

# Daily Bible Reading Schedule & Study Questions

(Revised)

By Kirk H. Castleman

## Introduction to The Daily Bible Reading Schedule and Study Questions

Each week there will be reading from the Halley's Bible Handbook (HBH, 2000 ed. Published by Zondervan, and uses the NIV) for the Old and New Testament. The notes will come from this edition (Large Print). Other topics and questions that pertain to the week's readings are located in this "Notes" section after each week's reading assignments. These are to challenge and deepen your understanding of important themes and are totally optional.

Make sure you read the introductions on each book in the Bible from Halley's Bible Handbook. Also the introductions in the NIV or ESV study Bible are a good source of information. Reading the introduction to each book as you begin that book, then review the introduction as you read, and then review it again when you complete that book, will help you understand each book better and its place in God's plan of redemption.

One of the most important tasks in Bible Study is to know the Historical Period of each Book of the Bible. Refer to the two charts in this introduction and make sure you can place the book and events of that book in the correct historical period.

## Thoughts and Prayers: DBR Schedule and Study Questions

These are just a few thoughts, with “much incense, which are the prayers of the saints”!

1. Please do not mistake a “schedule” with a simple plan—I like a schedule, sort of a “get up in the morning and have a simple assignment”! But the whole idea is not “I have to read ‘x’ numbers of pages or chapters today”! It is more like, “God, speak to me today from these verses and words, please!” Sometimes you will “Hear Him” in a word or a verse, and other times you might read 10 chapters, but He will SPEAK to you! This “schedule” is not a legalistic “duty”, but a seeking for His Presence (Psa. 27:4, 7-9)! If you will listen, He can and will reveal Himself to you!
2. I like a “schedule”, but also suggest that you not be bound by it! More than anything, make sure you read The Word as if it were addressed to YOU! In order to “get it”, you must “hunger and thirst” and “Love Your Law” (Mt. 5:6; Psa. 119:97)! God can speak to you in every book!
3. However, we read the Bible as Christians, not as a Jews. What I mean by this, is that you read the OT with your understanding of the NT! “The Story” one reads in the OT can only be understood in the light of the NT! We must allow the NT to interpret the OT or we miss even what Jesus and Paul taught (Matt. 5:17; Luke 24:27, 44f; Acts 17:1-3)!
4. I want to read every day (365 days a year) from the NT! It is like a personal guide! But I want to know the background, the history (Rom. 15:4; II Tim. 3:15-17)! “Every chapter in the Bible is mine...”, so the old song says! We read our Bible with one eye on God’s Eternal Purpose! Even passages that are considered “boring” (Leviticus, I Chron. 1-8), just might be a revelation to you about Jesus! I used to call it “The Scheme of Redemption”—now I call it “The Unfolding of God’s Redemptive Story”! This is why I think one ought to read from both the OT AND the NT daily!
5. Please don’t worry about “missing a day”! When you come back from the interruption, just begin with “today”! After this, take a few minutes to go back and read a portion (one day!) you missed, but with prayer and understanding! One spring I went to Africa on a campaign. I missed about 3 weeks! And it took until the end of the year to “catch up”! Do not read merely to “catch up”—read slowly, and prayerfully! There were several days when I would read only one additional chapter—please don’t feel like you have “catch up” all at one time! This is the advantage of a “check-mark”—so you will complete the whole Bible, even eventually!
6. Finally, please read my Introduction, with a few ideas or suggestions to enhance your DBR experience. This Introduction follows the Questions for January 7. I would encourage you to buy a Halley’s Bible Handbook, and even a Study Bible (ESV is best! Keep it at home—its too big to carry to class and worship! But it is great! Mine is beside me every day!)
7. Finally, I would suggest that you LISTEN to the assignments by using [OURDAILYBREAD.com](http://OURDAILYBREAD.com), which has audio readings from several translations! This has been a great blessing for me.

These are just a few suggestions! God bless you! With love and prayers for you, Kirk

## Dedication

It is with fond memories that I dedicate this Daily Bible Reading Schedule and Study Questions to two people. Thanks so much to a shepherd, Harold Franks of Antlers, Oklahoma for challenging me to read the Bible every day. His conviction that he did not want to stand before God on the Judgment Day without having read every word of God's Word has become my conviction. Mac Layton's tract that included a copy of an old schedule of readings and his statement as to "Why I Read the Bible Daily" has been a great blessing to me. His love for God's Word and a determination to read the Bible daily ought to be retained. His challenge is reprinted here for all of us to read.

There are several whose interest and financial aid for this book who have their names written in the Book of Life. They are the ones who said, "Help me remember what I read." The questions in this book are selected from several sets developed over the years to help all of us remember God's Word. The questions assist us to store up His Word in our hearts that we might not sin against the One whose love surpasses knowledge. May God bless each of us in our daily study of His Word.

This book is given, not sold for profit, so that you might find God's word "profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16 ECV)

Kirk Castleman  
Houston, Texas 2015

## *Why I Read the Bible Daily*

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures DAILY, whether these things were so." (Acts 17:11.)

- (1) The Bible is such a book, that we can only receive its great blessings by a daily perusal.
- (2) The true man of God meditates on the law of God day and night and thereby becomes as a tree planted by the waters. (Psalms 1:1-2.)
- (3) Daily Bible reading yields the ripest fruits of the knowledge of God, which is the only knowledge that can bring stability to life.
- (4) By reading God's Word daily I am armed with the spiritual strength needed to overcome the temptations to sin, indifference, and ruin.
- (5) The Bible is the only book that brings us the Perfect Example of life, the only Way to live a good life here and eternal life hereafter.
- (6) Daily Bible reading gives a greater meaning to periods of worship, study, prayer, and work.
- (7) It is through a Daily study of the Scriptures that we can have the peace, the calm, the tranquility of heart the Father can give us.
- (8) By daily Bible reading knowledge becomes clearer, and we can deepen our understanding bit by bit.
- (9) It is by the standard of authority found in God's Word that I shall be judged, so I want to know what I must do before that great Day.
- (10) I read the daily newspaper, and surely the knowledge of things eternal far surpasses the things of this present world.

Mac Layton

# Why

## I Read the Bible

# Daily

W. A. HOLLEY

Now there were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so" (Acts 17:11).

The Bereans certainly set us a wonderful example. We believe that the world would be made infinitely better, if we could but persuade all men to read the Bible daily. For more than twenty-five years now, I have been giving a part of each day to the reading of the Bible. In this article I should like to share with you some of my reasons for reading the Bible daily.

(1) I want to know the truth concerning God the Father, Jesus Christ the Son, and the Holy Spirit (John 8:32). I realize that a knowledge of the arts and sciences is desirable in these modern times, but I also realize that such knowledge, even of the most perfect and profound character, can never answer questions of the eternal. No book, except the Bible, can supply unerring truth regarding the identity and personality of the Godhead (Acts 14:14-17; 17:16-31; Col. 2:9). I read the Bible daily that I may know God!

(2) I find my heart longing for a guide that directs my steps unerringly into those moral and spiritual activities that makes one's life so meaningful and useful (Ps. 1:1-6; 73:24). I have found no moral and spiritual instruction in all literature of purely human origin, whether ancient or modern, that is equal to that instruction which is found in the Bible (Matt. 4:4; 2 Tim. 3:15-17). I sincerely believe that the highest concepts of moral and spiritual conduct are presented to us in the Bible. If you will but read it slowly, carefully, and continually, you will see that I am right in my contention.

(3) I need to know the best means of influencing others for good, so that I may do my best in helping to make the world a better place in which to live, not only for those who now live, but also for those who shall come following us. My desire is to exhibit the qualities of salt, light, and leaven in my life, that the lives of others might be influenced for good (Matt. 5:13-17; 13:33). I know that I cannot exert such an influence, unless I follow the teaching of the Bible.

(4) I need a perfect example by which to pattern my life. Educators recognize the value of examples, for our textbooks

are filled with them. There were so many sins, transgressions, and instances of negligence in the lives of such men as Julius Caesar, Napoleon, Alexander the Great, and George Washington that they cannot serve as perfect examples for mankind (Rom. 8:28). In all history, Jesus Christ is man's only perfect example (1 Pet. 2:21ff). On one occasion Jesus demanded of his tormentors: "Which of you convicteth me of sin?" (John 8:46). For almost two thousand years this challenge has been unanswered, and we do not envy those who try to answer now!

(5) I read the Bible daily because I detest the fruits of atheism, agnosticism, and infidelity. I hate the spirit of cynicism and pessimism, of gloom and doom. I read the Bible because I do not want my faith to wither and die; rather, I want my faith to grow exceedingly strong (2 Thes. 1:3; Luke 8:18). Further, I realize that the only way to a stronger faith is through hearing the word of God (Rom. 10:8, 17). And why do I want a stronger faith? It is because such faith will enable me to meet successfully life's challenges. The lives of such men as Abraham, Moses, David, Jeremiah, and Paul were built upon a steadfast faith, and their faith has been a support to many thousands throughout the ages. Hence, I read the Bible daily because it furnishes the ground of buoyancy and exhilaration of abounding hope that makes life worth living (Heb. 11:1ff; 2 Thes. 2:16; Tit. 2:13; 1 Pet. 1:3).

(6) I read the Bible daily because I want to know the exceeding sinfulness of sin (Rom. 7:7-13). I must realize that sin is sin, and that the mere denial of sin does not and cannot remove the fact of sin. What is sin? one may ask. It is the transgression of the law (1 John 3:4); sin is unrighteousness (1 John 5:17); whatsoever is not of faith is sin (Rom. 14:23); and negligence is sin (Jas. 4:17). Let it be remembered that sin grows and, if it is unrepented of, it bringeth forth death (Rom. 6:23; Jas. 1:13-15). And, we may properly ask, what is God's remedy for sin? It is the blood of Christ! (Heb. 9:11-14; 1 Pet. 1:18, 19). From the teaching of the Bible I learn that one can contact the cleansing blood of Christ when one by faith, repents of his sins, confesses the name of Jesus before men, and is baptized into Christ (Acts 2:38; Mark 16:16; Rom. 10:9, 10; 6:3, 4).

(7) I read the Bible daily because I want to know how to worship and how to live so as to please God Almighty (John 4:23, 24; Acts 2:42; 20:7; Eph. 5:19; Tit. 2:11, 12; Rev. 2:10). I know that God is a jealous God and that just any way will not do. I know that books of history or science or geography cannot lead me into paths of truth and righteousness. The wisdom of men is the antithesis of the wisdom of God (Prov. 14:12; Jer. 10:23; Jas. 3:15-18). One may be wise as the world counts wisdom, but that same person may be a fool as God counts wisdom (Luke 12:13-21; 1 Cor. 3:18).

Dear reader, I read the Bible daily because I know that what the truth of God did for the faithful in ancient times, it will do for me if I will but permit it to reign supreme in my life. Will you give the Bible a chance in your life?

**FIRM FOUNDATION**  
Rexel Lammens, Editor

Published weekly by the Firm Foundation Publishing House, 2110 Guadalupe Street, Austin, Texas. Second Class postage paid at Austin, Texas.

