reason was equally simple; ñthis is right.ò Keeping the commandment to ñhonor thy father and motherò will result in Godôs blessings, said the great apostle, one of which is ñit will be right with thee.ò There was a second blessing to keeping this ñfirst commandment with promise.ò What was the promise?
Eph. 6:3 Cf: Ex. 20:12

61. In Paulôs day the life of a child was even more vulnerable to harm than that of a woman because of the absolute power that the father held over any offspring. In addressing this predicament, Paul said that fathers were to avoid ñprovokingò their children to ñwrath,ò and advised them of the manner in which the children were to be brought up. How?
Eph. 6:4

62. There were many slaves in the New Testament church. Although this was not just, Paul nonetheless counseled obedience. His counsel lives today in the Christian work ethic; it demands respect of masters, sincerity, consistent performance, and above all, doing this service with a certain attitude. Paul mentioned this attitude twice. What is it?
Eph. 6:5, 7

63. Paul had counsel for not only slaves, but masters as well. The same respect given by servants to masters should be reciprocated, and masters must not practice ñthreatenings.ò Paul reminded masters that they have a heavenly master and warned them that Godôs judgment is executed regardless of earthly station. How did Paul describe Godôs view of this?
Eph. 6:9

64. Paul likened the Christian life to warfare and he gave a comprehensive description of the enemy; they are not ñflesh and blood,ò rather ñprincipalities and powers,ò and he warned that the spiritual wickedness of these enemies operates from ñhigh places.ò What did he call these foes?
Eph. 6:12

65. An ñambassador in bondsò chained to a Roman soldier night and day, Paul envisioned the elements needed for a Christian to ñbe strongò and ñstand againstò the ñwiles of the devilò to that of a soldierôs armor. ñGird loins with truth,ò take the ñhelmet of salvation,ò the ñshield of faith,ò and the ñbreastplate of righteousness,ò said the great apostle, and added yet another, the only offensive weapon included. What was it?
Eph. 6:17

66. Paul listed six weapons with which the Christian must ñput onò to combat the evil forces that exist ñin the evil day.ò He added a seventh resource not identified as armor, but nevertheless one which he advocated use of ñin the Spirit.ò What is it?
Eph. 6:18

67. As he began to close his letter Paul asked the Ephesians to pray for him, that even in his bondage in a Roman prison he might be enabled to speak the Gospel in a manner that he earnestly and constantly endeavored to do. Paul mentioned the nature of this manner twice. What was it?
Eph. 6:19, 20

68. A ñbeloved brotherò delivered Paulôs letter to the Ephesians who, Paul explained, would tell them how he was faring in his captivity. This man was with Paul during both of his Roman imprisonments, was a man of integrity and trust, an able worker in Christôs service. Who was he?
Eph. 6:21 Cf: 2 Cor. 8:19; 2 Tim. 4:12

69. Paul closed his letter to the Ephesians by invoking the blessings of God upon these saints who were so dear to him. What were these blessings?
Eph. 6:23-24 Cf: Eph. 1:2

58. As unto the Lord
59. One flesh
60. Long life
61. Nurture, admonition of the Lord
62. As to the Lord
63. No respecter of persons
64. Rulers of darkness of this world
65. Sword of Spirit, the Word of God
66. Prayer
67. Boldly
68. Tychicus
69. Peace, love, grace

Philippians

(King James Version)

Introduction

Paul arrived in Philippi with Silas, Luke and Timothy on his second missionary journey about 52 A.D., having been denied further entry into Asia by the Spirit. Instead, through the remarkable vision of the Macedonian man, he answered the Spirit's call to go to Europe. At Philippi we find the first European convert, Lydia, the conversion of the Philippian jailer, and Paul's silencing of the demon-possessed slave girl, the incident for which Paul and Silas suffered scourging and imprisonment, and which became the impetus for the onset of persecution of the Philippian church. The church had been in existence some ten years when Paul wrote to them from prison in Rome.

Philippi was a small city founded by Philip II, father of Alexander the Great. It was a principal thoroughfare from Asia to Europe and also the site of a great battle that decided the fate of the Roman Empire when Antony and Caesar Augustus defeated Brutus and Cassius in 42 B.C. Today the site of the city is a wilderness inhabited only by ruins.

Paul's letter to the Philippians is a tender note of gratitude to a people with whom he had a special bond of friendship. They were the only brethren from whom the great apostle had accepted gifts of support, and they had sent Epaphroditus to him to serve as his personal aide while he was in prison. There is neither controversy nor approbation in the letter. Paul seems to have no occasion for reproof that is characteristic in his correspondence to others. His letter to the Philippians is one of thanksgiving and encouragement to those who had been of great encouragement to him. Paul speaks to the Philippians as a father, as a man who knows he may be coming to the end of his life, having been able to "do all things through Christ," having "pressed toward the mark," content in "whatsoever state" he found himself, having all, content.

Paul's letter is not without the statement of the great doctrines of the Christian faith, particularly with reference to Christ; His equality with God, His great humility in taking on the form of humanity, His death, resurrection, and exaltation.

Philippians (KJV)

l. Paul opened his epistle to the Philippians by referring to himself as a slave for Christ. In prison in Rome at the time and perhaps expecting death at the hand of Nero, he expressed thanks for the ñremembranceò of them and their kindness. Paulôs dearest co-worker was with him at this difficult time. Who was he?
Phil. 1:1

2. In his letter of thanksgiving to the Philippians, Paul, as was the case in his letters to the Romans and to Titus, did not feel it necessary to defend his apostolic authority as he had in other epistles. His greeting to them did, however, invoke the same blessing from God as in his other letters. What was it?
Phil. 1:2

3. Paul addressed the Christians at Philippi using a title that meant, ñthose set apartò for God, one that defined their special relationship to Him. What did he call them?
Phil. 1:1

4. Paulôs warm fellowship with the Philippians is evidenced in his mention of his ñjoy for your fellowshipò from the first time they received the gospel ñuntil now.ò In ñevery prayer,ò the great apostleôs petition was that they would continue the ñgood workò which Christ had ñbegun in themò until the time when He returned. What did Paul call this time?
Phil. 1:6, 10

5. The Philippians had sent gifts of support to Paul in prison at least four times. The great apostle told his friends that in so doing they were sharing not only in the ñdefense and confirmationò of the gospel and in his suffering, but they could also expect to share his blessings from God. What did he call them in this context?
Phil. 1:7

6. The Philippians may have thought that Paulôs sufferings and confinement in Rome meant that he would be unable to preach the gospel. Paul assured them that such was not the case. Being chained to Caesarôs guards provided him not only ñcaptive audiencesò in prison, but also right into the palace household and elsewhere. Where?
Phil. 1:13

7. Even though Paul sat imprisoned in Rome he was nonetheless able to spread the Gospel among his guards to whom he was chained, even into Caesarôs household. His example under suffering actually gave other brethren confidence to ñspeak the word.ò In what particular manner?
Phil. 1:14

8. Paulôs imprisonment prompted others, perhaps before too timid to do so, to now ñwithout fearò preach the gospel. There were also others, however, that although they preached Christ, did so with ñenvy and strife,ò intending to ñadd afflictionò to Paul. The great apostle didnôt care who was preaching Christ as long as Christ was being preached. What was his reaction to this activity?
Phil. 1:18

9. In his imprisoned state Paul had no way of knowing what the outcome of his forthcoming trial would be. Regardless, the great apostleôs greatest intent was that ñChrist be magnified in my body.ò Nothing would intimidate him from ñall boldnessò in preaching Christ crucified. How did he explain this vow?
Phil. 1:20

10. ñFor me to live is Christ,ò said the great apostle. Paulôs only aim in life was to glorify Him, and Christ was the only reason for his existence. Paul had an equally optimistic and glorious outlook toward death. What was it?
Phil. 1:21

11. As he pondered his future pending the outcome of his trial, Paul envisioned himself in a ñstraight betwixt two blessingsò - one, remaining on earth and serving Christ, the other, dying to ñbe with Christ.ò Paul said that he ñdesired to depart,ò but he felt that God would have him ñabide and continue.ò What gave him this feeling?
Phil. 1:24

12. Paul challenged the Philippians to holy living, to ñstrive togetherò for the ñfaith of the gospelò against adversaries and to be diligent against those who would challenge their stand for Christ. Paul summed up his exhortation to his friends. What did he say?
Phil. 1:27

13. Paul told the Philippians that it was a privilege to believe in Christ because this belief results in the forgiveness of sin, reconciliation to God, and the promise of eternal life. The great apostle mentioned another such privilege of believers, one of which he was intimately familiar. What was it?
Phil. 1:29

14. Paul encouraged the Philippians to adopt two mind-sets relative to Christian virtue. They should be ñlikeminded,ò he said, having the same love for one another, working in unity. The other mind-set was that of humility. What did Paul call it?
Phil. 2:3

1. Timothy
2. Grace and peace
3. Saints
4. Day of Jesus Christ
5. Partakers
6. All other places
7. Without fear
8. He rejoiced
9. In nothing ashamed
10. Gain
11. He was needed
12. Stand fast in one Spirit
13. Suffer for His sake
14. Lowliness of mind

15. Paul encouraged the Philippians to look after the needs of others, to avoid empty pride - ñvainglory ò - and to avoid acting in a spirit of contention. The great apostle suggested that they each uphold a certain opinion of one another. What?
Phil. 2:3

16. Christians should endeavor to have the same motives, dispositions and thoughts as those of Christ, and to strive to be like Him. How did Paul express this counsel?
Phil. 2:5

17. In a foundational affirmation of the Deity of Christ, Paul explained that Christ ñthought it not robbery to be equal with God.ò He was not guilty of pretending to that which was not His because in fact, He was ñOne with the Father.ò How did Paul describe the sameness that Christ enjoys with the Father?
Phil. 2:6

18. Although it is impossible for Christ to have relinquished His Divinity, in becoming man He emptied Himself of the manifestation of Divine Glory, exchanging the form of glory for the ñform of a servant.ò How did Paul describe this humility of Christ's?
Phil. 2:7

19. Paul defined Christ's assumption of humanity as the supreme act of humility. He laid aside His heavenly rank and dignity, assumed the lowliest condition of mankind, that of a servant, even took on the infirmities of man. Paul concluded his remarkable essay on Christ's *kenosis* – what He did when He became man - by recording the final step of His humiliation. What?
Phil. 2:8

20. Just as Christ's death upon the cross remains the deepest humiliation ever suffered, so His exaltation remains the greatest honor ever bestowed. The great apostle said that Christ's exaltation was given in the form of a name that identifies His existence as Savior and Redeemer, and reveals His dignity and honor. How did Paul describe this name?
Phil. 2:9

21. A name is something that reveals what a person is, and the ñName above every Name,ò Jesus, meaning *Savior*, given to Christ by God, dwarfs any title throughout the universe. One day, said Paul, every knee shall bow to this Name, and every ñtongue shall confess.ò To what?
Phil. 2:11

22. Paul said that all created intelligent beings will one day bow to the Name of Christ and all will confess His Lordship. This will include angels and saints in heaven, men on earth, even those in hell who have refused God's grace and are lost forever will have to acknowledge Christ's sovereign authority. How did Paul describe this location of the lost?
Phil. 2:10

23. The consummation of Christ's infinite humility, His subsequent exaltation, and the giving to Him by God of the Name above every Name will in end times be followed by the bowing of the knee to and the acknowledgement of His Lordship throughout heaven, earth, and hell. Paul identified the eventual eternal purpose of all of this. What is it?
Phil. 2:11

24. Paul defined the process of the believer's salvation in several phases. First, justification, then finally in its consummation at the ñday of redemption.ò In between, there is the sanctification process, wherein he urges the Philippians to continue in spiritual maturity. In this context, Paul told them how to ñwork out their salvation.ò How?
Phil. 2:12

25. Paul addressed the Philippians as ñSons of Godò and encouraged them as such toward sanctification, to ñwork outò this phase of their salvation with ñfear and trembling.ò There was a reason for them to do so, said the great apostle; it was that God was ñworkingò within them for a particular purpose. What?
Phil. 2:13

26. Paul issued standards for Christian conduct: do everything without complaining; give no occasion for offense, live blameless lives, without guile, especially among the heathen, the ñcrooked and perverse nation.ò Paul used an analogy to describe how a Christian's life should appear before the world. What was it?
Phil. 2:15 Cf: Matt 5:16

27. Paul had been the instrument through which the gospel had reached the Philippians and he urged them to continue to ñhold forth the Word of Life,ò to make the gospel known to others. The great apostle expressed a desire to one day be able to rejoice that his work among them had not been in vain. When?
Phil. 2:16

28. Paul had suffered much for the gospel; now as a prisoner in Rome he probably suspected that he might have to forfeit his life. ñIf I be offered,ò he said, he would rejoice that his life had not ñbeen in vain,ò and he sought to draw the Philippians into the same sense of joy. Paul likened himself and his life to that which was being given for others. What did he call himself?
Phil. 2:17

15. Better than themselves
16. Let this mind be in you
17. In the form of
18. Made Himself of no reputation
19. Death on the cross
20. Name above every name
21. Christ is Lord
22. Things under the earth
23. Glory of God
24. Fear and trembling
25. Do His good pleasure
26. Shine as lights
27. At Christ's coming (Day of Christ)
28. Sacrifice

29. Even in prison, Paulôs thoughts and concerns were with the Philippians. He was anxious to ñknow their state,ò and felt that he should send someone to ñcare for their state.ò He promised to send one whom he had also sent to Thessalonika and Corinth. Who?
Phil. 2:19 Cf: 1 Thess. 3:6

30. When the Philippians first heard that Paul was in prison they sent a gift to him along with a man who was to remain with him and minister to his needs. This man put his life on the line serving Paul, and did not regard his life for the gospel. Paul called him his ñbrother,ò companion in labor, and ñfellow soldier.ò Who was he?
Phil. 2:25

31. Paulôs nemeses, the Judaizers, were apparently disrupting the Philippian church, imposing their dogged demands for obedience to the law, particularly of circumcision as a prerequisite for salvation. Paul ridiculed this practice, calling it ñconcision,ò and said that it was no more than a mutilation of the flesh. He told the Philippians to beware of them. What did he call them?
Phil. 3:2

32. In his vehement denunciation of the Judaizers and their demands for obedience to the law, Paul said that if anyone could claim justification on the basis of obedience to the law he could. He had been ñcircumcised the 8th day,ò ñof the stock of Israel, tribe of Benjamin,ò a Hebrew of Hebrews, a Pharisee trained in the law. But now, redeemed by grace, Paul saw all this in a different light. How?
Phil. 3:7

33. Paul in his unconverted state could have exuded pride in his Jewish lineage, his public record, and his morals according to the law. The great apostle now reckoned all these things ñdoubtlessò as loss; the loss, however, was to him of no consequence whatsoever. What was his appraisal of these ñ things?ò
Phil. 3:8

34. As he looked forward to the great day of redemption, Paul thought of the righteousness which was ñmine ownò and that which is of God by faith; he trusted that in that day the righteousness upon which he would be standing would be that which is in Christ. How did he describe this preferred standing?
Phil. 3:9

35. Paul longed to be just like Christ. He wanted to ñknow Him,ò to experience the hope which His resurrection gave. He wanted to be willing to endure the same contempt, hardship and persecution as Christ did as He saw evil and sin in the world. And lastly, he wanted to be continually dying unto self for the Lord. How did he express this experience?
Phil. 3:10

36. Perhaps no man ever surpassed Paulôs devotion to and zeal for the gospel, his sufferings, and his self-denial. But the great apostle humbly confessed that he was not yet ñperfect.ò He was at the same time determined to ñfollow afterò holiness, ñreaching forthò toward his incorruptible heavenly crown. What did he call this crown?
Phil. 3:14

37. Paul frequently urged unity within the church; he explained to the Philippians that while there were different degrees of maturity and different views among Christians, there were ñsame thingsò that they could and should agree on. He told them that there is a source of resolution when ñotherwise mindedò points of contention arise. What?
Phil. 3:15

38. In words of severe condemnation Paul emotionally denounced those who professed to be Christians but whose god was their ñbelly,ò whose glory was their ñshame,ò whose hearts were set on earthly things. He defined the harm these people did to the cause of Christ. What did he call them?
Phil. 3:18

39. Paul said that the Christianôs ñconversation,ò our citizenship as it were, is in heaven. We belong to the ñhousehold of God,ò we are strangers and pilgrims here, and heaven is where our treasure is. The great apostle added that Christians are constantly looking for something from heaven. What?
Phil. 3:20 Cf: Heb.11:13; Eph. 2:19

40. Paul reminded the Philippians of that coming time when Christ will ñsubdue all things to Himselfò and the incredible prospect of bodily resurrection of all Christians wherein our ñvileò bodies will be changed to new spiritual bodies. What word did he use to describe these new bodies?
Phil. 3:21

41. The great wisdom that Paul employed in the oversight of the early church is evidenced in his handling of the disagreement between two women in the Philippian assembly; rather than limiting his counsel to these two individually, he identified the problem as one that the whole church must address. The names of these two women and their infamous pettiness are recorded for all time. Who were they?
Phil. 4:2

42. Paul told the Philippians that not only must their lives be a testimony of ñmoderation,ò one of patience, forbearing, of keeping restraint on desires; he added that they also had an obligation to carry this testimony one step further. What was it?
Phil. 4:5

29. Timothy
30. Epaphroditus
31. Evil workers, dogs
32. Counted loss for Christ
33. Garbage (dung)
34. Be found in Him
35. Fellowship of His suffering

36. Prize
37. God will reveal
38. Enemies of the Cross
39. Coming of Christ
40. Glorious
41. Euodius, Syntyche
42. Known to all men

43. In one of the great verses of encouragement in Scripture, Paul invited the Philippians to a life of prayer and supplication, letting their ñrequests be made known unto God.ò ñEverythingò is to be put before Him; in so doing they must be ñanxious for nothing.ò The great apostle also identified an essential ingredient in the prayer life of the believer. What?
Phil. 4:6

44. When the Christian is careful for nothing and prayerful in everything, God will give peace - that comfortable, deep personal sense of communion with God. Such peace, promised the great apostle, is a blessing with which God overwhelms the Christian with inner joy. How did he describe it?
Phil. 4:7

45. ñFinally,ò said Paul as he began to close his letter, ñthink on these things,ò those Christian graces which represent the very core of moral goodness to which believers must, as Paul said, ñas seen in me, do;ò things true and honest, just and pure, lovely. What else?
Phil. 4:8

46. ñYe have well done,ò said Paul to the Philippians as he rejoiced in their gifts of support, a ñsacrifice acceptable, well pleasing to God.ò The great apostle was not only appreciative of their support, but also because God counted it ñfruit to their account.ò Paul promised that Godôs blessing would follow ñaccording to His riches.ò In what way?
Phil. 4:19

47. Paul had endured much suffering for Christ, he had been ñabased,ò hungry, and had suffered need. Throughout his life of commitment to the cause of the gospel, whether ñabased or abound,ò or in whatever state he found himself, the great apostle had learned the secret of the successful, blessed Christian life. What was it?
Phil. 4:11

48. As Paul closed his epistle he sent greetings to the Philippians from not only the ñbrethren with meò but also, remarkably, saints chiefly of none other than Neroôs household, revealing that Christianity had penetrated even this infamous court. The great apostle added his usual blessing. Of what?
Phil. 4:23

43. Thanksgiving
44. Passeth understanding
45. Things of good report
46. All their need
47. Contentment
48. Grace

Colossians

(King James Version)

Introduction

Colosse was an inland city of Asia Minor about 100 miles east of Ephesus. It was once a leading city, but by Paul's time it had become insignificant while its sister cities Laodicea and Hieropolis, some 12 miles distant, had prospered. The ancient city today is in ruins, its site a small Turkish village called Clonos.

There had once been a flourishing New Testament church in Colosse, probably started by one of Paul's converts, Epaphras. There is no direct evidence that Paul ever visited Colosse, however, some point to passages in the Book of Acts that record that Paul "went throughout Phrygia" (Acts 16:6) and "all over the country of Phrygia" (Acts 18:23). It is almost certain that he had visited Colosse, one of the principal cities of the region.

Paul's letter to the Colossians was in response to a report from Epaphras, who had come to visit the great apostle in prison in Rome. Although the report from Colosse was generally favorable, there was also disturbing news that false teaching was gaining a foothold in the church. Although Paul did not specifically define the "Colossian Heresy," some of its features can be discerned from the apostle's writings. It was apparently a combination of Jewish ritualism, early stages of Gnosticism that abandoned the privilege of direct access to God, as well as the worship of angels. The Colossians were losing sight of the gospel and the all-sufficiency of Christ.

Against this fusion of Jewish, Greek and Oriental religion and philosophy, Paul reminded his Colossian brethren that Christ is "all, and all in all;" He is the Creator and sustainer of the universe, firstborn among the dead. He is the fullness of the Godhead, and the believer is complete in Him. Although there is encouragement to "put off the old man, put on the new," there is a notable lack of evidence of moral misconduct among the Colossians; Paul's purpose seems singularly to refute the heresy which was endangering the saints.

The letter to the Colossians is recognized as one of the four "prison epistles," the others, Philippians, Ephesians, and Philemon. Strong topical resemblances exist between the letters to Colosse and Ephesus; evidence that the dangers each faced were similar. Some of these passages include Eph. 4:22-24/Col. 3:9-10; Eph. 5:19-20/Col. 3:16-17; and others.

Colossians (KJV)

1. Paul opened his letter to the Colossians as he did in most of his letters, establishing his apostolic credentials. The great apostle was clear as to how this commission was given to him. How?
Col. 1:1

2. Paul always evaluated the churches on their evidence of three Christian graces, and in the opening of his letter he expressed joy as he ñgave thanksò to God for the evidence of these graces among the Colossians. What are these three graces?
Col. 1:4-5

3. Paul told the Colossians that he gave thanks in his prayers for them, particularly for the Christian graces that they exhibited; faith in Christ, love for the saints, and hope. Wherein was their hope ñlaid up?ò
Col. 1:5

4. With Paul as he wrote his letter to the Colossians from prison was his ñbrother,ò his esteemed young friend who had joined Paul and Silas on the second missionary journey and subsequently had been sent by Paul to minister in Thessalonika, Corinth and Macedonia. Who was he?
Col. 1:1

5. Paul lived to further the Gospel, and in his expression of gratitude for the Colossiansô faith he expounded on the ñtruth of the gospel,ò how it had come to them and to the entire world, and of the results that it ñbrings forthò wherever it is proclaimed. What results?
Col. 1:6

6. The man whom most think was the leader of the Colossian Church had visited Paul, had told him of the Colossians ñlove in the Spirit,ò and may have come to consult Paul regarding the false doctrines which were apparently making inroads within the church. Who was he?
Col. 1:7

7. Paul assured the Colossians that he never ñceased to prayò for them. First among his several petitions on their behalf was that they might ñwith all wisdom and spiritual understandingò be filled with knowledge. Of what?
Col. 1:9

8. Paulôs intercessory prayer for the Colossians included a desire to see them ñwalk worthy of the Lord,ò pleasing Him in their lives, that they would ñincrease in the knowledge of God,ò and that they would be fruitful. To what extent?
Col. 1:10

9. The last petition of Paulôs prayer on behalf of the Colossians was that God would grant them might and strength to endure their sufferings and trials with patience and longsuffering. With what attitude?
Col. 1:11

10. Paul expressed thanks to God that He has given us an ñinheritance of the saints in light;ò also that we have been delivered from the kingdom of Satan into that of ñHis dear Son,ò in whom we have ñredemption in His blood.ò What else?
Col. 1:14

11. Paul recorded a comprehensive description of the person of Christ that gave a clear view of His exalted position. ñBy Him and for Him were all things created,ò he said, and because of this He owns all rights belonging to the ñfirstborn of every creature.ò He was the manifestation of the invisible God in a form which man has seen and understood. What words did Paul use to describe this manifestation?
Col. 1:15

12. Paulôs comprehensive representation of the person of Christ dismissed that doctrine of Gnosticism that held that there were a series of emanations from God, decreasing to a creator and eventually to Christ. Christ, said Paul, was *Himself* the image of the invisible God, He created all things, he is ñbefore all things,ò and by Him the universe is sustained. In what words did he express this?
Col. 1:17

13. Paulôs remarkable description of the unique person of Christ revealed Him as the image of God, the Creator of the universe, and the Head of the Church. In a defining clarification of Christôs Deity he stated twice that Godôs fullness dwells in Him. In one of these, Paul affirmed that this fullness was manifest in human form. What did he call it?
Col. 2:9 Cf: Col .1:19

14. Paulôs exhaustive description of the Person of Christ included the fact that He was the first to be resurrected in an immortal body resulting in His triumph over death - the entire life and power of the Christian faith. What does Paul call Christ in this context?
Col. 1:18

15. The attributes of Christôs Person - the very image of God the Father, His fullness of the Godhead, and Head of the Church - were all given by God for one purpose. What was it?
Col. 1:18

1. By the will of God
2. Faith, Love, Hope
3. In heaven
4. Timothy
5. Fruit
6. Epaphrus
7. Godôs will
8. Every good work
9. With joyfulness
10. Forgiveness of sins
11. Image of the invisible God
12. By Him all things consist
13. Fullness of God bodily
14. Firstborn from the dead
15. He might have preeminence

16. Sin put man ñat enmityò with God, therefore, reconciliation was offered to man through Christ and His shed blood of the cross. Paul made it personal for the Colossians; ñyou,ò he said, now reconciled, had been formerly alienated. What did he call the sin that was the cause of their alienation?
Col. 1:21

17. Paul said that Godôs act of reconciliation of sinful man to Himself is something that man is incapable of doing for himself by works or character. Reconciliation, said the great apostle, presents man without blemish, blameless and unaccusable, ñunreprovableò in Godôs sight. What else?
Col. 1:22

18. Aware of the subtle and convincing methods of the false teachers in Colosse and perceiving that it may have been difficult for the saints there to resist their persuasions, Paul urged the Colossians to ñcontinue in the faithò grounded and settled, and to not let themselves to be ñmoved away.ò From what?
Col. 1:23

19. The leading desire of Paulôs life was that he might be just like Jesus, even to endurance of His sufferings. Although Paulôs sufferings were not expiation for sin as were Christôs, the great apostle felt that when he suffered Christ took his suffering personally and suffered as it were along with him. How did Paul refer to Christôs ñsufferingò in this context?
Col. 1:24

20. Paul called himself a minister, chosen by God to bring the gospel, Godôs ñmystery now made manifest.ò The great apostle defined the gospel concisely; it was Christ embraced by faith - ñChrist in youò - with the attending assurance of eternal life, ñhope in glory.ò Paulôs commission was to ñpresent every man perfectò in Christ by preaching and teaching all wisdom. What else?
Col. 1:28

21. Paul expressed great ñconflictò because of the vulnerability of the Colossians to the heresy being preached by the false teachers. That this heresy was widespread is evidenced by Paulôs mention of his concern for believers of another city exposed to similar danger. This city was a little south of Colosse. What was it?
Col. 2:1

22. Paul feared for the spiritual well being of his readers, knowing of their exposure to false teaching. He encouraged them to have comfort in their hearts, love for one another, and hoped that they would realize the ñriches of the full assurance of understandingò of God revealed in Christ. In Christ, said the great apostle, are ñhid all the treasures.ò Of what?
Col. 2:3

23. Paul warned the Colossians of the false teachers who would ñbeguileò them with ñenticing words.ò The great apostle reminded them that they had ñreceived Christ,ò had been ñrooted and built up in Him,ò and were ñstablished in the faith.ò He then challenged them to obedience. What did he say?
Col. 2:6 Cf: Rom. 16:18

24. Paul explained to the Colossians what it means to ñwalkò in Christ. It is having full knowledge of their salvation, ñrooted, built up in Him,ò working toward their sanctification, ñestablishedò in the doctrines of the faith, and one other evidence. What?
Col. 2:7

25. Paul scoffed at the philosophy and vain deceit contained in the heresies which were being preached in Colosse. Such doctrines, said the great apostle, were grounded on Jewish tradition, the ñtradition of men,ò and the ñrudiments of the world.ò Paul was clear on the source from which this teaching did not come. What did he say?
Col. 2:8

26. Paul gave the Colossians reasons why they must struggle to become stable and mature in the true doctrines of the faith. First, God commands it; also, false doctrine is ñvainò and dangerous, it can ruin, or ñspoilò a believer. Furthermore, only Christ has the answers, and only in Him does the believer have fulfillment. How did the great apostle describe this fulfillment?
Col. 2:10

27. The Jewish teachers insisted that literal circumcision was necessary for salvation; under the Law this rite signified renouncement of sin and subsequent devotion to God. But Paul said that all this was now obtained through belief in Christ, that Christians have that kind of ñcircumcisionò that Christ established, not through external rite, but in the heart. What did he call this ñcircumcision that saves?ò
Col. 2:11

28. Paul reminded the Colossians that Christ had done all that can or need be done for men. When man was ñdead in sinò God raised him from the dead, and through the faith of this operation of God, man is ñrisenò with Him. Wherein man was convicted by the Law - the ñhandwriting of ordinances which was against usò - God ñtook out of the way.ò What did He do with it?
Col. 2:14

29. Christôs work on the cross removed the condemning power of the Law, said Paul, therefore, the Colossians must refuse to allow the Judaizing teachers to ñjudge them in matters of meats, drinks or days.ò He explained that rituals and observances under the Law have no present value; God instituted them only as representative of Christ until He came. What did he call these rituals?
Col. 2:17

16. Wicked works
17. Holy
18. Hope of the Gospel
19. For the sake of His Body, the Church
20. Warning every man
21. Laodicea
22. Wisdom, knowledge

23. Walk ye in Him
24. Abounding in thanksgiving
25. Not after Christ
26. Made complete
27. Circumcision made without hands
28. Nailed it to His cross
29. Shadow of things to come

30. One of the heretical doctrines set forth by the false teachers at Colosse maintained that God could not be approached except through the worship of angels. Paul rejected this out of hand. Not only did it deny Christ as Mediator, but also such boasting of angelic communion was nothing but raw arrogance. What words did Paul use to describe this failure to adhere to true doctrine?
Col. 2:19

31. The Colossians were apparently exposed to the false teaching of asceticism, which demanded obedience to ordinances of physical denial, ñtouch not, taste not,ò under threat of ñperish with the using.ò Paul scoffed at such nonsense. He reminded them that they had ñdied with Christò to the commandments and doctrines of man and the world. What did Paul call these ñthings of the world?ò
Col. 2:20

32. Having voiced his condemnation of the various heresies to which the Colossians were being exposed, Paul reminded them that since they were ñrisen with Christ,ò their lives should reflect a desire for ñthings above.ò The great apostle also said that their lives were hid with Christ in God, and gave them a glorious vision to ponder regarding their future. What was it?
Col. 3:4

33. Paul recognized that the sins of sexual immorality, the uncontrolled sexual appetite, and evil desires were native to the human heart, and he frequently warned of this danger. In his counsel to the Colossians the great apostle said that the believer must strive to consciously view their bodies as if dead, unable to succumb to such sin. What phrase did he use?
Col. 3:5

34. Paul explained to the Colossians that as Christians they had ñput off the old man with his deedsò such as anger, filthy communications, lying, and malice, and had ñput on the new man.ò Paul added that this ñnew selfò needs constant renewing to enable it to withstand temptation and live a spiritually victorious life. Through what is this renewal achieved?
Col. 3:10

35. Paul explained that Christianity has drawn all men together in the faith, Christ having destroyed all barriers; no natural barriers, ñneither Jew nor Greek,ò no cultural barriers, ñneither bond nor free.ò How did Paul describe the principle through which this unique union among men exists in Christ?
Col. 3:11

36. Paul listed the great Christian graces that the believer must ñput onò as the elect of God. Their hearts must be hearts of compassion and pity. There must be kindness, humility, meekness and patience. There must be a forgiving spirit. And above all was another grace which Paul called the ñbond of perfectness.ò What was it?
Col. 3:14

37. ñLet the peace of God rule in your hearts,ò urged Paul, ñand be thankful.ò In addition to peace, there was another essential thing which the great apostle urged the Colossians to have ñdwell in you richly in all wisdom,ò something which was useful for teaching, warning, even for ñsinging with grace in your hearts.ò What was it?
Col. 3:16

38. In what stands in Scripture as one of the clearest principles for the conduct of the Christian life, Paul departed from specifics and defined a general standard by which ñwhatsoeverò one does ñin word or deedò should be measured. This standard has to do with the *spirit* in which this ñwhatsoeverò is done. What is it?
Col. 3:17

39. Paul instructed wives to ñsubmitò to their husbands, as ñfit in the Lord.ò He told children to obey their parents because such was ñpleasing to the Lord.ò Servants were encouraged to obey their masters in ñsingleness of heart,ò to fear God and to ñwork heartily.ò With what work ethic?
Col. 3:23

40. In Paulôs time a father could sell a child, make him work, even condemn him to death. Christianity changed all this, and Paul urged fathers to ñprovoke children not to anger.ò Unreasonable discipline was to be averted so that a childôs spirit is not broken and so that lasting negative effects are averted. Such as what?
Col. 3:21

41. Paul instructed servants to work ñas unto the Lord;ò he also offered counsel for masters, who were advised to be ñjust and equalò toward their workers. Paul reminded these folk that their master was in heaven, and that Godôs judgment is administered without regard to earthly station. How did Paul describe God in this context?
Col. 3:25 Cf: Eph. 6:9

42. Paul encouraged the Colossians to ñcontinue in prayer;ò the great apostle considered prayer not only a privilege but also a duty, and said that Christians should *watch* for opportunities to pray, and be certain that our minds are spiritually awake in prayer. What else did Paul define as an essential ingredient of prayer?
Col. 4:2

43. Paulôs situation under Roman bonds must have seemed frustrating; although he was able to witness to those about him, he was Godôs ñapostle to the gentiles,ò and longed to ñspeak the mystery of Christò on a far wider scale. As he counseled the Colossians on prayer, Paul asked them to pray for him. For what?
Col. 4:3

30. Not holding the head
31. Rudiments
32. Appear with Him in Glory
33. Mortify your members
34. Knowledge of God
35. Christ is all, and all in all
36. Love

37. Word of Christ
38. In the Name of Jesus
39. As to the Lord
40. Discouragement
41. No respecter of persons
42. Thanksgiving
43. Door of utterance

44. Possibly Paulôs most critical counsel given on living the Christian life was that of maintaining a spiritual testimony in ñwalk and speech.ò ñWalk in wisdom, said the great apostle, insure that speech is ñwith grace,ò agreeable to others. Paul used a metaphor to describe the nature of wholesome conversation. What was it?
Col. 4:6

45. The close of Paulôs letter includes a remarkable list of Paulôs closest friends, some of whom had been devoted to him throughout his ministry, some who were with him at the end of his life. Of these, Paul designated two to carry his letter to the Colossians. One was Tychicus, a trusted ñbeloved brother.ò The other was a slave elevated to trusted messenger by the great apostle. Who was he?
Col. 4:9

46. Paul mentioned three Jewish friends who were with him as he sent his greetings. There was Justus, about which nothing is known, and Mark, now reunited with Paul having suffered loss of the apostleôs confidence in Pamphylia. There was also a ñfellow prisoner,ò a man who was with Paul on his third missionary journey. This man had been seized with him in the Ephesus riot, and who had sailed with him to Rome. Who was he?
Col. 4:10 Cf: Acts 19:29, 27:2

47. There were also three Gentile friends of Paulôs at his side as he dispatched his letter to Colosse; there was Demas, who would later desert him; there was Epaphrus, the overseer of the Colossian church, and there was the man who had been with Paul at the end, an author, his beloved companion. Who?
Col. 4:14

48. As he closed his letter Paul directed an individual admonition to a member of the Colossian church, probably the son of Philemon, regarding an unspecified failure of duty. Paul considered this matter of a nature serious enough to lay before the whole church. ñTake heed to the ministry,ò said Paul to this man, and ñfulfill it.ò Who was he?
Col. 4:17

49. Paul concluded his epistle to the Colossians with a personal note full of pathos. He had suffered for Christ, yet his suffering was never met with complaining; rather, he ñgloriedò in it. Nevertheless, as he put his signature on his letter, his chains following the movement of his hand, the great apostle made a request of his fellow brethren. What was it?
Col. 4:18

44. Seasoned with salt
45. Onesimus
46. Aristarchus
47. Luke
48. Archippus
49. Remember my bonds

1st, 2nd Thessalonians

(King James Version)

Introduction

Thessalonika, originally "Therma," was refounded about 332 B.C. by Cassander, one of the four generals who divided the empire of Alexander the Great. Cassander renamed the city for his wife, a half sister of Alexander. Thessalonika was a large seaport of Macedonia, became the capital of the Roman province in 146 B.C., and was Pompey's base in his war with Julius Caesar. In Paul's time it had a population of about 200,000. Today it exists as the Greek city of Salonika.

Paul established the church at Thessalonika during his second missionary journey. Luke's record in Acts suggests that their stay was three years, however, it is probable that they remained for a longer period. Paul and Silas were driven from the city under cover of night after the Jews fomented a riot against them; from Thessalonika Paul went to Berea, then to Athens and on to Corinth, where he wrote the two letters to the Thessalonians.

Having left the Thessalonians not only young in the faith but also under continuing persecution from the Jews, Paul was concerned about their well-being and sent Timothy back to inquire after them. Timothy found them firm in the faith, however, also reported that they were confused as to the timing of Christ's Second Coming. Paul's first letter addressed such end time events as the "catching up" of the saints, the order of bodily resurrection, and the escape of Christians from God's tribulational wrath. Subsequent to the receipt of this first letter, however, either by false interpretation of this letter or through a letter forged in Paul's hand, the Thessalonians assumed that the "catching up" of the saints had occurred. Some were apprehensive; others had quit working. Paul's second letter clarified his original teaching and added that a number of events must occur before Christ comes again, including the revealing of the "man of sin," which is the only detailed prophecy in all of Paul's writings. The second letter is a standing rebuke to those who would suggest knowledge of or prediction of Christ's Second Advent.

With the possible exception of the letter to the Galatians, and that depending on whether Galatians was written at the close of Paul's third journey or soon after his first return from Galatia, the letters to the Thessalonians are considered the first written by the apostle.

1 Thessalonians (KJV)

1. Paulôs letter of encouragement to the young church at Thessalonika was written by Paul from Corinth. Two of his closest co-workers were with him. Who?
1 Thess. 1:1

2. As was his custom in greeting those to whom he wrote, Paul wished Godôs blessing upon the Thessalonians; this blessing included both Greek and Jewish salutations. ñGrace be unto youò said the great apostle, using the Greek; what was the Jewish blessing?
1 Thess. 1:1

3. The good testimony of the Thessalonian saints was such that Paul knew that as such they were now set aside by God to be a people to serve Him. What did Paul call Godôs process by which He chooses these who trust in His Son to do His work on earth?
1 Thess. 1:4

4. God holds each person responsible for his decision of believing in Christ. Paul was aware, however, that the Thessalonians were of Godôs ñelectò ï having been saved through faith - through their testimony of the three principal graces of the Christian life; their work of faith, labor of love, and a third. What?
1 Thess. 1:3 2 Pet. 3:9; Cf: 2 Thess. 2:13; John 3:15-16

5. In his commendation of the Thessalonians Paul recalled the success of his ministry among them; the gospel came not ñin word only,ò but also in the power of the Spirit. The Thessalonians became ñfollowersò not only with joy, but also with the understanding of and willingness to accept that which their testimony might bring. What?
1 Thess. 1:6

6. The testimony of the Thessalonians became known not only throughout Greece, said the great apostle, but was also ñspread abroad in every place.ò They were examples to all that believe. Paul likened the spread of the news of ñhow ye turned to Godò to that of the call of trumpets. What did he call it?
1 Thess. 1:8

7. Paul further commended the Thessalonians for their steadfast hope in Christôs coming. His return, said the great apostle, promises not only eternal life, but also escape from the future judgments of God. What did Paul call this judgment?
1 Thess. 1:10

8. Paul had come to Thessalonika from Philippi where he had been ñshamefully treated;ò beaten, insulted, and imprisoned. When he brought the gospel to Thessalonika, ñbold in our God,ò his reception was not all that different from that which he had experienced in Philippi. What did he run into?
1 Thess. 2:2 Cf: Acts 16:23-24

9. Paul said that God had allowed him to be a steward of the gospel; God had entrusted it to him, and he recognized that his purpose was to please Him. As he perceived this great responsibility, the great apostle also was aware that God was omniscient, always aware of his motives. How did he describe Godôs action as He ascertains manôs motives?
1 Thess. 2:4

10. From Paulôs writings there appears to have been attempts by the Jews, who seemed to trouble him everywhere he went, to turn the Thessalonians against him. The great apostle repudiated their allegations; he said that his message was of truth, not error, his motivation was not impure, and his intent was without guile. What else?
1 Thess. 2:4

11. The accusations apparently leveled by the Jews against Paul also included that he was trying to persuade by flattery and pretending to be pious to promote schemes for profit. Paul denied any part of such behavior, and voiced a solemn appeal to God for the truth. What did he say?
1 Thess. 2:5

12. Paulôs defense of his preaching and conduct among the Thessalonians was a noble example of the pastoral qualities to which any minister would aspire. His brethren were ñdear to him,ò he felt ñaffectionateò toward them, and he was ñgentleò with them so as to win their hearts. He also made every effort not to be burdensome. How?
1 Thess. 2:9

13. Paul reminded the Thessalonians, whom he felt were able to defend his conduct as witnesses before his detractors, that he had behaved ñholy, justly, and unblamably,ò that he had exhorted, comforted, and charged every one of them during his ministry. To what purpose?
1 Thess. 2:12

14. Paul expressed grateful thanks to God for the effect his ministry had had upon the Thessalonians. They had recognized that the gospel had come not from him but ñas it is in truth,ò from the Word of God. He was thankful also for the results that the gospel had had upon their lives. What results?
1 Thess. 2:13

15. Paul acknowledged the sufferings of the Thessalonians for their faith and with enormous indignation indicted the Jews for causing it. The Jews, he said, ñkilled their own prophets,ò ñpersecuted us,ò ñpleased not Godò and were ñcontrary to humanity.ò But these charges paled against yet another crime that Paul accused them of. What was it?
1 Thess. 2:15

1. Silas and Timothy
2. Peace
3. Election
4. Patience of hope
5. Affliction
6. Sounded out
7. Wrath to come
8. Much contention
9. Trieth our hearts
10. Did not try to please men
11. God is his witness
12. Worked day and night
13. Walk worthy of God
14. Effectual works
15. Killed the Lord Jesus

16. Ever since he had been forced to flee Thessalonika by night, Paul longed to return to his friends but had been unable to do so, having been ñhindered.ò To what did he attribute this hindrance?
1 Thess. 2:18 Cf: Acts 17:10

17. Paul posed a theoretical question that asked the Thessalonians what the greatest blessing he could possibly receive at Christôs coming. They, the Thessalonians, were, said the great apostle; their faith and works were his glory, hope and joy. What of his anticipated reward?
1 Thess. 2:19

18. Paul had been forced to leave Thessalonika because of the intense opposition of the Jews and had been unable to return, however, his pastoral concern for them was so great he had to do something. He sent someone to them to minister to them so that they were ñnot moved byò their afflictions. Who?
1 Thess. 3:2

19. Having been sent to Thessalonika to support the saints in their persecution by the Jews, Timothy brought back ñgood tidingsò of their faith and love, and told Paul of their ñgood remembranceò of him. Paul was greatly pleased; he expressed his joy over this good news in just two words. What?
1 Thess. 3:8

20. Paul told the Thessalonians that he could not thank God enough for their steadfastness in the Lord, and prayed that God would ñdirect our wayò to visit them that he might further instruct them on whatever might still be lacking in their understanding of the faith. The great apostle prayed ñnight and dayò for his brethren. With what fervor?
1 Thess. 3:10

21. Paul prayed that the Lord would enable the Thessalonians to ñincrease in love,ò to be holy and separated unto God so that when Christ comes they would be found by Him striving toward that spiritual condition in which they will be presented before the throne of glory. What condition?
1 Thess. 3:13

22. Paul included a practical section in his letter, counseling the Thessalonians how they ought to walk and please God. Personal purity was at the top of his list; he warned them to ñabstain from fornication.ò Paul explained that every man should be able to control his ñvesselò in ñsanctification.ò What else?
1 Thess. 4:4

23. Paul reminded the Thessalonians that sexual sins cannot be committed without wronging others as well, and warned, ñthe Lord is the avenger of all such.ò The great apostle said that God has called the believer to holiness, not uncleanness, and that there was no excuse for ñdespisingò Godôs direction regarding such sin because He has enabled man to know better. How?
1 Thess. 4:8

24. The Thessalonians apparently had such anticipation of the immediate return of Christ that they quit work and were standing around waiting in anticipation for the event, upsetting themselves, others, and life in general. Paul told them to be quiet and tend to their business. What else did he tell them to do?
1 Thess. 4:11

25. It is apparent from Paulôs writings that the Thessalonians expected Christôs return at any time, but were unsure of what had happened to those who had already died. Paul assured them that if a man died in Christ he will rise in Him just as Jesus died and rose again; therefore they should ñsorrow not.ò He added that those who die without Christ face a quite different outlook. What?
1 Thess. 4:13

26. Paul explained that if a man has been redeemed through faith, he ñsleeps in Jesus.ò Even if he is dead, ñabsent from the body,ò he remains present with the Lord, and will be raised again in a glorified body. According to the great apostle, such a man believes a foundational truth of the Christian faith. What?
1 Thess. 4:14 Cf: 2 Cor. 5:8

27. Paul outlined the order of events when the Lord comes for His saints. Christ ñHimselfò will ñdescend,ò the ñdead in Christò shall rise first in ñchangedò bodies, then those ñwhich alive and remainò will be ñcaught up.ò Where will everyone meet?
1 Thess. 4:17 Cf: 1 Cor. 15:51-52

28. Paulôs description of the *Rapture*, or ñcatching upò of Christians by Christ, leaves no doubt that this remarkable event will be announced from heaven in an astonishing way. There will be a shout, the voice of the archangel, and a call from God. Of what nature?
1 Thess. 4:16

29. The glorious prospect of the rapture of the redeemed with its resurrection in glorified bodies, its meeting in the air, its promise of being ñever with the Lordò provides a sharp contrast between the hope of the Christian and the hopelessness of the lost. Paul encouraged the Thessalonians to respond to one another in this hope. How?
1 Thess 4:18