**MAILING ADDRESS**  
Post Office Box 77, Austin 61, Texas

**TERMS OF SUBSCRIPTIONS**  
Single subscriptions: four dollars per year in advance; five years, fifteen dollars; in clubs of five or more sent by one person at one time, three dollars each; Foreign subscriptions, \$4.50.

**BUNDLE RATES**  
In bundles of ten to fifty copies, sent to one address: five cents per copy, 100 or more copies to one address, \$2.50 per 100.

## Preface

Whenever one attempts to write about a subject, mistakes might be made. This study guide is not professionally written and if you find mistakes, please forgive and let us know so we can make the necessary changes.

In an effort to make this guide user-friendly, we have abbreviated the title of books, words and left off the hundreds number in the Halley's Bible Handbook readings. The books' abbreviations are the books of the Bible and the main study book, Halley's Bible Handbook. HBH becomes the abbreviation for the study book and the books of the Bible are as follows:

### Old Testament - OT

Genesis – Gen.  
Exodus – Ex.  
Leviticus – Lev.  
Numbers – Num.  
Deuteronomy – Deut.  
Joshua – Josh.  
Judges – Judg.  
Ruth – Ruth  
1&2 Samuel – Sam.  
1&2 Kings – Kgs.  
1&2 Chronicles – Chron.  
Ezra  
Nehemiah – Neh.  
Esther  
Job  
Psalm – Psa.  
Proverbs – Prov.  
Ecclesiastes – Ecc.  
Song of Solomon or Songs  
Isaiah – Isa.  
Jeremiah – Jer.  
Lamentations – Lam.  
Ezekiel – Eze.

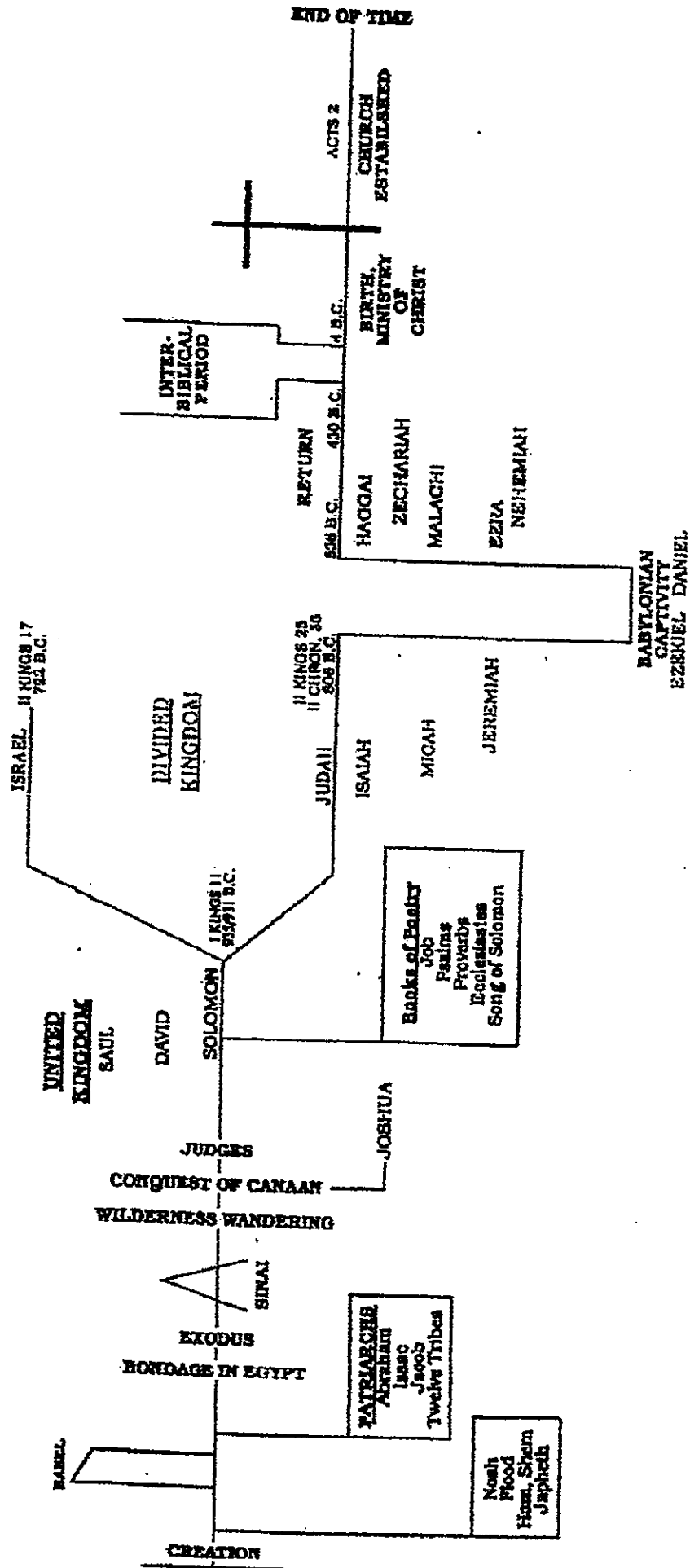
Daniel – Dan.  
Hosea – Hos.  
Joel  
Amos  
Obadiah – Oba.  
Jonah  
Micah  
Nahum  
Habakkuk  
Zephaniah – Zeph.  
Haggai  
Zachariah – Zach.  
Malachi – Mal.  
Galatians – Gal.  
Ephesians – Eph.  
Philippians – Phi.  
Colossians – Col.  
1&2 Thessalonians – Thess.  
1&2 Timothy – Tim.  
Titus  
Philemon – Phil.  
Hebrews – Heb.  
James – Jam.  
1&2 Peter – Pet.  
1,2& 3 John  
Jude  
Revelation – Rev.

### New Testament - NT

Matthew – Matt.  
Mark  
Luke  
John  
Acts  
Romans – Rom.  
1&2 Corinthians – Cor.

Here are two (2) websites you might consider: [www.biblehub.com](http://www.biblehub.com), [www.gateway.com](http://www.gateway.com) and [www.odb.org](http://www.odb.org). This second website allows you to go to [www.e-wordtoday.com](http://www.e-wordtoday.com) for more assistance in your study.

# Outline of Biblical History



## Outline of Bible

Period	Duration	Dates	Character	Scripture
Antediluvian	Creation to Flood	Time Unknown	Adam	Genesis 1-5
Postdiluvian	Flood to call of Abraham	Unknown to 1876 B.C.	Noah	Genesis 6-11
Patriarchal	Call of Abraham to descent into Egypt	1876 B.C. - 1706 B.C.	Abraham	Genesis 12-45
Egyptian Bondage	Descent into Egypt to the Exodus	1706 B.C. - 1491 B.C.	Joseph	Genesis 42 - Exodus 11
Wilderness Wanderings	Exodus to Crossing the Jordan	1491 B.C. - 1451 B.C.	Moses	Exodus 12 - Deut. 34
Conquest of Canaan	Crossing the Jordan to Time of the Judges	1451 B.C. - 1400 B.C.	Joshua	Joshua 1-24
Judges	Beginning of Judges to First King	1400 B.C. - 1095 B.C.	Samuel	Judges 1 - I Samuel 8
United Kingdom	Beginning of Kingdom to division	1095 B.C. - 975 B.C.	David	I Samuel 9 - I Kings 11 II Chr. 10 - II Chr. 9
Divided Kingdom	Division of Kingdom to Fall of Israel	975 B.C. - 722 B.C.	Elijah	I Kings 12 - II Kings 20 II Chr. 10-32
Kingdom of Judah	Fall of Israel to Fall of Judah	722 B.C. - 587 B.C.	Daniel	II Kings 25:8-21 II Chr. 33-36
Babylonian Captivity	Fall of Judah to Return to Jerusalem	587 B.C. - 537 B.C.	Daniel	II Kings 25:8-21 Daniel 1-8
Restoration of the Jews Haggai Zechariah, Esther	Return to Jerusalem to end of O.T. History	537 B.C. - 400 B.C.	Ezra	Ezra, Nehemiah,
Between the Testaments	Close of O.T. History to Beginning of N.T.	400 B.C. - 4 B.C.	Judas Maccabeus	Josephus, Maccabees, General History
Life of Christ	Birth of Jesus to the Ascension	4 B.C. - A.D. 29	Jesus	Matthew 1 - John 21
The Church	Ascension to Close of N.T. History	A.D. 29 - A.D. 96	Paul	Acts - Revelation



Daily Bible Reading  
January 1-7

1. Genesis 1-3; Matthew 1

- a) What are the six functions of "lights in the expanse of the heavens"?  
Define/research: "firmament" and "expanse." Refer also to Genesis 8:22.
- b) What two trees did God put in the middle of the garden?
- c) Matthew mentions four women in his genealogy. Three are named and one is mentioned. Identify them.
- d) What are the meanings of "Immanuel" and "Jesus"?

2. Genesis 4-6; Matthew 2

- a) Since Abel had a faith that was acceptable (Heb. 11:4) and he was righteous (1 John 3:12), what described his offering of worship?
- b) What answer did Cain give when God asked him, "Where is Abel your brother?"
- c) What prophet's prediction was fulfilled by the killing of the children?
- d) Who prophesied, "Out of Egypt I called my son"? What does it originally refer to?  
How does Matthew use this prophecy?

3. Genesis 7-9; Matthew 3

- a) If one were to actually see the Ark, what color would it be? (6:14) Why?
- b) What two birds did Noah send out, and which one came back?
- c) What is the object that is said to be in Jesus' hand that was a symbol of judgment?  
Describe this object.
- d) John indicated that repentance is more than a mental activity or admission of guilt in 3:8 & 10. (also Luke 3:8; Acts 26:20) What is this proof?

4. Genesis 10-12; Matthew 4

- a) Haran died where, and in the presence of whom? Where did Terah die?
- b) The Bible indicates that Terah had three sons in Genesis 11. But who was Terah's daughter? (Genesis 20:12) Who was Abraham's wife?
- c) What prophet predicted Jesus' move to Capernaum? What did this symbolize?
- d) Satan can and does use Scripture for his temptations. (vs. 5) What Scripture did Satan use, and how did he misinterpret it to "tempt" Jesus? What is its correct interpretation?

5. Genesis 13-15; Matthew 5:1-26

- a) Recite from memory the basic elements of the two-fold promise(s) God made to Abraham:
  - 1) Physical: The Seed of Abraham would become a Nation and receive a Land. (Genesis 12:2, 7, and renewals in 13:14f, etc.)
  - 2) Spiritual: The Seed of Abraham (Jesus, Gal. 3:16) would be the means by which God would bless all nations. (Gen. 12:3, 22:18)
- b) Describe Melchizedek from Genesis 14:18. (Read Hebrews 7:1-10.)
- c) Describe the greatest and the least in the Kingdom of Heaven.
- d) What command does Jesus speak in Matthew 5:24 that first must be obeyed before one can acceptably offer worship to God?

6. Genesis 16-17; Matthew 5:27-48

- a) What name did Sarah use to describe God?
- b) What was the sign of the covenant between God and Abraham?
- c) On whom does the sun rise and on whom does it rain?
- d) In the context, if Matthew 29-30 is not to be interpreted literally, then what does it mean?