16. Satan
17. Crown of rejoicing
18. Timothy
19. We live
20. Exceedingly
21. Unblamable
22. Honor

23. Through the Spirit
24. Work
25. No hope
26. Jesus died and rose again
27. In the air
28. Trumpet
29. Comfort

30. One of the events associated with the term *Day of the Lord* will be that of the terrible persecution and supernatural terror that will break out midway through the tribulation after believers have been ñcaught up,ò or *raptured*. The ñDayò will dawn suddenly. As what?
1 Thess. 5:2

31. The terror of the wrath of God that will commence midway through the Tribulation will come upon the lost when they least expect it, when they are secure in ñpeace and safety.ò They will ñnot escape,ò their hope of salvation no longer existent. What two words did Paul use to describe this event from the standpoint of the lost?
1 Thess. 5:3

32. The apostle John wrote that God will keep His redeemed from the ñhour of temptation,ò and Paul assured the Thessalonians of the same fact, that to them the *Day of the Lord* would not mean ñsudden destruction.ò How did Paul word his confirmation of believers being spared this wrath of God?
1 Thess. 5:9 Cf: Rev. 3:10; 1Thess. 1:10

33. Paul reminded the Thessalonians that they were children of ñlight, of ñday,ò figures of the redeemed; thus they must not become ñof the night nor of darkness,ò forgetting that they have been bought with a price, falling into spiritual inactivity, forgetting what they owe their Lord. What did Paul call such a backslidden condition?
1 Thess. 5:6

34. Paul concluded his clarifications on the details of Christôs coming with the assurance that whether Christians are alive or dead when He comes, we will all ñlive together with Him.ò The great apostle recorded a simple fact that explained why this glorious experience has been made possible. What was it?
1 Thess. 5:10

35. Paul began the concluding remarks of his first letter with a series of admonitions. First, the Thessalonians were to ñesteemò their leaders ñvery highlyò if for no other reason than these men were responsible to God and were His ministers. He also encouraged them to strive to sustain an atmosphere of love wherein the gospel could be preached. What did he say?
1 Thess. 5:13

36. Paul counseled the Thessalonians regarding their conduct toward one another; they were to tenderly rebuke the ñunruly,ò those whose conduct, whether doctrinally or otherwise, might cause disunity. They were to comfort those who were easily discouraged. They were to support those still weak in the faith, and they were to extend a special Christian grace ñtoward all men.ò What?
1 Thess. 5:14

37. Paul listed three great privileges of the Christian faith that he encouraged the Thessalonians to practice ñevermore,ò ñwithout ceasingò and ñin everything.ò What were they?
1 Thess. 5:16-18

38. In his record of the Acts of the Apostles Luke described the coming of the Spirit ñlike as of fire.ò In the same context, Paul cautioned the Thessalonians against ñquenching the Spirit,ò admonishing them to ñabstain from evil.ò To what extent?
1 Thess. 5:22

39. Paulôs concluding prayer on behalf of the Thessalonians was for their continued spiritual maturity, reaching toward that complete sanctification which will be realized only when Christ comes. The great apostle identified the integral parts involved in the believerôs sanctification process. What are they?
1 Thess. 5:23

40. Paul closed his first letter to the Thessalonians with a remarkable command to all the saints in the church. It was a solemn charge, not an exhortation, and it mirrored the authority that the great apostle held. What did he tell them to do?
1 Thess. 5:27

30. Thief in the night
31. Sudden destruction
32. Not appointed
33. Sleep
34. Christ died for us
35. Be at peace among yourselves
36. Patience

37. Rejoice, pray, give thanks
38. All appearance of it
39. Spirit, soul, body
40. All must read it

2 Thessalonians (KJV)

1. Paul opened his second letter to the Thessalonians as he did the first, commending them for the ñexceeding growthò of their faith and for the abundance of another Christian virtue. Which one?
2 Thess. 1:3

2. Paul praised the Thessaloniansô patience and faith in their sufferings for the gospel that began even as Paul and Silas had been driven from the city by an uproar caused by the Jews. The sufferings of the Thessalonians would result in a special status in Godôs kingdom, said the great apostle. What?
2 Thess. 1:5 Cf: Acts 17:5-10

3. As he praised the Thessalonians for their endurance under ñpersecutions and tribulations,ò Paul said that unlike in this life wherein the righteous are persecuted and the wicked prosper, there will come a future state of tribulation upon them ñthat trouble you.ò What did Paul call this act of God?
2 Thess. 1:6

4. Paul told the Thessalonians that the judgment of the wicked is not an arbitrary thing; rather it is just and proper. In a simple phrase the great apostle summed up this doctrine of future punishment. What is it?
2 Thess. 1:6

5. Just as it will be proper and just that the wicked be punished, it is also fit that the righteous be rewarded ñwhen the Lord Jesus shall be revealed.ò The future happiness of the redeemed is represented in a single word, one of encouragement given by Paul. What is it?
2 Thess. 1:7

6. Paul said that when Christ sets foot on earth at His Second Coming He will judge the wicked, those who will suffer Godôs wrath, those who ñobeyed not the gospelò of Christ. What other description did he give of those who will suffer this punishment?
2 Thess. 1:8

7. Paul expressly affirmed that the wicked ñwill be punished.ò Their punishment will be suffered in a state of consciousness throughout eternity. What did Paul call it?
2 Thess. 1:9

8. Paul described the horror of Godôs judgment which will be suffered by those who ñknow notò Him. They will exist in the inconceivable terror of being separated from the presence of God, cut off from the source of good and holiness, stability and order. What is this source?
2 Thess. 1:9

9. Paul prayed that the Thessaloniansô walk would be worthy of their ñcallingò to holiness and eternal life; that God would fill them with the goodness that was pleasing to Him, and that their every good work would be motivated by faith. He prayed that through their works the Name of Christ would be glorified ñin you.ò What else?
2 Thess 1:12

10. One of the purposes of Paulôs second letter to the Thessalonians was to clarify the truth concerning the Lordôs coming. He began this explanation by defining two of the several end time events of the *Day of the Lord*. One was His Second Coming, the other the removal of the church from the earth. What did he call the latter?
2 Thess. 2:1

11. It is clear that Paul taught that believers will escape the wrath of the Tribulation, as mention is made of the Thessaloniansô ñshaken mindsò and ñtroubled spiritsò because they thought they had been left behind. Paul moved to assuage the misunderstanding among them that the Rapture, one of the events associated with the *Day of the Lord*, had not occurred. How did he advise them of this?
2 Thess. 2:2-3

12. Paul assured the Thessalonians that the gathering together of the redeemed and the Second Coming of Christ would not occur until certain other events had occurred. One will be the complete departure from the truth, a ñfalling away,ò by the remaining church. Another is the revealing of the man whom John calls the antichrist, or *beast*, who will demand and receive worship from all. What does Paul call this man?
2 Thess. 2:3 Cf: 1 John 2:18; Rev. 13:1

13. John's ñantichrist,ò or *beast*, Paulôs ñman of sin,ò will in the months following Christôs removal of the redeemed from the earth demand a place above everything associated with worship. He will publicly make a preposterous claim, however in this time it will be accepted. What will it be?
2 Thess. 2:4

14. Paul completed the scenario of the times of the ñcatching up ofò or Rapture of believers and onset of the Tribulation by defining another event that will occur before the ñman of sinò is revealed, this being the ñtaking out of the wayò of the force that restrains lawlessness in the world. Most agree this to be the Holy Spirit. Paul said that the antichristôs reign will be short. How does he describe his demise?
2 Thess. 2:8

1. Love
2. Counted worthy
3. Recompense tribulation
4. It is a righteous thing
5. Rest
6. They know not God
7. Everlasting destruction
8. His power
9. Ye in Him
10. Gathering together unto Him
11. It was not at hand
12. Man of sin
13. He is God
14. Consumed, destroyed by Christ

15. Following the ñgathering togetherò of the saints ñin the air,ò the ñman of sin,ò the antichrist, will be revealed. He will come ñafter the working of Satan,ò and unbelievers living at this time will choose to be deluded and believe his ñlie.ò God will leave them to their ñpleasure in unrighteousness,ò and Paul recorded their future in one word. What?
2 Thess. 2:12

16. Paul reminded the Thessalonians that they had been called from the beginning ñto our gospel,ò ñchosen to salvationò through the sanctification of the Spirit and their own belief of the truth. That wasnôt all, said the great apostle, they also had something to look forward to. What?
2 Thess. 2:14

17. Paul encouraged the Thessalonians to stand fast and to hold onto the doctrines of the gospel, and prayed that God would ñcomfort their hearts.ò The great apostle reminded them of specific blessings received from God; He ñloved usò and He has given us ñeverlasting consolation.ò What else?
2 Thess. 2:16

18. It is the duty of believers to pray for their ministers, and Paul solicited prayer from those in the Thessalonian church that the work of the gospel which he, Silas and Timothy were doing would be unhindered, and that they would be kept from those who would persecute them. What did Paul call such people?
2 Thess. 3:2

19. Paul testified that the ñLord is faithful,ò that He will establish the believer in doctrine and faith, that He will ñkeep from evil.ò The great apostle uttered a short prayer for the Thessalonians, first, that the love of God would be in their hearts. For what else?
2 Thess. 3:5

20. One of the purposes of Paulôs second letter to the Thessalonians was to counsel those who had turned to disruptive idleness because they thought that the Lordôs coming was near. Paulôs description of such people was not complementary. How did he describe them?
2 Thess. 3:6, 11

21. Paul was a strong advocate of the work ethic. He used himself as an example; he and Silas and Timothy ñwrought with labor and travail day and night.ò Although they could have demanded support, they were ñnot chargeable to any.ò Paulôs ethic was simple; if a man would not work, there was a consequence. What was it?
2 Thess. 3:10

22. Paul noted that some of the Thessalonians were not only walking around idle, they had in fact become meddlers in the affairs of others. He told his readers that they must have no company with such men. What effect did he expect would be achieved by such action?
2 Thess. 3:14

23. Paulôs instructions to those who were idle among the Thessalonian saints were to work with ñquietnessò and ñeat their own bread.ò Such persons guilty of walking ñdisorderlyò were not, however, to be counted as ñenemies.ò What should be done with them, instead?
2 Thess. 3:15

24. Paul closed his second letter to the Thessalonians with a blessing of peace and grace from Christ. By what title did he refer to Christ?
2 Thess. 3:16

15. Damned
16. Glory of Christ
17. Good hope
18. Unreasonable and wicked men
19. Wait patiently on Christ
20. Disorderly, busybodies
21. Did not eat
22. The guilty would be ashamed
23. Admonished as a brother
24. Lord of peace

1st Timothy

(King James Version)

Introduction

The epistles to Timothy and Titus are designated the pastoral epistles, written by Paul in his declining years as the great apostle envisioned the end of an era, possibly his own coming martyrdom, the coming death of Peter, and the increasing persecution of the church, all pointing toward the need for him to provide for the future guidance and government for the churches he founded and would no longer be around to oversee. They were written during the interval between Paul's release from his first imprisonment in Rome, about 62-63 A.D., and his second in 66-67 A.D., after which he was martyred.

Timothy, the son of a mixed marriage, his father a Greek, was raised by his mother Lois and grandmother Eunice. It appears that he was not of robust health. He was frequently stirred to responsibility by Paul; nevertheless from an analysis of his travels, duties, and service performed at the behest of the great apostle, it is obvious that no one had a closer relationship to him.

Paul's first letter to Timothy is his treatise on the oversight of the local church, governing principally the true teaching of the gospel, worship, and the ministry. He charges Timothy to live above reproach, to be faithful to the Word, to fight the good fight, guard against false teaching, and to command the respect of his congregation regardless of his young age. Paul gives instructions for the government of the church, the conduct of women, the care of widows, use of money, and the importance of prayer.

Tradition holds that Timothy became the "Bishop of Ephesus," and that he died and was buried there. There is, however, no Scriptural evidence of such.

1st Timothy (KJV)

1. Paulôs opening greeting to his young disciple revealed his commitment to Christ and the gospel. Paul was an ñapostle of Christ,ò our ñhope.ò His credentials lay not only in a commission from God; it was even more than this. How did he describe his calling?
1 Tim. 1:1

2. Paul had ñbesoughtò Timothy to remain in a city in which they had been working together and from which Paul had had to leave. Timothyôs task was to see that ñno other doctrineò was taught in the church that Paul had planted there. What was this city?
1 Tim. 1:3

3. It appears from Paulôs writings to Timothy that there was false teaching going on in Ephesus. He referred to ñendless genealogiesò typical of Judaism, and of ñfables,ò common to Greek Gnosticism. Christianity, said the great apostle, is not based on such ñvain janglings.ò What, instead?
1 Tim. 1:4

4. Paul said that the false teachers were errant in their application of the Law. They insisted on obedience to it in a legalistic sense that defeated that which was the intended ñendò of the ñCommandment,ò which was to show ones sinfulness. If used in this sense, argued the great apostle, the result should be love and the evidences of it. Such as?
1 Tim. 1:5

5. Paul warned Timothy of the Judaizers, who demanded the keeping of the law as a prerequisite for salvation. These false teachers desired to be ñteachers of the law,ò said the great apostle, but they had one critical shortcoming. What?
1 Tim. 1:7

6. Paul insisted that the law was not meant to tie up the righteous in bondage through a series of rituals; rather it served to restrain the wicked. These he divided into 14 classes, such as the ungodly, the profane, the unholy, them that defile themselves; to which he completed by adding a catchall category of offense. What was it?
1 Tim. 1:10

7. Paul was forever grateful to God for entrusting the gospel to him. He confessed that he had been a tyrannical persecutor of the Christian church, had spoken evil of Christ, and been mean spirited. Nevertheless, God in His wisdom ñput him in the ministry.ò The great apostle offered his opinion as to the reason God had enabled him to preach. What was it?
1 Tim. 1:12

8. Paulôs spiritual condition prior to his conversion of the Damascus Road was that of ñignorant belief,ò mirroring that of all sinners before coming to Christ. But the grace of God brought Paul to the place of faith and love in Him, and he realized the great extent of this grace, especially toward himself. What was it?
1 Tim. 1:14

9. ñThis is a faithful saying,ò said the great apostle as he defined the gospel in a single sentence: ñChrist Jesus came into the world to save sinners.ò Paul, remembering his days before his conversion, ranked himself among all sinners. How did he view himself in relation to other sinners?
1 Tim. 1:15

10. Paul had taken an active and violent part against Christianity, however, God in supreme longsuffering and forgiving love saved him, demonstrating, said the great apostle, a ñpatternò of His matchless grace for any that will believe in Him. Paul recorded a humble doxology ñto the King eternal, immortal, invisible.ò How did he describe God?
1 Tim. 1:17

11. Timothy was reminded by Paul that he had been chosen to the ministry to ñwar a good warfare,ò that much was expected of him because of the ñpropheciesò regarding his fitness for the ministry. However, the great apostle warned him that there would be conflict, and advised his young ñsonò to hold on to his faith. What else?
1 Tim. 1:19

12. Paul cautioned Timothy to diligently guard his faith and good conscience as he pastored in Ephesus. The great apostle stressed this counsel by giving examples of two men whom he had excommunicated from the church, Hymenaeus and Alexander, who had turned from the faith. To what did Paul liken this turning from the faith?
1 Tim. 1:19

13. In Chapter Two of Paul's first letter to Timothy the great apostle gave instructions regarding church worship. What is the first subject he dealt with?
1 Tim. 2:1

14. Paul recognized that the all-wise God governs all the nations of the world, that ñkingsò and ñall those in authorityò are Godôs ñministers.ò Therefore, Christians are to pray for them, that ñwe might live quiet and peaceable livesò in a Christian manner. How, specifically?
1 Tim. 2:2 Cf: Rom. 13:6

15. Paul stressed that the gospel is universal, that Christ ñgave Himself a ransom for allò and that ñGod, our Saviorò has an earnest desire for all men. What is it?
1 Tim. 2:4

1. A commandment
2. Ephesus
3. Faith
4. Pure heart, good conscience, unswerving faith
5. Didnôt know what they were talking about
6. Contrary to sound doctrine
7. Counted him faithful
8. Exceedingly abundant
9. Chief
10. Only wise God
11. A good conscience
12. Shipwreck
13. Prayer
14. In godliness and honesty
15. Be saved

16. Paul suggested that prayer is of varied character. There are ñsupplications,ò offered out of a sense of need. There are ñprayers,ò petitions that only God can satisfy. There are ñintercessionsò on the behalf of others. Paul mentioned a fourth. What is it?
1 Tim. 2:1

17. ñThere is one God,ò affirmed Paul, and the Christian has direct access to Him through Christ. There is no provision or necessity for intercession by priests, saints, angels or humans, only Christ. What is Christ called in this context?
1 Tim. 2:5

18. Recalling Nehemiahôs quick prayer as he stood in the kingôs presence, so Paul advocated prayer ñeverywhere.ò Also, prayer is to be offered ñwithout doubting,ò and, above all, out of a personal purity which is necessary for fellowship with God. What did Paul call this purity?
1 Tim. 2:8 Cf: Neh. 2:4

19. Christianity had broken down the age-old concept of women as property, and Paul provided counsel to women in the exercise of this freedom, especially in appearance. He was not opposed to ñadorning;ò however, he did stress a becoming, appropriate appearance. Of what sort?
1 Tim. 2:9

20. Paul suggested that, more important than outward adorning was a womanôs profession of godliness, the exercise of those indispensable, tender traits of care, love and affection given to them naturally by God. What did Paul call this ñprofession?ò
1 Tim. 2:10

21. Paul set forth three principles by which women of the church should govern themselves. They must learn the Scriptures in subjection to their husband and church rulers. They must refrain from teaching in public, although Paul did encourage women to teach children, servants and young women. What was the third principle?
1 Tim. 2:12

22. Paul offered two reasons for Godôs determination of the woman being submissive to the man. One reason was that, even though Adam was not sinless in the ñtransgression,ò Eve had been susceptible to the deceit and temptation of the devil, a fact that he was able to take advantage of. What was the other reason?
1 Tim. 2:13

23. Paul said that women will be ñsaved in childbirth,ò that even though the ñbringing forthò of children ñin sorrowò continues - having been decreed by God as a result of Eveôs sin - it does not preclude them from realizing their greatest satisfaction and meaning in life (ñsavedò) through the exercise of certain spiritual graces. What are they?
1 Tim. 2:15 Cf: John 16:21

24. Paul turned to instructions on the conduct of the local church. He began by listing the requirements of elders. First, five positive qualifications; an elder must be immune to any scandal, temperate in all things, serious minded about his business. Another had to do with knowledge of the Scriptures. What was it?
1 Tim. 3:2

25. Paul set one specific qualification for elders, which was meant to support the continued God-intended condition of the marriage relationship. What was it?
1 Tim. 3:2

26. The church elder was to have demonstrated that he is capable of ñruling his own house.ò After all, said Paul, if he cannot do this - how can he be expected to take care of the church of God. Paul mentioned one particular area of home control that an elder must certainly ñhave in subjection.ò What was it?
1 Tim. 3:4

27. Paul specifically stated that an elder should not be a recent convert, a ñnovice,ò and one whose faith has yet to be tested. The great apostle feared that such a man might ñfall into the condemnation of the devil.ò What did he say might cause such a fall?
1 Tim. 3:6

28. The last elder qualification given by Paul probably constitutes the truest test of the candidateôs acceptability. It had to do with what those outside of the church thought of his character. What opinion should these folk have of the prospective elder?
1 Tim. 3:7

29. Paul also defined the necessary qualifications of the deacons of the church, many of them similar to those required of elders. One particular characteristic was added to the deaconôs list; Paul said that they must all be men who can be counted upon for exactly what they say, and not be deceitful. What did Paul call this trait?
1 Tim. 3:8

30. In his directions regarding qualifications of elders and deacons Paul also took special note of the character required of the wives of these church leaders. Wives, he said, are to be faithful and prudent, and must be serious minded. Further, they must not engage in idle, damaging gossip. What did Paul call this practice?
1 Tim. 3:11

16. Thanksgiving
17. Mediator
18. Holy hands
19. Modest
20. Good works
21. Not usurp authority
22. She was formed from Adam
23. Faith, love, holiness

24. Able to teach
25. Husband of one wife
26. His children
27. Pride
28. Good report
29. Not double tongued
30. Slandering

31. ñGreat is the mysteryò of the gospel, said Paul as he listed six now-revealed mysteries centered in Christ: The Lord appeared in the flesh, rose again by the power of the Spirit, was seen by the angels following His resurrection, His gospel was preached to the nations, and was ñbelievedò in the world. What was the sixth?
1 Tim. 3:16

32. Paul said that in the coming ages of the Church there would come false teachers who would be used as ñseducing spiritsò by Satan to bring great apostasy to the Church. They will be ñhypocritical liars,ò totally lost to any principle of goodness, their ñconsciencesò having been deadened by Satan. What image did Paul give of such a conscience?
1 Tim. 4:2

33. Paul said that the agents of Satan who will bring apostasy to the Church would teach obedience to wicked laws under the guise of being pious, such as forbidding marriage and demanding abstinence. The great apostle angrily denounced such teaching. ñEvery creature of God is good,ò he said, and should be received with thanksgiving. What else did he add?
1 Tim. 4:4

34. Paul told Timothy that he must warn his flock of the danger from those who will ñdepart from the faith.ò To enable him to do this the great apostle encouraged him to continue to devote himself to ñwords of faithò and ñgood doctrine.ò If he ñput the brethren in remembrance of these things,ò Timothy would fulfill his calling. How did Paul describe his young protégé in this regard?
1 Tim. 4:6

35. Paulôs counsel to Timothy included a caution against becoming embroiled in ñprofane and old wives fables,ò stories not based upon fact which the Jewish teachers were wont to mix with Christian doctrine. The great apostle recommended something more profitable. What?
1 Tim. 4:7

36. The Ephesians were a people given to games and exercise, having a great coliseum in which the Olympic games were held. Paul opinioned that this was all well and good to a degree, but fell far short of the exercise of godliness. Godliness, said the great apostle, was profitable to the believer in two senses. What were they?
1 Tim. 4:8

37. Paul reminded Timothy that the ministry sometimes brought undeserved reproach. However, he added that Christians must not only continue to work, but also suffer this reproach because we trust in the Living God who is the Savior. Reproach of whom?
1 Tim. 4:10

38. Paul knew that there would be those who would be critical of Timothy because of his youth, and he advised him that he must never be intimidated by anyone, nor must he be given to self-depreciation. The great apostle added, however, that Timothyôs conduct must be an example to all in ñword and conversation,ò in his faith, in his purity of thought, and in his spiritual mindedness. What else?
1 Tim. 4:12

39. With admonitions appropriate for any Christian leader, Paul reminded Timothy that he had been set apart for the work ñgivenò him and that he must not only sustain his testimony but also continue to grow in the ñdoctrine,ò to ñmeditate on these things.ò Paul defined the degree to which this commitment must be kept. What was it?
1 Tim. 4:15

40. Paul gave Timothy practical counsel regarding the exercise of authority over the separate age groups within the Church. Elderly women should be treated with tenderness, as a mother would be; younger women with the pure feeling one would have for a sister. Should it be necessary to admonish an older man, it must not be done harshly. How, instead?
1 Tim. 5:1

41. Paulôs letter to Timothy gives evidence that the early church exercised an effective ministry to widows. The Church had no obligation to those who had ñlived in pleasureò or to those who had family to care for them, however, they did care for ñwidows indeed,ò those who were ñdesolate,ò who ñtrusted God.ò What other aspect of the spiritual life of these women was evaluated?
1 Tim. 5:5

42. While Paul defined the responsibilities of the Church to care for widows, he also charged families with the obligation to provide for their own, specially those of their ñown house.ò Those who failed in this obligation, said the great apostle, ñdenied the faith.ò How did he sum up such a shortcoming?
1 Tim. 5:8

43. Paul counseled Timothy regarding the disposition of accusations made against elders. These leaders were vulnerable to false or malicious charges, and Paul emphasized that any alleged misconduct must be well supported before Timothy should act upon it. What kind of support was needed?
1 Tim. 5:19

44. Paul called for church discipline to be executed upon ñthem that sin.ò He demanded public statement of the transgression accompanied by appropriate censure. There was a reason for this public rebuke. What was it?
1 Tim. 5:20

31. His ascension
32. Seared with a hot iron
33. Nothing is to be refused
34. Good minister
35. Godliness
36. This life, the life to come
37. All men

38. Love
39. Wholly
40. As a father
41. Prayer
42. Worse than unbelieving heathen
43. Two or three witnesses
44. Others may fear

45. Paul solemnly charged Timothy before ñGod, the Lord Jesus Christ and the angelsò with the gravity of his ministerial responsibilities. He was to carefully weigh accusations, shun partiality, avoid ordaining men ñsuddenly,ò and be aware of other motives that might tempt him to compromise his testimony. There must be no shadow of evil. Paul summed up his exhortation in three words. What?
1 Tim. 5:22

46. As Paul continued to counsel Timothy on the myriad of responsibilities of the pastorate together with the inherent need for vigilance and determination, Paul suddenly interrupted himself as if he felt he must advise his young protégé to look after his health. Timothy may have had stomach trouble; what did Paul prescribe?
1 Tim. 5:23

47. Paulôs pastoral guidance to Timothy included his great wisdom of human nature. The good works of some men, he said, are obvious; they are revealed before ñjudgment.ò On the other hand, some work in obscurity, and their good deeds follow them. The same is true of sin; in some it is obvious, others conceal it. But not forever, said Paul; what happens in this case?
1 Tim. 5:24

48. False teachers created havoc throughout the early church, and Paul told Timothy what to watch for; they taught ñotherwise,ò they were conceited, they did not know what they were talking about, they were morally corrupt, disturbers of the peace, and they sought profit from religion. Paul had two words of advice. What?
1 Tim. 6:5

49. ñWe brought nothing into this world,ò and ñwill take nothing out,ò said the great apostle, and we should be content while we are here with just food and clothing. Paul described that inner satisfaction which comes only from God, the two ingredients of the Christian life of ñgreat gain.ò What are they?
1 Tim. 6:6

50. Paul directed a stern admonition toward the wealthy. He warned of the danger of falling into foolish desires that are injurious to health and soul, eventually leading to ruin. He illustrated such disaster through imagery; first of being entangled in a snare, then of helplessly being dragged down to destruction. This destruction is described as relating to a form of death. By what means?
1 Tim. 6:9

51. Paul counseled Timothy to ñcharge them that are richò to be rich in good works, to be willing to divide and share with others, not trusting in ñuncertain riches,ò rather in the living God. In this way they will be laying up treasure ñagainst the time to come.ò To what did Paul liken this treasure?
1 Tim. 6:19

52. As he spoke of destructive results stemming from the love of money, Paul recognized that Timothyôs position in Ephesus, a city of great wealth, might make him vulnerable to the temptations possible through the improper use of money to gain popularity. What advice did he give in this regard?
1 Tim. 6:11

53. Paul spent no little time on the subject of the pitfalls of wealth. Some, he said, have ñerred from the faith,ò been drawn into ñmany foolish and hurtful lusts,ò and ñpierced themselves through with many sorrows.ò The great apostle warned about ñthe *love* of money.ò What did he call it?
1 Tim. 6:10

54. Paul began to close his first letter to Timothy by charging him with his pastoral task ñin the sight of God.ò In so doing the great apostle addressed his young protégé with a title that surely challenged him to that which he had been called and was able to do, and also one which put him in the rarified company with men such as Moses, Elijah and Samuel. What did he call him?
1 Tim. 6:11

55. Paul encouraged Timothy to ñfight the good fight of faithò and to keep ñthis commandment,ò the ministry to which he had been called. The great apostle reminded him of the fact that he had ñprofessed a good profession,ò and as if to stimulate him gave him the supreme example of the good ñconfession,ò that of Christ Himself, who did not shrink from declaring Himself the King of the Jews. On what occasion?
1 Tim. 6:13 Cf: Matt. 27:11

56. Paul encouraged Timothy with thoughts of the immeasurable Glory of God. Incomparable to any worldly influence with which Timothy might have to deal, God, explained the great apostle, dwells in the light which no man can approach, is the One whom no man hath seen nor can see, the ñblessed and onlyò ruler, King of kings. What else?
1 Tim 6:15

57. Paul concluded his first letter to Timothy as if he could not encourage him enough. He recorded two final cautions, first, to avoid false emphasis on human knowledge, which he called ñscience,ò and secondly, to avoid controversies which produce only conflict. Finally, he reminded Timothy that ñsome professingò had failed to avoid these pitfalls. What did he call this failure?
1 Tim. 6:21

45. Keep thyself pure
46. A little wine
47. Their sins follow them to judgment
48. Withdraw thyself
49. Godliness with contentment
50. Drowning
51. A good foundation

52. Flee these things
53. Root of all evil
54. Man of God
55. Before Pilate
56. Lord of lords
57. Erred concerning the faith

2nd Timothy

(King James Version)

Introduction

Paul's second letter to Timothy is the last of the great apostle's canonical writings. The intensely personal nature of this letter is due in large part to the circumstances in which he found himself; imprisoned in a dark, cold, Roman dungeon, fully aware that his life was coming to an end.

Paul was apparently released from his first Roman imprisonment during which he wrote the Prison Epistles, and traveled for several years, possibly to Spain. He was arrested again, probably at Troas, imprisoned and subsequently martyred under Nero. According to tradition, he was beheaded on the Ostian Way, west of Rome.

Paul's deepest emotions are bared in this, the last of his writings. He is lonely; he yearns for Timothy's company, twice asking his dear friend to come to him. He is disappointed because Demas had forsaken the faith, no one had come to assist in his defense, and all his other co-workers were scattered elsewhere. But the great man never lost sight of the eternal security of his salvation and of his eternal destination. In great, lofty language, he writes of the promise of his *crown of righteousness*. He testifies that "I know Whom I have believed" and that "He is able to keep that which I have committed unto Him against that day," and states confidently that God would "preserve him until His heavenly kingdom." He knows that he has "fought the good fight" and kept the faith.

Paul knew that he was a condemned man. "I am ready to be offered," he says, yet he encourages Timothy to "be strong in the grace of Christ." He describes the coming apostasy in the church and how to recognize it. He charges Timothy to "watch, endure, do the work, preach the Word," assuring his young disciple that he has not only the ability but also the responsibility to fulfill his holy calling.

There has never been a man like Paul. Any attempt to summarize the life and ministry of this remarkable man of God must fall short of an adequate sum of the whole, for he was truly used of the Lord in a way no other man has been. His writings set forth the truth that salvation comes only by God's grace. His applications of Christian truths are basic to Christian theology and practice. He set a perfect example of the need for complete dependence upon God. He suffered as no one else for the Gospel. He never gave up, was never cowed by anyone, and never lost sight of the fact that in "that day," he would be with his beloved Savior.

2 Timothy (KJV)

1. From his cold, lonely existence in a Roman prison, Paul began his second letter to Timothy with a tender greeting tinged with sadness, as the great apostle realized that his friend would soon have to carry on without him. What did he call Timothy?
2 Tim. 1:2

2. As he told the Colossians, Corinthians and Ephesians, Paul said that he had served the Lord as His apostle ñby the will of God.ò He said that his service had been performed after the examples of his forefathers, the patriarchs and holy men of ancient times. With what particular motive had he done this?
2 Tim. 1:3

3. Paulôs purpose in writing his second letter to Timothy was to encourage his young disciple in his ministry at Ephesus, however, there appears to have been another purpose in Paulôs mind, one which if realized would have ñfilledò him with ñjoy.ò What was it?
2 Tim. 1:4

4. Paul said that his lifelong ministry as an apostle ñby the will of Godò was ñaccording to the gospel that is in Christ Jesus.ò What did Paul call this gospel?
2 Tim. 1:1

5. Paulôs reference to Timothyôs mother and grandmother testified to the rich heritage that can be bestowed by women in the home. These two women, said the great apostle, had passed on their ñunfeigned faithò to Timothy. Who were they?
2 Tim. 1:5

6. Paul recognized in Timothy the special gift that he had been given to proclaim the gospel, and he encouraged him to ñstir upò this gift, to maintain his zeal for that to which he had been called. The great apostle said that God did not equip his people with spirits of ñfear,ò rather has given the believer power and love. What else?
2 Tim. 1:7

7. Paul said that believers are not to be ashamed to testify for the doctrines of the Christian faith. In fact, he said, Godôs people, especially ministers such as Timothy, must be prepared to go even one step further in their testimony for the gospel. What is this step?
2 Tim. 1:8

8. Paul recorded an in-depth analysis of the nature of the gospel. God, he said, has ñsaved usò and called us with an holy calling, not through our works, but according to His grace, and, He has sent Jesus, who abolished death before the world began. What else has He promised?
2 Tim. 1:10 Cf: Heb. 3:1

9. In perhaps the greatest testimony recorded in Scripture, Paul said that ñI know whom I have believed,ò that he was ñpersuadedò that Christ would keep safe his immortal soul, ñthat which I have committed to Himò until the time of judgment. What did Paul call this time?
2 Tim. 1:12

10. Paul, sensing that the end of his life was near, also had to bear the great disappointment of being forsaken by many of his friends, left to spend his last days alone. ñAll they which are in Asia have turned away from me,ò he said, and recorded the names of two of these for all time, significant specifically for their act of desertion. Who were they?
2 Tim. 1:15

11. One special man took ñdiligentò efforts to search out Paul as the aged and worn apostle lay chained in prison. He was an Ephesian, had ministered to Paul there, and when others had forsaken him, came to visit him in Rome. Paul prayed for Godôs special blessing upon this man and his family. Who was he?
2 Tim. 1:16

12. From his prison dungeon, Paul encouraged Timothy to steadfastness in the faith. ñBe strong,ò said the great apostle; for this strength Timothy and all believers must rely on that source that only Christ can provide. What is it?
2 Tim. 2:1

13. In the early church there was no provision for automatic succession in the ministry, and it was clear that leaders were not to be self-appointed. Paul charged Timothy with the ministerial responsibility of appointing other ñfaithful men;ò these candidates were to be not only faithful, they had to possess another qualification. What?
2 Tim. 2:2

14. At this point in his life Paul found himself in the midst of suffering and misery, and he told Timothy that he must be prepared to endure similar hardships. He likened these difficult experiences to those that a soldier knowingly expects when he enlists. The dedication of such men must be complete, said Paul; they must not be ñentangled.ò With what?
2 Tim. 2:4

15. Paul told Timothy that as a minister he must endure hardness, must strive for the ñcrownò according to the rules as an athlete must if he is to win, and he must expect to work hard as a farmer must if he is to expect a harvest. Having issued this detailed challenge to his young apostle, Paul offered a prayer for him. For what, in particular?
2 Tim. 2:7

1. Dearly beloved son
2. With a pure conscience
3. Timothyôs visit
4. Promise of life
5. Lois, Eunice
6. Sound mind
7. Affliction
8. Life, immortality
9. That day
10. Phygellus, Hermogenes
11. Onesiphorus
12. His grace
13. Able to teach others
14. Affairs of this life
15. Give him understanding

16. Paul gave Timothy a lot to think about as he challenged his disciple to not only the rigors of the ministry, but also of the distinct possibility of winding up in Paulôs shoes in lonely imprisonment. But the great apostle told him that endurance was possible if he would ñremember Christò and two of the facts about Him. What were they?
2 Tim. 2:8

17. Although Paul was in prison, his work interrupted, the end of his life nearing, he said that all this did not matter, that Godôs truth is independent of human organizations, methods and people. What did he say about the ñWord of Godò as he affirmed this fact?
2 Tim. 2:9

18. Paul clearly recognized that no suffering was too great if it is required to bring about the salvation of souls. For the cause of the gospel, the great apostle lived his entire life in labor and affliction for Christ. How did he describe this existence?
2 Tim. 2:10

19. If we are ñdeadò with Christ, said Paul, having crucified the old man with Him and now walking in the newness of life, then we shall also ñlive with Him,ò raised in the likeness of His resurrection. Paul said that this principal was one worthy of our attention. What did he call it?
2 Tim. 2:11 Cf: Romans 6:4-8

20. Affirming one of the great truths of the gospel, Paul said that if true believers ñdenyò Christ in word or action, rewards may be lost; but even if we fail to live for Him, He will ñabide faithfulò because He has promised that the true believer is sealed unto the ñDay of Redemption.ò What expression did Paul use to describe the impossibility of God failing to keep this promise?
2 Tim. 2:13 Cf: Eph. 4:30

21. Paul told Timothy that as a pastor, he must ñstudyò the ministry with zeal such that it would be impossible for him to ever be ñashamedò of even the least deficiency in his ability to fulfill his calling as a ñworkmanò of the gospel. There was a reason for Timothy to do this. What was it?
2 Tim. 2:15

22. Paul cautioned Timothy to avoid and repudiate ñvain babblings,ò the type of theological controversy promoted by the false teachers in Ephesus. Paul said that this nonsense increases ungodliness and said that if given a foothold in the church, it will spread as an infectious, possibly fatal disease. What medical term did he use to describe this?
2 Tim. 2:17

23. Paul gave infamous notoriety to two men whom he named as examples of how those who ñerred concerning the truthò were able to ñoverthrow the faith of some.ò One of these men Paul had mentioned in his first letter to Timothy as having caused ñshipwreck.ò What particular doctrine had these men subverted?
2 Tim. 2:18 Cf: 1 Tim. 1:20

24. Amidst his repeated admonitions to Timothy regarding the problems with false teachers and his appeal to him to exercise zeal and diligence, Paul reassured his young disciple that Godôs church stood firmly grounded. The great apostle added another heartening fact, this one regarding Godôs oversight. What was it?
2 Tim. 2:19

25. Paul said that there would always be faithful and unfaithful, worthy and unworthy ñvesselsò in Godôs ñgreat house,ò and that believers must separate themselves from those of corrupting influence. The result, promised the great apostle, will be a sanctified vessel prepared for ñevery good work.ò What else?
2 Tim. 2:21

26. Paul counseled his young pastor to ñfollowò righteousness, faith, love and peace, and to avoid youthful lusts such as self-indulgence, rash judgments and fleshly desires. He was also to find his joy and support among the company of them ñthat call upon the Lord.ò Such folk, said Paul, exhibited a special Christian grace. What?
2 Tim. 2:22
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27. When faced with those who are in opposition, said Paul, the ñservant of the Lordò must not be quarrelsome, rather must be gentle and patient, calmly showing them knowledge of the truth. The intent, after all, is to bring them to repentance and to acknowledge the truth. What else?
2 Tim. 2:26

28. Paul said that in the days of the church dispensation leading to the return of Christ, ñperilous timesò would come. Believers can expect a total breakdown of common decency and law among men who are lovers of self, money, and pleasure, without self-control, arrogant, disobedient to parents, and ñdespisers.ò Of whom?
2 Tim. 3:3

29. The incongruity of the behavior of those of whom Paul said will make the last days perilous times in which to live and who will demonstrate some 19 abominable traits, will be that their misconduct will be done under a profession of religion. As such, great damage will be done to the church. What did Paul call this facade of behavior?
2 Tim. 3:5

16. His incarnation (seed of David), and His resurrection
17. Is not bound
18. Enduring all things
19. Faithful saying
20. Cannot deny Himself
21. Godôs approval
22. A canker

23. Resurrection of the body
24. Knows them that are His
25. Meet for the Masterôs use
26. Pure hearts
27. Escape from Satanôs trap
28. Those that are good
29. Having a form of godliness

30. Paul exposed a typical method by which those ñhaving a form of godlinessò infiltrate the church. They ñcrept into houses,ò he said, and just as the serpent had done in Eden, they prey upon women susceptible to flattery, and through them influence men. The end result has terrible eternal results. What?
2 Tim. 3:7

31. Paul denounced the false teachers ñhaving a form of godlinessò as having corrupt minds. They ñresisted the truthò and were not to be trusted ñconcerning the faith.ò However, said Paul, their true nature will some day be ñmanifest to all men,ò just as the two sorcerers had been exposed while trying to imitate wonders which Moses displayed before Pharaoh. Who were these two?
2 Tim. 3:8 Cf: Ex 7:11-12

32. Paul referred to his own life as an example that Timothy might follow. Timothy knew Paulôs doctrine and manner of life, he knew of his good character, his sufferings for the gospel, and that his purpose was to win souls. Paul encouraged Timothy by also reminding him of a special blessing from God that he enjoyed throughout his ministry. What was it?
2 Tim. 3:11

33. No one suffered for Christ as did Paul. Thrice he was ñbeaten with rods.ò Five times he received forty stripes less one. He had been stoned and left for dead, shipwrecked, imprisoned, imperiled by robbers, waters, heathen, and his own brethren. With such in mind the great apostle identified a certain kind of life that would likely result in suffering for the gospel. What kind of life?
2 Tim. 3:12 Cf: 2 Cor. 4:8-11

34. Paul gave a comprehensive affirmation of both the inspiration and usefulness of Godôs Word. Scripture, said the great apostle, makes man wise unto salvation, convicts man of evil, and reforms. It also teaches righteousness, that man might be thoroughly furnished. For what purpose?
2 Tim. 3:17

35. Paul encouraged Timothy to ñcontinue inò the Scriptures, which he had learned ñfrom a child.ò As he described the value of Scripture for teaching, wisdom and other purposes, Paul affirmed a great, basic truth about ñall Scripture.ò What was it?
2 Tim. 3:16

36. Paul could not have been more solemn in his concluding challenge to his young disciple. He charged him before ñGod and the Lord Jesus Christò in light of His coming and the attendant judgment of both living and dead, and in reference to yet another future event. What?
2 Tim. 4:1

37. Paul succinctly defined the duties of a pastor. First and foremost, he must ñpreach the Word,ò in and out ñof season,ò that is, whether or not it is opportune. He is to rebuke those who sin, convince men of the truth, and encourage all to their Christian duty. The great apostle added that all this must be done with a certain spirit. What?
2 Tim. 4:2

38. Paul foresaw the growth of evil in the church and said that the time will come when people will ñnot endure sound doctrine,ò rather will have to be continually entertained by those who will tell them what they want to hear, ñfables after their own lusts.ò How did he describe such people?
2 Tim. 4:3

39. Paul realized that Nero was about to put an end to his life, yet there is no fear revealed in his words to Timothy; he merely confirmed and acknowledged that he was ñready to be offered.ò His death was ñat hand,ò said the great apostle; the word he used for his passing pictured a loosening from a task or a mooring. What was it?
2 Tim. 4:6

40. Among Paulôs last words is a statement that contains a concise testimony of the life of this altogether remarkable man. ñI have fought a good fight,ò said the great apostle, ñI have finished the course.ò His race was over. What other testimony did Paul offer which characterized his lifelong devotion to the gospel?
2 Tim. 4:7

41. As Paul lay shivering in his cold Roman dungeon his thoughts turned to his future where the Lord, ñthe righteous Judgeò had ñlaid upò for him a ñCrown of Righteousness.ò This reward, said Paul, was being kept not only for him, but also for all Christians who hold fast to a particular ñlove.ò What?
2 Tim. 4:8

42. There is a touch of loneliness in Paulôs final words as he began to close his last letter to Timothy. To add to his discomfort in prison, he had suffered the loss of one that deserted him, ñhaving loved this present world.ò This man had been a fellow laborer and friend of Paulôs. His name is recorded in disgrace for all to note. Who was he?
2 Tim. 4:10

43. Twice Paul pleaded with Timothy to come to him, to ñdo thy diligence before winter.ò The great apostle longed for companionship in his last hours; Demas had deserted him, he had sent others to carry on elsewhere, and only one of his close companions was with him. Who?
2 Tim. 4:11

30. They are lost forever
31. Jannes, Jambres
32. Lord delivered him
33. Living Godly in Christ
34. Unto good works
35. Given by inspiration of God
36. Establishment of His Kingdom

37. Longsuffering
38. Having itching ears
39. Departure
40. Kept the faith
41. His appearing
42. Demas
43. Luke

44. Paul asked Timothy to bring Mark to Rome when he came, evidence that the disagreement which Paul had had with Barnabas over the young Mark had been reconciled. Paul also asked for his coat, and ñespeciallyò for something else. What?
2 Tim. 4:13

45. Paulôs trial in Rome had begun with a preliminary hearing to enter the charges against him and to give opportunity for advocates to testify for him. Who stepped up among those of the Roman church to speak for the great apostle ñat my first answer?ò
2 Tim. 4:16

46. Paulôs heart-rending report of his standing alone at his preliminary hearing in Rome bears a similarity to the lament recorded by David in the 22nd Psalm: ñthere is none to help.ò Paul echoed this cry: ñall men have forsook me.ò In spite of all this, the great apostle forgave all those who deserted him. How did he express this forgiveness?
2 Tim. 4:16 Cf: Psa. 22:1, 11; Luke 23:34

47. Paul escaped immediate judgment at his preliminary hearing. ñThe Lord stood with me,ò he said, ñI was delivered out of the mouth of the lion.ò However, he knew that he would not escape death for long, and was supremely confident that God would safely carry him beyond evil into His presence. Where?
2 Tim. 4:18

48. The last recorded words of the greatest of all ministers of the gospel included a longing to see Timothy and his other friends from Ephesus, as well as a special blessing for his devoted young disciple and friend. What was it?
2 Tim. 4:22

44. Parchments
45. No one
46. Not lay to their charge
47. Heavenly kingdom
48. Christ be with Thy spirit

Titus

(King James Version)

Introduction

Titus was converted through Paul's ministry, and became one of his trusted companions and close friends. He accompanied the apostle to Jerusalem for the apostolic council (Acts 15:2; Gal. 2:1-3), worked for him at Ephesus on the third missionary journey, and became his special ambassador to Corinth. Titus accompanied Paul to Crete subsequent to Paul's Roman imprisonment, and the great apostle left him on the island to consolidate the work.

Paul's writings reflect a Titus who apparently could take care of himself and one who could handle difficult situations which, in the case of the Cretans, was certainly a prerequisite. The Cretans are described by various historians as virtually incorrigible, grossly immoral, and irascable liars. There was, therefore, considerable danger that the maintenance of their testimony and spirituality might be tentative. Thus, Paul's letter to Titus emphasizes order in the church, sound doctrine, and good works, as well as caution regarding the strict conduct of Titus' own life and the upholding of the pure gospel. Paul also warned Titus to control the ever-mischievous Judaizers, set forth criteria for the selection of church leaders, and explained the relation with and duties of the various age groups within the church. Of special interest are two wonderfully unique Pauline summaries of the gospel, (2:11-14, 3:4-7).

It remains uncertain as to how the gospel reached Crete. Among those present in Jerusalem at the Day of Pentecost and who were converted there are Cretans (Acts 2:11). They may have returned to the island to make the gospel known. More likely, however, Paul introduced Christianity when he and Titus visited the island (1:5).

It is generally accepted that Paul wrote his letter to Titus between the time he was released from his first captivity and his second imprisonment in Rome. Paul's letter to Titus and his first letter to Timothy bear several similarities. Both were written to men whom the apostle left to continue the work of the gospel, both include specific instructions as to the qualification of church leaders. Both men are cautioned against the same corruptions as well as the conduct of their personal lives.

Titus (KJV)

1. Paul identified himself as a servant of God in the Gospel and began by saying that faith in Christ and the sanctification which follows - which Paul called the ñacknowledging of the truthò- does not produce mere piety in the believer. Rather, said Paul, it produces fruit. Of what nature?
Titus 1:1

2. As an apostle and servant of Christ, Paulôs entire ministry, the message of faith and sanctification, was founded on a specific hope. Of what?
Titus 1:2

3. Paul said that God had promised eternal life to those who believed the gospel. The great apostleôs confidence in this promise is reflected in one of the infinite traits of God, one which is the foundation of all the Christianôs hopes for salvation. What is it?
Titus 1:2

4. God had ñin due timeò brought His word to light through specific means, said Paul. Further, this means of communication had been committed to him by the authority of God. The great apostle had remarked to the Corinthians that this method was ñfoolishnessò to ñthemò who did not believe. What was this ñfoolishness?ò
Titus 1:3 Cf: 1 Cor. 1:18

5. Paul wished Godôs ñgrace, mercy and peaceò upon Titus, whom Paul considered a ñdear brother.ò The great apostle had entrusted Titus with missions to Corinth - he had been with Paul on the third missionary journey - and now Paul had assigned him to Crete. He addressed Titus with the same form of endearment as he had Timothy and Philemon. What did he call him?
Titus 1:4

6. Crete was known for its hundred cities, and it is apparent that Christianity was widespread among them. Paul had left Titus on Crete for the general purpose of taking care of organizing ñthings that are wanting.ò He mentioned also a specific task that he assigned Titus to carry out in ñevery city.ò What?
Titus 1:5

7. One of the purposes of Paulôs letter to Titus was to spell out the several prerequisite qualifications of elders. Paul considered one of these qualifications important enough for him to repeat it. What was it?
Titus 1:6, 7

8. In Paulôs day polygamy was widespread, but Christianity brought a new standard to the marriage relationship. Paul demanded that the elders of the Christian church set an example here. How?
Titus 1:6

9. Standards for elders established by Paul included being upright in all dealings, sober, just, holy and temperate. Such men must also have control of his children; the children must be ñfaithfulò and not be accused of disreputable behavior. Such as what?
Titus 1:6

10. The most important qualification for elders was that they must diligently hold to the true doctrine of the gospel so they would be able to accomplish that for which they were called; to persuade, draw, and teach others to the faith, and to be competent in the administration of a second responsibility. What?
Titus 1:9

11. Paul angrily denounced the false teachers within the Cretan church; these men were Judaizers who demanded a blend of law and grace for salvation. The great apostle called them ñunrulyò and greedy, and said that they upset entire homes. He told Titus that he must deal aggressively with these false teachers. In what way?
Titus 1:11

12. Paul reminded Titus that the Cretans as a people had one of the worst reputations in the ancient world. He quoted a Greek ñprophet,ò Epimenides, one of the seven wise men of Greece, who had characterized them for their laziness and gluttony. For what else were they infamous?
Titus 1:12

13. Paul recognized the accuracy of the reputation of the Cretans as an incorrigible people, and instructed Titus to, where necessary, ñrebuke them sharply,ò pointing out the wickedness of such character traits as lying, cheating and malicious behavior. Paul wanted to see results in these people. In what way?
Titus 1:13

14. Titus was especially cautioned against allowing Paulôs nemeses, the Judaizers, from influencing the Cretan Christians with their religion of works and law. The great apostle angrily accused these Jews of turning lawful and good things to sin, and called them ñdefiled and unbelieving.ò To what extent?
Titus 1:15

15. Paul said that the Judaizing false teachers professed that they ñknew God,ò but their works proved otherwise. They ñdeny God,ò said Paul, they are useless for any good work, and they are ñoffensive, abominable.ò What else?
Titus 1:16

1. Godliness
2. Eternal Life
3. He cannot lie
4. Preaching
5. Mine own son
6. Ordain elders
7. Blameless
8. Husband of one wife
9. Riot, unruly
10. Convince those who opposed sound doctrine (gainsayers)
11. Mouths must be stopped
12. Always lying
13. Sound in the faith
14. Minds and conscience
15. Disobedient

16. In contrast to the ñJewish fablesò and ñcommandments of menò being taught by the Judaizers, Paul charged Titus to teach sound doctrine to his assembly of believers, some of which included the definition of duty and deportment of the separate age groups and sexes. The ñaged men,ò began Paul, must be ñgraveò and ñtemperate.ò Their testimony must give evidence of three particular Christian graces. What?
Titus 2:2

17. Christianity had brought to women an equal position alongside men. With it came attendant responsibilities, one of which was to teach the younger women. The testimony of the ñaged women,ò said Paul, must be one of holiness, and they must be careful to avoid certain sins that could be precipitated by too much idle time. What sins?
Titus 2:3

18. One of Paulôs major emphases was on the home, and he considered the task of making a home one of great respect, privilege and responsibility. The ñyoung womenò called to this profession were counseled to love and be obedient to their husbands, to love their children, and to be ñchaste and good.ò What word did he use to represent the wifeôs responsibility to home and family?
Titus 2:5

19. Titus was to insist that the young men of the church exhibit the kind of conduct that would befit those who would be the strength of the church in coming years. They were to be prudent, serious, and in control of their passions. What did Paul call this conduct?
Titus 2:6

20. Having given the precepts appropriate to the conduct of the ñyoung men,ò Paul added precepts for Titus as well. Basically, Titus was to show himself a good example to others. This example Paul called a ñpattern.ò Of what?
Titus 2:7

21. The great apostle told Titus that his teaching must be sound, that the incorruptible gospel must not be found fault with, or ñcondemned.ò In fact, said Paul, the message must be so pure that those who were accustomed to speaking ñevil thingsò against him would be reduced to an embarrassing emotion. What?
Titus 2:8

22. Although Christianity finally influenced the end of slavery, it was nonetheless common in Paulôs time; therefore, he defined appropriate behavior for servants. They must be obedient; to please their masters ñwell.ò Such behavior, said Paul, will be a living testimony to the good effect of the gospel. How did he describe this testimony?
Titus 2:10

16. Faith, love, patience
17. Too much wine, gossip
18. Keepers
19. Sober minded
20. Good works
21. Ashamed
22. Adorn the doctrine of God

23. Paul digressed from giving instructions and turned to his favorite subject, the gospel, given through the matchless grace of God, the original source of all our blessings, one of which is salvation. Salvation, said the great apostle, hath ñappeared,ò referring to Christôs incarnation. Appeared to whom?
Titus 2:11

24. Godôs matchless grace that ñbringeth salvationò hath appeared to all men, said Paul. It not only teaches men how to live ñin this present world,ò but it also has given the Christian that ñblessed hopeò to look for. What is this hope?
Titus 2:13

25. Our Savior Christ Jesus ñgave Himself for us,ò affirmed the great apostle, that He might redeem us from all iniquity. The justified believer is thus made free from condemnation and the power of sin; he becomes a people ñpurifiedò unto God. What did Paul call such a ñpeople?ò
Titus 2:14

26. The Cretans were notorious for being a turbulent people, and Paul admonished them to be good citizens, obedient to their civil leaders, to be ready to do whatever is good, and to slander no one. Lastly, and perhaps most challenging for the Cretans, they must be ñgentleò to others. What else?
Titus 3:2

27. Paul never forgot the sinful condition from which he had been rescued by the grace of God; foolish, disorderly, deceived by Satan, servant to the passions and pleasures of sin, and with an attitude toward others totally uncharacteristic of a Christian. What was it?
Titus 3:3

28. Paul described the deliverance of sinful man from his miserable condition by the grace of God; this deliverance, said the great apostle, came not by ñworks of righteousness which we have done,ò rather, it was manifested through the ñappearanceò of two attributes of God. What are they?
Titus 3:4

29. Paul explained how salvation is Godôs work of grace according to His mercy, not of manôs works. He called salvation the ñwashing of regenerationò and the ñrenewing of the Spirit,ò accomplished through the great spiritual and moral change in the soul produced by the Spirit. The Christian becomes ñan heir,ò said Paul, with a particular ñhope.ò Of what?
Titus 3:7

30. Paul instructed Titus to ñaffirm constantlyò to the Cretans that they must be careful to maintain things that are ñgood and profitable unto men.ò What things?
Titus 3:8

23. All men
24. Christôs appearing
25. Peculiar
26. Humble (meek)
27. Hating one another
28. Kindness and love
29. Eternal life
30. Good works

31. The Judaizers harassed Paul and the early church wherever it was established, and it is apparent that Crete was no exception. Paul warned Titus of the foolish questions and contention of these false teachers, as well as their ñstrivings about the Law.ò Paul had two words for these ñstrivings.ò What?
Titus 3:9

32. Titus was advised of the action to be taken against ñhereticsò within the church, those who created divisions and exerted destructive influence on those in the assembly. Paul said that such men had not only departed from the truth, they also knew it. What was to be done with them?
Titus 3:10

33. The closing of Paulôs letter to Titus illustrates the hands-on management that the great apostle exerted within the early church. He sent for Titus to come to Nicopolis, Zenas the lawyer and Apollos were in transit, and he was sending either Artemas or another man to Crete. Paul had once sent this other man to Ephesus on another occasion. Who was he?
Titus 3:12

34. Paulôs final instructions to Titus again emphasized good works, a major theme of his letter; he had before urged the a ñpatternò for good works, to be ñzealousò of good works, and ñreadyò to every good work. Finally, he encouraged the Cretans to ñmaintainò good works. With what other words did Paul encourage good works?
Titus 3:14

31. Unprofitable, vain
32. Two warnings and out
33. Tychichus
34. Be not unfruitful

Philemon

(King James Version)

Introduction

Paul's letter to Philemon is one of the four so-called "prison epistles" written by the apostle during his first Roman imprisonment. Philemon is Paul's close friend from Colosse, probably one of his converts. Nothing is known of Philemon's profession or of his rank in the Colossian church, but from Paul's writing it is evident he held him in high regard. Philemon is master to the slave Onesimus, who had run away, ending up in Rome and finding Paul, who subsequently led him to the Lord. Now both Paul and Onesimus must do the right thing; Paul must release Onesimus, who had not only become dear to him but also valuable to his ministry, and Onesimus must return to his master, whom he had offended.

Paul's extremely personal intercession on behalf of Onesimus is a masterpiece of persuasion. He uses more than a dozen arguments which, when taken together make it literally impossible for Philemon to resist the great apostle's appeal for acceptance of his former slave regardless of harm done or sentence required, which in this case was death. Paul appeals to Philemon's basic "good." He appeals for "love's sake" rather than on his apostolic authority. He evokes consideration for his age, his status as a prisoner for Christ, and the fact that he had been the instrument of Onesimus' conversion. He reasons that Onesimus is to Philemon now even more "profitable." He reminds him that he, Paul, was after all the instrument of Philemon's conversion, and identifies this as a debt owing him. He offers to pay any debt owed by Onesimus, and concludes with hint of a visit in the near future that would, without saying so, verify Philemon's obedience.

Slavery was very common in the Roman Empire; even Christians owned them, and although Paul does not actually condemn this practice he identifies Onesimus as a brother in Christ. Also, in other letters he lays down strict religious guidelines for conduct of both slave and master.

It is possible that Onesimus was in fact released and returned to Paul. There is an Onesimus who later became bishop of the church at Ephesus. Scripture, however, does not confirm such.

Philemon (KJV)

1. Paulôs purpose in writing to Philemon was to intercede on behalf of Philemonôs runaway slave, Onesimus, asking him to receive the now redeemed man anew as a brother in Christ. Paulôs opening blessing from ñGod our Father and the Lord Jesus Christò was twofold, first for ñpeace,ò secondly for that which reminds of Godôs forgiveness, a blessing which would touch Philemon in regard to Paulôs plea for Onesimus. What was it?
Philemon 3

2. Paulôs very private letter to Philemon was as friend-to-friend, and the great apostle felt it unnecessary to document his apostolic authority, as was generally his habit. He gave an almost pathetic, yet glorious description of his current state. What was it?
Philemon 1

3. A man whom Paul referred to as ñour brotherò was with the imprisoned apostle in Rome as he wrote to Philemon; in his opening greeting Paul included the name of this young man as if to make him a party to the plea for mercy on behalf of Onesimus. Who was this man?
Philemon 1

4. The very personal nature of Paulôs letter to Philemon is immediately obvious as he greets ñApphia,ò probably Philemonôs wife, and also a man whom he addressed as a ñfellow soldier.ò This man may have been Philemonôs son since this was a family matter; in any event he was an official at the church in Colosse. When Paul wrote to the Colossians he included a stern note to him, admonishing him to ñtake heedò and ñfulfill his ministry.ò Who was he?
Philemon 2 Cf: Col .4:17

5. Paul told Philemon that he prayed for him frequently. Philemon must have considered himself greatly blessed as the recipient of the prayers of none other than the great apostle himself. Paul told Philemon that he thanked God for his spiritual testimony, particularly for his love for the saints. For what else?
Philemon 5

6. Paul said that his prayer for Philemon included a petition that the fruit of his good works would, when seen by men, be not only recognized as being genuine, but also move them to imitate those works. In effect, Paul urged his friend to ñlet his light shine among men.ò What does he call this process of exercising God-given gifts?
Philemon 6 Cf: Matt. 5:16

7. Paul concluded his warm greeting to Philemon by praising him for the great good he had done and continued to do. The great apostle said that Philemonôs generous exercise of the Christian graces was a source of great joy and comfort to him, in that he had ñrefreshedò the innermost feelings of the saints. Paul mentioned one such grace in particular. What was it?
Philemon 7

8. When Paul finally got to the reason for which he was writing he didnôt mince words. He began by subtly reminding Philemon that he had the authority as an apostle to direct disposition of the case he was about to lay out. But the great apostle waived his authority in Christ; his appeal to Philemon was going to be based upon a different plane. What?
Philemon 9

9. Having waived his apostolic authority to direct Philemon to receive Onesimus - instead ñbeseechingò him for ñloveôs sakeò - Paul next advanced two other arguments that he appealed Philemon to consider, both of which had to elicit tender consideration from him. One was that Paul was now an aged apostle. What was the other?
Philemon 9

10. Paul used many arguments to intercede with Philemon on behalf of Onesimus. One was the fact that Onesimus and Paul now had a deep spiritual relationship, the apostle having been the instrument used by God for Onesimusô conversion even as Paul was yet ñin bonds.ò What did Paul call the now redeemed Onesimus?
Philemon 10

11. Reasoning with Philemon as he encouraged him to receive Onesimus once again, Paul explained how the status and relationship of the slave had changed now that he was a brother in Christ. What Onesimus had not been - as slave and possibly thief - he now was spiritual co-laborer. How did Paul describe Onesimus now, something he had not been before?
Philemon 11

12. In yet another argument for reconciliation between Philemon and Onesimus, Paul revealed that a great bond had emerged between him and the slave; Onesimus was now a dear friend and Paul was in no hurry to see him return to Colosse. ñI would have restrainedò him, said Paul; for what purpose?
Philemon 13

13. Paulôs act of sending Onesimus back to Philemon demonstrated the core of Christian conduct in doing the right thing. The great apostle would have loved to keep Onesimus for friendship and assistance; however, if the blessing of his company was to be his, the initiative and inclination toward such must be Philemonôs. What sort of inclination?
Philemon 14

1. Grace
2. Prisoner of Jesus
3. Timothy
4. Archippus
5. Faith
6. Communication of faith

7. Love
8. For loveôs sake
9. He was a prisoner
10. My son
11. Profitable
12. To minister to him (Paul)
13. Willingly

14. Paul also suggested to Philemon that perhaps it was Godôs providence that led Onesimus to flee from Colosse ñfor a seasonò so that Philemon might ñreceive him forever.ò After all, reasoned Paul, Onesimus, having been saved, was now ñabove a servant.ò He was now ñmuch moreò to Philemon, not only ñin the flesh.ò In what other way?
Philemon 16

15. Paul asked Philemon to receive Onesimus as if the slave were the great apostle himself. He ignored his total apostolic authority within the church, rather, with great humility characteristic of the bond of fellowship among the saints, referred to himself as Onesimusô equal. What did Paul call himself?
Philemon 17

16. Paul continued to soften any potential hesitancy that Philemon might develop to Paulôs plea on Onesimusô behalf. ñIf he hath wronged thee,ò offered the great apostle, ñI will repay it.ò His statement of acceptance of any debt owed by the slave was representative of guilty manôs sin being imputed to Christ. How did Paul word this statement?
Philemon 18

17. As Paul began to close his appeal to Philemon, he suddenly reminded his friend of something that overshadowed all the other considerations that he had set forth. ñThou owest unto me,ò said the great apostle. As he perceived the implications of this simple phrase, Philemon would realize that indeed, Paul had been the instrument of his salvation, and he could not help but grant Paul ñrefreshingò of his heart. What else?
Philemon 20

18. In the only argument even hinting of the exercise of apostolic authority, Paul told his dear friend Philemon that he had ñconfidenceò in his obedience regarding his plea. The great apostle did not leave it at simple obedience; he knew that Philemon would go even further than simple obedience. In what way?
Philemon 21

19. The conclusion of Paulôs letter contained an announcement that had to give Philemon a final penetrating thought. The great apostle spoke of a hope that he had, that if realized would result in the pleasure of knowing that his efforts on Onesimusô behalf had not been in vain. What was this hope?
Philemon 22

20. Paul closed his letter to Philemon with greetings from those close to him in his Roman imprisonment; Epaphras, Mark, Luke, Demas, and Aristarchus, and with a blessing upon Philemon made even more personal by reference to his friendôs entire family. How did he refer to Philemonôs household?
Philemon 25

14. In the Lord
15. A partner
16. Put it on my account
17. Joy in the Lord
18. Do more than I say
19. He was going to visit him
20. Your spirit

Hebrews

(King James Version)

Introduction

Perhaps no other book of Scripture contains so many unanswered questions as to who wrote it, when it was written and to whom, and to what place it was sent. There are arguments for and against the authorship of Paul, arguments for the date of writing from 60 A.D. to 90 A.D. based on excerpts from the text, arguments for the origin of the book having been Italy or elsewhere, arguments for the domicile of readership being Italy, Palestine or other places. However, the arguments are not germane to the theme of the book and, as ventured by the third century theologian Origen, "only God knows."

It is possible to view the theme of the epistle to the Hebrews as that of the danger of the Jewish believers forsaking Christ and returning to Judaism, that in so doing they would meet with judgment as did rebellious Israel of old, "falling away" from their faith; and, further, that it is for this reason the author emphasizes both the "better" dispensation of the gospel as well as the corresponding condemnation of the old covenant under the law as defective. However, all this suggests the possibility of the believer's loss of salvation, whether converted Jew or today's Christian. The New Testament abundantly teaches that this is an untenable position. (John 3:16-18, Eph. 1:13-14, 2:8-9, Col. 3:3, Rom. 8:29, John 10:28-30, Heb. 8:12 and others).

The author's extended comparison of the superiority of Christ and Christianity over the old covenant was indeed a warning against taking up or blending the doctrine of salvation by grace alone with the old Jewish rites. The Jews not only viewed this system of rites splendid, but also were tempted to continue to exercise them to avoid being ostracized by their unconverted friends. The author's implication for today, however, must be interpreted as an encouragement for believers to avoid the loss of opportunity as a redeemed people to fulfill that task for which God has set them aside. Such will result in a loss of future blessings and rewards should they fail to progress in maturity in the Christian faith, in Christian liberty, testimony of works, and spiritual sanctification.

Accordingly, the author spends a wealth of words and depth of thought in explaining the "better" of the New over the Old Covenant. The consummation of this effort is evidenced in his extended revelation of those who have lived by faith; this confirms his intention to exhort his readers, having been justified by faith, to continue in sanctification toward their eventual glorification of salvation, adding attendant words of warning of loss of rewards and crowns rather than warnings of loss of salvation.

Hebrews (KJV)

1. The epistle to the Hebrews opens in majestic language affirming the great truth that in ñtimes pastò God revealed Himself through prophets, but now in the Christian, or grace dispensation speaks ñunto usò in an infinitely superior manner through Christ. What is Christ called in this passage?
Heb. 1:2

2. The author in several phrases expresses the fact that Christ is One with the Father: He is ñheir of all things,ò Creator of the universe, ñupholds all things through His power,ò and is the ñbrightness of His Glory.ò What other example is given?
Heb. 1:3

3. ñBy Himself,ò explained the author, Christ finished the redemptive work on the cross whereby sin was dealt with to Godôs divine satisfaction. Now He sits as Mediator ñon the right hand of the Majesty on high,ò and all who trust in His atoning work are justified. How is the redemptive work of Christ described?
Heb. 1:3

4. The writer to the Hebrews took great pains to affirm that Christ is superior to angels and used several Old Testament Scriptures to prove it. In one of these he quoted a passage from the Psalms in which God makes a statement referring to Christ, one that He had never ñat any timeò made to any angel. What was it?
Heb. 1:5 Cf: Psa. 2:7

5. When the letter to the Hebrews was written there was strong belief in the angels, and the danger existed that the Jews might esteem them as spiritual intermediaries. The writer, however, defined the subordinate position of angels relative to Christ by referring to the time when the ñfirst begottenò Christ was ñbrought into the world.ò What evidence of this position did he give?
Heb. 1:6 Cf: Psa. 97:7

6. Speaking of angels, God said that they are ñministers,ò or servants to do His pleasure. Of Christ, however, He said infinitely greater things. He declared Christôs dominion as having a throne and a ñscepter,ò and that this throne is forever and ever. God also declared Christôs full Divinity. What did God call Him?
Heb. 1:8 Cf: Psa. 45:6; Psa. 104:4

7. The author gave conclusive proof of Christôs superiority over angels. God had said that He never told an angel that one would be His son as He had told Christ, and He did not invite any angel ñat any timeò to rule, to ñsit on My right hand.ò As a consummation of this ñrule,ò God said that Christ would subdue ñenemies.ò How did the author define this action?
Heb. 1:13 Cf: Psa. 110:1

8. The writer to the Hebrews concluded his positional definition of Christ as infinitely above angels by defining the role of these beings; they are to ñministerò to the saints of God on earth who are awaiting future glorification, the consummation of their salvation. What does he call these waiting saints?
Heb. 1:14 Cf: Psa. 91:11-12

9. Since Christ is supreme, argued the author, Godôs redeemed must ñgive earnest heedò to the things of Christ and the gospel so that they will not fail in the opportunity of being used by God to do that which He has appointed them. What phrase is used to describe the neglect of these truths?
Heb. 2:1

10. The writer to the Hebrews reminded his readers that their ancestors received ñjust recompenseò for their failure to fulfill their covenant with God, and warned them that they must not ñneglectò the word ñspoken by the Lord,ò borne witness to by God Himself through signs and wonders. Such neglect would cause forfeiture of their rewards in the time of their glorification. What did he call this time?
Heb. 6:5 Cf: Heb 2:4, Acts 2:22

11. The author referred his readers to the Psalmist, who had stood in disbelieving awe of the significance of man when contrasted with the infinite magnificence of Godôs Creation. Still, God made man ña little lower than the angels,ò and ñcrowned him with glory and honor.ò In a reference to Creation, he said that God accorded man yet another privilege. What?
Heb. 2:7 Cf: Gen. 1:26-28; Psa. 8:4-6

12. Although man was to have dominion ñover all things,ò he fell victim to temptation and sin. As a result, ñnow we see not yet all things put under him.ò ñBut,ò said the author, ñwe see Jesusò coming into view, He who was made a ñlittle lower than the angelsò in His incarnation. For what purpose?
Heb. 2:9

13. In order to ñbring many sons to glory,ò ñit becameò God to provide a perfect system of redemption whereby He could reconcile man to Himself. Godôs instrument within this plan was Christ; through His suffering, Jesus fulfilled His purpose as Redeemer. What is Christ called in this passage?
Heb. 2:10

14. Through the death of Christ the ñSanctifier,ò redeemed man is made holy, or ñsanctified.ò The author defines the Sanctifier and the sanctified as ñone;ò there is, therefore, a union established between Christ and believers, which creates a special relationship through which Christ is in sympathy with man. What does the author call Christ and man under this relationship?
Heb. 2:11-12 Cf: Psa. 22:22

1. Heir of all things
2. Express image of His person
3. Purged our sins
4. Thou art My Son
5. Angels worshipped Him
6. God
7. Make enemies footstool

8. Heirs of salvation
9. Let them slip
10. World to come
11. Set him over works of his hands
12. Suffer, taste death for every man
13. Captain of our salvation
14. Brethren

15. Christ voluntarily became flesh and blood apart from sin to die for manôs sin. In so doing, He ñdestroyed him that had the power of death,ò removing the source of the devilôs power. This annulment also ñdelivered usò from a distinctive human fear which Satan is unable to wield over the Christian. What is this fear?
Heb. 2:15

16. Through His death Christ is the believerôs ñmerciful and faithfulò high priest. As such He assumed the nature of man, and having suffered under temptation, knows the force of it, is able to sympathize with the believerôs experience of it, and can come to the aid of those who cry out under it. What does the author call this assistance?
Heb. 2:18

17. In Chapter three the author defined the spiritual status of not only those to whom he was writing but also that of all believers; they are ñpartakers of an holy calling,ò recipients of Godôs gift of regeneration, and they are ñprofessors of Christ.ò He also described them as being sanctified. What did he call them?
Heb. 3:1

18. Having asserted to his readers that Christ is superior to both prophets and angels, the author identified a third personality to whom Christ is unquestionably greater. He stated that this man, one greatly revered by the Jews, was a ñfaithful servantò in Christôs ñhouse.ò However, he reasoned, Christ ñbuilded the houseò and obviously ñhath more honor.ò Who was the man?
Heb. 3:2

19. The author affirmed that believers belong to Christôs family, His ñhouse,ò and are possessors of the ñboldness and gloryò of the ñhopeò of eternal life. What did he call those who are guaranteed this eternal life?
Heb. 3:14 Cf: Heb. 3:6

20. The first warning given by the writer to the Hebrew Christians cautioned them to avoid letting ñslip byò the things of Christ and the gospel lest they fail in the work that God had appointed them to do. The second warning carried the same consequence as did the first, a loss of sharing in Christôs glory. What was this second warning against?
Heb. 3:12 Cf: Heb. 2:1

21. As an illustration of the consequences of failure to follow God, the writer cited the example of the Israelites of Mosesô time. Having been redeemed out of Egypt they would not believe that God could lead them into Canaan, and their disobedience kept them from enjoying Godôs blessings of the Promised Land. How did God describe the consequences of their lack of faith?
Heb. 3:11

22. The Israelites unbelief did not result in the loss of their God-given redemption from Egypt, but it did cost them the rewards and blessings of the Promised Land. In counseling his readers to avoid a similar fate, the author warned them against becoming ñhardened.ò From what cause?
Heb. 3:13

23. The author turned to the Psalmist as he urged his readers to avoid the example of the Israeliteôs ñprovocationò of God that resulted in the loss of His blessings of the Promised Land. ñHarden not your hearts,ò he quoted, rather ñhear His voice.ò He also urged that such be done in a timely manner. How?
Heb. 3:15 Cf: Psa. 95:7

24. The disbelief and disobedience of the Israelites as God tried to lead them into the Promised Land after bringing them out of Egypt is twice called ñthe provocationò by the writer. Regardless of Godôs exasperation with His people, however, His longsuffering remained, and it is perhaps no better illustrated as it is in this incident that reveals the long period of time that Israel ñgrievedò Him. How long?
Heb. 3:17 Cf: Num. 14:33

25. Having earlier established that believers are ñheirsò of salvation, the author urged his readers to ñrestò in Christ, to enter into the peace of God to the point where they remain in a state of communion with Him. He considered this appropriation of ñrestò serious business, insisting that it must be approached with an essential, respectful Christian state of mind. What?
Heb. 4:1

26. Just as Godôs offer of spiritual ñrestò in the Promised Land was ñpreachedò to the Israelites, so this promise of entering into rest of a spiritual nature is available to those ñwhich have believed.ò The ñword preachedò to the Israelites, however, did not result in their ñrest,ò which in that time would have been peace and settlement in the Promised Land. In what way did they fail?
Heb. 4:2

27. The author refers to ñrestò - that satisfaction and blessing which comes from God that is available to believers - in several contexts. It is likened to Godôs seventh day rest following Creation; to the rest that the Israelites failed to achieve through unbelief; and finally, that ñrest which remainethò when the believerôs salvation is complete in heaven. Who are the beneficiaries of this ñrest?ò
Heb. 4:9

28. Although Christians have the assurance of bodily resurrection and eternal life, every effort must be made in this life to possess Godôs ñrest,ò that blessing which comes with following His will. The author suggested that there was a ñquick and powerfulò help available to help in this ñlabor.ò What?
Heb. 4:12

15. Fear of death
16. Able to succor
17. Holy brethren
18. Moses
19. Partakers of Christ
20. Unbelief
21. Not enter into My rest

22. Deceitfulness of sin
23. Today
24. Forty years
25. Fear
26. They lacked faith
27. People of God
28. Word of God

29. Just as Godôs Word is the critic of our thoughts and deeds and the standard by which our walk with God is measured, so also our motives are ñmanifestò in His sight, and nothing is hidden from Him ñwith whom we have to do.ò How does the writer describe Godôs all-seeing vision of our motives and actions?
Heb. 4:13

30. The author described Godôs Word in a series of remarkable phrases. It has living power to change the world. It is ñsharp,ò able to penetrate the heart. It is a ñdiscerner,ò revealing the innermost thoughts and intents. And it is ñpiercingò to the point of being able to separate two things that nothing else can. What are these two things?
Heb. 4:12

31. With words of comfort the author reminded his readers that ñwe have Jesus,ò ñpassed into the heavens,ò One who is touched by our infirmities. Available at His throne of grace is ñmercy and grace to help in time of need.ò He encouraged believers to come to this throne of grace; with what attitude?
Heb. 4:16

32. When the epistle to the Hebrews was written the temple was still standing, sacrifices still being offered, and the authority of the Law argued. The author went to great lengths to prove that under the gospel, Christ is now the believerôs high priest. As such He is superior to those ñtaken from among menò under the Mosiac Law. He identified an example of such a man. Who?
Heb. 5:4

33. The writer defined the qualifications required of a Levitical high priest; he had to be appointed by God, he had to have lived manôs experience so as to be in sympathy with Him, and he had to act on behalf of men in the things concerning God. This last qualification exposed a major difference between the Aaronic priesthood and Christ, the perfect high priest. What was it?
Heb. 5:3

34. It is apparent that the Hebrew Christians to whom the epistle was addressed had made no effort to progress spiritually. This was unsatisfactory, said the author, by now they should have been ñteachers.ò Instead they were ñbabes,ò who needed ñmilkò when they should have been able to discern ñgood from evilò and, symbolically, be ready for other ñfood.ò What?
Heb. 5:14

35. The author acknowledged that his Hebrew brethren possessed understanding of the foundational Christian doctrines such as repentance, salvation by grace, bodily resurrection and eternal judgment; but he urged them to press on toward spiritual maturity, following Godôs will in their lives. What word did he use to describe this full development of spiritual life?
Heb. 6:1

36. The author described believers as having been spiritually ñenlightened,ò as having ñtasted the heavenly gift,ò perhaps a reference to the promise of eternal life; of being indwelt by the Spirit; and, lastly, having experienced, or ñtasted,ò the doctrines taught by God. Through what source?
Heb. 6:5

37. In one of the most sobering of his series of warnings the author said if Christians - those who were ñenlightened - subsequently fell short of their spiritual growth and ultimate purpose in service to God, that there is a point of no return beyond which their opportunity for service is lost. They cannot be ñrenewed again.ò God will use others and the result is loss of rewards. What did the author call this failure to develop oneôs purpose in Christian maturity and service?
Heb. 6:6

38. The author said that the consequences of frittering away oneôs opportunities to be used of God for His intended purpose would not only result in loss of rewards. Such neglect, he warned, also represents the subjection of Christ to a symbolic disgrace of immense proportion. How did he describe this disgrace?
Heb. 6:6

39. The writer used an illustration from nature to detail the danger of a Christian failing to progress in his sanctification, with the result being rejection by God of their service for Him. The earth, he said, is watered by God, bringing forth ñherbs,ò receiving Godôs blessing. That which bears ñthorns and briersò is rejected. What does God do with such works?
Heb. 6:8 Cf: 1 Cor. 3:12-13

40. The author told his ñbelovedò Hebrew Christian friends that he expected more of them than works of ñthorns and briers.ò He was persuaded that while opportunity remained to achieve fruit in their Christian lives they would do better than their forefathers at Sinai. What did he call this fruit?
Heb. 6:9

41. Everyone who expects a reward from God ñin the endò must continue in their ñlabor of loveò as long as they have opportunity to do so. Believers, said the writer, must work with the glorification of their salvation in heaven in view, just as those who had gone before had ñinherited the promises.ò Through what means had these folks achieved their reward?
Heb. 6:12

42. As the Christian labors in love toward the glorification of his salvation in heaven - that ñfull assurance of hopeò - he can be confident and comfortable in this hope through ñtwo immutable things;ò Godôs promise and subsequent oath given to Abraham of a Savior. The validity and certainty of this promise and oath, in which all believers are included, is further substantiated by one of Godôs attributes. What?
Heb. 6:18

29. All naked and open to Him
30. Soul and Spirit
31. Boldly
32. Aaron
33. Had to offer sacrifice for himself
34. Meat
35. Perfection

36. Word of God
37. Falling away
38. Crucify Christ again, put Him to open shame
39. Burn them
40. Things that accompany salvation
41. Faith, patience
42. He cannot lie

43. Christ, said the author, is our ñforerunnerò who has ñenteredò into that within the veilò having secured the believerôs salvation through His sacrifice. He pictures Christ as representative of two figures of safety and security for the believer; a ñrefuge,ò the image of the cities of refuge to which ancient Jews fled, and of an ñanchor,ò the image of safety in a storm. How does he describe this ñanchor?ò
Heb. 6:19 Cf: Num. 35:6, 9-32

44. Because of the temptation experienced by the Hebrews to mix the Mosiac system with the new covenant of grace by faith, the author continued to offer proof that Christ, the perfect high priest, was infinitely superior to the Levitical system. Christôs priesthood, he said, is not based upon men having infirmity under the law, rather in the example of a personage raised up by God in Abrahamôs time as a type of Christ. Who?
Heb. 7:1

45. The example of Melchizedek provided a platform for the author to argue the superiority of Jesus over the Levitical priesthood. Unlike any Levitical priest, Melchizedek was, as is Christ, a king of righteousness, a ñpriest of the most high God.ò He was not descended from a human priesthood, and his beginning and end are not recorded, a characteristic symbolic of Christôs eternal existence. What act of Melchizedekôs is recorded which was also characteristic of Christ?
Heb. 7:1

46. The author used arguments compelling to his Jewish readers in establishing that Christ was superior to the Levitical priests. ñConsider how greatò Melchizedek was, he said, Abraham paid tithes to him and, in a sense, the long line of Aaronic priests may be said to also have done so. To further enhance his argument, he said that Melchizedek had blessed Abraham. Under what ancient principle?
Heb. 7:7

47. The Jews had become accustomed to regard the Levitical priesthood as perfect and may have argued that it had come later than Melchizedek. Therefore, God must have intended it to be permanent. However, the author reminded his readers of two things; first, God Himself had said that there would be a change both in the Law and in the Priesthood with Christôs coming. How did God define the nature of this new priesthood of Christôs?
Heb. 7:11 Cf: Psa. 110:4

48. Godôs announcement of the coming of Christ, ñanother priest after the order of Melchizedekò rendered the Levite priesthood provisional; the priests administering under the law held office under a ñcarnal commandment,ò their tenure depending upon ñfleshlyò factors such as ancestry and succession. The basis upon which the priesthood of Christ rests, on the other hand, is infinitely different. What is it?
Heb. 7:16

49. The inability of the law under the Levitical priesthood to establish relations between God and sinful man contrasts with the advent of Christ as High Priest, through whom, said the writer, ñwe draw nigh to God.ò Whereas the Law made ñnothing perfect,ò Christôs sacrifice provided for man being made acceptable to God. What is Christ called in this passage?
Heb. 7:19

50. Twice the author referred to Godôs unusual act of swearing an oath, the highest possible confirmation of any promise. First, he told of Godôs Messianic promise given to Abraham; secondly, of Godôs guarantee of Christ, the ñPriest forever after the order of Melchizedek,ò He of a ñbetter testament,ò the dispensation of grace. What is Christ called here?
Heb. 7:22 Cf: Psa. 110:4

51. Through His sacrifice, Christ is ñable to saveò them who come to God, affirmed the writer. This full and complete salvation, including justification, sanctification, and glorification, is summed up in a single phrase. What is it?
Heb. 7:25

52. Jesus as the perfect High Priest is described by the author as ñever livingò to serve as the believerôs advocate before God. What did the writer call this process of advocacy?
Heb. 7:25 Cf: 1 John 2:1

53. The author recorded the characteristics of Christ as the perfect high priest. He was ñundefiledò and did not associate with sinners as one of them. He had never done nor would ever do anyone wrong, thus He is ñharmless.ò He is pure in heart, ñholy.ò God also exalts him. How, symbolically?
Heb. 7:26

54. Under the Mosiac Covenant the priests had to offer daily sacrifice for both the people and himself. On the other hand, Christ ñoffered Himself up once.ò Additionally, whereas the Levitical priests were temporal - ñinfirmò - Godôs appointment of Christ as the perfect High Priest is complete and permanent. How did the writer describe this appointment?
Heb. 7:28

55. The authorôs purpose in writing was to encourage his Jewish friends, now absented from the familiar temple services. He opened Chapter 8 with his main point, the ñsumò of all he had been telling them. Jesus, their great high priest, had come from heaven and is now ascended into heaven serving as their Mediator with God. Christ, he said, resides in the ñheavensò in the place of principal honor. Where?
Heb. 8:1

43. Sure and steadfast
44. Melchizedek
45. He blessed Godôs faithful (Abraham)
46. Greater blesses the lesser
47. After the order of Melchizedek
48. Power of an endless life
49. Better hope
50. Surety
51. Saved to the uttermost
52. Make intercession
53. Made higher than the heavens
54. Consecrated for evermore
55. Right hand of God

56. The author contrasted the ñgifts and sacrificesò ï those effected under the Law by Levitical priests in the tabernacle - with the infinitely greater blessings available through Christ as Mediator in Godôs heavenly sphere. What does he call this sphere, ñwhich the Lord pitched?ò
Heb. 8:2

57. If the ñfirst covenantò had been ñfaultless,ò reasoned the author, there would have been no need for the ñsecond,ò the dispensation of grace, which he called Christôs ñmore excellent ministry.ò It is established on ñbetter promises,ò he said, and is a ñbetter covenantò in that it is founded on grace. How is Christôs function defined under this ñbetter covenant?ò
Heb. 8:6

58. The author reminded his readers that Godôs promise of a New Covenant was prophesied by Jeremiah, a prophecy that in itself suggested the inadequacy of the old dispensation under the law. God said that this new covenant would not be written on stone, rather He would ñputò and ñwriteò it within manôs inner nature. Where, symbolically?
Heb. 8:10 Cf: Jer. 31:31-34

59. The writer to the Hebrews listed the remarkable attributes of the new covenant of grace. Where before the Law was ñwritten in stone,ò God ñput His lawsò in the hearts and minds of men. Where before the Jew had only a dim apprehension of God, the believer has a personal knowledge of Him through the Spirit. Lastly, under the New Covenant, God is ñmerciful to their unrighteousness.ò In what essential way?
Heb. 8:12

60. The author envisioned the imminent disappearance of the system of ritual and ceremony under the law. Indeed, probably shortly after he wrote Jerusalem was destroyed, loosing any bond between Judaism and Christianity. God, he said, had provided the new covenant, ñhad made the first oldò and it was ñready to vanish away.ò How did he describe the waning covenant of law?
Heb. 8:13

61. As he continued to demonstrate that the former dispensation was only an imperfect representation of the new covenant to come, the author offered a detailed description of the Levitical tabernacle as an example. His reference to it left no doubt that there was a contrast between the tabernacle and the heavenly sanctuary from which Jesus ministers as High Priest. What did he call it?
Heb. 9:1

62. The writer listed the material objects within Israelôs tabernacle, objects that served as symbols of Godôs relations with His people. The simple fact that these numerous articles were only symbols exposed the inadequacy of the Levitical system. They included the candlestick, tables, shewbread, golden censor, cherubim, and mercy seat. What else?
Heb. 9:4

63. Even the physical layout of the tabernacle with its corresponding restrictive entry decried the inadequacy of the Levitical system, in that it rendered God virtually unapproachable. The first veil led into the Holy Place, into which only the priests could enter, and the second veil into the chamber wherein only the high priest was permitted access. What was this called?
Heb. 9:3

64. The ordinary Israelite could never enter either chamber of the tabernacle, and only once a year could the high priest enter the Holy of Holies, the place of Godôs presence. Within this forbidden chamber were the ark, Aaronôs rod, the tablets of the Law, and the ñcherubim of glory shadowingò the platform on which the visible symbol of Godôs presence rested. What was this platform called?
Heb. 9:5

65. The author described the Levitical ritual carried out under the Mosiac system on the Day of Atonement. Only on this day did the high priest - alone - enter the Holy of Holies, the place of Godôs presence, a restriction illustrative of the sin barrier between God and man. There was one thing that the high priest must not be without when he entered this sacred place. What was it?
Heb. 9:7

66. The exhaustive ritual executed within the tabernacle was visible evidence that individual access to God did not exist under the Levitical system. The tabernacle with its restrictive entry and onerous ritual was but a ñfigureò of a more perfect system to be fulfilled at the time when Christ came. What did the author call this time?
Heb. 9:10

67. Following his exhaustive thesis that dismissed the worth of the old covenant when contrasted with the new, gospel covenant, the author announced ñbut Christ is now come.ò By His own blood, ñHe became sacrifice,ò entering symbolically ñonce into the holy place.ò What was obtained for the believer through this sacrifice?
Heb. 9:12

68. The author provided stark contrast between the blood sacrifices under Levitical Law that did but ñpurify the flesh,ò with that which is accomplished by the blood of Christ. ñHow much more,ò he asked, does Christôs sacrifice ñpurge our consciences,ò spiritually purifying our very inner conscience. He identified one of the end purposes which this ñpurgingò achieves in the believer. What is it?
Heb. 9:14

56. True tabernacle
57. Mediator
58. Mind, hearts
59. Forgiveness
60. Decays, waxes old
61. Worldly sanctuary
62. Ark of the Covenant
63. Holy of Holies (Holiest of all)
64. Mercy Seat
65. Blood
66. Time of Reformation
67. Eternal redemption
68. To serve the living God

69. All believers, said the writer, have received the ñpromise of eternal inheritance.ò This inheritance he likened to a ñtestament,ò or will, which does not go into effect until the death of the person who makes it. The obvious consequence of this reasoning, of course, is that Christ had to die to validate the New Covenant. What is Christ called in this context?
Heb. 9:15

70. The author affirmed that in order to make the New Covenant effectual it was essential not only for Christ to die but also for His blood to be shed. He referred to Godôs divine will recorded in Leviticus that the blood ñmaketh an atonement for the soul.ò There was a consequence thus established by God for the failure to shed blood. What?
Heb. 9:22 Cf: Lev. 17:11

71. The author recorded the essential elements of the gospel as he described the foundations of the ñNew Testament.ò Christ was ñoffered to bear the sins of many,ò He ñentered into heaven,ò and ñappears in the presence of God for us.ò What else?
Heb. 9:28 Cf: Heb. 9:24

72. The writer to the Hebrews taught that heaven is in fact a *place*; it is where Christ ñentered into,ò and it is where the ñpresence of Godò exists. It is also the scene of Christôs ministry. How does the author describe this ministry?
Heb. 9:24

73. Christ ñonce appearedò to put away sin by the sacrifice of Himself,ò said the author, being ñonce offered to bear the sins of many.ò Man, on the other hand, ñis appointed once to die,ò but this is not his end. What follows?
Heb. 9:27 Cf: 2 Cor. 5:10

74. The entire business of sacrifice under the Levitical system was but a ñshadow of good things to come,ò said the writer. Sacrifices could not bring man into a close relationship with God, and whereas the ñyear-by-yearò offerings would ideally have erased the ñconscience of sin,ò instead they had an opposite effect. What?
Heb. 10:3

75. Throughout the ritual of the Levitical system of sacrifices, it was no wonder that the Jews were reminded of their sins. Instead of having their consciences cleared, there was a basic foundational deficiency inherent in the process of the blood of animals ñtaking away sins.ò What was it?
Heb. 10:4

76. God Himself instituted the practice of Levitical sacrifices and offerings, and when these were offered in the true spirit of desire for temporal forgiveness or out of a thankful heart, they were pleasing to Him. However, when offered as substitutes for obedience or for merit accruing to the one who sacrificed, the acceptable worth was quite different in Godôs eyes. What was it?
Heb. 10:6 Cf: Psa. 51:16-17; Micah 6:6-8

77. The author illustrated the total qualification and acceptance of Jesus as perfect High Priest and perfect atoning sacrifice through several examples. First, the promises of God through the prophets recorded ñin the Volume of The Book;ò also, the body that God ñpreparedò for Christ, having both Deity and human nature; and lastly Jesusô perfect obedience when no less a sacrifice was acceptable. In what words is Jesusô willingness expressed?
Heb. 10:7, 9 Cf: Psa. 40:6-8

78. By virtue of Christôs obedience to Godôs Will - the ñoffering of His Body once for allò - believers through faith are made holy, which is by definition the condition of being justified and regenerated. What does the author call this process?
Heb. 10:10