7. Genesis 18-19; Matthew 6:1-18

- a) What did Sarah do when the angel told her she would have a son?
- b) How does Abraham refer to God in Genesis 18:25? What two items does Abraham use refer to himself in Genesis 18:27?
- c) Why is it not necessary to tell anyone about giving or praying?
- d) More than anything, what are the two things Jesus says for humans to “seek after” that will solve the “anxiety issue”?

Notes for January 1-7

Each week there will be reading from Halley's Bible Handbook (HBH, 2000 ed., published by Zondervan, and uses the NIV) for the Old and New Testament. The notes will come from this edition. (If you use a different HBH edition, the page numbers will likely be different, but the text will be basically the same.) Other topics and questions that pertain to the week's readings are located after each week's reading assignments. These are to challenge and deepen your understanding of important themes and are totally optional.

For the Old Testament assignments this week, read HBH, pp. 11-20, 46-79 (take the month to read this section), and pp. 83-118. From pp. 107-118, study the promise to Abraham: 1) the physical promise (land and nation), and 2) the spiritual promise, “through you and your seed all nations of the earth will be blessed.” (Note the seed, nations, and blessings. Gen. 22:18) This promise will be a “scarlet thread” that runs through the Bible. (Ref. HBH, pp. 31-45, 488-504. Review several times during the year.)

For the New Testament, read HBH, pp. 578-593. It would be an excellent endeavor for anyone reading the Bible through to include reading HBH, pp. 506-527, "The 400 Years Between The Testaments," during this month. This presentation takes the concept of "change," which is absolutely correct, and applies it to this remarkable period. There are so many changes and differences that take place between Malachi and Matthew that the diligent student of Scripture will want to read Halley or an article included in most study Bibles. An excellent outline is available. Please contact Kirk Castleman.

Memorize the Lord's Prayer, often called "the Disciples' Prayer."

You might want to read an article in a Bible dictionary or on-line about Satan. "Angels" would also be a fascinating topic that you will want to pursue at some time. It seems that the best interpretation of "sons of God" (Gen. 6:2) is the righteous lineage of Seth, not angels. Jesus' words suggest the same interpretation in Luke 20:35-36.

Make sure you read the introductions of each book in the Bible from Halley's Bible Handbook. The introductions in an NIV or ESV study Bible are also a good source of information. Reading the introduction to each book as you begin that book, reviewing the introduction as you read, and then reviewing it again when you complete that book will help you better understand each book and its place in God's plan of redemption.

One of the most important tasks in Bible study is to know the historical period of each book of the Bible. Refer to the two charts at the beginning of this book and be sure that you can place the book and events of that book in the correct historical period.

A simple summary of the preparatory preaching of John the Baptist includes: belief in the Messiah who is coming (Acts 19:4); the Gospel (Luke 3:18); the Kingdom (Matthew 3:1); Judgment (Matthew 3:7f); repentance, indicated by obedience (Matthew 3:8, 10); confession of sins (Matthew 3:6); and baptism/immersion for the forgiveness of sins (Mark 1:4; Luke 3:3). This is important for later studies.

A great theme for deeper study might be a survey of circumcision from the whole Bible. One might include: Genesis 17:11; Deuteronomy 10:16; Jeremiah 4:4; Romans 2:29; Philippians 3:3; Colossians 2:11-12; and several other references. Challenging and interesting!

Don't forget Genesis 19:26. It will be considered when Luke 17:32 is read!

#### Daily Bible Reading January 8-14

8. Genesis 20-22; Matthew 6:19-34
  - a) What was the name Abraham and Sarah were commanded to give their son? What is the meaning of this name? Why did he receive this name?
  - b) What statement in Genesis 22:5 is reflected in Hebrews 11:19?
  - c) What is the lamp of the body, and what does this mean?

- d) What two images from nature does Jesus say to consider in dealing with worry/anxiety? (vs. 26, 28)
9. Genesis 23-24; Matthew 7
- How does one explain what some see as a contradiction between Genesis 23:17f and Acts 7:5?
  - What did the servant say he would not do before he delivered the message?
  - What three forces worked against the houses of the wise man and the foolish man?
  - The "narrow gate" has an imperative word; the "wide gate that leads to destruction" has no imperative command! What is this word? What does it imply?
10. Genesis 25-26; Matthew 8:1-17
- Why did Isaac name his second son Jacob?
  - Describe Jacob's "stew." What was its color? What was it made from?
  - What characteristic of Jesus did (1) the crowds perceive (7:29), and (2) the centurion also admit (8:9)?
  - Who will be at the feast in the kingdom of heaven? The many? The patriarchs?
11. Genesis 27-28; Matthew 8:18-34
- What are two things to remember about "Jacob's Ladder"? (1) It was not a "ladder," but a stairway. (2) Jesus is the stairway, John 1:51.
  - Esau said he was "deceived twice." (Gen. 27:35-36) What does Hebrews 12:16-17 say about him?
  - What causes great fear? What cures great fear?
  - What question did the disciples ask that is answered by the demons? (8:27, 29)
12. Genesis 29-30; Matthew 9:1-17
- How does the Bible describe Leah's eyes? (Note: Not ugly!)
  - Name the first four sons of Leah. Which one was the ancestor of Jesus? (Gen. 49:3-12; Matt. 1:2-3)
  - What did Jesus say He wanted? What does He not want?
  - What did Jesus say that meant that He could forgive sins on earth?
13. Genesis 31-32; Matthew 9:18-38
- What is the meaning of Mahanaim (ma-ha-na-im)? Who were they? (32:2, 10)
  - Where did Jacob wrestle with the angel? What was Jacob's new name? What name did Jacob give the place?
  - The blind men "saw" who Jesus was! How did they identify Him? (Also 1:1, 20:29f, 21:9f, 22:41f; the Jews did not "see" Him!)
  - When and what should we pray to the Lord of the harvest?
14. Genesis 33-35; Matthew 10:1-20
- Genesis 34:25, 30-31, and 35:22 explain the words of Jacob in 49:3f, 5f. What did these men do which cost them the blessing that Judah received in 49:10?
  - When Jacob returned to Bethel, what did God promise would come from his body?
  - What are two OT cities, regarded as historical, which illustrate judgment on those who would not listen to the message of the "twelve"?
  - How are snakes and doves used in this chapter?

## Notes for January 8-14

For the Old Testament, read from HBH, pp. 116-123, and for the New Testament, read pp. 593-95. Learn about Moriah by reading 2 Chronicles 3:1.

There is an absolutely thrilling aspect about Abraham's relationship with Isaac ("take your son...your only son...whom you love") -- God the Father's love for God the Son! (Matthew 3:17; 17:5) Not merely God's love for you, but God the Father's love for God the Son, also, that makes this virtually impossible to grasp! Connected with John 1:18, 3:16, which then becomes "the unique one; the only beloved one," was given for our sins!

Be sure to read the introductions to Genesis and Matthew. The book of Genesis is divided into 10 sections known as generations or accounts. (HBH, p. 83) What is learned about Matthew's genealogy? Remember that these genealogies are not the same as today's genealogies, and while they are often seemingly incomplete, they serve as connecting links to the larger picture of God's dealings and provide a unity to all of Scripture.

It would be a great research project this week to find out more about "mandrakes." (Gen. 30:14f) Also "the poplar, almond, and plane" tree sticks to determine the coloring of the flocks. (30:37f)

It is interesting that the Bible records the death and burial of Isaac, and even Deborah, a nurse of Rebekah (35:8), but there is no record of Rebekah's death. One tradition was that "Allon-bacuth" is plural: "oak of weepings," so she also must have died there. However, since Genesis 49:31 says she was buried in the family plot at Machpelah, it can be assumed that she died at Haran. (Genesis 35:27-29)

### Daily Bible Reading January 15-21

#### 15. Genesis 36-37; Matthew 10:21-42

- a) What two names are given as the nationalities of the caravan to whom they sold Joseph? Where was this caravan from and where was it going?
- b) What did Reuben try to do for Joseph?
- c) Again (review Matt. 8:26), what in Matthew 10 is one to fear and not to fear?
- d) If the Bible says Jesus did not come to bring "peace," what does it say He did bring? In what sense does Jesus bring/not bring "peace"? (Luke 2:14)

#### 16. Genesis 38-40; Matthew 11

- a) What did Joseph believe about having sexual relations with Potiphar's wife? (This proves that God had commandments before the Ten Commandments: Gen. 26:5; even Gen. 4:8; 7:8; 12:18; 20:9, etc. It has been said that all the 10 Commandments are in the Book of Genesis.)

- b) What are the occupations of the two servants of Pharaoh that were imprisoned with Joseph? Which one was spared, and which one was executed?
  - c) What did Jesus say about John and those born of women?
  - d) Identify "the wise and understanding" and "little children" in this chapter.
17. Genesis 41-42; Matthew 12:1-23
- a) What two things did Joseph do for himself before he entered Pharaoh's presence?
  - b) What were the names of Joseph's two sons? What did their names mean?
  - c) Jesus, the Son of Man, is Lord of the Sabbath. If the disciples had sinned, what would Jesus have been obligated to do?
  - d) Jesus never did what with a bruised reed or smoldering wick?
18. Genesis 43-45; Matthew 12:24-50
- a) Joseph said that God sent him ahead of his brothers. Why?
  - b) After the sons of Israel reported to him that Joseph was still alive, what did he see that proved Joseph was still alive and that revived his spirit?
  - c) Careless speech is eternally important! This teaching is proved by what two aspects of one's existence and eternity? (12:36 and 12:37)
  - d) Three times in this chapter Jesus is described as "greater than." What does each time refer to, and why is Jesus "greater"?
19. Genesis 46-48; Matthew 13:1-30
- a) One of the beautiful ascriptions of praise for God are the words of Jacob/Israel in Genesis 48:15-16. In what two ways does Jacob identify for himself the nature of God?
  - b) Jacob did something that displeased Joseph. What was this unusual gesture, and what did it mean?
  - c) What did Jesus mean when He said, "Whoever does not have, even what he has will be taken away from him"?
  - d) Describe each "soil" and why it became unfruitful or fruitful. (Remember that each person is responsible for his choice of how he will respond to Jesus!)
20. Genesis 49-50; Matthew 13:31-58
- a) Who were the first three sons of Jacob? Explain why each of the first three were not chosen.
  - b) After Jacob/Israel died, the brothers sent Joseph a message. What was this message, and what was Joseph's reaction?
  - c) Who will be thrown into the blazing furnace? When will this take place? What is said that the wicked will be doing?
  - d) Where did Jesus say was the only place a prophet would not receive honor?
21. Exodus 1-3; Matthew 14:1-21
- a) Why did the two mid-wives defy Pharaoh's law? What were their names?
  - b) What was God's Name? What does it mean? (Note from vss. 6-17 who God is and what He has done and will do for Israel!)
  - c) The feeding of the 5000 was in a remote place. Where did the people sit?
  - d) What word is used to describe how the multitude felt after they ate? (Note: Matt. 5:6, which has the identical word and is the key to understanding the "feedings"!)

## Notes for January 15-21

Read HBH pp. 123-138 for the Old Testament and HBH pp. 600-603 for the New Testament.

What did you learn about the plagues? What was the essence of the discussion Jesus had with the Jews about the manna/bread in John 6:30f, after the feeding of the 5000?