79. The author envisioned Christ as He ñforever sat down on the right hand of Godò now confident of ultimate triumph, following the offering of Himself ñonce a sacrifice for sins forever,ò calmly waiting for that day when every knee shall bow, when ñHis enemiesò will be made His footstool. How does the writer describe this posture of Christ?
Heb. 10:13 Cf: Psa 110:1

80. Christôs offering ñfor sins foreverò assured the complete, final, eternal salvation of all who avail themselves of it through faith. The writer recorded two words that describe the spiritual condition of those believers for whom Christ died. What are they?
Heb. 10:14

81. The author called his readerôs attention a second time to the prophecy inspired by the Spirit and spoken by the prophet Jeremiah, fulfilled through the new covenant, Christôs sacrifice. What was Godôs promise to believers justified through this sacrifice?
Heb. 10:17 Cf: Heb. 8:8, Jer. 31:31-34

82. Finally the author arrived at the climax of the doctrinal portion of his letter. Christôs offering secured total remission of sin, he said, and God will remember our sins no more. Believers have had their sins completely and finally remitted. In view of all this, he reached his great conclusion. What is it?
Heb. 10:18

69. Mediator
70. No remission of sin
71. He is coming again
72. Appears before God for us
73. Judgment
74. Annual reminder of sin
75. It was not possible

76. Had no pleasure
77. ñI come to do Thy Willò
78. We are sanctified
79. Henceforth expecting
80. Perfected forever
81. Will remember sins no more
82. No more offering for sin

83. Under the Levitical system access to God was virtually non-existent, but through the sacrifice of Christ believers now have a ñnew and living wayò to ñenter into the Holiest,ò the heavenly presence of God - with the utmost confidence - even ñboldness.ò Two things enabled this privilege. What?
Heb. 10:19-20

84. The author pointed out that believers not only have the saving benefit of Christôs sacrifice, they also have available to them the help from and intercession of the perfect High Priest, Jesus. With Christians having such a privilege, the writer encouraged his readers to approach Him with a ñtrue heart.ò With what kind of confidence?
Heb. 10:22

85. The believerôs great privilege of access to God through Christ carries with it responsibility toward God, the world, and the Church. Christians are to draw near to God in worship, and must also ñhold fast the profession of faith before the world.ò In what way?
Heb. 10:23

86. Paul defined the triad of Christian graces as faith, hope, and love, and the writer to the Hebrews encouraged his readers to ñdraw near to God in full assurance of faith,ò to ñhold fast their confession of hope,ò and to foster a complementing love among ñone another.ò This latter exhortation is intended to encourage something else. What?
Heb. 10:24

87. The familiar ritual of Judaism apparently continued to tempt the Hebrew Christians. The writer warned them that if they left the church rejecting Christôs forgiveness to cover sin subsequent to salvation they had nowhere to turn because forgiveness and restoration is only possible through Him, not through Levitical sacrifice. How did he phrase the fact that animal sacrifices could no longer cover sin?
Heb. 10:26 Cf: Heb. 10:18; 1 John 1:9, 2:1-2

88. The Hebrew Christians were warned that if they rejected the doctrines of the New Covenant and returned to Judaic ritual, they would be out of fellowship with God and now subject to Godôs temporal chastisement, which might include anything from loss of reward to physical death. What did the writer call this chastisement?
Heb. 10:27 Cf: Rom. 8:1

89. The writer intensified his warning to the Hebrew Christians should they forsake their ñassembling,ò ignoring their effort toward sanctification and rejecting Godôs purpose for their lives. Such an act constituted not merely leaving the church, it bore terrible implications such as figuratively trampling ñunder footò Godôs only Son, counting as ñunholyò the very blood of Christ, and doing all this ñdespiteò the very Person of God. Which Person?
Heb. 10:29

90. Since the Hebrew Christians were under pressure to leave the church the writer tried to encourage them, reminding them of their ñformer daysò as they had ñendured a great fight of afflictionsò when they had first believed. They had ñtaken joyò in their sufferings then and he urged them to recall anew that great hope of eternity with Christ. What did he call this hope?
Heb. 10:34

91. The writer encouraged his readers to maintain their confident hope in God, to not be timid or disheartened, and to have patience in their trials. Such will have great ñrecompense of reward,ò he promised, because having done the will of God their inheritance and reward would be fulfilled. What did he call this reward?
Heb. 10:36

92. ñCast not away your confidenceò and be patient, counseled the author, reminding his friends that Christ ñwill come in a little whileò to reward His own with the ñpromiseò of their inheritance. He referred to Habakkuk, who long ago had defined the means through which the Christian finds this confidence and patience. What is it?
Heb. 10:38 Cf: Hab. 2:3-4

93. The author concluded his final warning to his Hebrew brethren by expressing confidence that they were ñnot of themò who might ñdraw backò into Mosaic ritual thus losing not only their opportunity to be used of God but worse suffer ñperditionò ï or, the *final state of the wicked*. Instead, he was confident that his readers were ñthem that believe,ò which resulted in a far different outcome. What?
Heb. 10:39

94. The exercise of faith is the practice that enables the believer to live a life in Godôs will, and the author explained the nature of this Christian grace. Faith is that which looks forward with utter certainty, that which leads one to act with the assurance that their beliefs are true. It is that certainty of ñthings hoped for,ò the assurance of the promise of heaven, eternity, and the existence of God. What did the writer call these things?
Heb. 11:1

95. The conscious acceptance of Creation as an absolute fact is offered by the author as an act of faith; one may speculate about origins, however, no one has ever had first hand knowledge. We are, therefore, utterly dependent upon God to reveal it, which He does on the first page of Scripture. How was the universe created, according to the writer?
Heb. 11:3

96. The author recorded examples of great faith displayed by early patriarchs. He wrote first of Abel. Through his faith Abel achieved three things: first, his testimony of faith lives on today; secondly, he obtained Godôs respect for his ñmore excellentò sacrifice. What was the third?
Heb. 11:4 Cf: Gen. 4:3-5

83. Flesh, blood of Christ
84. Full assurance of faith
85. Without wavering
86. Good works
87. No more sacrifice for sin
88. Judgment, fiery indignation
89. Holy Spirit
90. Better and enduring substance
91. The Promise
92. Just shall live by faith
93. Souls saved
94. Things not seen
95. By the Word of God
96. Righteousness

97. One of the great patriarchs who had through faith ñobtained a good reportò was Enoch. Enochôs faith ñpleased Godò and he was ñtranslatedò so that ñhe should not see death.ò As a contrast, the author defined the nature of the relationship between God and a man ñwithout faith.ò What was it?
Heb. 11:6 Cf: Gen. 5:22-24

98. Man cannot come to God without faith, said the writer, because through the Fall of Adam sin separated man from God. As a result of Christôs work on the cross, however, man can be reconciled to God through believing that God is a ñrewarder of those who seek Him,ò that He will answer when we call upon Him. What other belief is involved?
Heb. 11:6

99. Possibly the most remarkable example of patriarchal faith is that of Noah. Noah perhaps never saw rain or a sea-going vessel, certainly not a flood. Yet, he ñmoved with fearò and prepared the ark. Noahôs exercise of faith was irrefutable evidence of his spiritual condition and defined his eternal status before God. What is it?
Heb. 11:7

100. ñBy faith, Abraham,ò said the author, obeyed God when he was ordered to ñget out of the country.ò The great patriarch did as he was told in spite of what had to be a rather uneasy feeling regarding his future. What?
Heb. 11:8 Cf: Gen. 12:1-3

101. The example of Abrahamôs wife Sarah is also presented by the author as a great exercise of faith. Sarah laughed when told she would bear a son when she was more than 90 years old, but the text testifies that she ñjudged God faithful,ò and the result was the multitude of the ñseed of Abraham.ò The writer said there were ñso many.ò How many?
Heb. 11:12 Cf: Gen. 15:5

102. The great faith of patriarchs such as Abraham and others enabled them to see the promises of God ñafar off.ò They were ñpersuaded of them,ò and they all ñdied in faith confessingò that they considered themselves ñstrangers and pilgrimsò on the earth, expecting a ñbetter country.ò What kind?
Heb. 11:16

103. Abrahamôs offering of Isaac in obedience to God is perhaps the supreme example of faith recorded by the author. Abrahamôs faith was so strong that he considered his only son Isaac already dead. God had promised him heirs as numerous as the stars, and the great patriarchôs confidence in Godôs promise remained firm. In what particular way?
Heb. 11:19 Cf: Gen. 22: 1-13

104. Isaac and Jacob, both of whom blessed their heirs in faith that the promises of God would be fulfilled in them, exhibited faith in ñthings to come.ò The dying Joseph also demonstrated a confident faith in Godôs promised blessing of Israel. In what specific prophecy?
Heb. 11:22

105. Moses was the preeminent figure to the Jews, and the writer gave his readers ample example of faith in his life. He ignored the wrath of the king. He kept the Passover. He forsook Egypt. He refused to be called the son of Pharaohôs daughter. And he chose to suffer affliction with the people of God instead of enjoying the alternative. What was this alternative?
Heb. 11:25

106. The writer felt that Israel exhibited great faith not only when they passed through the Red Sea but also in their obedience to Godôs strange instructions issued to bring down the walls of Jericho. While he was on the subject of Jericho, he mentioned the extraordinary faith of a resident of the city who confessed, ñGod is God in heaven above and in earth beneath.ò Who was it?
Heb. 11:31 Cf: Josh. 2:9-11; James 2:25

107. Gideon, Barak, Samson, Jephthah, David, Samuel - ñwhat shall I sayò - said the writer as he perceived that ñtime will failò him if he tried to list all the great examples of faith exhibited by the array of Israelôs heroes. He added to his list by including a specific group of such men and women. Who?
Heb. 11:32

108. The writer proceeded to note the kind of exploits in which faith had been demonstrated throughout Israelôs history. They had ñsubdued kingdoms,ò ñwrought righteousness,ò and ñobtained promises.ò He also recorded one particularly extraordinary feat that had been accomplished by David, Daniel and Samson. What was it?
Heb. 11:33 Cf: Dan. 6:22; Judg. 14:5-6; 1 Sam. 17:34-35

109. ñOut of weakness,ò men such as Samson and David have been ñmade strongò through faith, said the writer. Others have ñwaxed valiant in fight,ò such as Joshua; women have ñreceived their dead raised to life again,ò such as the woman of Zarephath whose son was raised from the dead by Elijah. He also mentioned an act of faith that involved Daniel and three of his friends. What was it?
Heb. 11:34 Cf: 1 Kings 17:22-23; Dan. 3:15-26

110. As he described the great exploits and extraordinary disciplines exhibited by Godôs people, the author listed a summary of frightful sufferings endured through faith; mockings, scourgings, slayings by sword, bonds, prisons. He recalled one particularly terrible death, which according to tradition was suffered by Isaiah. What was it?
Heb. 11:37

97. Impossible to please Him
98. Believe that He is
99. Heir of righteousness
100. Didnôt know where he was going
101. As stars of the sky, sand of the seashore
102. Heavenly
103. He believed God could raise Isaac from dead

104. Deliver them out of Egypt
105. Sin for a season
106. Rahab
107. The prophets
108. Stopped mouths of lions
109. Quenched violence of fire
110. Sawn in half (asunder)

111. The writer praised the character of great men of Scripture in a moving tribute to their remarkable faith; these men wandered in deserts and mountains, lived in caves and dens, wore sheepskins and goatskins, were destitute, afflicted and tormented. The world was so wicked that it considered them not fit to live, however, in this context the writer had a different opinion. What was it?
Heb. 11:38

112. As he closed his record of those Old Testament saints who had lived by faith the writer visualized the time when these saints who had ñnot received the promise,ò having died before Christ came, and we, those for whom God has provided a ñbetter thingò (His sacrifice for sin), will be resurrected and gathered together with Him. What did he call this process?ò
Heb. 11:40

113. ñWe are encompassed about with a great cloud of witnesses,ò said the writer, those who have exhibited lives of remarkable faith. He then summoned his readers to pursue the ñraceò set by God for each of them. To do this, he cautioned that they must avoid sin, particularly that to which they were especially vulnerable. How did he describe this sin?
Heb. 12:1

114. Along with ñso great a cloud of witnessesò of the faith, believers have also the infinite example of Christ Himself to inspire them to live lives of faith. It was Christ, reminded the writer, who ñendured the cross,ò did not allow its shameful death to dissuade Him, and rose again to sit on Godôs right hand. What is Christ called in this context?
Heb. 12:2

115. ñConsider Him,ò counseled the author as he encouraged his Hebrew friends to endure in the faith, reminding them of Christ, who suffered ñsuch opposition of sinnersò and eventually was crucified. He also reminded them that none of them had yet been martyred, and cautioned against becoming ñweak.ò What else?
Heb. 12:3

116. To help his Hebrew brethren better understand the purpose of their trials the writer referred them to a passage from the Book of Proverbs which explained that afflictions are permitted by God to produce good effects in the lives of His people. How did he explain the reasoning behind Godôs discipline?
Heb. 12:6 Cf: Prov. 3:12

117. The writer told his readers that they must ñnot faint when rebukedò of God with His chastening. He contrasted the ñcorrectionò at the hand of earthly fathers which was ñafter their own pleasure,ò with the chastening of God, which is ñfor our profit.ò To what intended end result?
Heb. 12:10

111. World was not worthy of them
112. Made perfect
113. Easily besetting
114. Author, finisher of our faith
115. Faint in mind
116. Whom He loves, He chastens
117. Partakers of His Holiness

118. ñNo chastening at the time seemeth joyous,ò explained the author. However, ñafterwardò the value of such discipline is readily seen, and for those believers who are ñexercisedò by it, a certain ñpeaceable fruitò becomes evident in their lives. What is it?
Heb. 12:11

119. ñMake straight paths for your feet,ò counseled the writer, cautioning his readers against weariness and infirmity in their spiritual lives either through trials or neglect of the means by which their efforts are sustained, such as prayer. He used two metaphors to represent idleness and lack of progress in their efforts. What were they?
Heb. 12:12

120. The Hebrew Christians had been made holy through the sacrifice of Christ when they had believed and received Him. Without such holiness, said the author, ñno man shall see the Lord.ò Having been set apart for Godôs work, he said that they must continue to grow and serve so that they will not fail to fulfill Godôs purpose for them. With what words did he describe falling short of Godôs plan and favor?
Heb. 12:15

121. As he exhorted the Hebrew Christians to pursue ñholiness,ò the writer mentioned an Old Testament figure that had failed to do so. This man who, for sensual satisfaction, had renounced his blessing; afterwards he had cried with ñexceeding bitter cryò but was unable to reverse his unadvised decision. The application was an illustration of how the Hebrews could lose their opportunity to fulfill Godôs purpose for their lives. Who was the man?
Heb. 12:16 Cf: Gen. 27:34

122. The writer once again told his Hebrew brethren of the immeasurably greater privileges that they now held under the new covenant in Christ. He reminded them of the fearsome, unapproachable nature of God under the old covenant and the sheer terror of fire, darkness, gloom, and storm which was so vividly displayed at Mt. Sinai. It was ñterrible,ò he said, and illustrated just how awesome it was by describing Mosesô condition at the time. What was it?
Heb. 12:21 Cf: Ex.19:18

123. Whereas God had been unapproachable and fearsome under the Old Covenant; the writer pointed out that He could now be reached through the privileges of the New Covenant. Believers can regard themselves as already dwellers of the ñheavenly Jerusalem.ò They are blessed by an innumerable company of angels; they can come to God, the ñJudge of allò in full assurance of faith, and live in a state of communion with Christ. In what relationship?
Heb. 12:24

118. Righteousness
119. Relaxed hands, feeble knees
120. Fail of the Grace of God
121. Esau
122. Exceeding fear and quake
123. He is Mediator

124. The writer used a phrase to denote that all New Testament saints, including those on earth, the ñgeneral assembly of the church of the firstbornò and the Old Testament believers, ñthe spirits of just men made perfect,ò are all enrolled as citizens of the ñcity of the Living God.ò This phrase defines the eternal nature of this citizenship. What is it?
Heb. 12:23

125. The author drove home the lesson of his entire epistle in a warning abrupt in its severity, reminding his Jewish brethren how their ancestors had lost their blessings and service to God through disbelief. If one merits such punishment for neglecting the imperfect law given through man, he said, how much more will be the indictment if he ignores that given by God Himself. He described this failure to obey in two ways. What?
Heb. 12:25

126. ñOur God is a consuming fire,ò warned the writer, His voice ñshook the earthò at Mt. Sinai. Only the earth shook then, he said, but the day is coming when God will shake both heavens and earth when Christ returns. Believers, however, are heirs to the new Kingdom, which cannot be shaken. ñWherefore,ò he said summarizing his entire theme, ñserve God acceptably with reverence.ò What else?
Heb. 12:28 Cf: Hag. 2:6-7; Ex.19:18; Deut.4:24

127. As he began to conclude his letter the author turned to matters involving Christian fellowship. First, he urged his readers to ñcontinueò in their kindness, sympathy and help to one another, something mentioned frequently as that expected among those of the faith. What did he call this particular Christian grace?
Heb. 13:1 Cf: Rom. 12:10; 1 Pet. 1:22

128. In addition to recommending the exercise of brotherly love among the brethren, the author also urged his readers to practice hospitality particularly toward traveling Christians, since travel in these times was perilous. To encourage this act of service, he reminded them that on occasion, showing such hospitality had its unique rewards. How?
Heb. 13:2 Cf: Gen. 18:1-2; Matt. 25:35, 40

129. The writer encouraged his Hebrew brethren to practice brotherly love and sympathy toward those among them who were being persecuted or imprisoned for the faith; such sympathy with the sufferings of others is representative of the kinship that all believers share together in Christ. What did the author call this relationship?
Heb. 13:3 Cf: 1 Cor. 12:26

130. Christianity brought into the pagan world a new ideal of purity that espoused family life and elevated marriage to its deserved place as a divine ordinance. The author warned that God will judge those who fail to honor His principles of marriage. What did he call such people?
Heb. 13:4

131. The author encouraged his readers to be content with what they have. After all, Godôs promise that ñI will never leave thee nor forsake theeò should be assurance enough of Godôs personal presence and care. Also, there was no reason to ñfear what man could doò to them, because God was on their side. What did he call the Lord in this context?
Heb. 13:6 Cf: Psa. 118:6

132. The Hebrew Christians were admonished to remember the counsel of their early church leaders, to continue steadfast in the faith and avoid being drawn to ñdivers and strange doctrines.ò Their faith was as relevant now as it was then, he said, just as Christ Himself had not nor will not change. ñJesus Christ is the same,ò testified the writer. In what way?
Heb. 13:8

133. Perhaps those to whom the writer addressed his letter were subject to the same Judaizing teachers as Paul had been because he warned them about mixing Judaism and Christianity. The old Mosaic dispensation was no longer of value, he said; now, their hearts must be turned toward Christ and His gospel. How did he describe this spiritual attitude?
Heb. 13:9

134. The author offered an analogy between the sacrificial system under the Law and Christôs all-atoning sacrifice. The bodies of the animals sacrificed by the priest were burned ñwithout the camp;ò Jesus, crucified, suffered ñwithout the gate.ò Similarly, Christians are to separate themselves from the world, ñwithout the camp,ò suffering if called upon to do so. What did he call such a commitment for Christ?
Heb. 13:13 Cf: Heb.13:12; Lev. 4:21

135. Under the Mosaic covenant the altar was used for sacrifice, designed for worship, and was a place of refuge. ñWe have an altarò in Christ, said the writer, to whom we can offer sacrifices in which ñGod is well pleased;ò deeds of kindness, sharing with others, and the ñfruit of our lips giving thanks to His Name.ò What else?
Heb. 13:15

136. The writer defined the duty of his readers to their pastors; it was to render Christian obedience and submission to them. After all, he said, since pastors will ñgive accountò for how they carried out their appointed task, it would be profitable to the congregation if the pastors could lead them with joy. How did he define the pastorôs responsibility?
Heb. 13:17

137. As he closed his epistle, the writer asked earnestly for the prayers of his Christian brethren, and in perhaps the most eloquent benediction of Scripture, offered prayer for them. In this prayer he addressed the ñGod of Peace,ò who raised Christ from the dead, portraying Jesus as the great shepherd and the one who rose again. On behalf of his friends, he petitioned God to ñmake them perfect.ò To do what?
Heb. 13:21

124. Written in heaven
125. Refuse, turn away from Him
126. Godly fear
127. Brotherly love
128. Entertained angels unawares
129. In the body
130. Whoremongers, adulterers

131. Helper
132. Same yesterday, today, tomorrow
133. Hearts established with grace
134. Bearing His reproach
135. Praise to God continually
136. Watch over their souls
137. His Will

James

(King James Version)

Introduction

James' letter is the earliest of all the New Testament writings. The gentile Christian is nowhere in sight. It is written from the standpoint of a devout Jew; it refers to 21 Old Testament passages. It is one of the so-called "catholic epistles," written to a *general* audience. The character of the letter is that of practical exhortation rather than doctrine. James dwells upon the Christian's conduct - that must flow from a genuine faith - his works. He teaches practical holiness as he deals with control of the tongue, seeking the right kind of wisdom, the proper Christian reaction to trial, wandering from the truth, worldliness, patience, and prayer. James makes some 30 references to nature, and a number of his teachings bear a striking resemblance to Jesus' Sermon on the Mount.

The Book of James was called a "strawy epistle" by none other than Martin Luther, who for some time labored with difficulty reconciling the apparent contradiction between the writings of Paul, who preached salvation by faith alone, and those of James, which, without accurate interpretation, appear to teach justification by works. If taken in the proper context, both views can be reconciled; there is no justification before God based upon works, and if this justification, or faith, is genuine, works must and will be evident. A differentiation of genuine works versus a mere assent to certain doctrine is the key to unraveling this seeming contradiction. The works must be works of faith.

Another "strawy" passage written by James might include for example that included in Chapter Five relating to the "sick." Some interpret this "sick" as physical illness, leading to the assumption that prayer is expected to always cure, whereas if interpreted to mean "to be weak," as in the faith, difficulty is avoided.

Volumes of time and print have been expended in attempts to identify one of the eight "James" referred to in the New Testament as the author of this epistle. All that can be established is that he was a "servant of God" and a follower of Christ. There is, however, wide agreement that he was the half-brother of Jesus, the leader of the church in Jerusalem, and the one to whom Christ appeared following His resurrection.

James (KJV)

1. James opens his letter by addressing those Jewish Christians ñscattered ñ beyond the borders of Palestine in a state of dispersion, living among gentiles yet preserved as Godôs chosen people. James addressed them using a common term, representative of this holy nation. What did he call them?
James 1:1

2. The Christian Jews at this time in history suffered persecution within the nations in which they sought shelter, and James offered a suggestion that may have seemed ridiculous at the time. He told them that they should face their trials with an outlook that only a Christian who holds faith in Christ is able to exhibit in such adversity. What was it?
James 1:2

3. James said that Christians have the capacity to develop steadfastness; endurance through trials, and that acquiring this patience through adversity produces spiritual maturity and growth. What two words did he use to describe this achievement?
James 1:4

4. If Christians feel the need of wisdom to enable them to understand trials so that they might understand and bear them properly, ñhe should ask God,ò said James, and ñit will be given to them.ò To those who ask without doubting, God is pleased to give this spiritual discernment. To what degree?
James 1:5

5. James testified that God is a giving God with infinite resources, ready to give generously without finding fault, answering prayer abundantly and gloriously. However, the Christian cannot expect answers to prayer without a proper spirit. What must this spirit exhibit?
James 1:6

6. James offered expert counsel for the Christianôs prayer life. Pray fervently, ñwithout doubt,ò he said, with a faith that anticipates an answer; otherwise we cannot expect that we shall receive of the Lord. James called the man who shifts between faith and doubt double minded, unstable, and driven with the wind. As what, for example?
James 1:6

7. ñThe brother in humble circumstances should take pride,ò said James to those under trial of poverty; the poorest believer is in fact rich, he said, blessed with ñall spiritual blessings in Christ Jesusò and the future hope of his eternal inheritance. What word did James use to describe these believers of humble circumstance?
James 1:9

8. Just as Christians of ñhumble circumstanceò must remember their riches in Christ, so the ñrichò must not despair if faced with the loss of wealth. James issued a solemn reminder not only as to the temporal nature of riches, but also that eventually the rich man himself shall ñfade away.ò What analogies of this fading away did he give?
James 1:11

9. James tells us that for those Christians who remain steadfast in faith through their trials, God has promised a heavenly reward that He will bestow upon those who love Him. What is this reward called?
James 1:12

10. Although man is prone to use the excuse that God is the author of temptation of man to commit sin, James said that such is not the case. ñGod,ò he said, ñcannot be tempted with evil,ò nor does He tempt any man. James defined the source of every manôs temptation. What is it?
James 1:14

11. Temptation to sin comes from within when man is ñdragged awayò and ñenticedò as a result of his own lust. Lust, said James, has a genealogy of its own; when consented to it conceives, gives birth, and grows into a living sin. Finally, the consequence of its full maturity is reached. What is this consequence?
James 1:15

12. ñDonôt be deceived,ò counseled James as he emphasized that temptation does not originate from God. God cannot tempt man to sin, he said, because He is the author of ñevery good and perfect gift.ò In this context he ascribed a title to God that suggested the purity and constancy of His nature. What is it?
James 1:17

13. James said that of all Godôs ñgood and perfect gifts,ò the greatest is regeneration of man; God ñgave us birth,ò he said, as Christians we are born of God through the gospel of grace, the ñWord of Truth.ò In describing Christians as the select property of God, James used a term that his Hebrew readers would understand. What is it?
James 1:18 Cf: Lev 23:9-10

14. James placed high esteem on the study of the Scriptures. We must be ñquick to listen,ò he said, and, using a metaphor, explained that Godôs Word is to be absorbed by believers as a branch is grafted to a tree. What did he call the Scriptures in this context?
James 1:21

1. Twelve tribes
2. Joy
3. Mature and perfect
4. Liberally
5. Faith
6. Wave of the sea
7. Exalted
8. Withering plants, falling blossoms
9. Crown of Life
10. His own lust
11. Death
12. Father of lights
13. Firstfruits
14. Engrafted word

15. Christians must be eager to acquire knowledge of Scripture, said James, they must be more ready to listen than to speak, and be slow to anger because a state of wrath is not conducive to learning. He added that Godôs Word must be received with meekness and a pure heart, removing everything that would hinder this effort. He provided two examples of such hindrances. What were they?
James 1:21

16. James emphasized, ñhearing the Word,ò but he said that hearing in itself was not enough. Christians must comply with its requirements, understand it, believe it, and submit to its authority. What advice did he offer?
James 1:22

17. James used the illustration of a man looking into a mirror to explain the difference between a ñhearerò and a ñdoerò of the Word. The ñhearerò looks into the mirror - representing the gospel - sees his shortcomings and does nothing. His ñlookò was a waste of time. On the other hand, the ñdoerò looks into the Word of God, and ñcontinues therein.ò What is Godôs Word called in this passage?
James 1:25

18. A manôs outward appearance of godliness may be one thing, said James, but if he does not restrain his tongue, which is regulated by the heart and reveals the inner person, other evidences of his profession are of no consequence; his ñreligionò is counterfeit, idle, untrue and useless. What did James call it?
James 1:26 Cf: Matt. 12:34-35

19. James said that the reflection of a manôs religion, that conduct which will merit Godôs approval, is exposed through its outward expression. He listed two examples of these expressions; one was godly conduct or benevolence toward others, the other personal holiness, or purity. What did James call this latter grace?
James 1:27

20. Christians are neither Jew nor gentile, bond nor free, said James. He warned his readers about honoring the wealthy or famous at the expense of the disadvantaged. James used an illustration of this sin at work, wherein deference was shown toward a rich man while casting aside a poor one. What differentiated the two men in his example?
James 2:2

21. The practice of respect of persons appeared to have been a growing problem in the early church. James strongly condemned it. It was incongruous, he said. The rich were the ones guilty of oppression and of blaspheming the Name of Christ, and on the other hand, the poor are the special interest of Godôs attention; He has made a special promise to them. What is it?
James 2:5 Cf: Lev. 19:15

22. James said that ñrespecters of personsò presumed to judge others; ñyou sin,ò he said, and he called those guilty of it ñlawbreakers.ò They would ñdo rightò if they would regard their neighbors as themselves and treat them accordingly. This advice was not new; it was given in Leviticus and affirmed by Jesus. What did James call this ñLaw?ò
James 2:8 Cf: Lev. 19:18, Matt. 19:19

23. James said that if a man ñstumbles on one pointò of the law, he is guilty of violating Godôs Law as a whole; one single sin makes man a sinner. Furthermore, man cannot plead for justification before God saying that he has refrained from sin excepting in one point. James used two examples of sin as he affirmed this cardinal principle. What were they?
James 2:11

24. James exhorted his readers to always ñspeak and doò in anticipation of the Judgment Seat of Christ, where the works of the believer will be evaluated for reward. These works will be judged, he said, according to Godôs ñLaw,ò given for the direction of our lives, enforced by the sanction of reward and chastisement. Thus, obedience to this ñLawò not only frees the believer to enjoy the greatest fulfillment he can enjoy, it also results in eternal rewards. What does James call this ñLaw?ò
James 2:12

25. James reminded his Jewish brethren that eventually God would judge them for works done in the body. He mentioned one such good work which will, in that time, ñtriumph over judgment.ò What is it?
James 2:13

26. James questioned the validity of a faith that is mere assent to a creed, and said that a genuine saving faith in Christ cannot fail to result in a changed life, producing works. He illustrated this principle by giving an example of ñwords, not deeds.ò What was it?
James 2:15-16

27. It may appear that Jamesô apparent suggestion of justification by works might be contradictory to Paulôs doctrine of justification only by faith. However, such is not the case. Paul contemplates man *before* conversion, says that by grace he is saved, and then ascribes to spiritual works that result from faith. On the other hand, James views man *after* salvation, his faith then subsequently producing works. What does James call a faith made questionable by lack of works?
James 2:17

28. James explained that true faith is more than mere intellectual assent; it has an effect on the believerôs life in the nature of works. He contrasted this effect that reflects itself in works with the diametrically opposed result seen in devils, which ñalso believe.ò What result is seen on the part of the intellectually-assenting devils?
James 2:19

15. Moral filth, naughtiness
16. Do what it says
17. Perfect Law of liberty
18. Vain
19. Unspotted from the world
20. Clothing
21. Heirs of the Kingdom

22. Royal Law
23. Adultery, murder
24. Law of liberty
25. Mercy
26. Giving hungry person words, not physical needs
27. Dead
28. They tremble

29. James taught that a genuine faith would produce works. Using the example of Abraham, he said that the great patriarch ñbelieved God,ò and it was ñcredited to himò for righteousness. But Abrahamôs saving faith was also outwardly demonstrated by his actions, said James. In what defining incident?
James 2:21 Cf: Gen. 15:6, 22:9

30. James described the faith of a woman whose story is recorded in the Old Testament as an example of a faith that proved itself through works. Her faith was a life-changing commitment put into action; she discarded acquaintances, abandoned her course of life, and by her actions a city was doomed. Who was she?
James 2:25 Cf: Joshua 2:1-21

31. ñWe all stumble,ò said James, and suggested that there is no sin into which man falls easier than that of the tongue. Anyone who might be able to do this would be able to control ñhis whole body.ò How did he describe a man who would be able to avoid sin of the tongue?
James 3:2 Cf: Eccl. 7:20; 1 John 1:8

32. Some of those to whom James wrote apparently exhibited a desire to teach in the church without being qualified to do so. He warned that those who teach the Scripture bear a grave responsibility; they can expect to give solemn account for the influence they create. If such is injurious to the flock, there may be a consequence. What?
James 3:1 Cf: 1 Tim. 1:6-7

33. James devoted no little part of his letter to exposing the difficulties of controlling the most difficult member of the body, the tongue. He used three illustrations to give imagery to the power of the tongue; a spark which sets a great fire, a bit that controls a horse, and a third. What was it?
James 3:4

34. According to the Book of Proverbs, a ñlying tongueò is one of the seven things ñGod hates.ò The tongue, said James, is a ñfireò that ñcorrupts the whole personò and influences the whole course of oneôs life. In an extremely strong statement, he identified the source of this ñfire.ò What was it?
James 3:6 Cf: Prov. 6:16-17

35. In contrast to manôs ability to bring under subjection ñall kinds of animals,ò bird, serpent, and ñcreatures of the sea,ò James said that man, unaided by God, cannot tame his tongue. He called it a ñrestless evil,ò and likened it to a dangerous reptile. In what way?
James 3:8

36. Manôs use of his tongue is inconsistent, said James, he will use it to praise God, then turn around and curse man, who is made in Godôs likeness. This ñshould not be,ò he said, it is illogical, just as fig trees cannot bear olive berries, nor a vine figs. What other illustration from nature did he use?
James 3:12

37. James stated that those who would be public teachers in the church must be ñwise and understanding.ò Such men will be known by their deeds done in humility. From what source does this humility come?
James 3:13

38. A truly wise man, said James, exhibits ñhumility,ò but those who characteristically create strife and envy possess a wisdom which does not come from heaven, a wisdom which is recognizable by three evil traits. James listed these traits in ascending order of greatest opposition to God. What are they?
James 3:15

39. James described the infinite contrast between worldly wisdom and the wisdom that is ñfrom above.ò Wisdom from God is ñpure, peace-loving, considerate, submissive, full of mercy and good fruits.ò What else?
James 3:17

40. Just as a farmer plants his crop in a calm and composed manner rather than amidst mass confusion, so the ñharvest of righteousnessò - the effects of true Christianity - must be ñraisedò in peace by men who demonstrate their nature as children of God. What did James call such Christians?
James 3:18

41. It would appear from Jamesô writings that the Hebrew Christians were involved in controversy among themselves about things such as influence, reputation, position, and gain, contentions which still exist among Godôs people. The apostle traced the origin of these struggles to one source. What was it?
James 4:1, 2

42. ñYe lust, kill, desire to have, fight and war,ò accused James, and still donôt get it. These brethren lusted for pleasure from the wisdom and things of the world, and their evil desires brought only dissatisfaction and strife. They were excluding God from their undertakings, said James. How did he word this failure?
James 4:2 Cf: 1 John 5:14

43. The degree of lust and desire for the world exhibited by Jamesô brethren was so great, he said, that when they did pray, that for which they asked was meant only for consumption of their own lusts. What is asked for must be that which is needed for Godôs service, warned the apostle, and God will not answer selfish prayer. How did James describe this improper prayer practice?
James 4:3

29. Offered Isaac
30. Rahab
31. Perfect
32. He will be judged more strictly
33. Rudder of ship
34. Hell
35. Deadly poison
36. Fresh, salt water from same source
37. Wisdom
38. Earthly, sensual, of the devil
39. Impartial, sincere
40. Those who make peace
41. Covetousness, desire to have
42. You do not ask God
43. You ask with wrong motives

44. James likened the ñfriendship with the worldò to spiritual adultery; it is manôs giving of his affection to the world while forsaking God, to whom the Christian is espoused through faith in Christ. It was Jesus who said that no man can serve two masters, and James recorded a shameful description of the man who will be ña friend of the world.ò What did he call him?
James 4:4 Cf: Matt. 6:24

45. The Hebrew Christians were reminded by James that God loves man so much His Spirit which is within the believer is jealous of all worldly rivals and requires our full allegiance. God provides help for the Christian in rebuffing the world and pledging this allegiance to Himself. In what way?
James 4:6

46. James said that the believer has a duty to ñsubmitò to God. Two things are involved in this submission, first, we must ñresist the devilò and, second, we must ñcome near to God.ò If we will come near to God, said the apostle, He will come near to us. What did he say the devil would do if we resist him?
James 4:7

47. Believers convicted of sin in their lives must be serious in putting away that sin, said James; these brethren must cleanse and purify themselves outside and inside, ñhands and hearts.ò He also called for ñmourning, grieving and ñwailing,ò symbols of genuine repentance and godly sorrow for sin, and, finally, to submit to God in true humility. In what way?
James 4:10

48. James condemned the practice of speaking evil and judging one another. Such, he said, violates the law of love, and anyone so doing takes the arrogant position of sitting in judgment, setting himself above Godôs law. God, said James, is the only ñlawgiver,ò He alone will ñsaveò or ñdestroy.ò In this context, he left his readers with a question to ponder. What was it?
James 4:12 Cf: James 2:8; Matt. 7:1

49. ñOne does not know what will happen tomorrow,ò warned James as he cautioned against presuming on the future as, for example, a businessman might, planning to ñcarry on business and make money.ò Life itself is frail and uncertain, he said, it appears for a ñlittle whileò and then ñvanishes away.ò To what did he liken a manôs life?
James 4:14

50. The uncertainty of life is a good reason for the believer to constantly remember that he is completely dependent upon God. There is a proper attitude, said the apostle, for not only the daily doing of ñthis and that,ò but also for life itself. What is this attitude?
James 4:15

51. James summed up his denunciation of worldliness by implying that his readers knew the ñgood they ought to do,ò controlling the tongue, submitting to Godôs will, and doing ones duty to God and to one another. He described the practice of knowing to do good and not doing so in one word. What?
James 4:17

52. In an apparent effort to encourage and strengthen his poor and oppressed Hebrew Christian brethren from which class most of the early church belonged, James denounced the rich, who were the ones causing the poor to suffer. The cries of the poor, said the apostle, ñhave reached the ears of God.ò What did he call God in this context?
James 5:4

53. The basis of Jamesô strong denunciation of the wealthy was threefold: they hoarded their wealth, wasting it, ñfattening themselves.ò They lived in ñself indulgenceò at the expense of others and they unjustly persecuted the righteous poor, destroying them. What did James call this act?
James 5:6 Cf: Prov. 11:24

54. James indicted the rich for hoarding wealth that is rather meant to be dispersed, and illustrated the ultimate worthlessness of material things when they are sinfully coveted. He used the three main evidences of eastern wealth as examples; first, their riches were ñrotten;ò second, even precious metals become tarnished and useless if not used for good. And lastly, what of their ñgarments?
James 5:2

55. James encouraged his brethren to patience as they endured the hardships to which they were subjected, reminding them of ñthe Lordôs comingò which, he said, ñwas near.ò As an example of the patience that he advocated, he drew their attention to a vocation that requires waiting and patience, until success comes. What was he talking about?
James 5:7

56. In addition to twice exhorting his readers to patience, James also encouraged them to see that their faith remained firm and that they avoid discontent and ñgrumblingò among themselves. He reminded them of the fact that not only would Christ be judging them for their conduct, but also that His coming was near. What did he say?
James 5:9

57. To encourage his brethren amid their trials, James pointed to the ñprophetsò whom he offered as models of how evils are to be endured with patience. Looking back, the conduct of these men of God is spoken of with honor, and they are considered as blessed. What was it that had brought affliction to these prophets?
James 5:10

44. Enemy of God
45. Gives us more grace
46. Flee
47. In the sight of the Lord
48. Who are you to judge?
49. Vapor
50. If the Lord will

51. Sin
52. Lord of sabaoth
53. Murdering innocent men
54. Moth-eaten
55. Farming
56. Judge is standing at the door
57. They spoke in the Name of the Lord

58. In addition to calling attention to the endurance of the Old Testament prophets under affliction, James reminded his readers of perhaps the most illustrious example of a patient sufferer who endured, Job. His emphasis in this case, however, was how God is full of compassion and mercy, and how He restored Job to double possessions and greater happiness. What did James call Godôs restoration of Job?
James 5:11

59. One of the customs among the Jews was the improper or deceptive swearing of oaths to confirm statements or practices. James condemned this practice, for it amounted to little more than a proof of evasion of the truth. James set a guideline for that which the word of the Christian must be. What was it?
James 5:12

60. James advised his readers that when they found themselves in a ñhappyò state of mind, free from trouble, they should sing songs of praise. He also gave counsel to those who were ñin trouble,ò suffering sickness and persecution. What was it?
James 5:13

61. James offered spiritual advice to those Christians who had, either spiritually or morally, grown weary or weak under the stress of suffering. These folk, he said, should call for help in the form of prayer. From whom?
James 5:14

62. Confession of oneôs sin together with the prayers of the elders of the church will restore the weary, discouraged or fallen believer, whom James referred to as ñsick.ò God, he said, will forgive and restore him from spiritual defeat. What did James call this restoration?
James 5:15

63. The apostle John said that if we confess our sins Christ is faithful to forgive; James said that believers should confess their sins to and pray for one another. James was an advocate of fervent prayer; what did he say about the prayer of a righteous man?
James 5:16 Cf: 1 John 1:9

64. The importance of prayer in the believerôs life is given the highest priority by James. The Christian is to pray earnestly, and in faith. The apostle gave an example of an Old Testament prophet who had prayed earnestly and who had seen his prayer answered miraculously. Who?
James 5:17 Cf: 1 Kings 18:41-45

65. In his closing remarks James speaks either of a Christian leading a wayward brother back to a restored position before Christ, or the fact that there is no higher reward available from God than that of leading a sinner to Jesus. In either case, the result is the same as far as the restored believer or saved sinner is concerned. What is it?
James 5:20

58. The end of the Lord
59. Yes means yes, no means no
60. Pray
61. Elders
62. Raise him up
63. Availeth much
64. Elijah
65. Hides over a multitude of sins

Peter's Epistles
(King James Version)

Introduction

The author of the two epistles that bear his name was originally called Simon. He was a native of Bethsaida, and was considered the most prominent of the original 12 disciples. When his brother Andrew introduced him to Christ, the Lord changed his name to Cephas, meaning, "rock." No other man in the New Testament bears his name. Scripture attests to the fact that Peter lived his life at the very core of Christ's ministry and the early church. Along with Andrew, James and John, he was called by Christ to be a "fisher of men." He was one of those privileged to Jesus' inner circle, invited to go with Him into Jairus' house, with Him during the agony in Gethsemane, privileged to witness His transfiguration.

When Jesus asked how His apostles viewed Him, it was Peter who stated unequivocally "Thou art the Christ." When he rebuked Christ for telling the 12 of His coming sufferings, he was himself rebuked by Jesus, "Get thee behind me, Satan." When he denied his Lord thrice, the look on his Master's face broke his heart. However, following Christ's resurrection it was Peter who was told by Christ to "feed My sheep."

After Jesus' ascension, Peter was prominent in the early activities of the church, and is spoken of as a "pillar" of the church. He preached the great sermon at Pentecost, healed the lame, and raised Dorcas from the dead. He spoke for the 12 before the Sanhedrin, and he preached the gospel to Cornelius, which offered Christianity to the Gentiles.

Where no question ever existed as to the authorship of Peter's first epistle, there were early doubts about the second, in that the leading thoughts differ widely from the first to the second and because of the similarity between the second and the epistle of Jude, suggesting possible doubt as to apostolic authority of the writers. The first epistle dwells upon the doctrines of grace and the life of Christ, the second does not. The first is full of Old Testament quotes; there are no certain references in the second. However, such arguments are not sufficient to justify the contention that anyone other than Peter wrote both letters, and the similarities of the two are as evident as are the contrived differences. For instance, of the 686 words which occur only once in the New Testament, 62 and found in Peter's first letter, 53 in the second. (Continued)

Peter talks of "spirits in prison" in the first letter, sinful angels in chains in the darkness in the second. And although there are remarkable similarities between the second chapter of the second letter and the letter of Jude, there are also differences. It is not without valid assumption that both men, regardless of who wrote first, did so from a firm and separate conviction of the necessity to expose the corrupt teaching which struck at the very foundations of the faith.

When Peter wrote his epistles he was in the latter period of his life. Now mellowed from the character we read of in the Book of the Acts, he writes tenderly with words that speak of the most consoling features of the gospel, words that remain to this day comforting to Christ's redeemed saints. Peter expected soon to die (1 Pet. 1:14); tradition holds that he died in Rome by crucifixion during Nero's 12th year, A.D. 66. Peter's Second Epistle is the last to have been added to the canon of New Testament Scripture.

1st Peter
(King James Version)

Introduction

In his first epistle, Peter writes of the great Christian doctrines, the foreknowledge of God, sanctification, the resurrection of Christ, the sprinkling of His blood. He speaks of faith more precious than gold, of Christians being kept by the power of God, of God's abundant mercy, of rejoicing with joy unspeakable and full of glory.

Peter encourages Christians to holy living and holiness in manner of conversation, to pass the time in fear of God, to love one another with a pure heart, desiring the sincere milk of the Word, and to abstain from fleshly lusts.

Perhaps expecting a time of great persecution at the hand of Nero, Peter offered counsel on living through difficult times, even suffering for Christ if called upon to do so. Suffering believers can rejoice, he said, because in so doing they are not only partakers of Christ's suffering, they also glorify God through doing so.

There does not seem to be a single phrase in Peter's 1st Epistle that is not packed with meaning, be it for instruction, comfort or encouragement. It is yet another example of God's immeasurable wisdom, inspired in His writers, and miraculously provided to us. Its words are as current and meaningful today as they were in the apostle's time.

1st Peter (KJV)

1. Peter opened his first epistle by identifying himself as a servant of Christ. He claimed no pre-eminence over Paul, John, Luke or others. There is no claim of exercise of any jurisdiction over them, nor did he claim to be the ñvicarò of Christ on earth. By what title did he call himself?
1 Peter 1:1

2. Peterôs first epistle was addressed to Godôs people who were now scattered from Palestine throughout the provinces of Asia Minor, present-day Turkey. Living in these foreign lands, they were poor, oppressed and despised. They were known as the ñdiaspora,ò the dispersed. What did Peter call them?
1 Peter 1:1

3. Writing to Christians experiencing various forms of persecution in alien lands, Peter encouraged them by reminding them that all the wealth of Godôs blessing was theirs, that through the ñsprinkling of the blood of Jesusò they were part of His eternal purpose ï now redeemed, become ñelectò for His use in the kingdom. Peter told his readers their eternal status was known ï ñaccordingò to one of Godôs attributes. What?
1 Peter 1:2 Cf: 2 Thess. 2:13

4. Peterôs opening salutation includes a concise expression of the doctrine of the Trinity. He speaks of the foreknowledge of God the Father, the sacrifice of Christ, and the function of the Spirit as to the awakening, convicting, and maturing of the believer. What did Peter call this maturing process?
1 Peter 1:2

5. Peter encouraged the practical sanctification of believers through progress in spiritual maturity. He also used this term in the sense that through Christôs sacrifice, ñthe sprinkling of the blood of Jesus,ò believers are made holy, renewed after the image of God, and thus made a new creation. How is this sanctification of holiness bestowed upon believers?
1 Peter 1:2

6. Peter said that the sanctifying work of the Spirit sets believers apart for service. The result is twofold; it cleanses from sin, that process which he called the ñsprinkling of the blood of Jesus,ò and it creates a responsibility on the part of the believer. For what?
1 Peter 1:2

7. Among Peterôs list of the blessings conferred upon believers is the surety of eventual bodily resurrection. God, he said, has ñbegotten us again,ò having given us a second life through regeneration by the resurrection of Christ. This fundamental living hope held dear by each believer is, said Peter, owing to one of Godôs immeasurable attributes. What?
1 Peter 1:3

8. The Christianôs ñinheritanceò of eternal life is ñpreserved in heaven,ò said Peter. It is indestructible, ñincorruptible.ò It will be pure, ñundefiled,ò unlike any earthly inheritance that can defile the heart. What other feature of this hope did he list?
1 Peter 1:4 Cf: 1 Cor. 9:25

9. Peter said that God Himself secures each believerôs salvation. This salvation, possessed by the soul during life on earth, will be consummated in the glorification of the body when Christ comes. What did Peter call the time when the believerôs salvation in its fullest will be ñrevealed?ò
1 Peter 1:5 Cf: Eph. 2:8

10. Peter encouraged his readers enduring ñmanifoldò trials to ñgreatly rejoiceò in view of their ñlively hopeò of eternal life, their inheritance ñreserved in heaven,ò ñkept by the power of God.ò Trial is but ñfor a season,ò he said, and urged them to remain steadfast in a faith that would be found by Christ to be ñunto honor and glory.ò What else?
1 Peter 1:7

11. Peter described the evidences of a Christianôs faith. Even though ñhaving not seen Him,ò this faith produces a strong love for Christ. Even though we ñsee Him not,ò faith still produces belief, which in turn results in an emotion which Peter described as ñunspeakable and full of glory.ò What is this emotion?
1 Peter 1:8

12. The doctrine of salvation by faith is not a new one, said Peter, the Old Testament prophets had ñenquired and searched diligentlyò into it, and although they saw it dimly they did not fully comprehend it. Nevertheless, the Spirit did reveal two vital prophecies to them; one was the suffering of Christ. What was the other?
1 Peter 1:11

13. Although the prophets wrote concerning the ñsufferings of Christ and the glory that should follow,ò they did not know how and when this would come about. Nevertheless they diligently recorded the great news of the gospel for future generations. Peter also revealed that these men of God were not the only ones who were in awe of Godôs plan of salvation. Who else ñdesired to look into these things?ò
1 Peter 1:12

14. Peter told his readers that they had to continue to ñgird upò their minds in the faith, and that they must ñbe sober,ò putting a proper perspective upon things in light of eternity. What exhortation did the apostle use to encourage them to never lose sight of their eternal reward?
1 Peter 1:13

1. Apostle
2. Strangers
3. Foreknowledge
4. Sanctification
5. The Holy Spirit
6. Obedience
7. Abundant mercy
8. Fadeth not away
9. Last time
10. Praise
11. Joy
12. Glory to follow
13. Angels
14. Hope to the end

15. Perhaps nowhere in Scripture is found a more concise and direct definition of appropriate Christian behavior than that which Peter recorded. Not only are we to be obedient, he said, but we must also exhibit a second discipline that establishes that we are set apart from former lusts. What is it?
1 Peter 1:15 Cf: Rom. 12:2

16. Though the believer cannot attain absolute holiness in this life, Peter said that we must nonetheless strive toward holiness, progressing in our sanctification. The apostle alluded to an Old Testament text as he reasoned why the Christian should ñbe holy.ò What was it?
1 Peter 1:16 Cf: Lev. 11:44-45

17. Not only did Peter counsel his readers to live in obedience and holiness but also in ñfear of,ò with a reverence toward, God. He supported this counsel with several compelling reasons, one of which was that God is ñno respecter of personsò and that every believer will appear before the Judgment Seat of Christ. On what will the believerôs judgment be based?
1 Peter 1:17 Cf: 2 Cor. 5:10

18. One of the most compelling reasons which Peter offered for the Christian to live his life in reverence of God was the fact that we were not bought with ñcorruptible things as silver and gold,ò rather at the infinite cost of ñthe precious blood of Christ.ò The apostle regarded Christ as that of a lamb offered for sacrifice, a lamb perfect of its kind. In what way?
1 Peter 1:19

19. In a significant doctrinal statement which reveals that the cross was not an afterthought of Godôs subsequent to the fall of man, Peter said that God in His infinite omniscience, before time, in nothing but eternity, foreknew, determined and decreed that Christ would be ñmanifestò for sinners. How does Peter refer to the time when this plan was ñforeordained?ò
1 Peter 1:20

20. Christ, said Peter, was foreordained before the foundation of the world and manifest ñin these last timesò for believers, raised by the power of God and given glory subsequent to His resurrection. Furthermore, He is the basis of two living elements of the believerôs life. What are they?
1 Peter 1:21

21. Peter said that by ñobeying the gospel through the Spiritò repentant man is cleansed, the act that ñpurifies the soul.ò The ultimate result of this obedience to Godôs ñtruthò is, said the apostle, ñunfeigned love for the brethren,ò loving with a pure heart with the utmost enthusiasm. In a word, how?
1 Peter 1:22 Cf: James 5:16

22. Just as the Holy Spirit is the active agent in the work of God in the human soul to bring about a sinner being ñborn again,ò so the Word of God is the incorruptible ñseedò which He uses to produce this new life. Peter said that Godôs Word is ñforever.ò In what three ways?
1 Peter 1:23, 25

23. In an unusual but vivid illustration, Peter contrasted the ñglory of man,ò which he called ñflesh,ò with the Word of God. The Word of God, having eternal value, endures forever, he said, while the glory of man withereth and fadeth away. As what?
1 Peter 1:24 Cf: Isa. 40:6-8, James 1:10-11

24. Peter asserted that no one ñborn againò can remain as he is. He should show evidence of a new manner of life in his behavior, ñlaying asideò tendencies to do evil instead of good, ñmalice,ò deceit of all kinds, guile, pretending to be what he is not, ñhypocrisiesò and gossip, ñevil speakingsò and one other, one which had infiltrated even the apostles. What?
1 Peter 2:1 Cf: Mark 10:37-41

25. Peter was ever mindful that his readers had come out of Judaism into the new realm of Christianity and as such were, spiritually speaking, as ñnewborn babes.ò He had called the Word of God the seed through which God ñpurified souls,ò and he told them that they must desire the nourishment that comes from its pages. What did he call this ñfood?ò
1 Peter 2:2 Cf: 1 Cor. 3:2

26. Christ was ñdisallowed of menò but ñchosen of God,ò noted Peter; the apostle used a metaphor in referring to Jesus that described not only His invincible strength, but also His function as the foundation of Godôs Church. What did he call Him?
1 Peter 2:4

27. Peter described Christ as a ñliving stone,ò and believers as the ñlively stonesò which form a spiritual ñhouse,ò likening the Church of God on earth to the Old Testament temple in which a priesthood functioned and acceptable sacrifices were offered. In the Christian Church, formed by the Spirit, sacrifices are offered by each believer. What did Peter call these believers?
1 Peter 2:5

28. Peterôs use of terms such as *sacrifice* and *priesthood* reminded his born-again Hebrew readers of the old sacrificial system wherein Godôs people were forbidden to approach God and under which only a ceremonially cleansed Aaron could enter His Holy Presence. But now, said the apostle, believers are themselves priests and are privileged to offer sacrifices of prayer and praises of the heart to God. Through what means?
1 Peter 2:5

15. Be ye holy
16. God is Holy
17. His works
18. Without spot or blemish
19. Before the foundation of the world
20. Faith, hope
21. Fervently

22. Liveth, abideth, endureth
23. Grass, flowers
24. Envy
25. Sincere milk
26. Living stone
27. Holy priesthood
28. Jesus Christ

29. In a reference to Isaiahôs prophecy, which refers to Christ as the ñstone,ò a ñsure foundation,ò Peter confirmed that the security of the believerôs salvation is guaranteed. Nothing can separate ñhe that believeth on Himò from this salvation. In what words did the apostle express this guarantee?
1 Peter 2:6

30. Peter said that there are men who are obedient, who ñbelieve,ò and those who are disobedient, who are ñlost.ò To the obedient, Christ is precious. To the disobedient He is a ñstone of stumbling and a rock of offense.ò Peter described the attitude of the lost toward Christ. What is it?
1 Peter 2:7 Cf: Isa. 8:14

31. In writing to his Hebrew Christian friends Peter explained that in lieu of their Old Testament heritage they now possessed a greater status. Speaking in Old Testament terms he said that they are ña chosen generation,ò a royal priesthood, a host of Christians secured by God as His possession, a ñpeculiar people.ò What did Peter call this host?
1 Peter 2:9

32. Peter said that Christians are a chosen generation, a ñpeculiarò people. Each is a priest having the privilege of approaching Him, and collectively they are a holy nation belonging to Him. As such, he said, they are, having believed, called ñout of darknessò to fulfill that for which they were redeemed. What is this calling?
1 Peter 2:9

33. The Jewsô expectations of the fulfillment of an earthly kingdom under the Messiah had not been realized, but Peter reminded his readers that the fact that this did not occur was now meaningless. They had been bought out of the realm of the earthly hopes connected with Israel and were now the ñpeople of God,ò having received the great gift of God given to undeserving sinners. What is this gift?
1 Peter 2:10

34. Christians occupy a unique position in the world, said Peter, in that no believerôs home is on this earth. The worldôs affairs are not to unduly occupy his interest; rather he is to be more concerned with things above. How did Peter describe the believer in this context?
1 Peter 2:11

35. ñI beseech you,ò pleaded Peter, to ñabstain from fleshly lusts,ò sins which represent human nature apart from God. Such sin, he said, has a devastating effect on the Christianôs conscience, his understanding, his moral senses and judgment. How did Peter describe the effects of these sins?
1 Peter 2:11 Cf: Gal 5:19-21

36. There were two reasons given by Peter for the Christian to avoid sins characteristic of a sinful nature. First, the believer is a stranger and pilgrim on earth and has no business indulging in worldly ways. Secondly, as a Christian his conduct must reflect evidence of his belief. What did Peter call this conduct?
1 Peter 2:12

37. Peter said that the Christianôs conduct must reflect those good works which all men, especially ñevildoersò will see and understand. There may come a day, said the apostle, when such a person will heed Godôs call to repentance, all because of the manifestation of a believerôs ñhonest conversation.ò What did Peter call such a ñday?ò
1 Peter 2:12

38. Because the Hebrew Christians were under trials for their faith, they may have had a tendency to rebel against the ñordinances of men.ò Nevertheless, the apostle told them that their testimony required them to be law-abiding citizens. Such submission should be done ñfor the Lordôs sake,ò he said. What other reason did he give?
1 Peter 2:15

39. Peter said that believers possess a Christian liberty under manôs government in circumstances wherein the law of the land requires them to do what Godôs law forbids. When a conflict exists, Christians must obey God. However, this liberty does not permit ñmaliciousnessò or personal rebellion against established authority. Peter placed a limit to Christian liberty of rebellion under manôs law. What is it?
1 Peter 2:16 Cf: Acts 4:19, 5:29

40. Peter explained that civil government derives its authority from God and that He establishes them for good reason. Obedience to government brings the benefit of peace to the community - rather than anarchy - because it restrains evil and punishes evildoers. What else does it do?
1 Peter 2:14

41. Peter recorded four practical rules of conduct to guide the believer in his spiritual walk; respect everyone since all have been created in Godôs image, honor those in authority, love one another. The fourth is one that is frequently expressed in Scripture. What is it?
1 Peter 2:17 Cf: Heb 12:28; Prov 23:17

42. The advent of Christianity resulted in a new work ethic between man and master that applies even in todayôs workplace. Believers are to serve and respect, ñfearò those over them, tolerate criticism for faults, ñpatientlyò suffer even if ñbuffetedò when they do well. The apostle recalled that we have Christ as an example for such conduct, and he left his readers with words of counsel. What?
1 Peter 2:21

29. Not be confounded
30. They disallow Him
31. Holy Nation
32. Show forth His praises
33. Mercy
34. Strangers
35. War against the soul

36. Honest conversation
37. Day of visitation
38. It is the will of God
39. Acting as servants of God
40. Protects the innocent ï them that do well
41. Fear God
42. Follow His steps

43. Peter recorded two major, defining truths about Jesus. First, there was ñno guile in His mouth,ò never any deceit, unfounded claim, or hypocrisy. And, although severely and continually tempted, He not only did all that He was commanded, but also abstained from every forbidden deed. How did Peter describe this latter restraint?
1 Peter 2:22 Cf: Isa. 53:9

44. Early in his days as an apostle with Jesus, Peter could neither perceive nor understand the need for His suffering; ñbe it far from thee, this shall not be,ò he had said. But now, later in his life, the apostle recognized that Christôs sufferings were on the behalf of sinners. ñHis own self bare our sins,ò said Peter. In what way?
1 Peter 2:24 Cf: Matt. 16:22

45. Peter set before his persecuted brethren none other than Christ Himself as the perfect example of submission under trial. When Christ suffered injustice He did not threaten retribution, and when He was ñreviledò he prayed that those who did so be forgiven. Instead, He submitted Himself to God. How is God described here?
1 Peter 2:23

46. Peter reminded his readers of their former lost condition; they were as sheep gone astray, he said, forsaking Godôs good pasture, wandering into wilderness, helpless before a multitude of dangers. ñNow,ò said the apostle, they ñare returned to the Shepherd,ò God, whom Peter also called by a title symbolic of one who watches over souls because they are of great value. What was it?
1 Peter 2:25

47. Peter gave an example wherein Christians can win the lost to Christ through ñchasteò conduct, respect, and a ñmeek and quiet spiritò - ñwithout the Wordò- that is, where the Scriptures are ignored or rejected. What example of such an opportune testimony did the apostle give?
1 Peter 3:1-2

48. Peter could not overestimate the value of a woman living in subjection to her husband, exhibiting an incorruptible heart, having a ñmeek and quiet spirit.ò The silent ministering of such a lovely life, said the apostle, is not without notice ñin the sight of God.ò In what way?
1 Peter 3:4

49. In Godôs sight, the ñhidden personò of a womanôs heart, her ñmeek and quiet spiritò is of notable value in contrast to her outward appearance. The apostle offered counsel to women regarding three aspects of their outward appearance that should be tended with modesty. What were they?
1 Peter 3:3

50. Peter recalled an Old Testament example of the subjection of a godly woman to her husband. He spoke of a woman who followed her husband ñnot knowing whither he went,ò who showed him respect, ñcalling him Lord.ò She was, said the apostle, one of the ñholy women who trusted God.ò Who was she?
1 Peter 3:6

51. Peter said that husbands are to live together with their wives in a way that is more than simply living under one roof; the apostle used a specific word to get across this concept of living with her in companionship, fellowship, oneness. The word is used nowhere else in the New Testament. What is it?
1 Peter 3:7

52. There were compelling reasons for a man to maintain a relationship of oneness and knowing companionship with his wife, ñgiving honor unto her,ò remembering that in terms of equality she is an ñheir togetherò with him before God. If such is neglected, said the apostle, the effect can be the same as any iniquity. What?
1 Peter 3:7

53. Having reminded his readers that they were strangers and pilgrims, that they should be good citizens, loyal servants and examples of proper domestic relations, Peter ñfinallyò admonished his readers regarding the essential need for unity within the church and among the brethren, urged by Jesus and preached by Paul. What did he say?
1 Peter 3:8 Cf: 1 Cor 1:10; Rom 12:16

54. Peter said that because believers are expecting to inherit a blessing from God, they should likewise be a blessing to others by exercising essential Christian graces such as sympathy, compassion, being tender hearted and courteous, and not rendering evil for evil or abuse for abuse. What else?
1 Peter 3:8

55. Peter offered ageless counsel to those who want to ñlove life and see good days.ò One must control his tongue, avoiding slander, lies and profanes, one must avoid leading others astray through deceit, ñguile,ò and one must avoid evil. What else?
1 Peter 3:11 Cf: Psa. 34:14

56. ñThe eyes of the Lord are over the righteous,ò said Peter, providing care for the believer; His ñears are open to their prayers.ò On the other hand, His ñfaceò is turned against certain others. Who?
1 Peter 3:12

43. Did no sin
44. In His body, on the tree
45. Righteous Judge
46. Bishop of their souls
47. Wives, husbands
48. Of great price
49. Hair, dress, jewelry

50. Sarah
51. Dwell
52. Prayers hindered
53. Be of one mind
54. Love as brethren
55. Seek peace
56. Them that do evil

57. ñWho is he that will harm youò asked Peter, implying that believers who live according to ñthat which is goodò need fear no evil. The apostle did say, however, that Christians may suffer for righteousness sake, and if this happens it must be considered a blessing. What word did he describe such an attitude under trial?
1 Peter 3:14

58. The believer must by every means keep a holy regard of God, said Peter, believing that He can do all things well, relying on His power, trusting in His faithfulness and obeying His laws. His thoughts of God must be holy and with reverence. How did Peter describe the maintenance of this disposition toward God?
1 Peter 3:15

59. Peter said that the Christian must ñbe ready alwaysò to ñgive an answer to every man who asksò about his faith, his salvation, his ñhope.ò This testimony is to be given with a reverential fear toward God, and in a certain manner. How?
1 Peter 3:15

60. The Christianôs life must be lived under a good conscience, said Peter; he must consistently do that which is right. Also, not only must the Christian himself be aware of his upright living, his testimony must be recognized by those who ñfalsely accuseò him to the extent that they will realize that they are mistaken, and consciously regret their opinion. In what way?
1 Peter 3:16

61. Peter suggested that ñit is betterò to suffer for well doing than for evil, offering Christ as the believerôs example; He suffered for our sins, said the apostle. Peter recalled the purpose for Christôs suffering for sinners. What is it?
1 Peter 3:18 Cf: 1 Cor. 15:3

62. Peter recorded how the Spirit of Christ through Noah preached ñto those of Noahôs day while the longsuffering of God waited.ò Now, said the apostle, those who rejected God remain in hell - ñprisonò - awaiting final judgment. The apostle explained that a few, however ï those of his family - had been ñsaved by water,ò the floodwaters upon which they were borne during the great flood. How many were saved?
1 Peter 3:20

63. Peter called baptism a ñlike figureò of the water that saved Noah by sustaining the ark. In the believerôs case the act of baptism is the ñanswer of a good conscience toward God.ò The acceptance of the substitutionary death and resurrection of Christ, of which baptism is a figure, saves him. The apostle expressly explained that the act of baptism does not save one. Why not?
1 Peter 3:21

64. Peter said that because Christ suffered and died for us we must see to it that we die a corresponding death to sin. ñArm yourselves likewise,ò he said, to put to death the flesh, to no longer live ñin the flesh, or to the lusts of men.ò What, instead?
1 Peter 4:2 Cf: Rom. 6:6-7

65. God expects the believerôs life to have changed when redeemed by His grace. Walking óin time pastò in lusts, drunkenness and carousing should no longer be indulged, said Peter. What did he call such living?
1 Peter 4:3

66. Peter said that once one becomes a believer he can expect that his unsaved friends may think it strange that ñye not run with themò anymore. But, he added, everyone who walks in abominable idolatries will one day ñgive accountò before God. How did Peter refer to this all-inclusive number who will be brought before God in judgment?
1 Peter 4:5

67. Peter took a very solemn view of the fact that every man will one day stand before God, that every man ñshall give an account to Him that is ready to judge.ò For this reason the gospel was preached to those dead in the flesh to reprove and convict them in order that they should repent and live a new life ñaccording to God.ò In what way?
1 Peter 4:6 Cf: John 5:24

68. As he spoke of Godôs future judgment upon all mankind, Peter recalled that the ñend of all things is at hand,ò that as Christians we should be aware of those who are lost and be serious in our testimony. He also encouraged attendance to another matter in this context. What?
1 Peter 4:7 Cf: Titus 2:11-12

69. Peter emphasized the great need for the manifestation of love among the Lordôs people. Love, he said, ñcovers a multitude of sinsò that can thwart love one to another. The exercise of this essential grace was assigned a very high priority by the apostle. What was it?
1 Peter 4:8 Cf: Prov. 10:12

70. Every Christian is a ñstewardò of the grace of God, said Peter; each has been endowed with ñgiftsò which can be used to help others ministering to their needs according to the ñability that God giveth.ò The apostle said that all such Christian service had one great objective. What?
1 Peter 4:11

71. Peter offered encouragement to his readers regarding the suffering that they endured for their faith. He spoke of the ñexceeding joyò which awaits the ñpartakers of Christôs sufferingsò when rewards are bestowed at the Judgment Seat of Christ. What did he call this time?
1 Peter 4:13

57. Happy
58. Sanctify Him in the heart
59. Meekness
60. Be ashamed
61. Bring us to God
62. Eight
63. Does not put away sin (filth of flesh)
64. Live according to the will of God
65. Will of gentiles
66. Quick and dead
67. Live in Spirit
68. Prayer
69. Above all things
70. Glorify God
71. When His glory is revealed

72. When a believer suffers for Christ he becomes identified with Him in His sufferings. Reproach for His sake, said Peter, should bring ñhappinessò to the Christian because of what is achieved through such trial. What?
1 Peter 4:14

73. The Christian must not think that he is suffering for the faith when such suffering occurs due to his own faults of sin. Among the sins mentioned by Peter were murder, theft, and, interestingly, one that is not generally considered of such gravity. What was it?
1 Peter 4:15

74. Peter recognized that within the church and among Godôs people there would be spiritual corruption, departure from the foundations of the faith, and a lack of fear of God. God hates sin most in those closest to Him, and while believers are not condemned for sin, they are chastised. How does Peter refer to the fact that believers are not exempt from this ñjudgmentò of Godôs?
1 Peter 4:17

75. Believers will be judged for straying from the faith; nevertheless, Peter verified that these ñrighteousò will ñbe saved,ò but in the same breath spoke of terrifying implications for the future of ñthem that obey not the gospel of God.ò ñWhat shall the end of them be?,ò he asked. He posed a second question regarding their eternal destination. What was it?
1 Peter 4:18

76. Whereas some may think that Christians who are undergoing suffering are living out of ñGodôs Will,ò Peter suggested that it is perhaps the faithful who suffer. The apostle urged those under such trial to ñcommit the keeping of their souls to God,ò and continue on. Doing what?
1 Peter 4:19

77. Peter humbly identified himself as ñalso an elder.ò He never assumed that he was head of the church nor that Christ had given him any preeminence of any kind. With humble appreciation, however, he revealed that he had been privileged to witness not only Christôs sufferings but also His transfiguration. What did he call this great event?
1 Peter 5:1

78. Speaking with the experience of an elder and the authority of an apostle, Peter said that elders were to ñfeed the flock of God.ò He counseled these men that they were to serve willingly, ñcheerfully,ò and must be eager to serve, having a ñready mind.ò What else?
1 Peter 5:3

79. Along with his positive recommendations for elders in their oversight of the ñflock,ò Peter counseled against negative approaches to this task. Elders must not act as domineering ñlordsò over the church - ñGodôs heritageò - nor should they consider their responsibility a burden. What else?
1 Peter 5:2

80. Peter said that those who shepherd Godôs flock willingly, cheerfully, being worthy examples and going about Godôs work in humble obscurity, can expect a reward ñwhich fadeth not awayò from the ñGreat Shepherdò at His coming. What did he call this particular reward?
1 Peter 5:4

81. Peter encouraged his readers to be ñclothedò with humility. This word picture of ñwearingò this Christian virtue derives its meaning from the term that described the apron of a slave. God, said the apostle, ñgiveth grace to the humble.ò What of the proud?
1 Peter 5:5 Cf: Prov. 3:34

82. In one of the most comforting passages of Scripture, Peter told his readers that they must commit their entire being to God, ñcasting all your care on Him.ò The rationale for his counsel was an equally comforting thought. What reason did he give for making such a commitment?
1 Peter 5:7

83. Peter encouraged his readers to ñcast all their careò upon God, however, he also warned them to beware of indifference. ñBe sober and vigilant,ò he said, because the devil is always seeking someone to ñdevour.ò To what did he liken the devil?
1 Peter 5:8

84. As Paul told the Corinthians ñthere hath not been trial taken you but such is common to man,ò so Peter told his brethren that the ñsame afflictionsò that come upon them are also suffered by fellow Christians. Encouragingly, Paul reminded them that, along with all believers, they had been ñcalledò by the ñGod of all grace.ò To what?
1 Peter 5:10 Cf: 1 Cor. 10:13

85. As he began to close his first epistle Peter continued to pen encouraging words to his friends under trial. Their sufferings, he said, were but for ña while,ò and would actually make them more mature in the faith, settled in the truth, ñstablishedò in the good ways of God. There is also a by-product gained through suffering which helps the believer to bear trial. What?
1 Peter 5:10

86. Peter concluded his first epistle by summarizing the purpose for which he had written; it was to encourage his readers to stand fast in the faith so that their lives would be an evident testimony to one of Godôs greatest attributes, ñwherein ye stand.ò What was he referring to?
1 Peter 5:12

72. God is glorified
73. Busybody
74. It exists at the ñhouse of Godò
75. Where shall they appear?
76. In well doing
77. Glory that shall be revealed
78. Be examples
79. Not serve for personal gain
80. Crown of glory
81. He resists
82. He careth for you
83. Roaring lion
84. Eternal glory
85. Strength
86. Grace of God

2nd Peter

(King James Version)

Introduction

The great theme of Peter's second epistle is knowledge, and his purpose is to exhort his readers in the strongest possible terms to grow in the spiritual knowledge of God. This emphasis appears to be directly aimed toward insuring that his readers would not only be able to combat the apostate teachings of the day - as well as those who were teaching it - but also that they might live lives befitting Christians awaiting Christ's return.

In the first chapter of his Second Epistle Peter encouraged his readers to grow spiritually through love and faith, and argues that the only way this process of sanctification can be achieved is through knowledge. This leads to the second chapter, written with a determined indignation directed toward false teachers, whom he castigates as denying Christ, preaching works, and being manipulative. The third chapter continues to encourage knowledge, particularly as to the coming Day of the Lord, affirming the certainty of Christ's return.

This epistle is a wake-up call for today's born-again Christian who must make his way through the forest of not only liberal teachings now making their way into and gaining acceptance within the major denominations of the Christian religion, but also teachers who claim the truth while clamoring for attention and allegiance at any cost. Peter's message is a simple one, yet it identifies the only means of combating this growing attempt of Satan to undermine the foundations of the faith; it will come only through the knowledge of the Word of God, a knowledge which can only be obtained through a diligent study of Scripture, a "more sure word of prophecy."

2 Peter (KJV)

1. Peter opened his second epistle by identifying himself as a ñservant and apostle of Jesus Christ,ò and he directed his remarks to those who shared in common with him a great possession given through the ñrighteousness of God and our Savior Jesus Christ.ò What is this possession?
2 Peter 1:1

2. As he began his second epistle Peter wished blessings of grace and peace upon his Hebrew Christian friends, and he also revealed how these blessings can be acquired. It is through a personal relationship with Christ. How did he define this relationship?
2 Peter 1:2

3. Godôs power, glory and goodness have given believers everything needed for salvation and the spiritual life of the soul. Through what means does the Christian come by these things?
2 Peter 1:3

4. Peter said that Godôs glory and virtue have provided believers with certain ñpromises.ò In his first letter the apostle mentioned promises of an inheritance and Christôs return; now he added that believers are partakers of the divine nature, having Christ in the Spirit living within. Peter held these promises in high esteem. How did he describe them?
2 Peter 1:4

5. Having spoken of the great promises and privileges that God has bestowed upon believers through Christ, Peter encouraged his readers to grow and mature in the faith. The apostle defined the degree of effort that must be exercised toward attaining this maturity. What word did he use?
2 Peter 1:5

6. Peter listed seven elements of grace that the Christian must ñadd toò his faith. His use of the word ñaddò implied that all seven are not necessarily accrued one by one or independently of one another, rather all should be interwoven to create a harmonious spiritual effect. ñTo faith,ò said Peter, add virtue, and ñto virtue,ò add something which comes by the Spirit. What?
2 Peter 1:5

7. As he encouraged his readers toward spiritual maturity Peter added to his list of Christian graces ñtemperance,ò or self-control, and ñpatience,ò the endurance which refuses to quit. To patience he added a grace that, as Paul had said, combined with contentment, is ñgreat gain.ò What is it?
2 Peter 1:6 Cf: 1 Tim. 6:6

1. Precious faith
2. Knowledge of God
3. Knowledge of Him
4. Exceeding great and precious
5. Diligence
6. Knowledge
7. Godliness

8. Peterôs second epistle is addressed to Christians, those who have obtained ñprecious faith.ò When he recorded the several Christian graces he had begun his list with faith, since one cannot continue to grow in these graces without a believing faith. With which of these graces did he conclude his list?
2 Peter 1:7

9. Peter could not have expected all believers to acquire all the Christian graces that he endorsed. However, he did imply that the absence of them would result in a non-productive, ñbarrenò service for Christ. What else?
2 Peter 1:8

10. If the Christian fails to grow in the knowledge of Christ, Peter said that he is in danger of taking on the traits of an unsaved person, forgetting that his sins have been forgiven, forgetting that he has been cleansed and sealed. What analogy did Peter use to describe a believer in this condition?
2 Peter 1:9

11. ñGive diligence,ò said the apostle, to the pursuit of knowledge, patience, love, and the other Christian graces, to ñmake sureò the assurance of salvation, sustaining a sound spiritual foundation so that this assurance is never a matter of question. Peter guaranteed results of such an effort. What did he say?
2 Peter 1:10

12. Peter envisioned the glorious entry into heaven of the believer who has lived his life growing in the grace and knowledge of Christ: it was heavenôs gates being thrown open and the personal welcome of Christ Himself. The apostle expressed his appraisal of the quality of the heavenly quality of this entry in one word. What was it?
2 Peter 1:11

13. Three times Peter mentioned his earnest desire to ñputò his readers ñin remembrance of these thingsò that they might be established ñin the present truth.ò The apostleôs recollection of an event having been told to him by Christ Himself spurred the aged Peterôs fervor toward this effort. What was this event?
2 Peter 1:14-15

14. Peter told his readers that his declaration of the gospel and of Christôs coming and His power was not a ñcunningly devised fable,ò and he supported his contention with irrefutable evidence. He had personally seen and heard of Christôs majesty first hand. On what occasion?
2 Peter 1:17-18 Cf: Matt. 17:1-5

15. Not only was Peter privileged to see Christ in His transfigured glory, he also heard the very voice of God Himself speaking from a bright cloud testifying to the fact that Christ ñis My beloved Son in Whom I am well pleased.ò What description of God did Peter give in this passage?
2 Peter 1:17

8. Love
9. Unfruitful in the knowledge of Christ
10. Blind
11. Ye shall never fail
12. Abundantly
13. Christôs death (ñHe hath shewed meò)
14. The transfiguration
15. Excellent glory

16. Peter had had a firsthand glimpse of the certainty of Christôs glory and power at His transfiguration, which he likened to a ñlight in a dark place.ò He was equally certain of the infallibility of Godôs Word, foretold by the prophets as evidence of this glory, and he encouraged his readers to search the Scriptures. What did he say?
2 Peter 1:19

17. Peter offered a threefold evidence of the truth of Christianity available to the believer. First, there is his eyewitness testimony of the transfiguration of Christ. There is also the inspired ñWord of Prophecy,ò Godôs Word, with its absolute and remarkable unity. And strongest of all, the believer possesses the conscious presence of Christ. How is this perceived?
2 Peter 1:19

18. Peter verified the divine origin of Scripture, one of the foundations of the Christian faith. Godôs Word ñcame not by the will of man,ò he said, but by ñholy men of Godò who were inspired to write. Through what process?
2 Peter 1:21

19. Peter issued a determined denunciation of false teachers and their ñdamnable heresies.ò Such purveyors of bad doctrine have always troubled the church, and trouble it even today. As the apostle warned of this danger he identified the most serious of the errors that the heretics subscribed to. What was it?
2 Peter 2:1

20. As Peter denounced false teachers who insidiously introduce false doctrine into the church he plainly affirmed the universal application of Christôs work on the cross, that He died for all, even those who voluntarily ñbring upon themselves swift destruction.ò How did Peter describe Christôs atonement in this context?
2 Peter 2:1

21. Peter had much to say about false teachers. Their motive was a covetous desire for money and power, they used deceit to disguise the truth, and the result of their teaching brought disrepute to the cause of the gospel. Peter added that there was an end in store for all such men. What?
2 Peter 2:3

22. Peter dwelled on the inevitable punishment reserved for those who turn others from the faith and to themselves. Though it may appear that they may prosper for a time, the apostle said that sentence has already been passed upon them. What phrase did he use to affirm that their punishment is already awaiting them?
2 Peter 2:3

23. God has and will punish the wicked, and Peter offered several examples of the righteous judgment of God. The first referred to those who had ñsinnedò and were delivered into ñchains of darkness.ò Who were they?
2 Peter 2:4

24. Among the examples Peter used to illustrate that God does punish wickedness was that of the great flood. Only eight souls were saved, including the faithful Noah, the ñpreacher of righteousness,ò who did his part to turn men to repentance but to no avail. How did Peter describe the world at this time?
2 Peter 2:5

25. As yet another of the examples that God does and will punish the wicked, Peter recalled that He made an example of the cities of Sodom and Gomorrah for having given themselves over to an insatiable lust of homosexuality, having solicited even Godôs very angels. Peter described the remains of these cities with a word used nowhere else in the New Testament. What is the word?
2 Peter 2:6 Cf: Gen.19:15-29

26. Peterôs examples of how God has and will continue to judge the wicked also showed that even as He brings destruction upon the evil, He also ñknoweth how to deliverò the godly. In addition to Noah, the apostle offered an example of Godôs preservation of the righteous, in this case a man that Scripture calls ñjust.ò Who?
2 Peter 2:7

27. Peter unleashed a withering condemnation of the character of false teachers. They were living only for the indulgence of a carnal appetite, he said, and they sought only to please themselves. He accused them of being self-willed, despising Godôs laws, and sinning deliberately without conscience. What word did Peter use to describe the nature of their sin?
2 Peter 2:10 Cf: Psa. 19:13

28. Peter likened false teachers to ñbrute beasts,ò having no intelligence, railing against God and the things He has written in His Word, things that they did not even begin to understand. The apostle described the end to which they were condemned. What is it?
2 Peter 2:12

29. Peterôs condemnation of the false teachers was intense. Their indulgent ñriotingò and sensual misconduct went on even during the day, he said. They even dishonored the Lordôs Supper, ñsporting themselvesò with their excesses and debauchery. Using an image that would be vivid to his readers, he likened them to marks on an animal that would make it unsuitable for sacrifice. What marks?
2 Peter 2:13

16. Take heed
17. In the heart
18. Moved by the Spirit
19. Denying Christ
20. Bought them
21. Damnation
22. Damnation slumbereth not

23. Angels
24. World of the ungodly
25. Ashes
26. Lot
27. Presumptuous
28. Utterly perish
29. Spots and blemishes

30. The apostates who would lead Christians away from the truth specialized in greed, said Peter. It was bad enough that they deceived themselves, they were infinitely worse because they ñbeguiledò those Christians not yet strong in the faith. Peter summed up their moral emptiness in a phrase. What was it?
2 Peter 2:14

31. Peter condemned the false teachers for gross sensuality, of ñwalking after the flesh in lust.ò Job had said that he had made a covenant with his eyes to avoid the sin of adultery. What did Peter say about the ñeyesò of these wicked men?ò
2 Peter 2:14 Cf: Job 31:1

32. The false teachers imitated the Old Testament figure of Balaam, said Peter, being professed servants of God but being obsessed with seeking personal profit under the guise of religion and inducing others to sin. Jude called this the error of Balaam; John called it the doctrine of Balaam. What did Peter call it?
2 Peter 2:15 Cf: Rev. 2:14; Jude 11

33. Peter added symbolic language to further describe those who professed to be servants of God but who were nothing but apostates. They were clouds driven by the wind that send no rain, he said, where there might be expected refreshing spiritual truth, there was none. They were wells without water. The apostle said that God had ñreserved foreverò a future punishment of intense darkness. What did he call this?
2 Peter 2:17 Cf: Jude 13

34. The false teachers denied Christ, lived lives of deceit and sensuality and preached false doctrine, said Peter. He also accused them of misleading those who may have been on the verge of being converted, alluring them back to their sin through ñgreat swelling words of vanityò and other temptations. What?
2 Peter 2:18

35. Peter said that the false teachers were unable to control their lusts. It was ridiculous, he said, that they could promise ñlibertyò when they themselves were overcome by sin. They were no more than slaves were, said the apostle. To what?
2 Peter 2:19

36. Peter implied that the false teachers had knowledge of the Lord and Savior Jesus Christ, but rejected it. They professed to the way of righteousness but they never abandoned their sin. The apostle likened them to animals whose normal propensity is toward uncleanness. What animals?
2 Peter 2:22

37. Having warned of the dangers of becoming entangled with the false doctrines of ñservants of corruptionò Peter turned his readerôs attention to the future, affirming the truth of the doctrine of the return of Christ and the destruction of the heavens and the earth. This information had in the past been revealed through two sources. What were they?
2 Peter 3:2

38. Peter said that there would be those ñin the last daysò who would, ñwalking after their own lusts,ò deride the doctrine of Christôs return, saying that there was no evidence for such an event, that the world was stable and could not possibly come to an end. What did Peter call these people?
2 Peter 3:3

39. Peter said that those who would in the ñlast daysò ridicule Godôs will of purpose to destroy the ñheavens and the earthò were ñignorantò of the great flood under which the world had been ñoverflowed with water.ò Nevertheless, he warned, by this same will of God, ñHis Word,ò the world is ñkept in storeò pending future destruction. By what means will this destruction come?
2 Peter 3:7

40. To those who would argue that delay is in itself assurance that Christôs return will not happen, Peter countered that time is not a factor; it does not exist for God, that a day to Him is as a thousand years. There is a specific reason for Godôs delay, said the apostle; it has to do with His infinite mercy. What is the reason?
2 Peter 3:9 Cf: Psa. 90:4

41. Peter said that within the scope of the *Day of the Lord* will come, among other events, the passing away of our existing planetary system ñwith a great noise,ò and the burning up of the earth. *The Day of the Lord*, said the apostle, will come suddenly and unexpectantly. How?
2 Peter 3:10

42. Peter felt that Godôs promises of Christôs return, the destruction of the earth with its planetary system, and subsequent ñnew heavens and new earthò should motivate Christians to live holy and godly lives in anticipation of these fulfillments. With what attitude?
2 Peter 3:12

43. Isaiah had prophesied the creation of the new heavens and new earth, and John wrote of it as the details of future events were revealed to him. Peter said that he looked for new heavens and new earth according to Godôs promises. In this ñday of God,ò the future Eternal State, unclouded blessing will subsist. How did the apostle describe it?
2 Peter 3:13 Cf: Rev. 21:1; Isa. 65:17

30. Cannot cease from sin
31. Full of adultery
32. Way of Balaam
33. Mist of darkness
34. Wantonness, lust of flesh
35. Corruption
36. Dog, pig

37. Prophets, apostles
38. Scoffers
39. Fire
40. Not willing any should perish
41. Like a thief in the night
42. Looking for, hasting after
43. Righteousness will dwell

44. Peter encouraged his readers to remember that when Christ comes again they will be standing in His presence, that they will be ñfoundò by none other than Christ Himself. For these reasons, he suggested that they would want to have been found having been ñdiligentò in their anticipation of His return, having lived Christ-filled lives, ñwithout spot.ò What else?
2 Peter 3:14

45. Peter repeated his assertion that the purpose of the Lordôs delay in His return was that He ñwas not willing for any to perish,ò that He desired all have the opportunity to repent. By what other term did the apostle call this repentance?
2 Peter 3:15

46. As he began to close his letter, Peter warned of ñunlearned and unstable menò who ñwrest,ò or pervert the Word of God to their own ends, justifying sin, giving meaning to passages they do not understand and applying them to purposes for which they were not intended. The apostle said that judgment awaited those who trifled with Scripture. Of what nature?
2 Peter 3:16 Cf: Rev. 22: 18-19

47. Peter left his readers with a warning. He reminded them that although they had been grounded in the faith they must ñbeware,ò because there was always danger of being led astray if they neglected their spiritual life or kept company with those who would lead them into false doctrine. What did he call this doctrine?
2 Peter 3:17

48. Having himself long ago ñfallen from steadfastnessò when he denied His Lord, Peter knew it could happen, and his parting words encouraged his readers to avoid ñbeing led away with the error of the wicked,ò leading to a break in communion with Christ. Instead, the apostle urged believers to ñgrowò in those areas essential to the success of the believerôs life. What areas?
2 Peter 3:18 Cf: Matt. 26:75

49. ñTo Him be glory for now and forever,ò wrote the aged apostle as he closed his correspondence. In his doxology, Peter revealed his deep personal relationship with Christ. What was it?
2 Peter 3:18

44. Blameless
45. Salvation
46. Their own destruction
47. Error of the wicked
48. Grace, knowledge
49. Lord and Savior

1st John

(King James Version)

Introduction

The purpose of John's first epistle was to ground his readers in their assurance of salvation and to confront and refute the heresy that was present in the early church. This heresy was probably a form of Gnosticism, which denied the incarnation of Christ, was characterized by moral indifference, believed in salvation through enlightenment, and claimed that Christ was an appearance, not human. The danger to the church was from within; it was being "improved" by a subtle intellectualism through the evil efforts of those who had a "better gospel." John came down hard on this seductive doctrine and those who taught it. He called them liars, seducers, antichrists, false prophets, and deceivers.

Against this heresy John preached Christ come in the flesh, the requirement for obedience to God, and love for the brethren. He gives a masterful apology on not only the certainty of Christ but also the certainty of eternal life. Indeed, his predominant theme is Christian certainty; the apostle uses the verbs "to perceive" 15 times and "to know," 25 times as he states unequivocally that we *know Him*, that we are *in Him*, that we have passed from death unto life, that we *dwell in Him*, that we have eternal life, that we are of God, that we are *in Him* that is true. These assurances are not presented as mere statements. The apostle backs each with credible and verifiable evidence.

John's First Epistle offers cardinal tests whereby one might "know" that his eternal life is secure. Does one believe that Christ is the Son of God come in the flesh? Does one practice righteousness rather than being of the world? Does one love the brethren? After all, said the apostle, God is love and hatred is incompatible with love, which is that Christian grace essential to the very nature of religion.

John's first epistle is full of concern for and guidance to his "little children." We are to avoid sin and the love of the world, eschew envy, keep from idols, abandon hatred, love God Who has begotten us, have the hope of glory fixed in us, overcome the wicked one, conquer the lusts of the flesh, and walk as Christ walked.

John was the author of the fourth gospel and the Revelation. He was the son of Zebedee, a cousin of Jesus; his mother was Salome, the sister of Mary. Almost nothing is known of the time and place of writing of the epistle, but John spent his last years in Ephesus and it is reasonable to assume that it was written there.