What are some applications in the NT for the 10 commandments? (Even though the Sabbath was a “sign” of the covenant God had with the Jews and is not binding today, what does Jesus offer Christians today in Matthew 11:28? More on this topic when reading the Book of Hebrews.)

The word for “destroy” in Matthew 10:28 is not annihilation, but rather like a car that has been “totaled”; the car still exists, but cannot fulfill its purpose. Or like my watch that I accidentally put under water — it was not “water-proof”!

Meditate on the fact that even the greatest man “born of women” could have doubts about Jesus! Note that Jesus did not give the messengers a direct answer, but simply recounted the mighty deeds of Jesus (Matt. 11:4-6). In other words, the identity of Jesus is established by His mighty works!

“Blasphemy of the Holy Spirit” is a deeply serious and often troubling subject. It will be considered again in Mark and Luke. More discussion then, but suffice it to say now, two things must be remembered: (1) “Blasphemy” means to “speak against.” Hence it is not any other sin; (2) Mark 3:29-30 is definitive. More later.

Isaiah 6 is quoted or referred to in the NT several times. One of these is Matthew 13:14-15. (1) Cross reference all the other NT occurrences to Isaiah 6. (2) What does this passage mean? (3) Does this passage teach that God hardens hearts indiscriminately? Why or why not? (Isaiah 6 will again be considered later in the year!)

## Daily Bible Reading January 22-31

### 22. Exodus 4-6; Matthew 14:22-36

- a) When Moses and Aaron first spoke to Israel and performed the signs, what three things did they do?
- b) The Israelite taskmasters accused Moses and Aaron of making them “obnoxious” (NIV; “made us to reek,” CSB) to Pharaoh and his officials. What caused this?
- c) What did the disciples think they saw, and what did they say, when Jesus came to them, walking on the water?
- d) Jesus said that Peter began to sink when he doubted. What does the Bible say that Peter saw that caused him to sink?

23. Exodus 7-8; Matthew 15:1-20

- a) Pharaoh's magicians/priests could also duplicate a sign and two of the plagues. What were these? What was the first they could not do? What did they say to Pharaoh at this point?
- b) God hardened Pharaoh's heart. (Ex. 4:21) But who hardened his heart in these chapters?
- c) "Tradition" is used in the NT in two senses: Matthew 15:6 and 2 Thessalonians 3:6. (ASV; ESV; NIV, "teaching") How, then, could a tradition make void the word of God?
- d) From out of what do things come that defile a man? Why? (Matt. 12:34)

24. Exodus 9-11; Matthew 15:21-39

- a) Prove that Pharaoh sinned. (It will be important in a study of the OT to remember that Gentiles, as well as Jews, were accountable to God.)
- b) Who else told Pharaoh to allow Israel to leave Egypt?
- c) How do the blind men (Matt. 9:27), this Canaanite (Gentile) woman, and Matthew (1:1) describe Jesus? (also Matt. 12:23; 21:9)
- d) The Canaanite woman described herself as an animal who eats from the master's table. What is that animal and what does it eat?

25. Exodus 12-13; Matthew 16

- a) The bread of the Passover did not contain what? Why?
- b) What important question were the children to ask?
- c) What was the yeast of the Pharisees and Sadducees? (1 Cor. 5:6-8)
- d) What word is used to describe the place of "departed spirits" and "the powers of death" and is referred to as "all forces opposed to Christ and the kingdom"?

26. Exodus 14-15; Matthew 17

- a) Moses told the children of Israel not to be afraid and to be still. What would they see and not see?
- b) In Exodus 15:3, in "The Song of Moses" (ref. Rev. 15:3), God, the Lord (YaHWeH) is called a what?
- c) What does Jesus say to those who have faith as small as a mustard seed?
- d) When God spoke, what did He say? (also Matt. 3:17) How are the sayings different? What does this mean?

27. Exodus 16-18; Matthew 18:1-20

- a) What name did the Israelites give to the "bread" from heaven? What does the name mean?
- b) In Exodus 16:2f, what did Israel do against Moses? In Exodus 17:2, 7, what did they do against Moses? Why was this far more serious? (vs. 7)



- c) What is commanded if a brother sins against another brother? (This is “sins,” as in 1 John 3:4, which means “breaks the law,” and points to a violation of specific Scripture, not a mere “petty offense.”)
- d) Matthew 18:20 is not defining a “worship service” in one’s house or “camping.” What is the true context for this verse? (Matt. 18:15-35)

28. Exodus 19-20; Matthew 18:21-35

- a) God used a figure of speech involving “eagles.” What is the figure? (Refer also to Revelation 12:14.)
- b) Recite the Ten Commandments. (Just use a one- or two-word summary for each one! Example: “No gods,” “No idols,” etc.)
- c) Compare 10,000 talents and 100 denarii. What is the point?
- d) What is the fundamental truth of NT forgiveness? (18:35; Eph. 4:32)

29. Exodus 21-22; Matthew 19

- a) Describe the ceremony for the servant who does not want to go free.
- b) How does God “feel,” and what did He actually promise to do to those who take advantage of a widow or orphan?
- c) How does one know that Jesus did not believe in evolution?
- d) What statement of Jesus in this chapter proves that any person, rich or poor, can be “saved”?

30. Exodus 23-24; Matthew 20:1-16

- a) It is important to remember that God gave the first “tables of stone” to Moses during the first 40 days that he was on Sinai, Exodus 24:15-18. The narrative resumes at Exodus 31:18; 32:7-35. What did Moses do in Exodus 24:4? What did the people say they would do in 24:7? Then what did Moses do in 24:8? (Heb. 9:18-20)
- b) What very important law was given to Israel in Exodus 23:2?
- c) Some think that “The Parable of The Workers in The Vineyard” relates to “death-bed repentance.” But the meaning from 20:15-16 seems to be that God is sovereign. Perhaps the fact that all can be equally saved at any time could also be included!
- d) This parable also suggests that God invites workers into His Vineyard and expects them all to be faithful! Are you a worker or a shirker? At what hour was the last worker hired?

31. Exodus 25-26; Matthew 20:17-34

- a) Why are Exodus 25:9, 40; 26:30 and Hebrews 8:5 important?
- b) What was the first item God commanded Moses to build? What was the name given in English to the lid of this item? What did God say He would do at this place?

- c) How did Jesus, the Son of Man, who did not come to be served, but to serve, become our servant?
- d) Jesus, the Son of Man, the one who came to serve, was called by what name that showed that He also fulfilled prophecy and is King?

### Notes for January 22-31

For the OT read HBH; pp.139-149, and pp. 603-07 for the NT.

Draw a simple diagram of the Tabernacle, naming the items and orientation of their places. This is absolutely essential for understanding the Sacrificial System in Leviticus and the arguments in Hebrews. (Hint: read Hebrews 9.)

Study the theme of the Kingdom of God/heaven, etc. What are the “keys” Peter used to open the door of the Kingdom in Acts 2:38f, 10:34-48; 11:14,18? What “keys” did Philip use? (Acts 8:12) What “keys” did Paul use? (Acts 18:8)

A great topic for research through the Bible is mentioned in Exodus 17:7, “Massah and Meribah.” Make sure that verses from Psalms and Hebrews are included in your research. The inclusion of Matthew 4:7 (vs. 5-7) is essential. Why does “tempting God” seem to be far more serious than merely “doubting”?

One of the big problems for Bible translators is equivalences of ancient money and modern standards. An example of this is Matthew 18:24, 28. It is practically impossible to know the exact amount in each case (ASV, “10,000 talents”; NIV, “10,000 bags of gold”; NIV, CSB add “20 years of wages” in a footnote. The Message says, “\$100,000.”) But the point of the parable is that Jesus uses a figure of speech that means “a huge amount of money,” impossible to repay. This issue, like several others (stones/gems, wood, etc.) makes an excellent study, but will possibly never be solved.

Daily Bible Reading  
February 1-7

1. Exodus 27-28; Matthew 21:1-22

- a) Moses was to make "holy garments for Aaron" for what two purposes?
- b) Why were golden bells woven into the priestly garments? (28:35)
- c) What is the true meaning of Hosanna, and why did they use this word? (Note: this is another occasion that Matthew presents his theme: "Jesus is the Son of David" in 1:1; 9:27; 20:30f; 21:9f; 22:41. And yet the Jews rejected Him because they wanted a different kind of King.)
- d) What practical lesson did Jesus teach from the "cursing of the fruitless fig tree"?

2. Exodus 29-30; Matthew 21:23-46

- a) How often did Aaron (1) "dress the lamps," (2) "burn fragrant incense," and (3) "offer the lambs"? (29:38f; 30:7-8) Is this a possible guide to our devotional life? (Ref. Charles Spurgeon's book, Morning and Evening.)
- b) Where was the "altar of incense" located? (30:6; Hebrews 9:4)
- c) What is a simple definition of repentance from the parable of two sons?
- d) Because the Jews polluted the temple (21:23f), did not produce fruit (21:18f), did not accept Jesus' authority (21:23f, 33f), and did not repent (21:28), what does Jesus say to them? (21:43 and 21:41)

3. Exodus 31-33; Matthew 22:1-22

- a) God made a covenant with Israel. What was the sign of that covenant? (Remember Ezekiel 20:12 for the same thought.)
- b) Describe the two tables of stone which Moses used. Where were the commandments written, and how they were written?
- c) Those who were described as "not worthy," actually made themselves "not worthy" by doing what?
- d) The man that was speechless refused a wedding garment, which typically was offered by the host. Describe his eternal state.

4. Exodus 34-35; Matthew 22:23-46

- a) Why is jealousy wrong for men, but right for God? What gives God the "right" to be even named Jealous?
- b) Why were the people afraid to look at Moses' face when he came down from the mountain? What did Moses then do? Remember 2 Corinthians 3:7-18 and what Paul says what about the veil in vss.14-15.

- c) Give two reasons Jesus said to the Sadducees, "You are wrong"(error, vs. 29). Jesus asserts they would know the answer to their question, if they had done what? (vss. 31-32)
- d) The Pharisees got it right: the Messiah was the Son of David! (Matthew's theme: 1:1; 9:27f; 20:29f; 21:9f) But what question of Jesus did they NOT answer? Or how can David's seed be David's Lord? (vs. 45) The answer was standing right in front of them!

5. Exodus 36-38; Matt. 23: 1-22

- a) God did not actually "build" the Tabernacle! But what did God do and expect Israel to be able to do with regard to constructing the Tabernacle? (Review Exodus 25:8-9.)
- b) How did William Tyndale in 1525 translate the "place of covering" (or "whipping out") in Exodus 37:6? What does Hebrews 9:5 name this place? The word is the same as Romans 3:25, "propitiation"!
- c) What are the weightier matters of the Law and Christianity?
- d) One word is repeated 7 times in this chapter (13, 15, 16, 23, 25, 27, 29) that prepares for Matthew 24, the destruction of Jerusalem. What is that word?

6. Exodus 39-40; Matthew 23:23-39

- a) As you read these chapters count the number of references to obedience. What does this mean to you? (Rom. 15:4)
- b) After Moses "finished the work," what happened that kept Moses from entering "the tent of meeting"/"the tabernacle"?
- c) What three things are the more important matters of the law?
- d) How very "undiplomatic" Jesus was! He even referred to the scribes and Pharisees as what kind of animal? A brood of what? (3:7; 12:34)

7. Leviticus 1-3; Matthew 24:1-28

- a) Learn: the Burnt Offering was a dedication/consecration of all that I am; the Grain Offering was a dedication of all that I possess; the Fellowship Offering was a celebration of peaceful relationship.
- b) What two items must not be included in the Grain Offering? What one item was required for the Grain Offerings (and all the offerings)?
- c) Note that the first section dealing with the destruction of Jerusalem in 70 AD has a number of "signs" (vss. 1-33). List a few of these signs.
- d) What two things were the disciples to pray for regarding their "flight" from Jerusalem?

## Notes for February 1-7

The OT reading in HBH is pp. 149-157. It is the Introduction to Leviticus and an explanation of the sacrifices. In HBH, read pp. 605-09 for the NT.

Leviticus is a handbook about priests and is very detailed. Leviticus describes the sacrificial system and is all about Jesus and redemption from sin. The basic thought is how to become and how to stay holy. An outline of Leviticus could be (1) How to be holy, chapters 1-17, and (2) How to live holy, chapters 18-27. Key verses are 11:44-45, 19:18, and 1 Peter 1:15, 16. Think of the song, "Are you washed in the blood...are you walking daily by the Savior's side?" Take your time as you read through the book of Leviticus.

Read the accounts of Jesus cleansing the temple in Matthew 21:1-17, Mark 11:15-18, Luke 19:45-47, and John 2:13-17. Think about this as you read: why is John's account early in Jesus' ministry, what are the differences in the accounts, how can we make our temple (our body) a den of robbers, and what can we do to make our temple a house of prayer?

It is important in reading Matthew to remember that the material in Matthew 24, the destruction of Jerusalem, is preceded by the material that begins at least with chapter 21: the Triumphal Entry, the Cleansing of the Temple, the Cursing of the Fig Tree, the Rejection of Jesus' Authority, etc.; including the Seven Woes in 23. These chapters explain why God destroyed Jerusalem a generation later (Matt. 24:34), in 70 AD.

Notice the similarities and differences in the destruction of Jerusalem and the Second Coming of Jesus. Note the 10 or 11 signs of the destruction of Jerusalem, but there were **NO signs** for the Second Coming. Matthew 24:29 is a symbolic reference of the destruction of Jerusalem. Since this chapter is frequently misinterpreted, read it carefully.

## Daily Bible Reading February 8-14

### 8. Leviticus 4-5; Matthew 24:29-51

- a) Note: the Sin Offering pertained to sins against God; the Trespass or Guilt Offering primarily pertained to sins against men. It asserted that sins against other humans was a sin against God! Note that the Trespass Offering also involved Restitution!
- b) Remember: sins committed in ignorance were still sins! (5:17; Acts 17:30-31)
- c) From Matthew 24:34, what is the most important thing to remember about vss. 1-34?
- d) From 24:36, what is the most important aspect of Jesus' Second Coming?

9. Leviticus 6-7; Matthew 25:1-30

- a) The Trespass/Guilt Offering is as serious as the Sin Offering. Explain why this is true from Matthew 22:39 and 1 John 4:20-21.
- b) Leviticus 7:23-27 specifies that there are two things that pertain to the sacrifices that must not be eaten. What are these two things?
- c) Where did the worthless servant spend eternity? (25:30)
- d) These two parables teach: Be Ready and Be Responsible! For what event?

10. Leviticus 8-10; Matthew 25:31-46

- a) What was the sin of Nadab and Abihu? Note that some believe that these men were drunk because of vs. 8-11.
- b) From vs. 2 and vs. 5, what unusual feature would have been noticeable about the bodies and clothing of the two men?
- c) Review the Trespass/Guilt Offering (Lev. 6), as well as Matthew 22:39 and 1 John 4:20-21. What words of Jesus in Matthew 25:45 ought to be connected to this?
- d) When was the Kingdom/heaven prepared?

11. Leviticus 11-12; Matthew 26:1-25

- a) Leviticus 11:45 teaches the one motivation for holiness in life. What is this motivation? (1 Peter 1:15-16)
- b) Also from this verse, what great historical event defined Israel as God's chosen people? (Read 1 Peter 2:9-10.)
- c) What would also be told when the Gospel is preached?
- d) Remember that Jesus was crucified during what feast of the Jews? (Note this is not "The Day of Atonement," especially, or some other feast!)

12. Leviticus 13; Matthew 26:26-50

- a) Leprosy is not technically leprosy; what does the NIV call this?
- b) Reading this chapter causes one to think about the healing miracles of Jesus of these kinds of diseases. What parallels are there here with the meaning of sin and its effects?
- c) Where does Jesus drink the fruit of the vine anew? "Where" does Paul say the Lord's Supper is to be observed? (1 Cor. 11:18-26)
- d) What two things must one do to avoid "falling into temptation/test/trials" that could destroy one's relationship with God?

13. Leviticus 14; Matthew 26:51-75

- a) Can you say why leprosy is leprosy, but not "leprosy," from this chapter?
- b) Some material in Leviticus is baffling and arbitrary to "scholars"! The important thing to remember is that Israel lived in a pagan society and the fundamental consideration is that God wants His People to be HOLY!
- c) What were the "chief priests and the whole council" seeking in order to put Jesus to death? What kind of "witnesses" did they use?
- d) Matthew, even at Jesus' betrayal, seeks to reveal His identity. List some of the titles for Jesus: vs. 49, 63, 64, 69, 71. Matthew also refers to fulfilled Scripture in this account (vs. 54, 56).

14. Leviticus 15-16; Matthew 27:1-26

- a) All the major features of the Day of Atonement (Yom Kippur) point to Jesus! He is the High Priest, sacrifice, scape-goat (Azazel), mercy-seat, etc.!
- b) Gerald Paden points out that the plain linen garments that the priest were required to wear typified the humbling incarnation of Jesus (16:4, 23f). The re-clothing in the garments of glory suggested His resumption of heavenly glory.
- c) While the thief on the cross is not an example for conversion today, what comforting statement did Jesus make to the penitent thief?
- d) A man, a guilty criminal, "a notorious prisoner," was set free and Jesus, the perfect sacrifice of atonement, was crucified. His name meant "son of a father." What was his name? Who really was that "man"?

Notes for February 8-14

Read pp.158-60 in HBH for the OT. Read pp. 607-611 in HBH for the NT.

This week includes the institution of the Lord's Supper from Matthew's Gospel. As you read, ponder why the Lord's Supper was begun during the Passover. (Luke 21:15f. It might be good to go back and reread Exodus 12. There will be more consideration of the Passover in this study.) Here is a memorable outline that provides five "looks" that are essential for taking the Lord's Supper in a worthy manner:

1. Looking up in thanksgiving: "gave thanks"
2. Looking back in remembrance: "In memory." Discern His body!
3. Looking forward to the second coming: "Until He Comes"!
4. Looking around in fellowship with our church family: "when you come together as a church." This is also the Body of Christ.
5. Looking inward in self-examination: "Let a person examine himself."

One of the great cultural background studies is the development of the Sanhedrin. HBH has a short paragraph on p. 523 that would be a great beginning. An encyclopedia article on this institution would assist the understanding of any Bible student that Jesus and the Apostles before this powerful body would be overwhelming to most people, somewhat like standing before the Supreme Court of our country! Yet my own Dad told me many years ago that when he was “studying for the Law” that he and his study group learned that nearly every rule of the Sanhedrin for a “fair trial” was violated in the “trial” of Jesus!

Perhaps the most available and readable account of the Day of Atonement is found in the William Barclay commentary on Hebrews 9:6-10 (pp. 115-120, NDSB, 2002). While all commentaries must be read judiciously, this account is helpful and touching.

Daily Bible Reading  
February 15-21

15. Leviticus 17-18; Matthew 27:27-50

- a) Learn Leviticus 17:11, 14. The basic reason why the “blood makes atonement for your souls” is because it represents what?
- b) What does Romans 6:23 say is the just punishment for sin? (Heb. 2:2) Jesus shed His blood as the sinless substitutionary punishment, which satisfied the just penalty for our sins!
- c) Describe the place where Jesus was crucified. (The word “Calvary” is from the Latin and occurs only in Luke in the KJV.)
- d) What question did Jesus ask from Psalms 22:1? What is the answer?

16. Leviticus 19-20; Matthew 27:51-66

- a) Why would one want to remember Leviticus 19:18?
- b) Leviticus is a “Handbook of Holiness” for Israel (19:1). Which commands in this chapter do you think marked Israel as “different,” holy, or belonging to God?
- c) What was torn from “top to bottom”? What is the significance of this event? (Hebrews 9:7-8; 10:19f; 4:16)
- d) What is the relationship of Matthew 27:60 and Isaiah 53:9?

17. Leviticus 21-22; Matthew 28

- a) Explain why the regulations for priests do not apply to Jesus. (Heb. 4:15)
- b) The High Priest “could not go in to any dead body, for himself, even for two other people.” Who were these people?
- c) Only Matthew mentions a terrifying event in 27:51, 54 and 28:2. What were these two events?



- d) Jesus, according to Matthew, gave the Great Commission on a mountain, but not in Judea! Where did He commission them?

18. Leviticus 23-24; Mark 1:1-22

- a) Following the Day of Atonement, what feast did the Jews celebrate? And what was the dominant emotion of this feast?
- b) What law applied to a "native-born" Israelite and to the "foreigner"?
- c) As one reads Mark 1, what recurring word might cause one to feel the activity of Jesus' ministry? (1:12, 18, 20, 21, 23, 29, 42)
- d) When Jesus was tempted by Satan, He was with the "wild animals" and "attended" by whom? (Ref. Heb. 1:14, same Greek word!)
- e) In several translations there is the word "become" after the words "make you" in Mark 1:17. What does this mean to you?

19. Leviticus 25; Mark 1:23-45

- a) The Sabbatical Year is followed by the Year of Jubilee. This means that for two whole years, Israel would not be planting or harvesting but would survive. How would this happen? Read 25:20f.
- b) What did the year of Jubilee prophesy in Luke 4:18-19? (Isaiah 61:1-2)
- c) Mark will be presenting the answer to the question, "Who is Jesus?" In Jesus' first miracle, Mark records a demon saying what? (vs. 24, 34)
- d) Mark says Jesus was "indignant." Why? (also 3:5) Is this really Jesus?

20. Leviticus 26-27; Mark 2

- a) Make no mistake: salvation is always "by grace through faith," but throughout the Bible, God expects faith to be what? (vs. 3, 14-15, 27)
- b) What could happen, even if Israel was disobedient? (vs. 44-45)
- c) Mark's theme is: Jesus is the Christ! (8:29) This reading has at least two statements that reflect Jesus' Deity. (2:10, 28) What are these? Again, His deity makes "healing" and "forgiveness" equally easy. (9-10)
- d) What miracle also indicates Jesus' Deity? (2:8)

21. Numbers 1-2; Mark 3

- a) Which tribe was not numbered in the census? Which tribe was in charge of the Tabernacle and its furnishing? What was the penalty of any other person who "approached" the Tabernacle?
- b) Why was David's numbering wrong (2 Sam. 24), yet both in Numbers were commanded by God? (Chapters 1-2 and 26; 2 Tim. 2:19)
- c) What exactly is blaspheming against the Holy Spirit in Mark 3:29-30?
- d) Who is the brother, sister, and mother of Jesus?