1 John (KJV)

1. John wasted no time in getting right to the purpose for which he wrote his first epistle; it was to quell the teachings of those who denied that it was impossible for God to take human form, and that Jesus was only a spirit. The apostle offered undeniable personal evidence much to the contrary. What was it?
1 John 1:1

2. John said that through his writing he wanted to positively affect the spiritual hearts and minds of his readers, thus increasing their love for God and man. John also wanted to foster in them an essential Christian grace. What?
1 John 1:4

3. John said that Christ is the foundation and source of the believerôs hope, and that eternal life is manifested in Him by the work of God Himself. What did the apostle call Christ in this context?
1 John 1:1

4. Because of the denial of Christ by the heretics of his time, John had much to say about Jesus. Twice he said He is the propitiation for our sins, twice he called Him the Son of God, twice the Messiah. He was without sin, He is our advocate with the Father, and He was fully and truly man. What other unique attribute did he mention?
1 John 1:1 Cf: 1 John 2:2, 3:5, 5:5, 2:22, 4:9, 10

5. ñThis then is the message,ò wrote John as he described and defined God in a single word which envisions His vastness, purity, His filling and occupation of all nature, that revealing quality of His total all-encompassing presence. What did he call God?
1 John 1:5

6. John had said that he was writing to foster in his readers a closer fellowship with God. He spoke of those who professed to have fellowship with Him but whose profession was false because their practice was ñwalking in darkness.ò How did John describe such a profession?
1 John 1:6

7. John said that the life of one who claims to ñhave fellowshipò with God but who ñlives in darknessò is a conscious lie. Such a condition, however, can be corrected by abhorring sin, recognizing the revealed truth, and living in obedience to God. What did he call this spiritual ñwalk?ò
1 John 1:7

8. The matchless grace and mercy of God unfolds in its clearest form as John recorded that ñif we confess our sin, He is faithful and just to forgive.ò Not only that, said the apostle, God removes all the stain of guilt, seeing the believer as now pure. What did John call this supplemental act on Godôs part?
1 John 1:9

9. John said that the consequences of Christians claiming, ñwe have no sinò or ñhave not sinnedò are serious. First, said the apostle, we ñdeceive ourselves;ò furthermore, the ñtruth is not in us.ò Most seriously, such a posture reflects upon God Himself. In what way?
1 John 1:10

10. Fully aware of human frailty and the temptations of the devil, John recognized the possibility of sin in the believerôs life, disrupting fellowship with God. Nevertheless, he reminded his ñlittle childrenò that if they did fail there was forgiveness through Christ. What did he call Jesus in this passage?
1 John 2:1

11. John stated that Christôs sacrifice on the cross turned away Godôs anger from the believing sinner, erasing the Fatherôs demand for judgment. The result is the restoration of sinful man to God; He now views him as if he had not sinned. What word did John use to describe this process?
1 John 2:2

12. John explained that Godôs offer of salvation through the atoning sacrifice of Christ is universal; only deliberate refusal places one outside Godôs mercy. Christ, said the apostle, died ñnot for our sins only.ò For whom?
1 John 2:2 Cf: 2 Cor. 5:14-15; Heb. 2:9

13. John maintained that ñwe know that we know God,ò and he said that the evidence of this spiritual knowledge is manifest in obedience to Him. In what way?
1 John 2:3

14. In his epistle John provided a series of tests that give personal assurance of Godôs salvation. For instance, if the believer says that he ñabides,ò or has habitual fellowship with God, his life will reflect certain conformity to the pattern left by Jesus while He was on earth. What did John call such conformity?
1 John 2:6

15. Referring to a passage in his gospel regarding Jesusô words about a ñnew commandment that ye love one another,ò John said that this commandment was not only old, already standing in ancient law ñfrom the beginning,ò but also new, having been raised to a new standard now defined by the life of Christ. How did he describe this new standard?
1 John 2:8 Cf: John 13:34; Lev. 19:18

16. Yet another test of genuine salvation possessed by the believer is the habitually characteristic attitude and practice of love. Not only is this love evidence of ñabiding in Him,ò said the apostle, there is a natural advantage inherent in this Christian conduct. It creates a ñnone occasion,ò said John. Of what?
1 John 2:10

1. He had heard, seen, touched Him
2. Joy
3. Word of Life
4. He is Eternal (From the beginning)
5. Light
6. It is a lie
7. Walking in the Light
8. Cleanse from all unrighteousness
9. Makes Him a liar
10. Advocate
11. Propitiation
12. Whole world
13. Keep His commandments
14. Walk as He walked
15. True light now shineth
16. Stumbling

17. John frequently addressed his readers as ñlittle childrenò as he encouraged them; in one passage the apostle affirms that ñye are of God,ò that God dwells in them. In another he reminded them ñyour sins are forgiven.ò For what remarkable purpose, according to this passage?
1 John 2:12

18. John encouraged those who had walked with God for years and grown old in the things of Christ; perhaps some of these might have had a personal acquaintance with Jesus as John had. Twice the apostle told them that their strength to continue was because they ñhad known Him from the beginning,ò gaining wisdom and understanding of His doctrines. What did John call these believers?
1 John 2:13-14

19. John addressed also ñyoung men,ò those in possession of lifeôs vigor, men capable of productive service for Christ. The apostle appealed to them on the basis of their physical and spiritual assets; they were strong and they had ñovercome the wicked one.ò What else?
1 John 2:14

20. In addition to encouraging ñfathersò and ñyoung menò of the faith according to the measure of their growth in grace, John also spoke to the ñlittle ones,ò those just having recently responded to Christôs call. Their spiritual maturity was limited; they were still vulnerable and inexperienced, yet they possessed a basic, vital knowledge. Of what?
1 John 2:13

21. John admonished his readers to ñLove not the world;ò by this he did not mean the world that was created by God, rather the material world that had forsaken Him. The apostle identified the spiritual condition of one who ñloves the world.ò What is it?
1 John 2:15

22. John defined the three elements of a worldly life as he listed the typical sins of the world. First, ñthe lust of the flesh,ò living a life dominated by the senses, making god of pleasure. Second, the ñlust of the eyesò wherein there is no higher object in life than the wish to acquire things. Third, boasting of deeds, possessions and connections. What did he call this?
1 John 2:16

23. John reasoned that it makes no sense for the believer to succumb to the lusts of worldly living. First of all, such behavior excludes the love of God because loving God and loving the world can not co-exist in oneôs heart. Secondly, the world and its things are transient. How did John describe this fact?
1 John 2:17

24. John told his ñlittle childrenò that they were living in that period of time, albeit indefinite, during which the affairs of the world will eventually be wound up. He warned of those who had come who exalted themselves above, and taught in opposition to, Christ. Only John refers to such men by the particular name that he called them. What is it?
1 John 2:18 Cf: 2 John 7

25. John said those whom he called ñantichristsò professed to be Christians, but had in fact never had a personal relationship with God because of their denial of the Son. He offered proof of the fact that these had never shared the inner spiritual fellowship of the church. Their actions, he said, made it clear that they were ñnot of us.ò What had they done?
1 John 2:19

26. John affirmed that believers possessed the Holy Spirit, Who enables them to ñknow all things.ò The apostle likened this infusion of knowledge given through the Spirit to that of something being rubbed into them, or of being anointed. What did he call it?
1 John 2:20

27. John soundly condemned the false teachers who refused to accede that Jesus was God incarnate and who denied that He was the true Messiah. These, said the apostle, ñhath not the father.ò Again he referred to these heretics as ñantichrists.ò What else did he call them?
1 John 2:22

28. ñLet that which ye have heard from the beginning abide in youò encouraged John, referring to those doctrines that they had been taught regarding Christ and the way of salvation. With this abiding faith comes an incomparable promise from God. Of what?
1 John 2:25

29. John encouraged his readers to ñabide in Him,ò to live righteous lives. Such, he said, would avert experiencing divine disapproval when they stand ñbefore Himò to give an account of their works. Disapproval of Christ on this occasion would certainly bring a troubling effect, said the apostle. What?
1 John 2:28

30. John pursued his insistence that his readers avoid those ñantichristsò that would lead them astray. He stated they needed no teaching from these or from anyone else; they had the Spirit to ñteach them all thingsò that they might ñabide in Him.ò What did John call the process by which they had received the Spirit?
1 John 2:27

17. For His Nameôs Sake
18. Fathers
19. Word of God abideth in them
20. The Father
21. Love of the Father not in him
22. Pride of life
23. World passeth away

24. Antichrists
25. Left the church (went out from us)
26. Unction
27. Liars
28. Eternal life
29. Shame
30. Anointing

31. In one of the most comforting thoughts expressed in Scripture John recorded, ñbehold, what manner of love the Father hath bestowed upon us,ò a love that not only ñcallsò us His sons, but that even now, ñwe are the sons of God.ò With this great thought in mind, John added an exciting fact which will one day be every Christianôs privilege. What?
1 John 3:2

32. John said that when Christ appears, ñwe shall be like Him, for we shall see Him as He is.ò Looking forward to this remarkable ñhope in Him,ò said the apostle, inspires the believer to live in obedience and holiness. What did the apostle call this effort?
1 John 3:3

33. John affirmed that the nature of sin is lawlessness, and stated that it is totally incompatible with the character of Christ, His redemptive mission and our union with Him. How did the apostle describe Christôs work of redemption?
1 John 3:5

34. Although believers cannot claim they will never commit an act of sin, as believers they do not characteristically continue in willful, habitual sin because of their ongoing spiritual relationship of obedience to Christ. What did John call this relationship?
1 John 3:6 Cf: John 15:10

35. While the believerôs life is not characterized by habitual sin, John said that unbelievers - those ñwhosoever sinnethò - their conduct reflecting the practice of sin as the ruling principle of their lives - have never had a saving vision of Christ through faith. How did John describe this lack?
1 John 3:6

36. John defined sin as lawlessness, stated that it is contrary to the redemptive work of Christ, and identified its source, which had ñcome from the beginning.ò What is it?
1 John 3:8

37. John said that the Spirit, which dwells in the believer ñborn of God,ò is the producer of Christian character in the believer, creating in him a condition which inherently prevents habitual sin. The apostle drew an analogy from agriculture to illustrate the eternal nature of the indwelling Spirit. How did he describe it?
1 John 3:9

38. The true test of a redeemed man is twofold, said John. First, ñthe children of God are manifest,ò that is, they exhibit their true character through righteous living, and, secondly, through the demonstration of a particular grace which defines the Christian character. What is this source?
1 John 3:10

39. John said that the love of the brethren is an essential ingredient of the Christian character, reaffirming that which Jesus taught ñfrom the beginningò when he said that men would know that ñye are My disciples if ye love one another.ò The apostle recorded an incident that was not an example of this kind of love. What was it?
1 John 3:12 Cf: John 13:35; Gen. 4:8

40. Christian love of the brethren is evidence that believers have ñpassed from death unto life,ò said John. He contrasted this love with the expected natural response of the sinful worldôs reaction toward righteousness in general and believers in particular, and told his readers to ñmarvel notò at it. What sort of response was he talking about?
1 John 3:13

41. The writings of John exude Christian love. ñWe should love one another,ò and we ñhave evidence that we have passed from death unto life because we love.ò The epitome of love, however, the apostle reserved for the infinite love of God Himself; ñwe perceive His love,ò said John, through Christôs example. What example did he give?
1 John 3:16

42. Where James illustrated in his letter that Godôs idea of love was not providing a hungry man with words and no food, so John said that love was certainly not expressed by a wealthy person having no compassion toward a brother in need. We must not love in ñword and tongue,ò he said. What, instead?
1 John 3:18

43. Consistent with the general context of assurance in his epistles, John said that loving ñin spirit and in truthò is one evidence that one is a true believer. He added that the believerôs recognition of this evidence has the effect of erasing any doubt, ñassuring our hearts before himò of genuine salvation. How did John describe this assurance?
1 John 3:19

44. John had words of comfort for believers whose accusations of conscience may give rise to a perception of consistently falling short of the mark. ñWhenever our hearts condemn us,ò said the apostle, God ñknoweth all things,ò and can see the desire for good in the redeemed oneôs heart. How did John call this merciful attribute of Godôs?
1 John 3:20

45. ñWhatsoever we ask, we receive of Him,ò said John, because we ñkeep His commandments,ò that is, we ñdo those things that are pleasing in His sight.ò John mentioned two principal things with which God enjoins each believer; one is that we ñbelieve on the Name of His Son Jesus Christ.ò What is the other?
1 John 3:23

31. We shall be like Him
32. Purifieth himself
33. Took away our sin
34. Abiding in Him
35. Not seen nor heard Him
36. Devil
37. Seed remaineth in him
38. Love of the brethren
39. Cainôs murder of Abel
40. Hate
41. Laid down His life for us
42. Deed and truth
43. We are of the truth
44. Greater than our heart
45. Love one another

46. John defined a union of the closest kind as he stated that the believer ñdwellethò in Christ and ñHe abideth in us.ò What is it that makes believers conscious of the reality of the divine indwelling?
1 John 3:24

47. As there are today, there were as well in Johnôs day ñmany false prophets gone outò that claimed knowledge of the Scriptures and influence of the Spirit when in fact such was not the case. The apostle said that there was a foundational test by which the spiritual authenticity of these alleged teachers could be tested. What was it?
1 John 4:2

48. Of those teachers who deny the basic doctrines of the faith John said that their message reveals what they are - ñof the world.ò Furthermore, their teaching is drawn from the philosophy of the world ï ñthey speak of the worldò - and it is a distortion of the message of God. Unfortunately, they have a receptive audience. Who?
1 John 4:5

49. John counseled his ñdear childrenò to not fear the false teachers or the powers of evil. ñYe are of God,ò he said, and ñgreater is He than is in youò than is Satan. What does John call Satan in this passage?
1 John 4:4

50. John dwelled on the subject of love more than any other. ñLove is of God,ò he said, by knowing God we learn to love. Conversely, by loving we learn to know Him. As he explained that God could not exist without loving, the apostle recorded the absolute foundational definition of love. What did he say?
1 John 4:8

51. God loves man in many ways, however, John said that the highest and most prominent expression of His love, that which overshadowed all others, was of ñsending His only begotten Son into the world.ò John defined the purpose of this great gift of Godôs. What was it?
1 John 4:9 Cf: Rom. 5:8

52. The greatness of Godôs love can only be perceived when it is realized that man was totally alienated from Him, had no love for Him, did not desire his friendship or favor. In short, man did not care. Yet with man in this unmindful, even rebellious state, ñHe loved usò and sent his Son as an offering to reconcile man to Himself. What did John call this offering?
1 John 4:10

53. John stated that God ñsentò Christ to bring life ñthat we might live through Him,ò to ñbe the atoning sacrificeò to restore manôs lost relationship with Himself, to be the propitiation for manôs sin. How did John summarize this great purpose for which Christ came?
1 John 4:14

54. ñNo man hath seen God,ò said John, nevertheless, the apostle assured his readers that this same unseen God has been revealed in His Son. Furthermore, testimony of His presence exists in His people when they love one another because their love is actually His love, which has been imparted to them. How?
1 John 4:13

55. John insisted that those who have and enjoy fellowship with God, those in whom God dwells and who dwell in God, have accepted and made ñconfessionò of the fact of Christôs incarnation. In what words did the apostle express this confession?
1 John 4:15

56. John said that we know that we ñabide in Godò and God in us because God implants His love in the believer through the Holy Spirit. Further, we know that He has given us ñof His Spiritò because we have come to confess, ñJesus is the Son of God.ò Finally, we know that ñhe that dwelleth in love dwelleth in God.ò With what additional phrase did John complete this progression?
1 John 4:16

57. John spoke of a believerôs ñlove made perfect,ò a love which develops in perception of and reciprocal to Godôs great love, one so conscious of Christôs sacrifice that it creates an abiding relationship with Him. Such a ñperfect love,ò said the apostle, provides the believer with an assurance that he will stand before Christ in total confidence when his life is evaluated for reward. What did John call this particular confidence?
1 John 4:17

58. A ñperfect love,ò that love which brings believers into an abiding fellowship with God, ñcasteth out fear,ò said John; it is the antidote to fear, it precludes dread or alarm that can surface from a sense of guilt. Perfect love thus eliminates the basic disquieting ingredient of fear. What is this ingredient?
1 John 4:18

59. John said that believers have a ñcommandmentò from God that requires that just as they love God, they must love the brethren ñalso.ò He said that it was simply not reasonable for one to express love toward God ñwhom he *hath not* seenò while ñhatingò his brother ñwhom he *hath* seen.ò What did John call such a claimant?
1 John 4:20

60. John repeatedly defined the ingredients of a genuine salvation: belief, ñwhosoever believeth that Jesus is the Christ;ò love, everyone that loveth Him;ò and the demonstration of this love revealed in obedience to Him. The apostle defined salvation in just three words. What?
1 John 5:1

46. Holy Spirit
47. Confess Christ come in the flesh
48. The world
49. He that is in the world
50. God is Love
51. We might live through Him
52. Propitiation
53. To be Savior of the world
54. Through His Spirit
55. Jesus is the Son of God
56. God in him
57. Boldness
58. Torment
59. Liar
60. Born of God

61. Love for the brethren, those born of God, is offered by John as grounds for Christian assurance. If one truly loves God it is impossible to not love His children, just as it is not possible to love the brethren without loving God. Further, the apostle explained that this love for God has an effect on the behavior of the believer. Of what nature?
1 John 5:2, 3

62. Obedience to God is the proof of the believerôs love for God, said John, and although His ñcommandmentsò will appear cumbersome to the world, strength from God, faith in Him, and love for Him will enable the believer to view Godôs commandments in a different perspective. How?
1 John 5:3 Cf: Matt. 11:30; Psa. 19:32

63. ñWhatsoever is born of God overcometh the world,ò and ñhe that believeth that Jesus is the Son of God overcometh the world,ò said John. What did he call the ingredient that makes this overcoming victory possible?
1 John 5:4

64. The false doctrine being taught in Johnôs day held that Jesus was simply a man, that at His baptism a power called Christ descended upon Him enabling Him to perform miracles, then left Him before He died. John related three historical facts that refuted this heresy; Christôs baptism, His death on the cross, and the giving of the Holy Spirit. With what words did he describe the first two?
1 John 5:6

65. The historical facts given by John constitute irrefutable evidence of Christôs deity. No one who saw His baptism and heard the voice from heaven, no one who saw Him die on the cross and witnessed the amazing things which occurred, and no one who feels the presence of the Spirit can ever deny that He was the Son of God. Added to this evidence is the very proclamation of God Himself. What did John call this?
1 John 5:9

66. The overwhelming historical evidence presented by John that Christ was the son of God together with the ñwitnessò of God Himself, witness which John infinitely understates as greater than manôs, all make ñbelieving not the record that God gave of His Sonò absurd. Denial of the Deity of Christ, said the apostle, constitutes a very grave offense. What?
1 John 5:10

67. John said that the sum total of all the ñwitnessò to the fact that Jesus is the Son of God is Godôs provision of eternal life through Christ. In this context, the apostle warned that manôs relationship with Jesus is crucial. With what statement did he summarize his argument?
1 John 5:12

68. Johnôs purpose in writing his gospel was evangelical; in the apostleôs words, ñthat you may believe that Jesus is the Son of God and that believing ye may have life in His Name.ò The purpose of his first epistle, he said, was to provide assurance to those ñwho believe on the Name of the Son of God.ò Assurance of what?
1 John 5:13 Cf: John 20:31

69. Johnôs first epistle is full of evidences that give assurances of eternal security for the believer. These include faith, ñwhosoever believeth is born of God;ò love, ñhe that dwelleth in love dwelleth in God;ò and obedience. The apostle added yet another ñconfidence that we are in Him.ò What is it?
1 John 5:14-15

70. The Christian can have ñconfidenceò said John, that God is accessible through prayer. ñHe heareth us,ò added the apostle. However, he defined two conditions that establish the divine requirements for effective prayer. First, ñwhatsoever we ask we receive of Him because we keep His commandments and do those things which are pleasing in His sight.ò What is the other?
1 John 5:14

71. Not only does the believer enjoy answers to prayer - that ñwe have the petitions that we desired of Himò- he implied also that believers have the privilege and are encouraged to pray for the renewal and strengthening of the spiritual life of a brother who sins. What did John call this prayer-answering renewal from God?
1 John 5:16

72. John realistically accepted the fact that believers do sin, and encouraged intercessory prayer for those who commit ñsins not unto death,ò wherein God will restore one to fellowship. However, he implied that such prayer might be futile on behalf of a believer who persists in sin to the point where God judges with physical death. What did John call such sin?
1 John 5:16

73. As John neared the end of his epistle he repeated one of his earlier contentions, that the believerôs life is not characterized by habitual sin, rather, he ñkeepeth himself.ò Also, the believerôs salvation is secure, said the apostle, the devil cannot recapture him. How did John express this truth?
1 John 5:18 Cf: 1 John 3:9

74. John claimed, ñwe know;ò that believers have that inward assurance ñthat we are of God,ò that we are on His side and are in His interests. The apostle saw no middle ground in the two spiritual realms; everyone either belongs to ñus,ò or to ñthe world.ò How did he describe the condition of the ñwhole world?ò
1 John 5:19

61. Will keep His commandments
62. Not grievous
63. Our faith
64. Water, blood
65. Witness of God
66. Makes God a liar
67. Hath Son, hath life. Hath not Son, hath not life
68. Eternal life
69. Confident approach to God in prayer
70. Ask according to His Will
71. Give him life
72. Sin unto death
73. Wicked one toucheth him not
74. Lieth in wickedness

75. John stated that the believer possesses the greatest privilege of life itself; we are ñin Him,ò united with Him, and we belong to Him. Additionally, the Christian enjoys the greatest potential of the human mind; God has given an ñunderstandingò to discern His infinite glories. Finally, the greatest blessing in human history belongs to the believer. What is it?
1 John 5:20

76. John closed his first epistle with an admonition included so abruptly that it seemed to be of great urgency to him; he entreated his readers to avoid anything in their lives that might allow to take the place of God. What did he say?
1 John 5:21

75. Eternal life
76. Keep yourselves from idols

2nd John

(King James Version)

Introduction

In his second epistle, John is still concerned with the problem which he addressed in his first letter, that of the heresy which was threatening the church, the heresy which denied the incarnation of Christ, held that salvation came through initiation into a secret, enlightened knowledge, and encouraged moral indifference. In this second letter the apostle gave specific demands prohibiting the hospitality to or encouragement of those itinerant false teachers who were preaching this errant doctrine.

There is sharp diversity of opinion as to the addressee of John's second epistle. Some interpret his greeting to the "elect lady" as a matron of the church; others think that the church in general is referred to as imagery. Resolution of this difference of opinion is not important; it has no bearing on the message.

This epistle, although brief, gives important insight into the problems which false teaching was creating within the early church, the function of the traveling ministry, and the importance of Christian hospitality toward other Christians. Additionally, where John emphasized love in his first letter, he sides with truth in this short epistle even at the expense of love, an indication of the gravity of the heresy problem at the time.

2 John (KJV)

1. John opened his second epistle addressing the ñelect lady,ò most likely a reference to a church. The apostle was writing to believers; he acknowledged that they possessed the gospel, which ñdwelledò in them. What did he call the gospel in this context?
2 John 1

2. In the first three verses of his second epistle John four times referred to ñthe truth,ò that which God has made known to those who trust Him. The believer knows this truth, said the apostle, it abides in him. How did he describe the lasting value of this indwelling truth?
2 John 2

3. Johnôs second-epistle greeting contains a prayer that Godôs blessings be bestowed upon his brethren in truth and love. He asked for Godôs grace, that great gift from Him which gives divine favor to undeserving sinners; he asked for Godôs mercy, His free pardon and forgiveness; and lastly he asked for yet another blessing that the Christian enjoys through the assurance of reconciliation to God. What is it?
2 John 3

4. In Johnôs second epistle he wrote not only of things that pleased him but also things that greatly alarmed him. First, however, comes an expression of thanksgiving from the apostle; he had found that those within the church had been living godly lives as God commands. How did he describe this walk?
2 John 4

5. John stated that Christian love manifests itself in obedience to Godôs will, in walking ñin His commandments.ò This obligation to love one another in obedience to Him is one that has been ñheard from the beginning;ò the apostle rephrased the instruction to obey the ñgreat commandmentò in a different context. What did he say?
2 John 6 Cf: 1 John 5:2

6. The purpose for which John wrote his second epistle is revealed in verse 7 as he strongly condemned the false teachers who were attempting to deceive believers with errant doctrine. The heresy that they were preaching included a denial of one of the very foundations of the Christian faith. What?
2 John 7

7. John denounced the itinerant preachers who were seeking to install their heresy into the churches that they visited. He called them ñdeceivers,ò enticing those who heard them to depart from the truth, and he accused them of outright hostility toward Christ by denying His incarnation. What did he call them in this context?
2 John 7

8. John encouraged his readers to ñlook to themselves and the knowledge of the truthò so that they would not succumb to the errant doctrines of the false teachers. Such, said the apostle, could result in the loss of rewards at the Judgment Seat of Christ where their works will be reviewed for that purpose. What did John call works in this passage?
2 John 8

9. John used strong language to condemn the false teachers who considered themselves possessors of an increased intellectual awareness superior to the Gospel. The apostle considered this a revolt from God and stated categorically that they did not ñabide in the doctrine of Christ.ò Further, their spiritual posture, warned the apostle, was very grave. How did he describe it?
2 John 9

10. Even the most undesirable and irresponsible men could participate in the itinerant ministry of false doctrine that was the threat to the early church. Once established, they held great personal prestige. John was keenly aware of the great spiritual danger to which his readers were exposed; consequently, he demanded that these men should be shown no hospitality whatsoever, not even a word of encouragement. What, for example?
2 John 10

11. The danger that John recognized in the false teachers who ñcame not with sound doctrineò was so great that he told his readers in effect to shut their doors in their faces. Further, he warned that any that entertained these heretics would subject themselves to guilt by association. What did he call those who might opt to help?
2 John 11

12. John closed his second epistle with a note of mild regret, telling his readers that some things are better spoken than written. He had ñmany thingsò to tell them, said the aged apostle, even looked forward to a visit with them. In fact, he had great expectations of what such a visit would bring. What?
2 John 12

1. The truth
2. Forever
3. Peace
4. Walking in truth
5. Walk in love
6. Christ come in the flesh
7. Antichrist

8. Things we have wrought
9. Hath not God
10. Do not bid godspeed
11. Partaker of evil deeds
12. Full joy

3rd John

(King James Version)

Introduction

John's third epistle continues within the umbrella of the subject to which the apostle addressed himself in his first two epistles, the insidious progression of a form of Gnosticism in the church. This heresy basically denied the incarnation of Christ, and was preached mainly by itinerant false teachers who claimed to possess a "higher gospel."

This short dissertation reveals a rare insight into the character of and interaction within the early church. It is principally about personalities. There is John, the last surviving apostle still overseeing the preservation of the gospel in the local church. There is Demetrius, probably one of the traveling preachers, albeit not one of the heretical group. There is Diotrephes, the local church elder who appears to be the heavy-handed leader who refused hospitality to any outsider including the apostle himself, even excommunicating those who disregarded his policies. And finally there is Gaius, friend of John, torn by the antics of the arrogant Diotrephes.

Such a small epistle yet such a dynamic possession is John's third letter, so representative of God's great wisdom given to us in what appears at first glance a seemingly insignificant segment of Scripture.

3 John (KJV)

1. Johnôs third epistle opens with a typical greeting used in the days of the early church; the apostle first wished good health to his friend Gaius, one of the three principals of the book, a Christian man whose life of fellowship with God was strong. How did the apostle describe Gaiusô spiritual condition?
3 John 2

2. In Johnôs time serious errors had appeared in the early church concerning the person and work of Christ. Nevertheless, from the apostleôs opening comments it is obvious that his friend Gaius remained steadfastly on solid doctrinal ground. Such was of great joy to John, who saw in his friendôs practical life harmony with his beliefs. How did John describe Gaiusô ñwalk?ò
3 John 4

3. John testified to Gaiusô extraordinary exercise of the Christian virtue of hospitality. Paul urged the Romans to be ñgiven toò hospitality, and similar encouragement is offered by Peter and the writer to the Hebrews. John spoke of hospitality as a special form of Christian work. What?
3 John 6 Cf: Heb. 13:2; 1 Pet. 4:9; Rom. 12:13

4. In the times of the early church inns were notoriously filthy; the traveling ministers of the gospel needed shelter offered by Christians. John praised his friend Gaius for offering his hospitality in a manner worthy of God, ñafter a godly sort.ò Hospitality to Godôs servants was indeed a worthy service, because those who traveled were, after all, doing so with special motive and cause. What?
3 John 7

5. John gave an insight into the ministry of those who traveled about preaching the gospel; although they ministered among the heathen, they chose to receive no help from these ñgentiles,ò depending only upon Christians to extend their hospitality. John said that those who provided such support became ñpartnersò in the ministry. What did he call such people?
3 John 8

6. Where Gaiusô life was a testimony of appropriate Christian conduct, that of the second individual mentioned in Johnôs letter represented the opposite. This man was probably a leading member or elder of the church to which Gaius belonged. The apostle described him as full of pride and ambition; in the apostleôs words, the man ñloves the preeminence,ò one who had to have his way in the church. What was his name?
3 John 9

7. John indicted Diotrephes on five counts; the man demanded the principal position in the church, he refused to offer hospitality even to John, he refused to ñreceiveò those brethren who would come to minister to the church, and he removed from the church those who had entertained missionaries. Nor did he accept the authority of the apostle. In what way did he express his contempt?
3 John 10

8. John told Gaius that he would deal with Diotrephes and his ñdeeds,ò and encouraged his friend to ñfollow not that which is evil but that which is good.ò In a possible reference to Diotrephes, the apostle may have questioned the manôs spiritual condition. In what words?
3 John 11

9. The third individual whom John referred to in his third epistle is Demetrius. Nothing more is known of this man except that the apostle offers this manôs testimony as an inspiration to Gaius. Demetriusô life, deeds and reputation were, said the apostle, indisputable evidence of his devotion to Christ; in the apostleôs words, ñof the truth itself.ò How did he summarize Demetriusô reputation?
3 John 12

10. John closed his third epistle as he did his second, telling Gaius that he would rather speak to him face to face rather than in writing. He left his friend with a blessing. What was it?
3 John 14

1. His soul prospereth
2. In truth
3. Love
4. For His Nameôs sake
5. Fellow-helpers in the truth
6. Diotrephes
7. Malicious words
8. Hath not seen God
9. Good report of all men
10. Peace be to thee

Jude

(King James Version)

Introduction

There is no uncertainty whatsoever as to the purpose for which Jude wrote his epistle. It was to expose the heresy that had "secretly slipped" into the early church, heresy that was threatening the very foundations of the church; it was to condemn the evil men who were teaching it; and it was to neutralize any effect this heresy might have upon the saints. Perhaps nowhere in Scripture do we find such scathing, almost never-ending invective directed toward error within the church. Jude's denunciation seems to go on and on with a sustained vehemence that condemns not only the false doctrine and its proponents but also warns of the danger of allowing this teaching to continue within the church.

Although commentators are not certain of the exact nature of the heresy that Jude condemns, it is generally agreed that it was a form of Gnosticism. This teaching denied the lordship of Christ, had no respect for God's laws, was concerned only with self-gain, and permitted the free exercise of the desires of the flesh. In his incessant moral indignation Jude called those who taught it godless, unreasoning animals, dreamers who polluted their entire bodies. He accused them of changing the grace of God into a license for immorality, of corrupting themselves, denying Christ as Lord, and of having not the Spirit, doomed to the blackest darkness forever.

There is some question as to the identity of Jude but most agree that he was the half brother of Jesus. It is not certain as to the time the letter was written, or to whom; however, this short page of Scripture is as applicable to the church today as it was in early church times.

Where "certain men secretly slipped in" in Jude's lifetime, so today there are within the church those "having a form of godliness" who deny even the most elementary tenets of the faith. The old denominations are being infested with a liberalism that denies the incarnation of Christ, even that His death was necessary, as well as other core beliefs. This short epistle stands as a warning flash of light to God's people, a solemn warning to Christians everywhere to guard against succumbing to doctrinal and practical error.

Jude (KJV)

1. Jude opened his epistle by identifying himself as a servant of Christ, and claimed another relationship which most agree identifies him as a brother of Christ. What is this relationship?
Jude 1

2. Jude addressed his letter to neither a particular geographical group of Christians nor to a particular church, rather to those ñsanctified by God,ò to those who owed their future to Christ, believers ñpreserved,ò and recipients of Godôs great grace. How did he describe the eternal status of believers?
Jude 1

3. When Jude informed his readers of the purpose for which he was writing, he indicated that he had at first planned to write on a subject other than that which he was addressing. He had originally intended to write to them about something regarding a blessing that, he said, he and his readers shared in Christ. What was it?
Jude 3

4. The occasion of Judeôs letter demanded immediate attention on the part of his readers. He was aware, he said, of ñcertain menò who had infiltrated their assemblies; it was obvious that these ñungodly menò had covertly taken their place in the church under false pretenses. How did Jude describe their intrusion?
Jude 4

5. The intensity with which Jude wrote his epistle reveals his great concern for the vulnerability of his readers to the heresy to which they were subjected. He not only warned them of its incipient danger but also admonished them to maintain a zeal for the ñfaith that was delivered to them.ò What words did he use to exhort them?
Jude 3

6. Jude minced no words in his vehement denunciation of the false teachers who had ñcrept in unawaresò and were preaching heresy that attacked the very core of the faith. They were ñungodly men,ò he said, who ñturned the grace of God into lasciviousness.ò He also charged them with yet another, much more serious offense. What?
Jude 4

7. The ñungodly menò practicing immorality and denying the humanity of Christ as they traveled among early churches were, said Jude, already condemned to the wrath of God that will come upon the ungodly. Jude used one word that defined the certainty of their eventual judgment. What was it?
Jude 4 Cf: 1Thess. 2:6-10; 2 Pet. 2:3

1. Brother of James
2. Called
3. The Common Salvation
4. Crept in unawares
5. Earnestly contend for the faith
6. Denied the Lord Jesus
7. Ordained

8. With his mind and pen poised to expose and condemn the false teachers, Jude was reminded of the perpetual need of a standing ministry to continually keep the doctrines of the faith before Godôs people so that they might guard against error. What did Jude call this activity?
Jude 5

9. Jude gave three examples of divine vengeance as a warning to the evil men who were perverting the gospel and the conduct of the church. The first he drew from Jewish history. God, he said, had delivered his people from Egypt and given them the Promised Land. But they rejected Him and He destroyed them. What did Jude call these disobedient folk?
Jude 5 Cf: Num. 14:28-30

10. The second example offered by Jude as evidence that God executes judgment upon those who turn against Him was that of the angels, who in their pride ñkept not their first estate,ò rebelled against God, and were now sealed to an extraordinarily dreadful doom, held in ñdarkness unto the judgment on the great day.ò Under what conditions?
Jude 6 Cf: 2 Pet. 2:4

11. Judeôs third example of the reality of Godôs judgment of the evil is perhaps the most notorious illustration in history of how wicked men may be brought to utter destruction. It described the fate of the inhabitants of the cities of Sodom and Gomorrah, who had given themselves ñover to fornication and strange fleshò and are now ñsuffering Godôs vengeance.ò In what form?
Jude 7 Cf: 2 Pet. 2:6; Gen. 19:24

12. Having set forth examples of Godôs overwhelming judgment upon those who would seduce believers, Jude turned his anger toward the character of these evil men. They practiced the same kind of vices as had the inhabitants of Sodom and Gomorrah, he said. What did he call this sinful conduct?
Jude 8 Cf: 2 Pet. 2:10

13. Those who would seduce believers away from their loyalty to God were accused by Jude of denying the Lord Jesus, refusing to submit to Him, of having no respect for just restraint of law or for authority. He used just one word that described the vehement attitude with which these evil men regarded ñdominion.ò What was it?
Jude 8

14. In a possible reference to the Old Testament Book of Deuteronomy wherein God laid down a judgment of death for ñdreamers of dreamsò - those who led Israel away from God - Jude called the false teachers of his day ñdreamersò who lived an existence of delusion. How did he describe these ñdreamers?ò
Jude 8 Cf: Deut. 13:1-5

8. Put in remembrance
9. Them that believed not
10. Everlasting chains
11. Eternal fire
12. Defiling the flesh
13. (They) despised (it)
14. Filthy

15. Jude accused the apostate teachers of an active, brazen contempt of spiritual authority, of ñspeaking evil of dignitaries.ò Such conduct, he said, stands in arrogant contrast to that of one of Godôs principal archangels who had on occasion refused to ñrailò against even Satan himself, yet, said the apostle, these men ñrailedò against even sacred things. Who was the archangel to whom Jude referred?
Jude 9

16. Jude described the irrational mentality of the false teachers; they allowed themselves to be corrupted by things they understood naturally, namely, fleshly things, which prompted them to perpetually ñspeak evilò of things they did not understand, namely, spiritual things. Such reasoning, said the apostle, was not unlike animal instinct. In fact, said Jude, they were like animals. What did he call them?
Jude 10

17. Jude defined the wickedness of the false teachers through three examples that he drew from Hebrew history. First, he accused them of having gone ñin the wayò of one who was recognized for his envy, selfishness and violence. Who was he talking about?
Jude 11 Cf: Gen. 4:5-12

18. Jude likened the evil apostate teachers of his day to a man who is recognized as the principle Scriptural example of those who led Israel to sin; this manôs conduct was an exact parallel to the efforts of those who were attempting to lead Judeôs readers away from the faith. Who was this Old Testament example?
Jude 11 Cf: Num. 31:16; 2 Pet. 2:15-16

19. Jude reached into Hebrew history for a third parallel to the evil ñpreaching of another gospelò by the apostates. This example involved a man who rebelled against the God-given authority of Moses; he was literally swallowed up unto the earth, having refused to accept Godôs authority. Who was this man?
Jude 11 Cf: Num. 16:1-3, 32

20. Of all the acts committed against the faith by the false teachers perhaps none was more flagrant than their perversion of the remembrance of the Lordôs Supper. In the ñFeast of Charity,ò a meal associated with this solemn remembrance, they indulged in gluttony ñwithout fear,ò dishonoring Christ. What metaphor did Jude use to describe these people and their shameless behavior?
Jude 12 Cf: 1 Cor. 11:20-21

21. Jude drew illustrations from sky, land and sea to form vivid pictures of the despicable character of the false teachers who troubled the peace of the church. They were as profitless as ñclouds without water carried about by winds,ò he said. They were utterly without fruit, like trees whose ñfruit witherethò as if ñplucked up by the roots,ò a tree dead forever. How did Jude express this condition?
Jude 12

22. The false teachers causing havoc among believers were, said Jude, as ñraging waves of the seaò which drop a residue of ugly litter on shore. The analogy conveyed the ugliness and repulsiveness of their reprehensible deeds. How did the apostle describe their actions in this context?
Jude 13

23. The false teachers were as ñwandering stars,ò said Jude, like shooting stars, or comets, which move across the sky, astonishing for a while then vanishing into darkness leaving no light or direction. The apostle described the ñreservedò doom of these wicked men; it was not unlike the destination of the ñwandering stars.ò What is it?
Jude 13

24. Jude confirmed the Second Coming of Christ with ñten thousands of His saintsò to destroy the wicked; he quoted a prophecy which, whether through tradition, revelation, or a non-canonical book, had been given by a man ñseventh from Adam.ò This man had ñwalked with God,ò and had ñpleased God.ò Who was he?
Jude 14

25. Jude explained that when Christ returns to the earth it will be in judgment, to ñconvinceò sinners of their guilt; he used one word four times to describe the nature of these sinners, the nature of their deeds, and the way in which these deeds were committed. What was the word?
Jude 15 Cf: 2 Thess. 1:7-10

26. Still burning with holy indignation directed at the apostates, Jude identified five additional abominable traits of their character. They muttered against God, said the apostle, they were complainers, never satisfied, ignorant in their arrogance, and they pandered to those of rank for praise and support. What else?
Jude 16

27. In a final conversation regarding the false teachers Jude reminded his readers that the apostles had warned them that these ñmockersò would appear, that they would be recognized by their lustful ñwalk,ò and that their methods would cause disruption within the church. Jude concluded his determined denunciation of these evil men by defining their obvious spiritual condition. What was it?
Jude 19

15. Michael
16. Brute beasts
17. Cain
18. Balaam
19. Korah (Core)
20. Spots

21. Twice dead
22. Foaming out their own shame
23. Blackness of darkness forever
24. Enoch
25. Ungodly
26. Walked after their own lusts
27. Having not the Spirit

28. As he concluded his scathing censure of the character and spiritual conduct of the false teachers, Jude told his readers to turn their attention to their own personal spiritual condition. He urged them to continue in the knowledge of their ñmost holy faith,ò to pray from a heart filled with the spirit, and to keep fellowship with God. What else?
Jude 21

29. Judeôs short epistle is remarkable in that while the apostle exposed and effectively condemned the false teachers, he did not stop at condemnation; rather, he encouraged his readers to reach out to the lost and to those in spiritual doubt. For those in doubt, probably because of the heretical teachings to which they were subjected, the apostle offered advice on how to witness to them. What was it?
Jude 22

30. Jude drew a distinction, a ñdifferenceò between means to reach those who are spiritually troubled and those who are lost; tenderness and understanding are the antidotes for the former, but for those who must be ñpulled from the fire,ò he suggested that a remarkably different appeal may be appropriate. What?
Jude 23

31. Jude commended his readers to minister to the lost but he also warned them to be spiritually alert so as to avoid corruption by partaking of their sin. The apostle likened this sin to a ñgarmentò reeking of the odor of polluted flesh, to be avoided at all costs. With what sort of determination?
Jude 23

32. Jude praised God as being ñable;ò able, he said, to see that Christians do not stumble so as to dishonor Him, to avoid errors of doctrine and spirit, sin and backsliding. How did he describe Godôs merciful capacity and desire to sustain the believer?
Jude 24

33. Judeôs doxology is perhaps the most eloquent in Scripture. It contains a great ascription of praise to God; not only is Christ able to ñkeep us from falling,ò said the apostle, He will, at the ñlast day,ò ñpresentò the believer to the Father. In what spiritual condition?
Jude 24

34. Jude concluded his letter with a testimony of praise for the ñonly wise God our Savior.ò As Paul addressed ñhonor and gloryò toward Him, so Jude ascribed ñglory and majesty.ò What else?
Jude 25 Cf: 1Tim. 1:17; Psa. 104:1

28. Look for Christôs coming
29. With compassion
30. Save with fear
31. Hate
32. Able to keep us from falling
33. Faultless
34. Dominion and power

The Book of The Revelation

(King James Version)

Introduction

This Book is about the Messiah. Its supreme subject is Jesus Christ. It is an "apocalypse," a revealing, a revelation, an appearing. It speaks of His coming, His manifestation, and His presentation in person. It tells us what is going to happen in the future. It tells of the victorious return of Christ to this earth to establish His earthly reign, His "revelation" from heaven in "great power and glory." It tells of the new heaven and the new earth and of the Eternal State. It tells us of the coming judgment of the wicked. Indeed, perhaps no other book of Scripture more sharply contrasts the blessed lot of those who have put their faith in Christ as Savior - the saints - with the indescribable terror of the future of those who are lost for eternity. No other book of the Bible is more explicit in its description of judgment on one hand and eternal bliss on the other.

Interpretation of the Book

Indispensable and absolutely essential to the understanding of the Book of the Revelation of Christ is the resolution and employment of the method by which it is interpreted. Over the centuries four basic such interpretations have been proffered. They include:

The "preterist" (past) interpretation; that the book is a symbolic picture of early conflicts of the church with Judaism and paganism that have all been fulfilled in the early history of the church; it is symbolic, not prophetic. This interpretation eliminates any possibility of future significance of the book.

The second theory of interpretation is that it is "historical," that this book simply sets forth the entire history of the church age. The problem here is that as many as 50 such interpretations of the contents evolve, each dependent upon the time in which the interpreter lives. The very multiplicity of interpretations of people and events of the book becomes its refutation, because interpreters differ hopelessly. Furthermore, surely it is inconceivable that God would relegate the profound blessings and/or sanctions of eternity to a dim outline of irrelevant history of the world - which most of its readers would neither read nor understand. (Continued...)

Interpretation of the Book, Continued

Thirdly, there is the "idealist," or non-literal, allegorical premise; that the book has been by and large fulfilled, that it is but a symbolic presentation of God's ultimate victory over evil, and that it has no relation to actual events. The acceptance of such an interpretation relegates this book to what some have called a literary monstrosity, having no revelation whatsoever from God.

Standing in stark contradiction to these three interpretations is the fact that this book claims to be prophecy. It is so designated five times in the book (1:3; 22:7, 10, 18, 19). It is the only book of the Bible that is expressly identified as a book of prophecy. Its writer opens the book referring to "things which must shortly come to pass" (1:1), and closes with "things which must shortly be done" (22:6). In more than 400 references to the Old Testament, it deals with the same prophetic references to God's future programs as do the Old Testament prophets, i.e., God's judgments, the Day of the Lord, and the Coming of Christ. It is likewise so with the prophetic themes of the New Testament, including Christ's Coming and future reign. It should be obvious that the main purpose of the book is to reveal events that must take place just prior to, during, and after the second return of Christ.

The fourth view, then, called "futurist," holds that most of the book, Chapters 4-19, is prophecy, thus it is yet to be fulfilled. This satisfies its claim to prophecy, that it is a revelation of things to come, that it claims to bring blessing (Rev. 1:3), not confusion, to the reader. Allowing for that portion which records the characteristics of the seven churches as historical and as also having prophetic implications, therefore, the futuristic interpretation is that which enables a clear understanding of this magnificent book. Above all, it should be remembered that God has given us this book for a purpose. He wants us to understand it. It is that we might see His Son revealed to us.

Outline of the Book

It is expedient to recognize that the book is not arranged in chronological order, therefore, an outline for that portion which addresses ñthings which shall be hereafterò is offered, containing a suggested general order of events of the judgment portion of the Book from Chapter 6:1 to 20:15.

Early Tribulation

3 White Horse, the First Seal, the beast out of the sea, commonly, ñantichrist,ò comes to power, Rev. 6:1-2 (Covenant with Israel made, Dan. 9:27).

3 Vision of Angels holding the four winds of the earth, told to ñhurt not the earthò until the 144,000 servants are sealed, Rev. 7:1-3; Sealing of the 144,000, Rev. 7:4-8.

3 Introduction of the main personages of the Tribulation:

(1) The sun-clothed woman, Rev. 12:1-2, Israel (Cf: Gen. 37:9-11);

(2) The Great Red Dragon, Satan (Rev. 12:3-4);

(3) The Man-Child, Christ, (Rev. 12:5), who will rule nations, Psa. 2:9, and who has been caught up.

3 Godôs two witnesses are sealed, minister on earth probably during this time, Rev. 11:3-6.

3 Godôs overview of the pouring out of His wrath upon the earth, Seals 2, 3, 4 and 6, Rev. 6:3-8.

3 Persecution of Christians occurs during this first three and one-half years: Johnôs vision of the first martyrs of the Tribulation seen ñunder the altar,ò clothed in white robes, more martyrs coming. Fifth seal, Rev. 6:9-11

Toward and through Mid-Tribulation

3 War in heaven, Satan cast to earth, Rev. 12:7-12.

3 The Beast (antichrist), Satanôs world leader, comes to full power, Rev. 13:1-8.

3 Temple of God, Jerusalem taken over by the beast, Rev. 11:1-2, (Abomination of Desolation, Dan. 9:27).

3 The False Prophet emerges, Rev. 13:11-18, Cf: Rev.16:13, 19:20, 20:10.

3 Angels, warning men (l) not to believe in the Beast or take his mark, (2) prophesying the fall of Babylon, and (3) prophesying the eventual destruction of the beast worshippers, Rev. 14:6-11.

3 Saints not to challenge Beast, Rev. 13:9-10.

3 Reward prophesied for those who resist the Beast, Rev. 14:12-13.

3 Description of religious Babylon and its destruction by the Beast, Rev. 17:1-18.

3 The Two Witnesses slain, Rev. 11:7-13.

3 The Woman, Israel, the true remnant, flees to the wilderness, Rev. 12:6, is protected by Gentiles, Rev. 12:14-16. Woe to the earth. Satan persecutes Israel, Rev. 12:13.

3 Satan wars on the Jews who do not flee, Rev. 12:17.

3 The sixth Seal is seen broken, a forward look at the impact of the remainder of all the judgments through the 7th Vial upon man and earth. Men cry for the rocks to fall upon them; the great day of the wrath of God is upon them, Rev. 6:12-17.

Mid-Tribulation forward

3 Seventh Seal (containing the trumpet judgments) is broken (Rev. 8:1-6). Silence in heaven for thirty minutes in awe of the forthcoming horrible judgments about to fall upon the earth. Trumpet judgments 1-4, (Godôs judgments upon nature), now commence, and continue through the period, the exact timing of which is indeterminate within the period, Rev. 8:7-12.

3 Announcement of three ñwoeò judgments upon mankind, Rev. 8:13, (Trumpet judgments 5, 6, and 7).

3 5th Trumpet, first ñwoeò judgment, Satan seen having been cast from heaven to release demons from the abyss to torment men for 5 months, Rev. 9:1-12.

3 6th Trumpet judgment, release of four angels bound in the Euphrates to slay one-third of men on earth, Rev. 9:13-21.