## Notes for February 15-21

Congratulations, you will finish Leviticus with these readings! This is where some lay aside their DBR. *It has been said that Leviticus is about how men are cleansed so they worship and serve God. It is about getting right with God (the sacrifices) and staying right with God (the feasts and applications). It is a walk with God on the basis of holiness, which is by sacrifice and separation.* (Paraphrased from Unger's Bible Handbook)

Read pp. 160-67 in HBH for the OT. For the NT, read pp. 613-28 in HBH.

After reading this account of numbering the people, you will read that God numbers them again at the end of the book. Contemplate what happens between the numberings. What does this indicate about God's eternal purpose? What comfort does the child of God have from the following scriptures: Isaiah 40:26; 2 Timothy 2:19, and Revelation 7:4 and 9? God never forgets.

The section on the blaspheming of the Holy Spirit might deserve special attention because of widespread misunderstandings. Read the account in Matthew 12. It is impossible to commit this sin today because Jesus is not bodily among us, working miracles that exhibit His deity. This blasphemy was, therefore, attributing Jesus' power to perform miracles to be from Satan in Mark 3:29, 30. This sin is not forgivable, simply because it manifests a heart of unbelief, even in the presence of an actual miracle performed by Jesus. This is a correct interpretation because Paul was a "blasphemer" and he was forgiven (1 Timothy 1:13), and all other blasphemies are forgivable. (Mark 3:28; 1 John 2:1-2) While there is no sin that cannot be forgiven, there are sins that are NOT forgiven because there is no repentance. (1 John 5:16, 17) Christ died for all men, but there is no sacrifice or pardon for the unrepentant sinner. All sinners can find forgiveness, freedom, and joy through Jesus in obedient faith and repentance.

A reminder: make sure you read the introduction to every book in the Bible, using HBH or a Bible dictionary. Try to avoid the temptation to read without knowing the context of the reading.

### Daily Bible Reading

February 22-29

#### 22. Numbers 3-4; Mark 4:1-20

- a) What is the significance of the "first-born ones"? (Num. 3:13; Rom. 8:29; Heb. 12:22-24. The church today is "the assembly of the firstborn," hence, they are "redeemed"!)
- b) Who was the father of Gershon, Kohath, and Merari? They were responsible for transporting the Tabernacle, but they could not do what? (4:20)
- c) What three things in someone's life can choke the word? Why do the "rocky ground" people "immediately fall away"?
- d) Mark 4:20, Matthew 13:23, and Luke 8:15 provide an essential description of a fruit-bearing Christian. Which quality is the most impressive?

23. Numbers 5-6; Mark 4:21-41

- a) The Nazarite Vow was a prophetic picture of a total commitment to God. Who were two Biblical figures who were Nazarites? (Judges 13:5; 1 Sam. 1:11)
- b) Memorize Numbers 6:24-27; sing/listen to the hymn The Lord Bless You and Keep You as you pray for your family, friends, neighbors, and even those nearby that you don't know or understand. Remember you are the committed Nazarite priest today!
- c) What two questions did Jesus ask the disciples? (Mark 4:40)
- d) What significant question does Mark record that the disciples asked and that he wants us, his readers, to answer in 4:41? Remember, even the demons know the answer!

24. Numbers 7-8; Mark 5:1-20

- a) Compare Numbers 7 with Judges 5:2. This is beautiful, but why is it important?
- b) At what age were the priests to "retire"?
- c) Legion knew the answer to the question the disciples asked in Mark 4:41. What answer did he give in his question? (5:7)
- d) After Legion was healed, he rightfully "implored" (begged) Jesus to allow him to stay with Jesus. Where did Jesus tell him to go? Where did he ultimately go? What was his message?

25. Numbers 9-11; Mark 5:21-43

- a) The Glory of God appeared above the Tabernacle. How did it appear by day? By night? What did it have to do with Israel's wanderings?
- b) Even though Moses was "jealous for the sake of God," what did God really wish?
- c) Why did Israel complain? Why do we? (1 Cor. 10:10; Rom. 15:4)
- d) What made them "laugh" at Jesus?
- e) What is the interesting use of "12 years" twice in this chapter.

26. Numbers 12-14; Mark 6:1-20

- a) Miriam and Aaron were "jealous" of Moses' position as God's unique prophet. But what was the "hidden agenda" for them?
- b) How did the 10 unfaithful spies look to themselves? How did they think they looked to the Canaanites?
- c) What kept Jesus from working miracles in his home town? Why did Jesus work miracles in other places when there was unbelief?
- d) Even though "Herod feared John and protected him" because John was "a righteous and holy man," when the pressure was on, what did Herod do? Who was this pressure from?

27. Numbers 15-16; Mark 6:21-44

- a) While there might be a distinction between the "Ten Commandments" ("the moral law") and the "ceremonial law" (all other commands), there is no evidence that the moral law is still binding as a covenant on Christians today. But the penalty for "picking up sticks" will still surprise many. What was this penalty?
- b) What did Korah mean when he said, "You have gone too far"? What did Moses mean when he said, "You have gone too far..."? (Jude 11)
- c) What important quality motivated Jesus to begin "to teach them many things"?
- d) Some have suggested Mark was an eyewitness to the feeding of the 5000. What does Mark uniquely record about how and where they sat while they ate?

28. Numbers 17-19; Mark 6:45-56

- a) What four things actually happened to Aaron's rod/staff overnight that proved his family was the High Priestly family?
- b) Since Aaron's family was chosen, what responsibility would they have to bear, connected with the sanctuary and the priesthood?
- c) What did Jesus find it necessary to do at night on the mountainside?
- d) When Jesus climbed into the boat "the wind died down." What had they not understood, which caused them to be "amazed"? What does Mark attribute this to?

29. Numbers 20-22; Mark 7:1-13

(Read 2/29 with 2/28 and/or with 3/1 readings in non-leap years.)

- a) What was Moses' penalty for striking the rock (Jesus -- 1 Cor. 10:4), which demonstrated his lack of faith? As late as Deuteronomy 1:37; 3:26f, Moses will bring this up. What, finally, does God say?
- b) What made going with the second group a sin for Balaam? (vs. 12, 20)
- c) What can actually nullify the commands of God? How is this word used in a positive sense in 2 Thessalonians 2:15? (NAS, CSB; but not the NIV!)
- d) The Greek word Mark uses for "washing" (7:4) is BAPTIZO, or "immersion." When the Jews "cleansed" themselves, they would "sprinkle," but a failure to immerse their ceremonial items would have been sinful.

Notes for February 22-29

The OT reading is pp. 166-172 in HBH; the NT reading in HBH is pp. 628-33.

Numbers 21:4 is not the end of the bronze snake. Read 2 Kings 18:4. Also consider how John uses this event in the ministry of Jesus, John 3:14-15.

Why is Numbers 22:18-19 considered the beginning of the end for Balaam? How does this attitude exist today? Use a concordance and study everything about Balaam, even in Revelation!

Remember that Mark's gospel is a simple, succinct, and unadorned but vivid account of Jesus' ministry for Roman Christians. Study Mark's treatise as divided in two parts: chapters 1 - 8:29 and chapters 8:30 - 16:16.

Daily Bible Reading  
March 1-7

1. Numbers 23-25; Mark 7:14-37
  - a) What is it that God cannot do? And because He has spoken, then what?
  - b) Balaam even makes a prophecy concerning Jesus, who is two things: that comes from Jacob and that rises out of Israel?
  - c) Why did Jesus ask, "Are you so dull?"
  - d) Jesus really meant what He said in vs. 36. What did He say? (More about this later, but He knew they did not really understand at this point.)
2. Numbers 26-27; Mark 8:1-21
  - a) Again, this is the second census, 40 years after the first one. What is the difference in the number? "The Lord knows them that are His"!
  - b) Reflect again on Moses' sin. What could Moses do and not do? Even forgiven men like Moses and David must bear the consequences of their actions.
  - c) What would be the "leaven/yeast of the Pharisees and Herod"? (ref. Luke 12:1; 13:32; Matt. 14:5, 9; 16:6, 12)
  - d) Note the questions Jesus asked in 8:17-21, all of which lead up to the one in vs. 29. What is the major question that Mark wants his readers to answer?
3. Numbers 28-30; Mark 8:22-38
  - a) The burnt offering was the offering of consecration. What did the priest do twice a day, when did he do it, and what lesson do we learn?
  - b) Remember that the Day of Atonement was the only day the Jews were commanded to fast.
  - c) The blind man who was healed "twice" is called an "enacted parable." It describes the disciples and others (possibly us) who "see" Jesus, but not really. Who He was (vs. 17-19, 32-33 and vss. 29-30) -- "You are the Christ."
  - d) Jesus is the Christ. (vs. 29-30) What two things must happen? (vs. 31 and vs. 34) Note vs. 31; 9:31; 10:32-34.
4. Numbers 31-33; Mark 9:1-29
  - a) Moses became "furious" (angry) because they did not kill every female in the extermination of the Midianites. Why did he feel this way? Who did they not kill?
  - b) What two things prove that this extermination was a sacrifice to God? (vss. 19-24 and 28f; 50f)
  - c) The words of God Himself (vs. 7) at the Transfiguration demonstrate a remarkable relationship of Father to Son. What is this relationship?
  - d) What marvelous statement did the father of the child make? (9:24)

5. Numbers 34-36; Mark 9:30-50

- a) Read Numbers 34 and Psalms 16:5-6. Think about your portion and boundary lines. (Note the land promise of Gen. 15:18-20. And note, too, that the fulfillment of the land promise is recorded in Numbers 34:3-12, Joshua 21:43-45, and 1 Kings 4:21.)
- b) What was the strict provision for the daughters of Zelophehad to retain their father's ancestral inheritance?
- c) Mark revealed his major theme in 8:29f. What does Mark write that Jesus wants His followers to understand about the meaning of that identity? (8:31f; 9:31f; and 10:32f)
- d) Having a millstone around one's neck and being thrown into the sea is better than what?

6. Deuteronomy 1-2; Mark 10:1-31

- a) Is it "righteous" for God to make a man's "spirit stubborn and his heart obstinate"? (Read Romans 9:18. Note: God never arbitrarily does anything! God always has His reasons, even though He might not reveal them to us!)
- b) Even though the wilderness wandering of Israel for 40 years was the result of lack of faith (1:32; Heb. 3:18), what did God say He had done for them? (2:7) God is not in a hurry and perhaps has other purposes (Genesis 15:16) that will result in His Glory!
- c) The rich young ruler came running to Jesus and knelt. When he left, he went away sad. Why did this happen? Did Jesus love this man?
- d) Why did Jesus say it was "hard for a rich man to (even) enter the Kingdom"? Why were his disciples amazed? (Note: it was popular to believe that righteousness = God's blessings/wealth: ref. Job!)

7. Deuteronomy 3-4; Mark 10:32-52

- a) Besides murdering a man, think about Moses' sin of striking the rock. (1 Cor. 10:4) Does God forgive sins but allow consequences?
- b) In today's reading and on March 10, two verses ought to be remembered: 4:2 and 12: Why? (Also Prov. 30:5-6; Rev. 22:18-19)
- c) Learn the mission of Jesus from Mark 10:45!
- d) Bartimaeus was blind physically but could "see" or perceive who Jesus was.(vs. 47-48) The miracle stands as a parable that explains what Mark is saying: many can see, but are blind; so, what is Mark saying? (Go back to 8:17-33.)

Notes for March 1-7

Congratulations! You have made it through some difficult OT material.

Read pages 172-176 in HBH for the OT and pages 633-637 for the NT.

In the light of Numbers 28:1-8, it might be worth looking at Charles Spurgeon's two-volume set, Morning and Evening. Originally published about 1865, they still ring with thoughts and blessings for one's life. (I am not sure that the title for his books were lifted

from this text, but it is a beautiful OT picture that challenges us to daily offer ourselves in consecration as a fulfillment of Rom. 12:1-2.)

This week we begin the book of Deuteronomy. Remember that Deuteronomy (second law) derives its title from the Greek OT (Septuagint) and the Latin Vulgate in a translation of Deuteronomy 17:18, “copy of the law.” This book is not a repetition of the law even though many important items are repeated. Study Deuteronomy 29:1.

The Hebrew title for Deuteronomy is These are the Words. The chapters in this book are like sermons from Moses. Read carefully an introduction for this book and listen to Moses preach. You will also find connections in Mark

Daily Bible Reading  
March 8-14

8. Deuteronomy 5-7; Mark 11:1-18
  - a) Quote Deuteronomy 6:5 every day this week. Explain why it applies today.
  - b) What rather amazing reasons did God give for “choosing” and “setting His love” on Israel? What reasons did He give for not “setting His love and choosing” them?
  - c) What is the meaning of “Hosanna”? (Even if it is asserted that the word had changed meaning [NLT footnote], it reflected a popular expectation of Jesus as the one who would “restore the physical tent of David” and the physical kingship, and would conquer the Romans. Passages like Amos 9:11-15 were also misinterpreted.)
  - d) Mark places what event between the beginning and ending of the cursing of the barren fig tree? The fig tree represented a barren, fruitless Jewish nation, which rejected Jesus’ identity and authority, vss. 27-33.
9. Deuteronomy 8-10; Mark 11:19-33
  - a) Read Deuteronomy 8:11f. When is the easiest time to forget God?
  - b) Again, as in 7:7f, what was the unusual reason why God said that He did not bring Israel into the Promised Land? Give also the reason why He did allow them this? What does this confirm, then, unconditionally?
  - c) (Review all of Mark 11 with today’s questions.) If we suggest that “the Temple/the Father’s House” is the church today (1 Cor. 3:16-17; 1 Tim. 3:15), how could it be made into a “den of thieves”? When John writes of this event, he uses “a place of business” or a “market.”
  - d) What really caused the Jews to say, “We don’t know”? Note: “as Jesus was walking through the Temple area”!
10. Deuteronomy 11-13; Mark 12:1-27
  - a) Would you be willing to do what Deuteronomy 13:6f says? Why, or why not?
  - b) What truly great precedent for the New Covenant is established from Deuteronomy 11:18-19; 6:7-9; 4:9? (Rom. 15:4)



- c) What did the Jews perceive about the Parable and the fulfilled Scripture?  
Why didn't they do with Jesus as they wanted to? What two things about Jesus does the prophecy of Psalms 118:22 say?
- d) Why did Jesus say the Sadducees were wrong TWICE? (vs. 24, 27)

11. Deuteronomy 14-16; Mark 12:28-44

- a) The law of the tithe does not apply today. But how much would you give, if you gave a tenth of your gross income? (Read Rom. 15:4.)
- b) "Remember the day YOU..." (16:3) This is very important: In the OT, even if 100 generations went by, the present generation was to "remember," as if they were actually there.
- c) What correct evaluation of the importance of all the burnt offerings did a teacher of the law offer? What did Jesus state about this man?
- d) What three major "reasons" (vss. 35-37, 38-40, 41-44) does this chapter provide for the destruction of Judaism/Jerusalem? (chapter 13)

12. Deuteronomy 17-19; Mark 13:1-20

- a) God could promise (Gen. 49:10) and prepare for a king (17:14f), but when they asked for one, but who did they really reject? (1 Sam. 8:1f; Hosea 13:11)
- b) Who was the prophet like Moses? (Acts 3:22-24)
- c) Give the substance of two verses (13:24, 30) that prove that vss. 1-30 are discussing the destruction of Jerusalem.
- d) Where, according to Matthew (24:15), is the "abomination of desolation" mentioned? What, according to Luke (21:20), is "the abomination of desolation"?

13. Deuteronomy 20-22; Mark 13:21-37

- a) What is the significance of Deuteronomy 21:23 in Galatians 3:10-13?
- b) What is a parapet, and what is the real meaning of this law?
- c) What is the overwhelming difference between the destruction of Jerusalem and the Second Coming? (13:23; 13:32-33)
- d) Mark 13:31-37 describes the Second Coming of Jesus. What are the signs? What admonition does Jesus offer in vs. 37?

14. Deuteronomy 23-25; Mark 14:1-26

- a) Even where an Israelite could go to the toilet was unusual. Where was this place, and what must he do to make sure this common event kept the camp holy?
- b) What principle is stated in Deuteronomy 24:16 and Ezekiel 18:20? Which king of the Southern Kingdom knew and quoted this verse? (2 Kings 14:6) If we use the dating of this king from HBH, p. 243, this means that he was applying law that was at least 600 years old!
- c) By anointing Jesus' body "beforehand for burial," what did Jesus say she had done? In vs. 6? In vs. 8? This is the only time Jesus ever says this about anything!

- d) As is also recorded in Matthew, what major Jewish feast is associated with Jesus' institution of the Lord's Supper?

#### Notes for March 8-14

The readings for this week in HBH are pp. 176-183 for the OT and pp. 637-641 for the NT.

Deuteronomy 10:12, 13 is a passage to learn and cherish. It reflects the Shema of Deuteronomy 6:4, 5 and in other passages of this book. The passage in Deuteronomy 10 settles some questions below that many will ask.

Is the OT a legalistic system? The answer is "no," not fundamentally. God never desired an unloving, cold, rigid obedience. When the OT is presented as a legalistic system, it is presented inaccurately. By the old rabbis' count there are 623 commands, but God has always wanted his people to love and serve Him with obedient, joyful hearts, responding to His grace. According to Romans 7:12, 14 and Psalms 119:97, the Law is spiritual.

Is it possible to love and fear God? The answer is "yes." Matthew 10:28 and Matthew 22:37 are in the same book. Hebrews 10:31 and Hebrews 12:28, 29 are in the same book. Is fearing God a kind of immature, lower spirituality from the OT or is loving God a mature spirituality from the NT? When one stands in awe or reverence of God and loves Him, there will be no fear of man or punishment. Read Matthew 10:26-31 and 1 John 4:18. A healthy relationship with God requires love and awe. Ask yourself, what do I fear and love about God, Jesus, and the Holy Spirit?

#### Daily Bible Reading March 15-21

##### 15. Deuteronomy 26-27; Mark 14:27-53

- a) When an Israelite came to worship at the specific place God chose, he did basically two things. In vs. 5-10, what did he do? Then in vs. 11, what did he do with the offering and with what attitude?
- b) What were the names of the two mountains where the two tribes read the blessings and curses? (Archaeologists have found that these two mountains/hills have perfect acoustics for this event.)
- c) Mark records Jesus using a unique title to address the Father. What is this term and what does Paul say about it? (Rom. 8:15; Gal. 4:6)
- d) When one falls/comes into temptation/trial, what has he neglected to do?

16. Deuteronomy 28-29; Mark 14: 54-72

- a) Do you think 28:47 applies today and, if so, in what way? (Rom. 15:4)
- b) The "scattering" of 28:64-68 and 29:28 was literally fulfilled in 722 BC and 586 BC. What were these two important dates in Israel's history?
- c) Note: One must go to John 2:19 to see that what the "false witnesses" said that Jesus said (14:58), Jesus NEVER actually said! It is not recorded in Mark. What, from John 2, did Jesus really say, and what did He mean?
- d) What things did Peter say while he was warming himself by the devil's fire?

17. Deuteronomy 30-31; Mark 15:1-25

- a) After they are "scattered" (28:64; 30:3), there are at least three required conditions for Israel to return to the Promised Land. (vs. 6 [2] and vs. 8, 10 [1]) What specific laws/covenant are they to return to in order for a return to the land? (vs. 10)
- b) The land was given to Israel unconditionally "forever." (Genesis 13:15) But what could happen, and did happen, that caused them to be "scattered" away from it? (30:15-16)
- c) A non-judgmental, objective Roman like Pilate could "perceive/know that it was because of \_\_\_\_\_" that the Jews handed Jesus over to him.
- d) There are about 10 things that the soldiers did to Jesus. Name 5 of them.

18. Deuteronomy 32-34; Mark 15: 26-47

- a) Deuteronomy 33:27a is one of the most beautiful passages in the Bible. Memorize it!
- b) Describe the amazing physical condition of Moses. Also give details of his burial: who buried him, and where is he buried?
- c) What Scripture did Jesus quote from the cross? What did the Jews think He said?
- d) What three events occur in Mark 15: 37-39?

19. Joshua 1-3; Mark 16

- a) What are three basic ways Joshua was to respond to the Law of the Lord?
  - i. vs. 7: be careful to \_\_\_\_\_ all of it;
  - ii. vs. 8: not \_\_\_\_\_ from his mouth
  - iii. vs. 8: \_\_\_\_\_ on it!
- b) How many times is Joshua told to be strong and courageous?
- c) Mark 16:15-16 is challenged by some to be Scripture, but even if it is not, what do 1 Corinthians 15:1-5 and Acts 18:8 say which refutes such assertions?
- d) What is the true purpose of miracles? (Read Hebrews 2:3-4.)

20. Joshua 4-6; Luke 1:1-20

- a) What did Joshua and Israel (and the church today) need to learn in 5:13-15?

- b) The story of Rahab is beautiful and so inspiring! (Josh. 2; 6:22-24; the Book of Ruth; in Matt. 1:5, we see Rahab was the mother of Boaz, who married Ruth; Heb. 11:31; James 2:25) Why is Joshua 2:10 (Rom. 10:17) so important to this story?
- c) Why did Luke feel qualified to write this Gospel? (vs.3) Why did he write these things for Theophilus? (vs.4)
- d) What happened to Zechariah because he did not believe the words of God?

21. Joshua 7-9; Luke 1:21-38

- a) The sin of one man caused the defeat of the nation. The sin process (7:21) was 1) I saw, 2) I coveted, and 3) I took. Compare a "history of sin" here and James 1:14-15 or David (2 Samuel 11:2-4f) or Genesis 3:6; Matthew 4:1-10; 1 John 2:15-17.
- b) What powerful lesson can be learned from Joshua 9:14? Could the defeat at Ai and the deception of the Gibeonites have been prevented by knowing this lesson? Review Mark 14:38; Matthew 6:13. Remember temptation is not a sin; it is the yielding and allowing the temptation to "mature"!
- c) What does Luke 1:37-38 say to you about God and temptation? What does this passage suggest about one's relationship to God and others?
- d) Now review Luke 1:20 and preview vs. 64. Today's readings: If we allow our faith to weaken, it keeps us from being effective and causes us to be vulnerable to temptation!