3 John is encouraged by God in view of the terrible judgments which are to come, which are probably contained in the ñseven thunders,ò Rev. 10:1-4, (the vision); that it will be over quickly (delay no longer, Rev. 10:5-7, the oath); and that he must continue to write what he sees, (ñprophesy again,ò the command), Rev. 10:8-11. The ñlittle book.ò

3 A preview of Armageddon, Rev. 14:14-20.

3 The Seventh Trumpet (Rev. 11:15), third woe judgment, is announced, statement is made that the kingdoms of the world have become the kingdoms of our Lord. The 24 elders give thanks, Rev. 11:16-18. This is the beginning of the very end.

3 Temple in heaven opened, Vial angels prepare to pour, Rev. 15:1, 5-8.

3 Vial judgments 1-5 upon both man and nature begin to be poured out in rapid succession, Rev. 16:1-10.

3 The sixth Vial is poured out; the Euphrates River is dried up, Rev. 16:12.

3 The three unclean spirits like frogs appear from the mouth of Satan, convincing the kings of the earth to gather at Armageddon, Rev. 16:13-16.

3 Rejoicing in heaven prior to Christôs Second Coming: the marriage of the Lamb, Rev. 19:1-10.

3 The seventh Vial is poured out, the greatest earthquake the world has ever seen, with voices, thunderings, cities falling, Jerusalem split into three parts, 100 pound hail stones, mountains leveled, islands disappear (Rev. 16:17-21); the earthquake may be that described in the 7th trumpet judgment (Rev. 11:14).

3 Literal, political, commercial Babylon is destroyed, Rev. 18:1-24.

3 All Tribulation saints seen in heaven, those of Rev. 6:9-11, Rev. 14:13, 15:2-4, and 20:4-6, (Rev. 7:9-17).

3 Christ returns to earth, defeats the Beast and kings of the earth at Armageddon, Rev. 19:11-21.

3 Beast, False Prophet cast into the lake of fire, Rev. 19:20-21.

3 Satan chained for 1,000 years in the abyss, Rev. 20:1-3.

3 The first resurrection completed, Rev. 20:4-6, the Millennium.

3 The Marriage Supper of The Lamb, Rev. 19:9.

3 Christ seen with the 144,000 on Mt Zion, Jerusalem, probably a millennial scene, Rev. 14:1-5.

3 Millennial vision of those who had gotten victory over the Beast, standing on the sea of glass, Rev. 15:2-4.

3 Satan loosed for a time, Rev. 20:7-9.

3 Satan cast into the lake of fire, Rev. 20:10.

3 The Great White Throne, Judgment of unbelievers, Rev. 20:11-15.

End of earthôs second sinful career, which began at Genesis

Revelation (KJV)

1. The Book of The Revelation of Jesus Christ opens with a definition of the subject of the book; it is an unveiling, or disclosure of the details of future times. It was given by God to Christ and communicated to His servant, John. By what means was it communicated?
Rev. 1:1

2. John ñbare recordò of ñall the things he sawò which were revealed to him in this apocalypse, or *revelation*. He stated plainly that his record is one of things which must come to pass, and in this context used a word that implied that this ñpassingò may not necessarily be immediate, but when it comes it will be sudden. What word?
Rev. 1:1

3. John included seven beatitudes in his book. The first promises blessings to those that read it, hear it, and take to heart that which is written in it. The apostle hedges this particular blessing with a warning to those who ignore it; when the time of Godôs vengeance comes, there will be no delay in its execution. How did John express this?
Rev. 1:3

4. Johnôs salutation to the recipients of his book reveals the source of his blessing of ñgrace and peace.ò It is from the Trinity: first, God, ñHim which is,ò and which was, and which is to come; second, Jesus Christ; and third, the Holy Spirit, whom he defines using a term which may refer either to the Spiritôs seven attributes or to His perfect fullness. What does John call the Spirit here?
Rev. 1:4

5. In his opening statements John records key facts about Christ. He calls Him the ñfaithful witnessò ï He is the source of the revelation that the book will reveal. Additionally, the apostle verifies that Jesus was the first to receive a resurrection body. Lastly, He will rule upon His Second Coming to earth. John tenderly adds that Jesus ñwashed us from our sinsò and ñmade us kings and priests unto God.ò What else?
Rev. 1:5

6. John reveals one of the major themes of The Book of the Revelation, that of Christôs return to earth. Daniel, in his ñnight visions,ò had seen the ñSon of Man coming with the clouds.ò Christ Himself prophesied His coming ñon the clouds of heaven.ò John foresees Him coming ñwith clouds.ò Jesusô return to the earth will certainly be visible. By whom?
Rev. 1:7 Cf: Dan. 7:13; Matt. 24:30

7. Just as Scripture reveals that Christ will come again *for* His saints in John 14:3, Phil 3:20, 1 Thess 4:15-17 and 1 Cor 15:23, so He will return *with* them, Jude 14, Zech 14:5, Col 3:4. His return will have special impact upon the godly remnant of Israel, those now representative of the nation that put Him to death. How does John identify these Jews?
Rev. 1:7 Cf: Zech. 12:10

8. Johnôs book lists more titles for Christ than any other book of the Bible. Among these are the Son of Man, Son of God, King of kings, Lord of lords, King of saints, Alpha and Omega, the Beginning and the End, and one that he uses nine times in the book, one suggestive of strength and consolation for the believer. What is it?
Rev. 1:8 Cf: Rev. 21:6, 17:14, 15:3

9. As John began writing of the things he saw, he described how his visions occurred. The Spirit, he said, had projected him to a state in which he was enabled to receive this great revelation. The apostleôs first sensation was that of hearing a ñgreat voiceò behind him. How did he describe this sound?
Rev. 1:10

10. The ñgreat voiceò heard by John as his first vision unfolded identified Himself as ñAlpha and Omega,ò the first and the last, and told the apostle for the first of twelve times recorded in the book to ñwrite down what he saw.ò What was he told to do with his writings?
Rev. 1:11

11. When John turned to ñsee the voice that spokeò to him, he saw seven candlesticks representing the seven churches ñwhich are in Asia.ò In the midst of these lampstands was a vision of the glorified Christ. John used a term to describe Him that is also used in the Book of Daniel. What is it?
Rev. 1:13 Cf: Dan.7:13

12. Johnôs vision of the glorified Christ left no doubt of Christôs role as Judge when He returns to earth. The apostle refers to His eyes ñlike a flame of fire;ò His feet ñlike fine brass as if they burned in a furnace,ò symbolic of judgment; and His mouth, out of which went an instrument of warfare. What?
Rev. 1:16

13. John had in the past ñseenò Christ ñwith our eyes;ò ñlookedò upon Him, even touched Him, but he had never seen Him in all His glory. But now as he saw Christ in his vision he was overcome. What did he do?
Rev. 1:17

1. By Godôs angel
2. Shortly
3. The time is at hand
4. Seven spirits
5. Loved us
6. Everyone (every eye)
7. They which pierced Him
8. Almighty
9. Trumpet
10. Send to seven churches of Asia
11. Son of Man
12. Sharp two-edged sword
13. Fell at his feet as dead

14. As John fell on his face before his vision of Jesus, he felt Christôs ñright hand upon me,ò and he heard Him say, ñfear not.ò John was given three reasons why he should not fear: first, Christ is in control, He is the ñfirst and last. Secondly, by His resurrection He is our living hope; and third, He possesses supreme control over death. How is this authority described?
Rev. 1:18

15. The addressees of Johnôs letter were a select group of 1st Century churches of western Asia Minor. The various conditions prevailing in these churches can be seen to be typical of universal Church conditions in any given period of the entire church age. But at the same time there is an uncanny similarity of the individual conditions of each of these churches that can be seen to have a distinct likeness to periods of history - from the close of the Christian century, to present time, and forward to the Rapture. How many churches?
Rev. 1:4

16. Johnôs first letter went to the church in a city which was a center of idolatry, particularly that of the worship of Diana. Its great temple was one of the Seven Wonders of the World, Paul stayed here longer than anywhere, and the city was Johnôs residence at the time of his exile and for 30 years following his release from Patmos. What was this city?
Rev. 2:1

17. Johnôs letter to the Ephesian church began to unfold the prophetic history of the universal Church. The Ephesian assembly could be considered a picture of the early apostolic church in its decline at the close of the first century. Although it is praised for its action against the wicked and its patience under trial, they had lost their deep devotion to Christ. What is this devotion called?
Rev. 2:4

18. Although the church at Ephesus had enjoyed many advantages - the ministry of Paul for more than two years, the labors of Priscilla and Aquila, the preaching of Apollos, and the pastoral work of Timothy - something had gone wrong. Their devotion to Christ was gone, and they were admonished to ñrememberò their original spiritual state and to repent. What else?
Rev. 2:5

19. The church at Ephesus was warned to repent, ñlest Christ come unto thee quickly.ò It had heeded Christôs words for a while but then fell into a spiritual condition that brought its privilege of testimony to an end. Today the city lies in ruins. John described their demise in symbolic terms. What did he call it?
Rev. 2:5

20. In each of the letters to the seven churches there is included a promise to genuine believers, referred to by John as ñovercomers,ò those whose Christian principles and walk remain firm and unshaken through a steady warfare against evil. The promise to the overcomers at Ephesus is reminiscent of the Garden of Eden. What is it?
Rev. 2:7 Cf: Gen. 2:9

21. The church at Smyrna was the recipient of Johnôs second letter. Today known as Izmir in Turkey, Smyrna in Johnôs day was one of the loveliest, most flourishing cities of Asia, great in trade and abounding in culture. It was also known for its devotion to Rome, and the oppressive imperial laws against Christianity were rigorously enforced. In his letter John encouraged the saints in Smyrna to stand fast under trial, and the apostle reminded them of their future treasure in heaven. What did he say?
Rev. 2:9

22. The church at Smyrna could be considered representative of the second phase of church history since the beginning of the apostolic church to about 300 AD, wherein martyrdom prevailed. Smyrna had suffered tribulation and poverty and the ñblasphemyò of the Jews. Not a word of censure or reproach is addressed to it, and Christ commends it for its unbrokenness of spirit. Under what conditions?
Rev. 2:9

23. Smyrna was a city of culture in which many Jews had discarded their religion and joined with the heathen in persecuting the believers. Christ condemned these Jews as members of the ñsynagogue of Satan,ò told the Christians in Smyrna to ñfear none of these thingsò that they were suffering, and promised a reward for those who are ñfaithful unto death.ò What is the reward?
Rev. 2:10 Cf: James 1:12

24. Scripture records repeatedly that the Jews were instigators of persecution against Christians in places such as Antioch, Iconium and Thessalonika. In his letter to Smyrna John warns of ñtribulation.ò This is probably symbolic of the great persecution suffered by the Christian church under Roman emperors from 54 to 313 A.D. What does John call this time?
Rev. 2:10

25. The letter to the church at Smyrna concludes with the usual encouragement for those who ñovercome,ò referring in general to believers of all ages. To those who ñovercomeò in Smyrna Christ promises that they will escape the judgment of eternal separation from God. What is this judgment called?
Rev. 2:11 Cf: Rev. 20:14, 21:8

14. Has keys of death and hell
15. Seven
16. Ephesus
17. First love
18. Do the works they used to do
19. Candlestick removed
20. Will eat of the tree of life
21. Ye are rich
22. Tribulation and poverty
23. Crown of Life
24. Ten days of tribulation
25. The second death

26. Johnôs third letter was sent to the church at Pergamos. Pergamos means, ñthoroughly married.ò Satan failed to destroy the church through persecution, so he ñmarriedò the church to the world. This was done through the so-called conversion of Emperor Constantine, who made Christianity the religion of the state in 312AD. Persecution was replaced by favoritism. Idol worshipers became ñChristians.ò Pergamos was a great pagan center, the ñLourdesò of its day. How did John describe it?
Rev. 2:13

27. Although the church at Pergamos was credited for ñholding fastò Christôs Name amidst strong Satanic worship, they had become tolerant of a system of ideas which was symbolic of the unholy alliances with the world. This system promoted tyrannical lordship over the church that allowed for a clerical hierarchy, and contended that the Christianôs liberty placed him above moral law. Twice it is said that Christ hated this heresy. Where in Smyrna this was simply practiced, in Pergamos it had become doctrine. What were the adherents of this doctrine called?
Rev. 2:15 Cf: Rev. 2:6

28. Other things that Christ had against the church at Pergamos included their worship of idols, intermarriages with the heathen, and participation in their idolatrous feasts. The text of Johnôs letter likened all this activity to a ñdoctrineò traceable to an Old Testament character that had seduced Israel into fornication and idolatry. Who?
Rev. 2:14 Cf: Num. 22:1-25:9

29. Pergamos had been the capital city of Asia for 400 years when John wrote his letter. It was a center of ñCaesar worship;ò Rome needed something to hold their conquered lands together, and any refusing to declare Caesar as lord were subject to immediate execution. When the risen Christ commends this church for withstanding Caesar and not denying His Name, he acknowledges a man called Antipas who died for his faith. What did Christ call Antipas?
Rev. 2:13

30. Christôs promise to those who ñovercomeò at Pergamos was the provision of the nourishment of spiritual food that is laid up for the children of God, the knowledge of the deep things of Christ. What did John call this?
Rev. 2:17

31. Johnôs fourth letter went to the church at Thyatira. John recorded that Christ had ña few thingsò against this church, one of which included the ñsufferingò of ñthat woman Jezebel to seduce my servantsò with the heresy of the times. This heresy promoted an accommodation of Christianity to the world; it encouraged a spiritual infidelity that led to physical sin, even to the extent of considering it a duty to sin. Christ applied a title to such practices. What was it?
Rev. 2:24

32. In each of the seven letters to the churches, Christ is represented in a manner befitting the condition of the church addressed. Of all the aspects in which he is presented, none is more searching and terrible than that in the letter to the church at Thyatira. Here human authority had supplanted His Deity, and Christ is seen with eyes like flaming fire, indicative of His indignation, and in a second characteristic, one symbolic of judgment. What?
Rev. 2:18

33. The church at Thyatira can be seen as characteristic of that era of church history beginning about 500 AD, the dark ages, wherein rituals and church doctrine supplanted the true faith. ñBishopsò were honored as God, and the bishop of Rome was designated the successor to Peter and the supreme head of the western church. Only in this one letter is Christ defined as the speaker, because here His rightful authority had been usurped, His Deity assumed by men. He is called here by a title that asserts this Deity. What?
Rev. 2:18

34. The principal message to Thyatira is one of rebuke for their tolerance of a human authority having placed itself above Christ. However, Christ did recognize ñmany as have not this doctrine,ò having not ñknown the depths of Satan.ò Indeed, a parallel may be made of Thyatira with the professing church in the Middle Ages, during which many notable Christians attempted to return to purity in doctrine until finally the Reformation occurred. To those who ñovercomeò here, Christ promised a share in His millennial rule. What did John call this great blessing?
Rev. 2:26

35. Some compare the cult of ñJezebelò in Thyatira to the Roman church in universal history with its Christianized paganism, claims of authority that replace Christ, unscriptural exaltation of Mary, and repeated sacrifice of Christ. The letter to Thyatira warns of terrible consequences if repentance was not forthcoming. How did he describe these consequences?
Rev. 2:22

36. The fifth of Johnôs seven letters went to Sardis, a proud and wealthy city where one *King Croesus* became a legend for riches. Although the city was built on a ridge 1,500 feet high and was considered impregnable, the blind confidence of the people led to laziness and a failure to be on guard, and the city was conquered twice. The Sardian church was degenerate as well. It had ña name that thou livest,ò *Christianity*, but their spirituality was something else again. How does John describe it?
Rev. 3:1

26. Where Satanôs seat is
27. Nicolaitans
28. Balaam
29. My faithful martyr
30. Hidden manna
31. The depths of Satan

32. Feet of fine brass
33. Son of God
34. Rule over the nations
35. Cast into great tribulation
36. Dead

37. The church at Sardis had no Jezebel, no Nicolaitans, and no doctrine of Balaam to lead it astray; nevertheless they grew complacent and no longer yielded to control of the Spirit. This vital and necessary yielding to the Spirit in the life of the church is highlighted by John to remind Sardis not only of their deadness, but also of the availability of the completeness of the Spiritôs ministry. How is this completeness described?
Rev. 3:1 Cf: Isa. 11:2

38. In the succeeding history of the universal Church the Sardian example might be applied to its general condition following the Reformation in which the authority of the Word of God was recovered and justification by faith established. On the other hand, in Sardis there had not been a return to Christôs exhortation to be ñwatchful,ò to ñstrengthen the doctrines of the faithò or to ñhold fastò these doctrines and ñrememberò how the truth had come to them. What else had they failed to do?
Rev. 3:3

39. As there were during the Reformation ña few namesò who had ñnot defiled their garments,ò men such as Luther, Zwingli, Wycliffe and Huss, Christ recognized those in Sardis who had remained faithful. To these ñovercomers,ò the Lord promised the glorious future appearing with Him in His Kingdom. How is this appearance described?
Rev. 3:4 Cf: Col. 3:4; 2 Tim. 2:12

40. Christ promises the overcomers in Sardis the righteousness of white raiment in heaven. He also gives specific assurances of eternal salvation; first, He promises that the believerôs name will not be blotted out of the Book of Life, and second; He verifies that He will personally vouch for the believerôs salvation before God Himself. How is this expressed?
Rev. 3:5 Cf: Matt. 10:32

41. Only two of the seven churches to which John wrote escaped rebuke from Christ: Smyrna, and the sixth, Philadelphia. The Philadelphian church had endeavored to conform to Christôs personal character, and it is the attributes of His character in which Christ is presented in Johnôs letter. What are they?
Rev. 3:7

42. In Johnôs letter to the Philadelphian church Christ is also presented as the One having undisputed right to exercise all needed authority as Lord and King. A phrase describing this right is given which looks forward to the establishment of His rule on earth during the Millennium. What is this phrase?
Rev. 3:7

43. Christ praised the Philadelphian church for recognizing that they had ñbut a little strength,ò having a degree of spiritual power that comes only from God. The saints in Philadelphia were commended for two other efforts; first, they had kept Godôs Word in the midst of the world that denied the Scriptures. What else?
Rev. 3:8

44. In an application of the seven churches to their historical placement within the Church universal, the Philadelphian church might be considered as a portrait of the universal Church from the 1700s to 1900, perhaps even including those of the Church who will remain true to Godôs word until it is raptured. Characteristic of the Church during this time was revival and great missionary outreach, an opportunity that was set before Philadelphia. What is this opportunity called?
Rev. 3:8

45. Christ praised the Philadelphian church for their doctrinal integrity; they ñkept My Word.ò He commended them for their solid profession of faith; they did not ñdeny His Name.ò He ñloved themò for keeping their faith, which He called the ñword of my patience.ò Finally, He encouraged them with a reminder that He would ñcome quickly,ò and told them of the reward they would receive for looking forward to His coming. What is this reward called?
Rev. 3:11 Cf: 2 Tim. 4:8

46. All ñovercomersò mentioned by John in the seven churches may be considered representative of believers throughout the entire church age. To the overcomers of the Philadelphian church Christ promised an eternal place in heaven. This place He described symbolically as a ñpillar in the temple of God,ò a place in the ñCity of My God.ò What is the name of this city?
Rev. 3:12

47. Johnôs last letter went to the church at Laodicea. Laodicea lay on one of the great Asian trade routes, which insured its prosperity. The pride and luxuriousness of this city characterized the life of its people and of the Laodicean church as well; the spiritual nature of the church is perhaps most appropriately compared to the 20th and 21st - century universal Church, a sad picture of nominal Christianity. Christ says that He knew ñtheir works,ò and His appraisal of the church was one of total disgust and rejection. How did He describe them?
Rev. 3:15

48. Johnôs letter to the church at Laodicea introduced Christ by three names. In contrast to the unfaithfulness of the church, He is called ñfaithful and true witness.ò As He existed before all created things, He is called the ñbeginning of the creation of God.ò The third title is symbolic of the certainty of Godôs promises being fulfilled. What is it?
Rev. 3:14

37. Seven spirits of God
38. Repent
39. Walk with Me in white
40. Confess name before the Father
41. Holy and True
42. Hath key of David

43. Did not deny Him
44. Open door
45. Crown
46. New Jerusalem
47. Neither hot nor cold
48. The Amen

49. Christ had nothing but condemnation for the Laodicean Church. He called them ñwretched and miserable, poor, blind and naked. They were spiritually half hearted, they had compromised their faith, and they were indifferent. They were utterly obnoxious to Him. He called them ñlukewarm,ò and said that their condition was such that He would rather be rid of them. In what way, symbolically?
Rev. 3:16

50. The letter to the Laodicean Church is the only one that does not include a single word of commendation. Even to those at Ephesus, Pergamos, Thyatira and Sardis, all of which today lie in ruins, there were words of encouragement. But the Laodiceans, content with their wealth, were unaware of their spiritual poverty. They did not heed God. Instead they boasted, ñI am rich and increased with goods.ò What else did they say?
Rev. 3:17

51. Laodicea was a major center of wealth in its time, famous for its banking, production of cloth, and its medical skills, particularly for the production of an eyesalve. All their wealth, skill, and pride, however, was misguided, and Christ counseled the church to ñbuy gold tried in the fire,ò signifying faith; to ñanoint their eyes with eyesalve,ò symbolizing spiritual sight; and to buy something that would cover the ñshame of their nakedness.ò What?
Rev. 3:18

52. The great mercy and grace of Christ as well as the great sadness expressed in the symbolism of His standing outside His church is described by John as he pictures Christ at the door, knocking, seeking for someone to open the door. ñIf any man hear His voice,ò promises the Savior, He will come in. The result will be intimate friendship. What statement describes this fellowship?
Rev. 3:20

53. To those in the Laodicean Church who would overcome by faith, repent, and gain victory over the world, Christ promised as He does to all believers a reward of ultimate grandeur and glory. It is the eternal hope of all His saints, the reward that embodies the wonder of eternal existence with Christ. What is it?
Rev. 3:21

54. Each of the letters to the seven churches ends with a warning addressed to those who have been redeemed by hearing the voice of the Son of God that God is not deceived. This warning insists that all men must realize that the things that were written apply specifically to them, and that it is of the utmost gravity that they follow His appeals. What is this warning?
Rev. 3:22 Cf: Rev. 2:7, 11, 17, 29; 3:6, 13

55. Following his recording of the ñthings which thou hast seen,ò (his visions of the glorified Christ); and the ñthings which are, (the church in the world), John begins to record the things of the future having to do with the consummation of the age. This is revealed in his second vision. The apostle clearly titles these ñthingsò as those that are yet to be fulfilled. What does he call them?
Rev. 4:1 Cf: Rev. 1:19

56. In the second of Johnôs visions, the apostle saw a door opened in heaven. He is invited to ñcome up here,ò and is transported ñin the Spiritò to heaven. He had been told to write the things that must be hereafter. Now it is revealed to him that he would be shown these things. John hears a ñvoice;ò it was the same as that of the archangel described by Paul at the rapture of the church. John had no trouble hearing it. What did it sound like?
Rev. 4:1

57. Several things mentioned by John as he begins to describe the scene in heaven make it appear that the Church is now in heaven. First, after being mentioned 19 times in the first three Chapters the church is not mentioned again as being on earth until Chapter 19. Also, John sees ñfour and twenty eldersò sitting around the throne of God clothed in white raiment. This description is seen throughout the book as symbolic of righteousness, the clothing of the redeemed now in glorified bodies. John also sees that these saints are sitting on thrones, and that they have received their rewards. What are these rewards?
Rev. 4:4

58. In his vision of heaven John saw the Holy Spirit. The apostle calls Him the Seven Spirits of God, a description which may be symbolic of the Spiritôs characteristics, which include His Deity, wisdom, understanding, counsel, might, knowledge and fear of Jehovah; or perhaps His ministry, which includes sealing, restraining, baptizing, filling, convicting, indwelling and regenerating. How does he describe the Spiritôs appearance?
Rev. 4:5

59. Round about the throne of God John saw four living creatures. These creatures had six wings and were ñfull of eyes;ò these ñbeastsò are always seen near and around the throne continually praising and worshipping God. Their words of praise are recorded both here and by Isaiah. What are these words?
Rev. 4:8 Cf: Isa. 6:3; Rev. 5:6, 14:3

60. Johnôs vision of heaven revealed a scene of universal worship of ñHim that sat upon the throne.ò Involved were the four living creatures, perhaps symbolic of all creation fulfilling His will; and the four and twenty elders, who, representative of the church now glorified with Christ, executed an act of total submission as they fell down to worship. What did they do?
Rev. 4:10

49. Spew them out of His mouth
50. Have need of nothing
51. White raiment
52. I will sup with him
53. Sit with Me on My throne
54. He that hath an ear let him hear

55. Things that shall be hereafter
56. Trumpet
57. Crowns of gold
58. Seven lamps of fire
59. Holy, holy, holy
60. Cast their crowns before the throne

61. Fourteen doxologies of praise to either God the Father or to the Lamb are recorded in the Revelation. In the first of these the four living creatures ascribe glory, honor and thanks to God; in the second the twenty-four elders give glory, honor and power to Him. The elders acknowledge a cardinal fact about God. What is it?
Rev. 4:11

62. In Johnôs record of the letter to the Church at Laodicea, Christ is seen seated with the Father on the throne. Now the apostle sees God alone, as Christ has left His place of intercession and is about to be sent again into the world, this time to put His enemies under His feet. John noted that God held something in His right hand. What was it?
Rev. 5:1 Cf: Rev. 3:21; 4:2, 3, 9-10

63. God originally gave man dominion over the earth, however, when Adam sinned this dominion was taken from him and Satan took over. Now John sees preparations being made in heaven for Christ to regain control of the world; the scroll seen held by God will reveal the means by which Christ will settle the final affairs of the world. John noted that the scroll was sealed in such way that if fully unrolled all the seals would have to be broken. How many seals?
Rev. 5:1

64. Some liken the scroll held by God to a title deed to the earth. The grave importance of it, its contents, and the impact of the execution of its contents were all evident as John heard a ñmighty angelò ask ñwho is worthy to openò it. ñNo man, in heaven, earth or under the earthò was able to open the book, and this sad fact grieved John immensely. What did he do?
Rev. 5:4

65. John was distressed because he saw that there was no one able to open the scroll that would bring about the redemption of the world. However, his grief was short lived; one of the elders told him that Christ, the ñroot of David, hath prevailed to open the book and loose the seven seals.ò Here Christ is also given a title previously recorded in Genesis that regards Him as the future ruler of the earth. What is it?
Rev. 5:5 Cf: Gen. 49:9-10

66. ñIn the midst of the throne and of the four beasts and of the 24 eldersò John saw a lamb. It was evident from its visible wounds that the lamb had been sacrificed, and it was not in a position one would expect a slain lamb to be; in this supreme moment of his vision John saw the lamb standing, symbolic of Christ preparing to reclaim the earth. What did the lamb do?
Rev. 5:7

67. The vision of the Lamb seen by John in the ñmidst of the throneò is a remarkable picture of Christ. In heaven, He still bears the marks of the sacrificial wounds that testify to the humiliation of His death, yet at the same time His power and honor, intelligence and omniscience are seen through two other symbolisms. What are they?
Rev. 5:6 Cf: Zech. 4:10

68. The tumultuous scene of praise to the Lamb in heaven was without doubt the most awe-inspiring sight John had ever seen. As Christ received the scroll from Godôs hand the apostle saw a great symphony of worship come in waves. First came adoration from the four and twenty elders, the redeemed, having ñharps,ò and singing a song in which Christ is declared worthy because of His work of redemption. What is this song called?
Rev. 5:9

69. John saw the four and twenty elders praising God during the outbreak of adoration in heaven, and he heard them rejoicing that Christ has ñredeemed us to God,ò thus making them ñkings and priests.ò There is also another glorious blessing included here. What is it?
Rev. 5:10

70. Following the outpouring of praise to Christ from the elders and living creatures, a ñvoice of many angels,ò described by John as an innumerable host ï ñten thousand times ten thousand and thousands of thousandsò- on every side of the throne. These the apostle saw joined in a seven-fold doxology of praise to the Lamb. This doxology comprised the attributes of Christ; it ascribed to Him power, and riches, and wisdom, and strength, and honor, and glory. What else?
Rev. 5:12

71. As John watched spellbound at the great outpouring of praise for the Lamb in heaven, he heard great doxologies of praise from the four and twenty elders, the four living creatures and the host of angels. But the full tide of this worship was yet to be exhausted. The apostle was then given a forward glimpse of that day when those ñin heaven, and on the earth, and under the earth, and such as are in the sea and all that are in themò will acknowledge that Christ is worthy of all praise, even those who have rejected Him. What words describe this multitude?
Rev. 5:13

72. Following the description of the heavenly outpouring of praise to the lamb, John observed Christ opening the seals of the scroll. What follows is an overview of some of the things to look for in the seven years of Tribulation; an evil world leader, war, famine, and death. The first four seals of the scroll reveal four horses, the first of which is symbolic of a human agency employed in the execution of judgment. What color is this horse?
Rev. 6:2

61. He is Creator
62. A scroll (book)
63. Seven
64. Wept
65. Lion of Judah
66. Took scroll from Godôs hand

67. Horns, eyes
68. New song
69. Reign with Him on earth
70. Blessing
71. Every creature
72. White

73. Some have taken ñHe that sat uponò the white horse to symbolize Christ, since in Chapter 19 He is pictured on a white horse at His Second Coming. However, this later reference speaks of one wearing a kingôs crown, while here the crown is but that of a conqueror. Here the white horse is symbolic of the *Beast out of the sea*, who will establish a world government without warfare. This fact is also supported in the symbolism of the weapon that John observed this rider carrying. What was it?
Rev. 6:2 Cf: Rev. 19:11

74. Just as God had commissioned a group of believers to go into Jerusalem and wait until Pentecost and later caused the Spirit to enable them to bring the Gospel in many languages, prior to the onset of the Tribulation He will ñsealò Jewish servants who will witness during this time. As this process begins, John sees ñfour angels,ò ñholding the four winds of the earth,ò and a fifth angel who told them to ñhurt not the sea, earth or treesò until God can seal these servants. How many?
Rev. 7:4

75. Considering that there are about 35,000 missionaries on earth, Godôs 144,000 Jewish ñservants,ò each probably having the zeal of a Paul, will create an enormous evangelical force during the Tribulation. These, ñof Israel,ò will come from twelve tribes. Levi and Joseph, seldom included in lists of the twelve tribes, are included, while two others that are frequently listed are omitted, perhaps because of their participation in idolatry. Which two?
Rev 7:7-8 Cf: Hos. 4:17; Judges 18:30; Gen. 49:17

76. In Chapter 12 God introduces the dominant personages of the Tribulation. Two of these are described as ñgreat wonders.ò The first is called the ñwoman,ò symbolic of Israel, often spoken of as a woman ñmarriedò to God under the terms of the Old Covenant. Here she is described as clothed with the sun and moon, alluding to Josephôs dream, which was a revelation from God that Israel would be preserved through him. Here John sees the ñwomanò in ñgreat pain.ò Why?
Rev. 12:1-2 Cf: Gen. 37:9-11; Heb. 7:14

77. The second great ñwonderò appearing in heaven symbolic of a principal personage of the Great Tribulation is a view of Satan. He is seen having seven heads with seven crowns and ten horns, symbolic of the regenerated Roman Empire. The seven heads and ten horns refer to the original ten kingdoms of this future empire, of which three are subdued by the ñlittle hornò (Johnôs *Beast out of the sea*), Satanôs ruler of this empire during the Tribulation. What is Satan called here?
Rev. 12:3 Cf: Rev. 12:9

78. The greatest personage of the end times is Christ; John refers to Him as the one who is to ñrule the worldò at His Second Coming during millennial times, and the One who has been resurrected, ñcaught up to God.ò John sees in this vision Satan standing ready to devour the One, Christ, brought forth by the Woman, symbolic of Herodôs attempt to kill Him at birth. From the first announcement that one would be born who would deal a deathblow to him, Satan has sought to destroy the line from which He would come. What is Christ called in this passage?
Rev. 12:5 Cf: Ex. 1:16; 2 Kings 11:1-2

79. In addition to the 144,000 which He seals for the Tribulation, God will also provide two ñwitnessesò to ñprophesy in sackclothò during this time. It is not clear whether these minister during the first or last half of the Tribulation, but it is clear that their witness will reap havoc among the wicked. Their message will be one of condemnation, warnings of destruction, and the proclamation of Christôs return to and subsequent lordship over the earth. For how long do these two prophesy?
Rev. 11:3

80. Godôs two witnesses, who will prophesy amidst the terrible wickedness during the Tribulation, are not only protected by God from harm for a time certain, they are also enabled with supernatural powers. Fire comes from their mouths against any adversary, they bring drought as did Elijah, and they are able to turn water to blood. What else?
Rev. 11:6

81. Many opinions exist as to the historical identification of the two witnesses; however, God has not chosen to reveal who they are. That they are both men, however, is fairly certain; they have powers having been previously given to men, and both are eventually killed and resurrected. These two are called Godôs ñtwo anointed onesò in Zechariahôs prophecy and John describes them in terms symbolic of light-bearing and witness. What does the apostle call them?
Rev. 11:4 Cf: Zech. 4:11-14

82. The opening of the second, third, fourth and sixth seals might be considered an overview of the wrath of God that will be poured upon the earth across the period of the Tribulation. John had noticed ñseven lamps of fire burning before the throne, symbolic of the presence of the Holy Spirit now in heaven, no longer restraining evil on earth. As a result peace is now taken from the world symbolized by the second horse of the Apocalypse, and as the second seal is broken John sees the rider given ña great sword,ò symbolic of wars and great loss of life. What color was this horse?
Rev. 6:4 Cf: 2 Thess. 2:7

73. Bow (but no arrows)
74. 144,000
75. Dan, Ephraim
76. Childbirth (Birth of Christ)
77. Great red dragon

78. The Man-child
79. 1,260 days
80. Smite earth with plagues
81. Olive trees, candlesticks
82. Red

83. Famine typically follows times of war; when the third seal of the scroll was opened John saw a black horse and he heard a voice announcing great famine in the earth. The voice told of times when a manôs daily wage would purchase food for only one person. The rider of the black horse held a symbol of severe rationing of food. What was it?
Rev. 6:5

84. As the fourth seal was broken, John saw a horse of a sickly, yellowish-green color, a picture of a face filled with terror. The rider of this horse personifies death, and John observed that the rider, ñdeathò was given power to destroy one-fourth of the earthôs population through sword, hunger, pestilence and the beasts of the earth. The rider, death, takes the body; his companion takes the soul. What is the companion called?
Rev. 6:8 Cf: Ezek. 14:21

85. The opening of the fifth seal projects the narrative of the book to the time approaching mid-Tribulation. Here John sees ñsouls of them slain,ò saints whom, since it is recorded that their persecutors still dwelled on earth, had been martyred during the early years of the Tribulation. These were killed for their steadfast adherence to the Word of God; for what else?
Rev. 6:9

86. The ñsoulsò noted by John as the fifth seal was broken are seen ñunder the altar,ò symbolic of the redeemed being under the blood of Christ. These saints are observed to be conscious and speaking, evidence of the fact that the believerôs soul and body are separated at death and that the soul is conscious in heaven. These redeemed were given something to wear which symbolized their righteousness. What?
Rev. 6:11

87. The conduct of the ñsouls under the altarò seen by John as the fifth seal was opened is evidence that the dispensation of Godôs grace had come to an end, for they are seen calling for vengeance upon their persecutors, asking God how long it would be before this was to come about. God told these saints that they must wait, to ñrestò for a season. Why?
Rev. 6:11

88. In what might be considered the turning point of the Tribulation John sees Satan ñcast out into the earth,ò his place in heaven ñnot found anymore.ò Thus he begins his fatal slide; first into the earth, then to the abyss, finally to the Lake of Fire. His expulsion from heaven comes as a result of ñwar in heaven.ò Who ñprevailedò over him in this unseemly event?
Rev. 12:7 Cf: Luke 10:18

89. The casting of Satan out of heaven is a pivotal event in the coming days when God will bring His will to fruition. The significance of this momentous event is not lost on the hosts in heaven. They now recognize that with the demise of the ñaccuser of the brethren,ò ñnow is come salvation,ò eternal hope; the ñstrengthò of Christ which will now be manifest; and the manifestation of a major event. What?
Rev. 12:10 Cf: Rev. 11:15

90. As John sees Satan cast from heaven, he observed those in heaven rejoicing that they had been able to ñovercome.ò This, observed the apostle, had been achieved through three means. They had been covered and rendered pure by the shed blood of Christ, they had been completely dedicated in that they ñloved not their lives to the death,ò and they had publicly declared their faith even in the face of martyrdom. What does John call this declaration of faith?
Rev. 12:11

91. John sees that it is all well with those in heaven rejoicing over Satanôs expulsion, but the problem is now ñwoeò upon the earth. As he lands, the old serpent is choking with fury, emoting great wrath over his ejection and the resultant limitations upon his freedom. He also perceives another dread that riles his enormous wrath and spurs him to take personal charge of the persecution of Godôs people. What is it?
Rev. 12:12 Cf: Rev. 9:1

92. In Chapter 13, yet another character of central importance is introduced. It is the *Beast out of the sea*. The term Beast is used interchangeably to represent the evil World Empire of prophetic times as well as its leader, Satanôs evil dictator, who will exercise satanic powers during the tribulation period. The Beast ï antichrist - represents the revived Roman Empire; John sees that it has horns and crowns, symbolic of nations that will unite under the Beast. How many horns?
Rev. 13:1 Cf: Dan. 7:23; John 5:43

93. In Danielôs prophecy we are told of Danielôs vision of four beasts, symbolic of: Nebuchadnezzarôs Babylon; Persia; Greece; and Rome, ñdreadful and terrible.ò Daniel sees that this fourth beast has ten horns; out of these ten comes a ñlittle horn,ò who is Johnôs Beast out of the sea, and who ñplucksò three of the ten and subdues the others. John envisions this Beast out of the sea as having the majesty and power of Babylon, the strength and tenacity of Persia and the swiftness of Greece, all characteristics of three animals. Which three?
Rev. 13:2 Cf: Dan. 7:4-8, 23-24

83. Pair of balances
84. Hell
85. Their testimony
86. White robes
87. More martyrs coming
88. Michael, his angels

89. Kingdom of our God
90. Word of their testimony
91. Hath but a short time
92. Ten
93. Leopard, bear, lion

94. John noticed that one of the Beastôs seven heads had been ñwounded to death,ò yet the wound was healed. Some think this symbolizes a miraculous resurrection of the Beast as a man, others that it represents a historical figure raised from the dead. But this probably implies that the Roman Empire, once ñdeadò in 1452, is now seen regenerated. In any event, the world is awed by this ñresurrection;ò they ñworship the dragonò that gave power to the Beast. How is their awe expressed?
Rev. 13:4

95. Scripture reveals that Satanôs ñBeast,ò his handpicked man who will rule the nations during the Tribulation, will have the entire world wondering after him. He will be an object of worship, a supernaturally gifted orator, and will be worshipped as God. The world will be entranced by his wisdom, daring and genius. John describes the captivation of the masses. How?
Rev. 13:4

96. Midway through the Tribulation the power of Satanôs ñking of fierce countenance,ò the *Beast out of the sea*, will become worldwide. He will then break his treaty with Israel, desecrate the temple in Jerusalem, and speak ñgreat things and blasphemies.ò Of this blasphemy Daniel says ñhe will exalt himself above every God.ò Paul said, ñhe exalteth himself above all that is called God, showing himself that he is God.ò For how long will God permit this?
Rev. 13:5 Cf: Dan. 7:25, 12:7; 2 Thess. 2:3-4

97. One of the major activities of the *Beast out of the sea*, Satanôs *antichrist*, will be blaspheming God. As Satanôs mouthpiece, this evil man will exhibit the ultimate in unbelief and irreverence toward God, His Name, His dwelling place heaven, and the saints. It is evident that at this time that the church is in heaven, not on earth amid the Tribulation, because the Beast, here on earth, is conscious of the glorified saints. He speaks of them and pours out great blasphemy toward ñGodôs tabernacleò and these saints. What does he call them?
Rev. 13:6

98. Approaching the mid-point of the seven-year Tribulation, the Jewish nation will have regained possession of the temple site and a glorious new temple will have been built. The nation will have been restored, albeit in unbelief, with the tolerance of the Beast. With this background John is instructed by God to perform a task that exhibits evidence that even amidst the corrupt mass which is apostate Israel, a God-fearing remnant exists. What is the symbolic task God instructs him to do?
Rev. 11:1

99. While John is told to symbolically identify Godôs faithful remnant by measuring the temple, at the same time he is instructed to leave out the ñouter court,ò symbolic of apostate Israel in corrupt alliance with equally corrupt gentiles. These, he explains, will ñtreadò Jerusalem during the last half of the tribulation period. For how long?
Rev. 11:2 Cf: Rev. 13:5

100. As fierce and deadly as the *Beast out of the sea* is, John reveals that he has a partner in evil. Just as Pharaoh had his magicians to duplicate Moses and Aaronôs feats, and just as Ahab had his Jezebel, so the first Beast has his complement, the *Beast out of the earth*. Where Satanôs Beast out of the sea is his personal Christ, or antichrist, his Beast out of the earth is his answer to the Holy Spirit, his false prophet. John says that this man will come with an appearance designed to deceive one symbolic of religion. How?
Rev. 13:11 Cf: Rev. 19:20

101. The *Beast out of the earth*, Satanôs false prophet, is a man of action. Eight times John records that he exerciseth, causeth, and doeth, and what he does is the most extraordinary in the history of wickedness. His job is to cause the ñearth and all who dwell withinò to worship the antichrist - the *Beast out of the sea*, exalting him to the place of universal worship. Toward this end, he is empowered with ñgreat wonders.ò One of these resembles that with which Elijah substantiated the claims of God against those of Baal. What is it?
Rev. 13:13 Cf: 1 Kings 18:37-38

102. To promote worship of the *Beast out of the sea*, the false prophet convinces ñthem that dwell upon the earthò to make an image of this Beast out of the sea. It is the final stage of apostasy and idolatry so hated by God. This image, whatever its nature, will become the center of false worship during the latter half of the Tribulation. It is mentioned ten times by John, and perhaps the most marvelous of the false prophetôs doings is the supernatural capacity that he gives to the image. What?
Rev. 13:15

103. The principal task of the false prophet is to see that the entire world worships the *Beast out of the Sea*, the world dictator. One of the methods which this deadly master of delusion uses to see that this is executed is to require ñsmall and great, rich and poor, free and bondò to receive a ñmarkò on the hand or forehead, indicating allegiance to the Beast. Without this mark it will be virtually impossible to exist. Why?
Rev. 13:17

94. Who is able to make war with him?
95. Who is like unto him?
96. 42 months
97. Them that dwell in heaven
98. Measure temple, them that worship

99. 42 months
100. Like a lamb
101. Fire from heaven
102. It speaks
103. Cannot buy or sell

104. John identifies the *Beast out of the sea* by a number. Many have speculated as to the identity of this man through theoretical analyses of this number, however, he will be revealed only after the Church is in heaven and only those with ñwisdom and understandingò alive during the tribulation period will know who he is. What is specified by this number beyond its implication as identifying it as the unholy trinity of Satan, the Beast, and the false prophet, it is not yet possible to ascertain. What is this number?
Rev. 13:18

105. Many believers will be martyred during the Tribulation. John records that ñit was givenò - allowed by God - to the Beast to ñovercome the saints.ò The apostle adds a sobering fact; in this terrible time these persecuted Christians will not be permitted to resist the Beast. In fact, to hope for deliverance by resisting him is to bring about reciprocating punishment. Godôs instructions are that they must suffer the awful trials. What is this sufferance called?
Rev. 13:10 Cf: Matt. 24:13; Luke 21:12-13; Rev. 6:9

106. The pressure to take the mark of the Beast during the Tribulation will be immense. Everyone alive will have to make a conscious choice, and his or her choice will be a matter of eternal life or death. John envisions the eternal doom of those who choose to ñworship the Beast and receive his mark.ò They will ñdrink of the wrath of God,ò says the apostle. John adds a description of the terrible nature of this wrath. It is pure and absolute, with no mercy or grace. How does he explain this uncompromising punishment?
Rev. 14:10

107. John sees those saved during the Tribulation at various times as the Tribulation unfolds. Those seen under the altar, wearing white robes (Rev. 6:9), are probably those martyred during the early part of the period. In Rev. 7:9 these are seen as the ñgreat multitude,ò serving God in His temple, with God ñwiping away all tears from their eyes.ò In Rev. 15:2 they are described as those who had gotten victory over the Beast, and in Rev. 20:4, they are seen enjoying their reward. What particular reward?
Rev. 20:4

108. John categorically verifies the existence of an eternal hell, that those who worship the Beast and receive his mark will suffer undying, unceasing torment from an angry God. John describes their suffering as the ñsmoke of their torment,ò with ñno rest day or night,ò and he plainly defines the duration of this torment. What is it?
Rev 14:11.

104. 666
105. Patience, faith of the saints
106. Without mixture
107. Living and reigning with Christ
108. Forever and ever

109. As the worldwide power of the *Beast out of the sea* comes to its zenith approaching mid-Tribulation, the apostate church, now an amalgamation of the evolution of Babylonian mysticism, paganism, one-world religions and other spiritual adulteries, will support his rise to world dictator. John likens this abominable religious system to a woman; she ñsits uponò the ñscarlet-colored Beast.ò What else does John call this ñwoman?ò
Rev. 17:1

110. The character of apostate Christendom of Tribulation times is traceable to pagan Babylon of ancient times, through its relocation to Pergamos, and eventually to Rome where its chief priests wore miters shaped like fish in worship of the fish god Dagon and assumed the title of ñPontifex Maximus.ò In Johnôs vision this abominable religious system is seen in ecclesiastical pomp of purple and scarlet, ñdecked with gems.ò But the ñgolden cup in her hand,ò observed the apostle, is ñfull of abominations.ò What else?
Rev. 17:4 Cf: Ezek. 8:14; Jer. 7:18, 44:17-19, 25

111. In ancient times prostitutes in Rome wore a headband across their foreheads with their names written on it; it was a badge of their profession. John writes that the ñwoman, that great whore,ò the apostate church of the Tribulation that comprises the sum total of all the wicked religions since Nimrod, should also wear a name ñwritten on her forehead.ò The title is to be ñMystery Babylon the Great, Mother of Harlots.ò What else?
Rev. 17:5 Cf: Gen. 10:8-10; 11:4

112. Johnôs description of the Beast, whether representative of world dictator or World Empire, is at times couched in symbolic language. John records that this Beast *was* (Rome, it existed in Johnôs day), *is not* (as yet the renewed Roman Empire has no political existence), and *shall ascend out of the bottomless pit*, identifying Satan with his future ruler and world government. Twice John pronounces that the Beast will be eventually destroyed. In what words?
Rev. 17:8, 11 Cf: Rev. 9:11, 11:7

113. In Johnôs vision the *Beast out of the sea* has ñseven heads,ò which ñare seven mountains,ò symbolic of kingdoms, on which the ñwoman sitteth,ò further evidence that the apostate church will initially control this dictator and his kingdom. John continues, they are also seven kings; *five are fallen* (probably a reference to the ancient Gentile empires, Egypt, Assyria, Babylon, Persia, Greece); *one is* (Rome of Johnôs time), and then a last reference to regenerated Rome. How does he describe this empire?
Rev. 17:10

109. The great whore
110. Filthiness of her fornication
111. Abominations of the earth
112. Will go into perdition
113. Not yet come

114. In Johnôs strange vision of the *Beast out of the sea* he saw not only that it had *seven heads*, but also *ten horns*, which, he explained, are *ten kings*. Scripture plainly reveals that these ten will be in place during the rise of Satanôs evil empire. Daniel recorded that from these *ten horns,* a *little horn*, this Beast of Johnôs Book, will control one of the ten kingdoms, and subsequently control two more. Then these *ten kings*, records the apostle, have ñone purpose.ò They will give their power to the Beast, the seventh *head*, the one that is ñnot yet come.ò John twice records that the time of his reign is 42 months; how is the time described here?
Rev. 17:10 Cf: Rev. 11:2, 13:5; Dan. 7:7-8, 25

115. Writing as it were in riddles, John says that the Beast that *was* (Rome, contemporary of his day) *and is not* (the ten-king confederacy of the Tribulation, having no being in Johnôs day), he is the *eighth* (the revised Roman Empire with the Beast as head in the last 3 and one-half years of the Tribulation), and is of the *seventh* (the ten-kingdom federation at the beginning of the seven years of Tribulation). All this leads again to the apostleôs prophecy of the Beastôs doom. What is it?
Rev. 17:11

116. The ten kings who give their allegiance to the Beast during the tribulation period continue as kings under him, having ñone mind,ò and will fight against Christ at Armageddon at His Second Coming. However, just as John prophesies the destruction of the Beast, so Christ will overcome these. Among those who will share in this final victory over evil will be Christôs army of Old Testament saints, the Church, and the Tribulation saints. What are all these called?
Rev. 17:14

117. The apostate church that will rise as the Tribulation gets underway will not only influence the entire world, but will also heavily contribute to the rise to total power of the *Beast out of the sea.* However, in an unexpected turn of events, the Beast will turn on this ñgreat whore,ò divest her of her wealth, strip her of her power and prestige and totally eliminate her identity. How is this destruction described?
Rev. 17:16

118. At mid-point of the tribulation period, the Beast will establish the final form of wicked religion, the worship of himself. Having no further need of the apostate church, he will mercilessly eradicate it. The destruction of the ñgreat whoreò is but another example of God working His divine purposes, as He uses this evil man to destroy the abominable heresy of the ecumenical, pagan ñchurch.ò John explains how God uses even the wicked for His purposes. How?
Rev. 17:17

119. As the *Beast out of the sea* comes to worldwide power toward mid-Tribulation, the testimony of Godôs two witnesses sealed by God to prophesy for ñ1,260 daysò will have persistently condemned him and his rule until he will no longer tolerate their message of repentance. They will survive only through the exercise of their God-given powers of miracles. During the times of these two men the earth will be so full of malignant evil that it will be as if hell has incarnated itself on earth. Jerusalem in this time is likened to an ancient city of idolatry and an ancient country of repression. Which ones?
Rev. 11:8

120. All of Godôs men are immortal until He has accomplished His purpose for them; so it will be with His two witnesses in the Tribulation. God finally permits the Beast to kill them. The depths of manôs hatred toward God now bursts forth; ñthem that dwell upon the earthò allow the bodies of the two to lie in the street for three days for all the world so see, then they proceed to ñrejoice and make merry.ò What do they do?
Rev. 11:10

121. As wicked men rejoice over the deaths of Godôs two witnesses in a mock Christmas, they are suddenly stunned - the two rise up and stand on their feet! Their fiendish day is turned to overwhelming terror, and it only gets more horrifying as they hear a voice from heaven directed to the witnesses. What does the voice say?
Rev. 11:12

122. As if the shock and fear experienced by the wicked of the Tribulation is not enough, they are now subjected to an earthquake that will destroy one-tenth of Jerusalem and kill 7,000. But their fear of God is not so great that it elicits genuine repentance. It does, however, exhort a grudging confession of Godôs almighty power. How is this described?
Rev. 11:13

123. John records that somewhere around mid-Tribulation a wroth Satan, having been cast from heaven, will begin immediately to ñmake war with the remnantò of the womanôs (Israel) seed. Christ warned of this coming persecution, and Zechariah prophesied of the protection of this group through the Tribulation. This remnant is described as having ñthe testimony of Jesus Christ.ò How else are they described?
Rev. 12:17 Cf: Matt. 24:15-20; Zech. 13:9

124. The faithful remnant of Israel, pursued by Satan, is given ñtwo wings of an eagle,ò symbolic of Godôs protection, to flee the dragon during the Tribulation. She escapes into the wilderness, where she is ñnourishedò by God. How long?
Rev. 12:14 Cf: Dan. 7:25, 12:7

114. Short space
115. Goeth into perdition
116. Called, chosen, faithful
117. Eat her flesh, burn her with fire
118. Put in their hearts to fulfill His will
119. Sodom, Egypt
120. Send gifts to each other
121. Come up here
122. They gave glory to God
123. Keep the commandments of God
124. 42 months

125. In his great wrath, Satan sends a ñflood out of his mouth,ò perhaps armies, to destroy those saved out of the Jewish nation during the Tribulation, the remnant. But again he is thwarted by God, perhaps through help from gentiles, those numbered among the ñsheepò at Christôs second coming, or by the sheer difficulty of executing such a pogrom. What does John call the divine intervention that helped Israel in this time?
Rev. 12:16 Cf: Matt. 25:33-36

126. As he recorded the opening of the sixth seal John provided a graphic overview of the outpouring of the wrath of God upon man and the earth during the last half of the Tribulation through the trumpet and vial judgments. He sees a scene of unparalleled terror; a great earthquake, a black sun, a moon as blood, and falling stars. The apostle paints a vivid description of these falling stars. What is it?
Rev. 6:13 Cf: Amos 8:9; Ezek.38:20; Joel 2:10; Matt. 24:29

127. As John overviews the incredible wrath of God being outpoured during the Great Tribulation he pictures what some have called the last great prayer meeting, as ñevery mountain and islandò are moved out of their places. Impenitent men, great and small, bond and free, mighty and rich will, at last realize that the ñgreat day of Godôs wrath has come.ò To what do they pray?
Rev. 6:16

128. As men realize that Godôs great day of wrath is upon them, it is not the earthquake, the falling stars, the moving mountains and all the accompanying terror that they fear in calling the mountains to fall upon them. Rather they fear the fact that they must now face an angry God. They fear the justice of ñHim who sits upon the throne,ò and they fear that they will stand before Him without excuse. What is their cry?
Rev. 6:17

129. As the scene of Johnôs narrative shifts to heaven following the preview of the awesome outpouring of wrath coming upon man and earth, John now sees that the seventh seal is about to be opened. It is probable that under this seal are the trumpet and the vial judgments; as it is opened there follows an ominous silence in heaven. All now stand in awe, as Godôs outpouring of wrath is about to commence. For how long does this silence last?
Rev. 8:1

130. Sometime prior to the unleashing of Godôs wrath upon the earth and man under the trumpet and vial judgments, John sees an angel ñflying in the ñmidst of heavenò - all over the earth - issuing the very last call of grace to a wicked world. Godôs mercy still lingers in this very hour of His imminent wrath; the angel calls upon ñthose that dwell in the earthò to ñfear Godò and give glory to Him. What else?
Rev. 14:7

131. The breaking of the seventh seal in heaven resulted in a deafening silence. The four and twenty elders ceased to play their harps, the cherubim and seraphim ceased their praise, and the angels hushed, all rendered speechless and silent as they absorbed the impending horror of the outpouring of Godôs wrath. John then noted seven angels standing before God. What was given to each angel?
Rev. 8:2

132. With the heavens silent and the seven trumpets ready to sound, John sees more symbolism indicative of the imminence of Godôs direct intervention to take back the earth. He sees an angel with a golden censer; the angel is given incense symbolic of Christôs work at Calvary. It is offered with the prayers of the saints, which, in the power of Christôs atonement is that which is instantly effective before God in bringing judgment. It is at last the answer to ñThy Kingdom come,ò the prayer of the saints. What saints, specifically?
Rev. 8:3

133. The altar of old was the place of substitutionary atonement wherein the fire was symbolic of Godôs judgment upon the sacrifice instead of upon the sinner. But in Johnôs vision it is at last now Godôs hour to execute His divine wrath upon man and the earth that will bring the reign of Satanôs antichrist to an end. The apostle sees the fire from the censer cast upon the earth, followed immediately by thunders, voices, lightnings, implying ominous events about to happen. What else occurred?
Rev. 8:5

134. As the seventh seal is opened, John sees heaven silent in ominous anticipation. He sees seven angels standing in the very presence of God, each holding a trumpet. He sees ñanother angelò offering the ñprayers of the saints,ò those prayers of ñThy kingdom come,ò which are about to be answered in the Revelation of Christ. The scene is set for the sounding of the trumpets. The sounding of the first produces an ecological disaster; ñhail and fire mixed with bloodò afflicts the grass of the earth. To what extent?
Rev. 8:7

135. Some interpret several of the trumpet soundings literally, some think they are symbolic. From a symbolic point of view, the grass referred to of the first trumpet may represent the masses of mankind, and the trees prominent leaders. In any event, Scripture gives a percentage of the ñtreesò destroyed. How much?
Rev. 8:7

136. Interpretation of the trumpet judgments as to how far to take literal or symbolic applications is seldom possible: so it is with the second trumpet, where John saw an object cast into the sea with the result being one-third of the sea turned to blood. To what did John liken this object?
Rev. 8:8 Cf: Ex. 7:19-21

125. Earth
126. Fig tree shaken by mighty wind
127. Mountains and rocks
128. Who can stand?
129. 30 minutes
130. Worship Him as Creator

131. A trumpet
132. All
133. Earthquake
134. All of it
135. One-third
136. Burning mountain

137. A symbolic interpretation of the third trumpet, described as a ñstarò that ñfell from heavenò might be possible, such as the assumption that it is a personage such as Satan. However, it seems preferable to consider this as a literal mass from space, poisoning a third of earthôs fresh water. The ñstarò is given a name that describes an extraordinarily bitter-tasting plant. What?
Rev. 8:11 Cf: Ex. 15:23-25

138. The first three trumpet judgments reaped destruction on things on earth that man takes for granted, ignoring Godôs great blessings of the beauty and benefit of trees, green grass, and especially water, to an undeserving world. Yet another of His blessings is that of light, and in the fourth trumpet the sun is withdrawn from a portion of the day, and the moon and stars from the night. What portion?
Rev. 8:12

139. As the fourth trumpet sounded, John saw an angel flying through the midst of heaven announcing that the next three judgments will bring unprecedented levels of Godôs wrath. The angel cries ñwoe, woe, woe,ò and identifies those upon whom this Divine displeasure will fall. They are a distinct class of perverse unbelievers, against God, followers of the Beast. What are they called?
Rev. 8:13 Cf: Rev. 3:10, 6:10

140. As the crescendo of judgment upon the earth continues to rise John hears the fifth trumpet sound, and he sees a ñfallen starò on the earth. Personal pronouns and personal acts are ascribed to this ñstar,ò implying an intelligent agent. To this personage was given a key to the prison house of demons, evil spirits, and fallen angels. It is an unimaginably horrible place. What is it called?
Rev. 9:2

141. John saw that when the bottomless pit was opened by the ñstar fallen from heaven,ò smoke erupted from it that obscured the sun. Out of this pit came a swarm of creatures frightening in form, malignant in disposition, equipped to afflict and torment man. These creatures are demonic, with a degree of intelligence. They are indestructible, girded as if with iron plates, with faces as men, hair as women, teeth as lions. The apostle likens these creatures to one he is familiar with. What?
Rev. 9:3 Cf: Joel 1,2

142. The swarm of ñlocustsò released from the abyss under the fifth trumpet is probably symbolic of supernatural demonic terrors unleashed upon unrepentant man during the Tribulation. It is ironic that the gods that men worship, witchcraft, demonism and magic, now become instruments of their own torment; they are now in the hands of demons who drive them mad from one insanity to the next. This suffering the apostle likens to that of an excruciatingly painful sting. Of what?
Rev. 9:5

143. John noted that the extent of the power of the demon locusts from the pit is to horrify and to torment. They are forbidden to harm grass and trees, and they are prohibited from harming the 144,000 ñsealedò by God, and, probably, those who come to Christ during the Tribulation. Furthermore, they are not permitted to kill; worse, such will be the suffering of those afflicted by them that they will ñseek death.ò But the intense anguish persists in spite of their ñdesire to die.ò Why?
Rev. 9:6

144. As the sixth angel sounds his trumpet John hears a ñvoice from the four horns of the golden altar.ò The golden altar was the altar of incense for Israel of old; when they were touched by blood by the High Priest these horns cried out to God for mercy for His people and were the very representation of His system of gracious atonement. Here, however, these selfsame horns cry out to God for judgment upon the wicked. The terror of this impending judgment is illustrated by the location in which John sees the altar. Where is it?
Rev. 9:13 Cf: 1 Kings 1:50-51, 2:28

145. John heard the voice from the golden altar giving orders to loose four *evil* angels - *good* angels are not bound - from their incarceration in a ñgreat river.ò It was in this location that the powers of evil made their first attempts against the human race, where Satan first lighted on the earth, and where he won his first triumphs. What river is referred to?
Rev. 9:14

146. John sees in the sixth trumpet enormous numbers of death-dealing cavalry; supernatural horses, malicious spiritual powers that come forth in a horrid form. Here under the sixth trumpet, in addition to the one-fourth of mankind lost under the fourth seal, an additional one-third upon the earth are killed by the ñfire and smoke and sulfur out of the mouthsò of these demonic creatures. In addition to being able to kill from the mouth, these had a second capacity to inflict pain. What?
Rev. 9:19

147. John inserted a parenthetical passage between the sixth and seventh trumpets. He describes the presence of ñanother mighty angel.ò The angel carries a ñlittle book,ò sets his right foot upon the sea, the left upon the earth, and cries with a ñloudô voice that sounded like a lion. This great voice triggered noise generally associated with coming storms. What was it called?
Rev. 10:3

137. Wormwood
138. One-third
139. Inhabitants of the earth
140. Bottomless pit
141. Locusts
142. Scorpion

143. Unable to kill themselves
144. Before God
145. Euphrates
146. Snake-headed tails
147. Seven thunders

148. Some think that the mighty angel of Johnôs vision that caused the seven thunders is Christ, however, there is no suggestion that He comes to earth during the Tribulation. Also, the angel swears by God, implying that God is greater than the angel. This angel now states in absolute, simple terms that God is the Creator, abruptly dismissing the foolishness of those who would allege a universe rising from causes apart from God. The angel defines the vastness of Godôs creation. How?
Rev. 10:6

149. Following the sound of the ñseven thundersò as a result of the loud voice of the angel, the angel makes an ominous announcement; *the end is at hand*! There will be no more delay in the unveiling of the ñmystery of God.ò The full manifestation of His power, majesty and holiness that will be revealed in Christôs Second Coming, His kingdom on earth, and the Eternal State to follow, comes *now*. What statement does the angel make announcing this?
Rev. 10:6

150. Nine times to this point in The Revelation John has been told to ñwrite,ò however, as the seven thunders sound, a voice tells him to ñwrite them not,ò and we are not told what these seven thunders were. This same voice now gives the apostle a second command, this one regarding the ñlittle book,ò held by the mighty angel. ñTake it,ò he is told. The apostle is told to do something figuratively. What?
Rev. 10:9

151. When John ñateò the ñlittle bookò which had been carried by the ñmighty angel,ò its effect upon him was as it was to Ezekiel and Jeremiah. It was ñsweet as honeyò in his mouth - it was the sweet message of deliverance to believers. But it was also ñbitter in his bellyò - the bitter message of judgment and damnation of the lost. The apostle was then given a final instruction which, as we now know, he obeyed. What was it?
Rev. 10:11 Cf: Jer. 15:16-18; Ezek. 2:9-10, 3:1-4

152. One would think that a death-dealing plague such as that administered under the sixth trumpet would drive men to God, yet Scripture records that those who are not killed will continue on in rebellion with their devil worship, idolatry, murder, lewdness, drug usage and dishonesties. The apostle summarizes their hardened attitude. What was it?
Rev. 9:20 Cf: Prov. 27:22; Rom. 1:18-32

153. As the inexorable crush of Godôs wrath gains momentum during the Tribulation, John sees the terrible judgments upon unrepentant man as a ñharvestò and a ñvintage,ò the final cutting off of the hosts of the wicked. The apostle sees the ñOne like unto the Son of Man,ò symbolic of Christ, upon a ñwhite cloud,ò signaling His Second Coming in judgment. What instrument of judgment is He carrying?
Rev. 14:14 Cf: Matt. 13:39-43; Joel 3:13
Rev. 19:15, 17, 19-21

154. John calls the wicked ñthe vine of the earth,ò now ñfully ripeò in their evil, and sees their destruction; they are ñcast into the great winepress of the wrath of God.ò It is the first allusion to the final, great battleground for the judging of the armies of the wicked, Armageddon. John describes the remarkable human carnage of this conflict, relating in gruesome detail the splattering of the blood shed in this battle. To what extent?
Rev. 14:20

155. The ñmighty angel with the little bookò spoke of the ñdays of the seventh angelò sounding, implying that the seventh trumpet may be continuous. Indeed, during this time many voices are heard; voices crying ñblessed are the dead in the Lord,ò voices of ñharpers,ò voices of ñmighty angels,ò a voice out of the temple, and a voice commanding the pouring of the seven vials. The first reference to voices is to those celebrating Christôs Second Coming. What do they say?
Rev. 11:15 Cf: Rev. 14:13, 14:2, 10:1-3, 16:1

156. As the seventh trumpet is sounded those of the raptured Church, represented by the twenty-four elders, now are seen celebrating Godôs final adjudication of earth and man. They know that the ñdestroyers of the earthò will now themselves be destroyed, the dead will be judged, the faithful rewarded, and Christôs honor vindicated. When these redeemed had seen Christ worthy to take the seven-sealed book they ñfell down and worshipped Him.ò Here, their posture is one of complete awe. What is it?
Rev. 11:16 Cf: Rev. 5:14

157. With the sound of the seventh trumpet John hears ñgreat voices, sees the twenty-four elders fall upon their faces, and then sees a vision of the heavenly temple. The apostle notes something within the temple that serves as a reminder of Godôs promises to keep His covenant with the faithful remnant of Jews on earth, providing mercies to and intervention on their behalf. What symbol of this promise does he note?
Rev. 11:19 Cf: Isa. 26:20

158. Within the purview of the seventh trumpet John is afforded a panorama of all the events which will occur through the end times; the establishment of Christôs millennial kingdom, the judging of the dead, and the rewarding of the faithful ñprophets and saintsò with positions of joint reign with Christ during the Millennium. What are these faithful servants called?
Rev. 11:18 Cf: Rev. 10:7

148. Heaven, earth, things therein
149. There will be time no longer
150. Eat it
151. Prophesy
152. They repented not
153. Sharp sickle

154. To the horseôs bridles
155. Kingdoms of world now kingdoms of Christ
156. Fell down on their faces
157. Ark of the Covenant
158. Them that fear Thy Name

159. Three ñwondersò are recorded in The Revelation. First is Israel, the ñwoman.ò Second is the great red dragon, symbolic of Satan and his end-times empire with its satanic power. The third is that of the ñseven angels having seven last plagues,ò the incomprehensible wrath of God poured from the seven vials. John calls these ñgreat,ò a word often used in this Book to signify events that are of such import that the world has never seen anything like it. The vials are the final expression of Godôs wrath, the fulfillment of divine purpose. John not only calls them ñgreat.ò What else?
Rev. 15:1, 3

160. The source of the pouring out of the vials differs from that of the seals and trumpets. The latter come from the ñthrone of God,ò but the vials come from the ñtemple in heaven,ò symbolic of the fact that this wrath stems from the very holiness of God, a requirement of a Holy God Who must punish wickedness. They come not just from the temple, they emanate from the very holiest portion, the Holy of Holies. What does John call this area?
Rev. 15:5 Cf: Rev.4:2, 8:3

161. Johnôs description of the preparations being made in heaven for the outpouring of the vials is reminiscent of that silence which occurred preceding the trumpets. As the temple was opened, the procession of angels filed solemnly from it carrying the ñplagues,ò then were handed the ñseven vials full of the wrath of God.ò Immediately there followed an occurrence symbolic of Godôs great holiness and glory, one seen before on Mt. Sinai and also when Israel first placed the ark in the tabernacle. What happened?
Rev. 15:8 Cf: Ex. 19:18: 40:34-35

162. It appears that the pouring of the seven vials of the ñwrath of Godò occurs in rapid succession. So terrible are they in aggregate that complete and utter destruction is the result. The contents of the first vial fulfill a pronouncement of Moses of the curses of heaven upon those who disowned God. It will be a plague upon ñmen who have the mark of the Beast.ò What is it?
Rev. 16:2 Cf: Deut. 28:15, 27, 35; Ex. 9:8-12

163. The second angel poured out his vial upon the saltwater seas, and the waters turned into a thick, coagulated blood-like mass-producing a putrefying stench and unimaginable disease. This plague recalls the first plague upon Egypt, and it is similar to the second trumpet that affected one-third of the seas. What is the result of this plague?
Rev. 16:3 Cf: Ex. 7:19-21; Rev .8:8-9

164. The third vial poured out upon the earth will affect all of the worldôs fresh water springs, rivers and lakes, which will become as blood. People will go mad with thirst, agony, panic, and the attendant health problems. John hears the ñangel of the watersò and another ñout of the altarò verify that this plague is ñtrue and righteous,ò that the wicked deserve to have ñblood to drink.ò For what specific reason?
Rev. 16:6 Cf: Ex. 7:20

165. Under the fourth trumpet, one-third of the sun was darkened; here under the fourth vial the intensity of the sun will be increased until its rays literally scorch men. One would think that such a succession of horrendous disaster would have men crying to God in repentance. But John records that they not only ñrepented not,ò they go even further in their wicked rebellion. In what way?
Rev. 16:9 Cf: Deut. 32:24; Mal. 4:1

166. Adding to the grievous sores, the bloody waters and the scorching of the sun, now comes the pouring out of the fifth vial. It is a preview of the utter darkness of hell that the lost will suffer, a terrifying worldwide darkness so thick that it will cause unimaginable psychological agony. The degree to which the wicked are affected is evident in the futile efforts that they exert in vain to offset the besieging, intense anguish of these overlapping plagues. What do they do?
Rev. 16:10 Cf: Ex. 10:21-23

167. Just before the return of Christ, the seventh vial is poured out. It is an earthquake ñsuch as was not since men were upon the earth.ò Here is the fulfillment of what the prophets spoke about the ñshakingò of the earth. ñEvery islandò and the ñmountainsò are altered in their positions and relation. Then the final stroke falls, giant hailstones rain upon the earth - ñevery stoneò - about 100 pounds. The seventh angel announces the completion of Godôs wrath upon the earth; it is a phrase that was heard at Calvary. What is it?
Rev. 16:17 Cf: John 19:30; Hag. 2:6; Dan. 2:44; Joel 3:16

168. Mixed among the wrath of God poured out upon the earth is the destruction of the Beastôs earthly empire, literal, commercial and political Babylon. John provides background on this evil empire that leads up to her demise; she is intoxicated over her wealth, living luxuriously in arrogance, self-indulgence and unruliness. ñI sit a queen,ò she says, and ñshall see no sorrow.ò But God sees her wickedness and moral evil as sins piled one on top of another, as bricks in a building. How does the apostle define the height to which Babylonôs sins have risen?
Rev. 18:5

159. Marvelous
160. Tabernacle of the Testimony
161. Smoke filled temple
162. Noisome and grievous sores
163. Every thing in seas dies

164. They have shed blood of saints and prophets
165. Blaspheme God
166. Gnaw their tongues for pain
167. It is done
168. Reached into heaven

169. *Spiritual* Babylon will represent the sum total of all idolatry, false worship and perversion of the Word and will be destroyed at mid-Tribulation by God through the Beast. *Political* and *economic* Babylon will represent a total abandonment of God, an evil system totally structured about a passion for wealth, the god of materialism. The ñmerchantsò of this latter system, said John, have glorified themselves, and ñwaxed rich through the abundance of delicacies.ò How does he describe their lifestyle?
Rev. 18:7, 9

170. John illustrates the ultimate in decadent living under economic Babylonôs godless system as he lists their ñdeliciousò merchandise. There are earthly treasures of gold and silver. There are things for personal adornment; fine linens, silk, scarlet. There is livestock, property, even slaves. The last item mentioned is not of a material nature, nevertheless its inclusion as a possession is definitive of an evil system of total abandonment to greed and utter disdain of God. What is it?
Rev. 18:13

171. As he records the details of the destruction of ñGreat Babylon,ò John describes the anguish of the poverty stricken souls of the wicked over the loss of all the ñfruits that their souls lusted after.ò Now, those who lived for the flesh and lusted after the ñdelicious livingò find that they will never again be able to satisfy their desires; they suffer only bitterness and despair. In ñone hourò their riches have ñcome to naught.ò What phrase describes the loss of their ñdainty and goodly?ò
Rev. 18:14

172. Some think that Johnôs vision of the destruction of Babylon applies to the actual city rebuilt on its original site. This may be so, for the apostle describes those who witness her demise as ñstanding afar off,ò weeping and mourning over the loss of her ñthingsò - merchants who were ñmade rich by her,ò ñkingsò who ñlived deliciously with her,ò and others, bewailing their loss of jobs who ñcried when they saw the smoke of her burning.ò Who are these latter?
Rev. 18:17

173. The occasion of the fall of Babylon brings for the first time in Johnôs record the command to rejoice. The scene is heaven, where saints and apostles and prophets realize that their wicked treatment, even martyrdom at the hands of Satan, is being avenged. For 6,000 years mankind has scoffed at the faith of these saints, their professions decried as hallucinations and lies. But now at last their vindication comes. In this passage, Babylonôs total destruction is symbolized by an act of a ñmighty angel,ò an act that pictures disappearing forever. What is it?
Rev. 18:21 Cf: Jer. 51:61-64

174. The sudden, violent and total destruction of Babylon - the system established by Satan and run by the Beast and his false prophet - is marked not only by the millstone cast into the sea; John also notices an eerie silence. Six times the apostle uses a phrase of finality as he tells of the disappearance of ñthe voiceò of music, craftsmen, the ñlight of a candle,ò the millstone grinding grain, the voice of the bride and bridegroom, as the city falls cold and dead. What is this phrase?
Rev. 18:21-23

175. God will use the sixth vial to dry up the Euphrates River. It is the first step toward luring the ñkings of the whole worldò to their destruction at Armageddon. Immediately John inserts another parenthetical passage that supplements this first step. He describes how God now releases spirits of devils, ñunclean spirits like frogsò to work miracles, deceitfully drawing these kings to what they think is an uprising against the Beast. Actually, they are being set up by Satan to oppose Christôs Second Coming. From whose ñmouthsò do these frogs come?
Rev. 16:13

176. John described the scene in heaven just before Christôs Second Coming, as the earth reels in destruction under the pouring of the vials of Godôs wrath. He hears a ñgreat voice of much people.ò It is an ascription of praise to God celebrating the imminent destruction of Babylon, the Beastôs kingdom, the end of the tribulation period. Their praise includes a word repeated four times in this passage, one that occurs only in this chapter in the New Testament. It means simply, *Praise Ye the Lord*. What is it?
Rev. 19:1-6

177. Amidst scenes in heaven just prior to the Second Coming of Christ John hears all heaven resound with the voice of its inhabitants. First, the voice of much people, probably the great multitude of Rev. 7:9. Next, the four and twenty elders and the four living creatures, which fall down and worship. Finally, the voice of a great multitude as ñmany waters and great thundering,ò the entire host of heaven celebrating the consummation of their prayer, ñThy Kingdom come.ò What does this host say?
Rev. 19:6

178. Throughout the New Testament the Church is depicted as the Bride of Christ, which will one day be His. John, having recorded Christôs ñkingdom come,ò the total displacement of the worldôs dominion from Satan into His hands, announces that the time for the marriage of the Lamb has come. It is the union of Jesus and His Church, which He has purchased with His blood. What is the Church called in this passage?
Rev. 19:7 Cf: 2 Cor. 11:2; Eph. 5:22-32

169. Living deliciously
170. Souls of men
171. Find them no more at all
172. Sailors
173. Casts millstone into sea

174. Heard no more at all
175. Dragon, Beast, false prophet
176. Alleluia
177. The Lord God omnipotent reigneth
178. Wife

179. John speaks of the Bride of Christ, the Church, as having made herself ready for the marriage of the Lamb. According to Paul, the resurrection bodies of saints in heaven will differ, this difference being determined as a result of the believerôs works on earth. These works John calls righteousnesses, and he describes them as clothing of the church saints. What does he call these clothes?
Rev. 19:8 Cf: 1 Cor. 15:40-41

180. At last it is time for the great event so often mentioned in the Old Testament, the grand climax of the ages. It is the visible manifestation of Christôs return to the earth to judge and ñmake war.ò John sees Jesus on a white horse, and the apostle gives a title to Him that he has already assigned three times. It is a title merited by One who keeps his word, one who will fulfill every part of His Covenant. What does John call Him?
Rev. 19:11 Cf: Rev. 1:5, 3:7, 3:14

181. There is a definable contrast between Christôs Second Coming and His coming in the air to rapture His Church to heaven. In the latter there is no evidence of judgment, whereas in the former John records that He comes for the specific purpose of bringing judgment and establishing His rule on earth. His divine authority and the fierceness of His wrath are evident from His appearance; on His head are ñmany crowns,ò and His eyes have a appearance symbolizing judgment. How does John describe His eyes?
Rev. 19:12

182. As he describes the Second Coming of Christ John assigns four names to the Lord. First, He is ñFaithful and True.ò Secondly, He has a name ñno man knew,ò implying that in the essence of Him there remains that which is beyond manôs comprehension. Third, he is the ñWord of God,ò one of the preeminent designations of the Son of God incarnate, the ñword made flesh.ò Lastly, John ascribes to Christ His official title as the rightful heir of all things. What is it?
Rev. 19:16 Cf: John 1:1-2; 1 John 1:1

183. With the sixth vial having dried up the Euphrates, the kings of the earth will cross it to gather together to make war against Christ. John now sees a preparatory motion by an angel ñstanding in the sunò anticipating the great slaughter at Armageddon. The angel calls ñall the fowls that flyò - not a one will miss this event - to come to devour flesh; flesh of kings, captains, mighty men, horses and their riders, men free and bond, small and great. What does John call this event for the birds?
Rev. 19:17

184. Five Spirit-inspired authors have described the horrors of Armageddon. In one of the most chilling, David records as God sees the assembled armies come He laughs, and dashes them to pieces like a potterôs vessel. Isaiah writes of God delivering to the slaughter. Joel speaks of the gathering of the nations, and Zechariah talks of flesh being consumed ñwhile they stand on their feet.ò John simply records the destruction of the Beast and his armies - there is no hint of struggle - with but a word from Christ. In what weapon is this word symbolized?
Rev. 19:15, 21 Cf: Psa. 2:4; Zech. 14:12

185. John records the disposition of the Beast at Armageddon. This is a *person,* he is not slain, and he does not die in this war. He is simply *taken*, dragged away as a helpless prisoner, cast *alive* into the lake of fire burning with brimstone, forever, never to rise again. He is the first to be cast into this eternal state of torment. Who goes with him?
Rev. 19:20

186. Following Johnôs recording of Christôs Second Coming and His destruction of the armies of the Beast, the Apostle six times mentions a ñthousand years,ò a *Millennium*. The Old Testament records hundreds of promises of a golden age for Israel which are to be fulfilled during this time in which the ñWord of the Lord will go forth,ò when Christ ñshall judge the nations.ò Johnôs first two references to this Millennium describe the binding of Satan in the ñbottomless pitò for these one thousand years. How is this described?
Rev. 20:3 Cf: Isa. 2:3-4

187. Johnôs third and fifth references to the millennial period explain that Christôs saints will ñlive and reignò with Him in His earthly Kingdom. These saints apparently include the Church, those sitting on ñthrones,ò the Tribulation saints, those ñbeheaded for the witness of Jesus,ò and those who could be called the conscientious objectors of this terrible time. How had this latter group distinguished themselves in this period?
Rev. 20:4 Cf: Rev. 5:10; Luke 22:29-30

188. The saints of the Church raptured before the Tribulation, those saints saved during this time, and the Old Testament saints, will ñlive and reign with Christ for a thousand years. John calls these the ñfirst resurrection.ò Paul established this order of resurrection in his first letter to the Corinthians; first, Christ, the ñfirstfruits,ò then ñthey that are Christôs at His coming,ò then, ñcometh the endò when the lost are raised to judgment. John records that the lost ñlived not again until the thousand years are finished.ò How are they described?
Rev. 20:5 Cf: 1 Cor. 15:20-24; 1 Thess. 4:17

179. Fine linen
180. Faithful and True
181. Flame of fire
182. King of kings, Lord of lords
183. Supper of the great God

184. Sword
185. False prophet
186. Shut him up, set seal upon him
187. Refused the mark of the Beast
188. Rest of the dead

189. Among those who will triumph when Christ returns to earth will be the 144,000 Jews who had been sealed by God to witness through the Tribulation. John now sees them in Jerusalem, ñon Mt. Zion,ò their earthly ministry complete. These, notes the apostle, had remained unworldly, ñredeemed from the earth.ò He records that they were pure; he calls them ñvirgins.ò And he observes that they had served with ñno guile in their mouths.ò John sees these ready to reap their rewards in service to Christ in His millennial Kingdom, and notices them worshipping in a way as only they can, having served in their unique way. How?
Rev. 14:3 Cf: Rev. 7:4

190. John writes of a marriage supper of the Lamb; referring to a celebration that will take place following Christôs Second Coming. The symbolism of union between Christ and His Church parallels that of marriage custom in the ancient world. First comes the marriage contract, symbolic of the redemption of believers. Second comes the escorting of the bride to the home of the bridegroom, symbolic of the rapture of the Church. Third comes the wedding feast. John informs us that those who are invited to this marriage feast are privileged. What does he call them?
Rev. 19:9

191. Two of Johnôs references to the ñthousand yearsò refer to Satan. First, he is ñboundò for this period. Second, he will be ñloosed outò when the thousand years are expired. Two possible reasons for this release exist. First, to show the wickedness of manôs heart; even after 1,000 years of righteousness on earth, some will still refuse Christ. Second, to show how incurably wicked Satan is; even after being confined for this time and knowing that his doom is certain, he will immediately gather an army to fight God. John describes the end these rebels. What is it?
Rev. 20:9 Cf: Rev. 20:2

192. As he records the casting of Satan into the Lake of Fire, John clearly certifies that death is not ñthe end,ò that the wicked exist *forever.* Already there to greet Satanôs arrival are the *Beast out of the sea* and the false prophet, who, writes the Apostle, ñareò *still* there. There is no more emphatic language to describe the everlasting punishment of the unsaved. It is *day and night, forever and ever*. Under what conditions?
Rev. 20:10

193. The most terrifying portion of Scripture may be Johnôs record of the Great White Throne, where the lost will hear the words which will consign them to final *separation from God*, everlasting torment in the Lake of Fire. Their bodies will rise from dust to be united with their souls from Hades. They will be a sea of faces standing trembling before the terrible figure of Christ as judge. There will be no appeals. Not one will be saved. None will be great enough to escape. All will ñstand before God.ò What is done as they stand before Him?
Rev. 20:12

194. In his vision of the Great White Throne John saw all the unsaved dead standing before Christ to be judged. No white robes here, no spotless linen of righteousness, only unbelieving sinners standing before a Holy God. From the Apostleôs description, it appears that there will be degrees of punishment in the eternal separated state from God in hell, because twice John records the basis upon which the lost are judged. What is it?
Rev. 20:12, 13

195. Just as there are ñbooksò in heaven which record believerôs works, so apparently are similar records kept on unbelievers, for John sees ñbooks openedò at the Great White Throne and the lost judged ñout of those things writtenò in them. Here also, however, a second book is opened. It is the record of those who do have eternal life, and the absence of the names of the lost assembled at the Great White Throne is the confirming evidence that condemns them. What is this book called?
Rev. 20:12, 15

196. Before Christôs work on the Cross, at death all men, saint or sinner, went to ñSheolò (Hebrew) or Hades (Greek), the place of departed spirits. Many interpret Scripture to imply that that this place was divided into two parts, ñAbrahamôs bosom,ò or paradise, and the other, called *torment*, the destination of the unsaved. After Christôs resurrection ñAbrahamôs bosomò is called the *third heaven*, where believers go to be with Him. The unsaved still go to the place of torment until raised for final judgment at the Great White Throne. Their final destination is eternal; it is ñhell,ò or ñgehenna.ò What does John call it?
Rev. 20:15 Cf: Luke 16:22-31; 2 Cor. 12:1-4; 2 Cor. 5:8

197. At Chapter 21 of Johnôs book judgment is complete, and John announces a ñnew heaven and a new earth.ò Time has ended, sin has forever been dealt with, and eternity has begun. The ñfirst heaven,ò the former abode of Satan, and the first earth, marred and cursed by his evil, will pass away, perhaps not in a total eradication, but certainly a total regeneration. And although there will be an abundance of rivers and lakes upon this New Earth, one thing will be missing. What?
Rev. 21:1

198. In his vision of the Eternal State John sees the magnificent ñholy city,ò Godôs dwelling place, long ago prepared by Christ for His bride, the Church. It is the eternal dwelling place of all the redeemed. This city is seen ñcoming down out of heaven,ò but not touching the earth, suggesting perhaps suspension over the earth about which the new earth and galactic systems revolve. What does John call it?
Rev. 21:2

189. Singing a new song
190. Blessed
191. Fire from heaven destroys them
192. Torment
193. Books are opened

194. Works
195. Book of Life
196. Lake of Fire
197. The seas
198. New Jerusalem

199. As Johnôs vision reveals eternity about to begin he is overwhelmed with remarkable sights and sounds. He sees the New Jerusalem, and he hears God Himself now pronounce, ñit is done.ò It is the realization of the hope of every believer. First, possession of the ñwater of lifeò - eternal inner satisfaction. Second, His saints will ñinherit all thingsò - the Kingdom, the promises, everlasting life. Finally, there will be an eternal, personal and intimate relationship with God. It is all a gift. What are Godôs words guaranteeing these gifts?
Rev. 21:6 Cf: Matt. 5:5, 19:29, 25:34; 1 Peter 3:9

200. John describes the blessedness of existence in the New Jerusalem. Sorrow will cease, all crying will be hushed, death will no longer exist, and ñneither shall there be any more pain.ò It is soul-satisfying worship, life eternal in the presence of God Himself. How does John describe the relationship between God and His saints in this city?
Rev. 21:3

201. The New Jerusalem is indeed a real city. The apostle describes all its elements; it has foundations, walls, gates, and streets. It is the city to which the saints of all the ages has been promised, the one which Abraham ñlooked for,ò the place of which Jesus said that He was going to prepare. The city is enormous. it is as wide as it is long, and as high as it is wide; streets over streets, stories over stories, a solid structure of golden construction. What is the dimension of each side?
Rev. 21:16 Cf: Heb. 11:10, 16, 12:22; John 14:2-3

202. Johnôs view of the holy city must have been magnificent beyond belief. Every shade and tint of color reflects from Godôs light shining from within through the clear diamond acting as a prism through which the flashing brilliance of the rich gems of the foundations are reflected. Blue flecked with gold, emerald green, white broken by layers of red and brown, fiery red, gold and green, violet, purple, each layer upon layer extending around the four sides of the city. And the gates, twelve of them, each made of a single, huge gem. What?
Rev. 20:21

203. Some things are excluded from the New Jerusalem. There will be no building in which to worship God, no ñtemple;ò the presence of God is continually there. There will be no need of the sun and moon, because the ñLamb is the light of it.ò There will be no need of sleep, and there will be no entry of ñanything that defileth,ò or that ñworketh abomination,ò or that ñmaketh a lie.ò Only the saints are present. How are the saints described?
Rev. 20:27

204. John explained that the light of the New Jerusalem will light the new earth. Those who reside on this new earth, evidently the nations who exist during the Millennium and possibly Israel, are said to have ñaccessò to the Holy City to worship Christ whenever they wish - the gates are never closed and no night will prevent them from coming. John sees that these ñvisitorsò bring something special to the Holy City when they come. What?
Rev. 21:24-26

205. Zechariah prophesied of ñliving watersò going out of Jerusalem in ñthat dayò when Christ returns, and Ezekiel foretold of ñwaters issued out of the sanctuaryò of the earthly Jerusalem during millennial times. But in the New Jerusalem in the Eternal State, the ñRiver of Life,ò clear as crystal, will come out of the ñthrone of Godò through the streets of the city. And on both sides, lines of trees which bear ñtwelve manner of fruitsò to eat. What is the tree called?
Rev. 22:2 Cf: Zech. 14:8; Ezek. 47:12

206. John appears to define the existence of two categories of people in the New Heaven and New Earth in the Eternal State; those in glory, the New Jerusalem, who partake of the fruits of the Tree of Life, and those of the ñnations,ò who benefit from yet another yield of this tree. This tree brings to them ñhealing,ò or more accurately, enjoyment and well-being. What of the tree provides this blessing?
Rev. 22:2

207. John enumerated the glories that will be those of the redeemed residents in the New Jerusalem. They are linked with the throne of God, a perfect government with no disorder. They will experience blessedness of service. They will ñsee His face.ò There will be immediate access to His Glory. There will be no night there. There will be perfect holiness, no more curse. Their reign will be eternal. How is this described?
Rev. 22:5

208. John emphasized that he has been told how the ñGod of the holy prophetsò wrote inspired Scripture which was literally fulfilled in Christôs first coming, and that He is the same God who has given us the Revelation, the ñthings which must be shortly done.ò As surely as the former have been fulfilled, so will the latter. Three times in the closing chapters God declares the validity and surety of these words. How are these words described?
Rev. 22:6 Cf: Rev. 19:9, 21:5

199. I will give
200. They are His people, He their God
201. 1,500 miles
202. Pearl
203. Those written in Lambôs Book of Life

204. Honor and glory
205. Tree of Life
206. Leaves
207. Forever and ever
208. Faithful and True

209. Daniel was told to ñsealò his book ñtill the time of the end,ò because the events of which he wrote could not come about until ñMessiah be cut off,ò that is, until Christ died on the cross. On the other hand, John is told to ñseal not the sayings ñ of his writings. This book of plain prophecy has been distinctly left unsealed by God for the distinct purpose of revealing Christ and His salvation so that man might prepare for His Coming. Christôs return for His Church can occur anytime. Nothing is left to happen before He comes. How does John describe this fact?
Rev. 22:10 Cf: Dan. 9:26

210. One of the warnings John gives as he approaches the conclusion of his book is that there is a limited time in which man has to choose his destiny. Once Christ comes for His Church no opportunity will exist to change. Those who choose to ignore Godôs message will remain lost and be condemned at the Great White Throne. If the warnings of the Revelation are insufficient, then God has no more to say. With what words does the apostle refer to the lost in this passage?
Rev. 22:11

211. Twice in his final chapter John alerts his readers to the coming of the Lord. In the first, a blessing is promised to those who keep the truths of this prophecy. In the second, a promise is made that Jesus is bringing His rewards to believers when He comes, a view of the Judgment Seat of Christ where all redeemed will be rewarded according to their works. How does John word Christôs announcement of His imminent coming?
Rev. 22:7, 12

212. John included seven beatitudes in the Revelation. Among those who ñwould be blessedò are those who ñread, hear, and keep the things written,ò those called to the marriage supper of the Lamb, those who ñhath a part in the first resurrection,ò and those who ñdo His commandments,ò that is, who are believers. Two promises are made to these believers; one is that they ñmay enter into the New Jerusalem.ò What is the other?
Rev. 22:14 Cf: Rev. 1:3, 19:9, 20:6

213. John recorded the final invitation of Scripture; it is as if Christ told His beloved apostle to offer His gift of salvation to the lost up to the very end, and with this salvation the eternal blessings; the Water of Life, the Tree of Life, the New Jerusalem. The apostle explains that it is all ï ***free!*** It is without money and without price, given gratuitously without any merit in any as to why it should be given. To whom is the invitation issued?
Rev. 22:17

214. Immediately following one last invitation to come to Christ in faith, the Spirit issues the final warning of Scripture. Man must not deny that this Book is the inspired Word of God. He must not ñadd to or take awayò from His Word, for to do so is to deny God Himself. Such a man will lose ñpart out of the Book of Life,ò the eternal blessings of the Holy City. What will man suffer, instead?
Rev. 22:18 Cf: Deut. 4:2; Prov. 30:5-6

215. The very last words of Scripture are about grace and of the coming again of the Lord Jesus Christ. Christ is of towering prominence is the Bible; one of every 25 verses of the New Testament refers to Him. Christian faith has no outcome but in His return, it is the fulfillment of things described in this Book, it is the great hope of the redeemed, a hope that is reflected in the final prayer of Scripture. What is it?
Rev. 22:20

209. Time is at hand
210. Filthy, unjust
211. Behold I come quickly
212. Right to the Tree of Life
213. Those athirst, whosoever
214. Plagues of this Book
215. Even so come, Lord Jesus

NOTES