Notes for March 15-21

Read HBH, pp. 183-195 for the OT and pp. 640-648 for the NT.

This week we begin the book of Joshua, the Hebrew name for Jesus. This book is about conquest and victory. From chapter 1:5-9 to 21:43-45, God's program for overcomers is viewed. Watch for the "stone monuments" throughout the book. Learn the lessons of obedient faith and confident trust. Hebrews 11 includes Joshua and Rahab, who are also used in James as examples of obedience.

Joshua is not a history book, but a historical book. That means it is history with a purpose. That purpose was to teach Israel the meaning of the blessings of the covenant of faithfulness and the curses of the covenant of unfaithfulness that were found in the book of Deuteronomy. Through it all, God is bringing His eternal purpose to fulfillment.

Canaan is not heaven, although it might be seen that way. There are too many enemies to fight, if Canaan is heaven! Everyone walks in the wilderness of defeat and death, if we follow the example of Israel, or in "fighting the good fight to victory," if we follow our "Joshua"/Jesus! Read 1 Corinthians 10:1-12.

A study of circumcision can be developed, beginning with Joshua 5 and looking back at Genesis 17, Jeremiah, and other places. End with Colossians 2:11, 12. A chart could look like this:

	OT		NT
Physical Circumcision	Seal of Land Promise	LIKE	Seal of the Holy Spirit
Spiritual Circumcision	Removal	LIKE	Baptism

Reflect on the character of Luke. He was a physician, traveling companion of Paul, a historian, an expert in the OT, and a Gentile. God needs what kind of people? Luke 1-3 says that God needs a person who has done his homework. Prove this.

### Daily Bible Reading March 22-31

#### 22. Joshua 10-12; Luke 1:39-56

- What absolutely incredible prayer did Joshua pray, that God answered, that is recorded in a book that is not in the Bible? What is the name of this book? (10:13-14)
- So, then, why is 11:15 important?
- Can one be filled with the Holy Spirit before Pentecost? (Luke 1:14, 41, 67; Eph. 5:1)
- Mary believed that her pregnancy fulfilled promises made to whom?

#### 23. Joshua 13-15; Luke 1:57-80

- Even though Caleb said he was 85 years old, how did he describe himself?
- Who was the son-in-law of Caleb?  
Why else should he be remembered? (Judges 3:9-10)
- From Zechariah's prophecy, there is a reference to how we are to serve God all our days. Recite the three ways we are to serve God.
- When "sunrise shall visit us," it would provide what to those who sit in darkness and guide our feet into the way of what?

#### 24. Joshua 16-18; Luke 2:1-24

- When God gave the inheritance to Manasseh, what two things did they still have to do? (17:18) "\_\_\_\_\_ and \_\_\_\_\_"; \_\_\_\_\_ out Canaanites."
- What would a Levite say about his portion? (13:14, 33; 14:4; 18:7; 21:1f; Psalm 16:6)
- Because Joseph was of the house and lineage of David, to what city did he go? This was the city that the shepherds knew to go to in seeking the baby Jesus!
- What/why is His NAME? (Luke 1:31; 2:21; Phil. 2:10; Matt. 1:21)

#### 25. Joshua 19-21; Luke 2:25-52

- Joshua 21:43-45 is very important. Why? Read 2 Corinthians 1:20.
- Even though we have "all spiritual blessings" (Eph. 1:3), can there still be "much land to take" and many battles to be fought? (Read Joshua 23:12f.)

- c) What is the rising and falling in Israel? A sign that will be spoken against? A sword that would pierce Mary's soul?
- d) Note: Some teach that the "Law of the Lord" was only the Ten Commandments. Prove this is an unscriptural concept. (2:22, 23, 24, 39)

26. Joshua 22-24; Luke 3

- a) Even though God gave them the land and will keep every promise, is it possible for Israel to lose the land? (23:14-16)
- b) Memorize Joshua 24:15b and remember it. Teach it to your children.
- c) Note the secular history references in the light of Luke 1:4; 2:1-3; 3:1-2. Every one of these references is correct! How would you treat His Gospel if even one of these were incorrect?
- d) What important ingredient does Luke include with repentance that will ultimately destroy Israel and Jerusalem? (3:8-9, 17)

27. Judges 1-3; Luke 4:1-30

- a) Is it possible for a whole generation to die and the next generation not to "know the Lord or what He had done"? How could this happen?
- b) How did God use the unconquered nations? (2:22; 3:1, 4)
- c) Read the temptation accounts of Matthew, Luke, Genesis 3, and 1 John 2:15-17. What is similar and what is different?
- d) Why are Luke 4:18 and 21 key verses for interpreting the OT? (also Luke 24:25-27, 44-48; Revelation 19:10)

28. Judges 4-6; Luke 4:31-44

- a) Deborah, a woman, uniquely had two offices in Israel. What were they? (vs. 4) Where did she hold court? ("Palm of Deborah" = under the honey tree)
- b) Explain why Meroz was cursed. How does the Lord need "help"?
- c) The demons recognized who Jesus was. What four names or titles did they use to identify Jesus?
- d) The people were amazed by Jesus' authority. What are the two things Jesus said that caused this amazement?

29. Judges 7-8; Luke 5:1-16

- a) What exact reason did God give Gideon for reducing the size of his army? What relationship does this have to the downfall of Gideon? (7:18)
- b) What sin did Gideon commit in his old age? Note that this man of influence led the people into apostasy! What are sins that might haunt the elderly?
- c) What did Peter do and say when he saw the great catch of fish?
- d) What shows the profound depth of Jesus' spirituality? (5:16)

30. Judges 9-10; Luke 5:17-39

- a) How long did Abimelech rule? How long did he rule before God took vengeance on him for killing his father, Gideon, and all but one of his brothers?
- b) Judges 10:16 uses the word "impatient" (ESV); another version says, "His heart became impatient (literally "his soul was shortened") over the misery of Israel." The NIV has "He could bear Israel's misery no longer."
- c) Tax collectors were notoriously hated because they worked for the Romans and they kept back funds for themselves. What were two names for this one?
- d) Why did Jesus go to the banquet?

31. Judges 11-12; Luke 6:1-26

- a) Why is Jephthah a hero of faith? (Judges 12:3; Heb. 11:32)
- b) Why does Jephthah remind everyone of the importance of speech?
- c) Jesus said, "The Son of man is Lord of the Sabbath." What does this mean?
- d) Luke 6:19 says all the people were trying to touch Jesus. Why?

Notes for March 22-31

HBH readings are pp. 195-206 for the OT and pp. 647-59 for the NT.

Joshua is a book of victory, and Judges is a commentary on the failure of God's people to be faithful to the covenant. Judges 2 is important in order to understand the rest of the book. The cycle of disobedience, oppression, deliverance, and a period of stability is repeated many times in the book. Perhaps the Book of Ruth (1:1) suggests an accurate title: "In the day when the judges judged" (literal Hebrew). Apparently, Judges 4:5, in describing Deborah, is the only time one of the "judges" did what modern judges do. This has caused many to suggest that the best translation could be "deliverer." The key verse to the book is 21:25. Find 3 more occurrences.

Reading Judges along with Luke is reassuring and helpful. The revelation of our King is a distinct contrast with the Book of Judges. Read Luke 1:3f.

You may want to study the chronology of the judges. It has been stated in several sources that, since the judges worked in a locality, their ministries may have overlapped.

You might consider Judges as a reflection of the cycles in your own life. Were you intense for God for a season and then became cold? What might have caused the downward spiral? Have you renewed your intensity? Why, and what caused this renewal? Do you need a revival? Read Matthew 24:12, Romans 12:11, and the parable of the soils. The old song says, "Where is the blessedness I knew when first I saw the Lord...? Where is the soul-refreshing view...?" Meditate on these words.

There are several times in the NT Jesus calls himself "the Son of Man." Use a Bible dictionary to help you understand this concept.

When you read about Jesus' baptism, temptation, rejection at Nazareth, and other events, imagine yourself being there. Try reading these sections aloud, asking yourself these questions: "What would I feel? What were they feeling?" Then ask yourself, "What is God telling me today?"



Daily Bible Reading  
April 1-7

1. Judges 13-15; Luke 6:27-49
  - a) What was the source of Samson's strength? (not the gym, nor the size of his muscles!)
  - b) Samson, a "hero of faith," made some foolish choices. But what does the Bible mention about God's use of flawed human choices?
  - c) What phrase does Jesus repeat twice in the sermon on the "level place"?
  - d) In the parable of the two builders, Matthew says they both built their houses on a foundation (7:25-27). What were these foundations? What does Luke say about the foundation of each builder in his presentation?
2. Judges 16-18; Luke 7:1-30
  - a) As you read about Samson, ask yourself, "Why is he a hero of faith?" (15:18; 16:28; Hebrews 11:32)
  - b) Since Samson was an especially dedicated vessel for God, what was his vow, and what happened when he violated that vow? (16:21)
  - c) About whom did Jesus say, "I haven't seen faith like this in all Israel"? Why?
  - d) What did the religious leaders reject, in regard to John's baptism?
3. Judges 19-21; Luke 7:31-50
  - a) Judges has these horrible stories to illustrate the major point of the book. From Judges 17:6; 18:1; 21:25, what is the major point?
  - b) To further illustrate the degeneracy of this historical period, whose grandson is mentioned as a priest for the Danites, even to the captivity? (18:30) How long did this idolatry persist?
  - c) Jesus compared the fickleness of that generation to be like whom, sitting in the market place?
  - d) The immoral woman was forgiven "much." What did Jesus attribute her forgiveness to? (Note: this is not Mary Magdalene, as some believe.)
4. Ruth 1-4; Luke 8:1-25
  - a) Make sure, when you read Ruth, you remember the key word is "redemption." This word in several forms occurs about 23 times in the book. The kindness of Boaz to "redeem" Ruth is obviously parallel to God's loving kindness in the redemption of Israel.
  - b) When Ruth "proposes" to Boaz ("Please marry me," GNB), what beautiful expression does she use, which is repeated in the writings of her great-grandson, David? (Ref. Matt. 23:37)
  - c) What are three things that can choke the word in any Christian?
  - d) Describe the heart of "good soil" people.
5. 1 Samuel 1-3; Luke 8:26-56
  - a) Why did Eli think that Hannah was drunk?
  - b) What did Hannah make for Samuel every year?
  - c) Why is Luke 8:37 one of the saddest passages in the Bible?
  - d) What kind of response did the people in the house have when Jesus said, "She's only asleep"? Was this a response to a "joke"?

6. 1 Samuel 4-6; Luke 9:1-17
  - a) What was the name of the Philistine god that kept falling over because of the presence of the Ark of the Covenant in their temple? What started their tradition of not stepping on the threshold of their temple? (Read Zeph. 1:9.)
  - b) What unusual "guilt offering" did the Philistine "priests and diviners" say they must send back with the Ark?
  - c) So how would one know there were about 5000 men?
  - d) How do the misconceptions of both Herod the tetrarch (also called Herod Antipas; son of Herod, who executed John and Jesus; HBH, p.1102-03) and "the crowds" compare?
7. 1 Samuel 7-9; Luke 9:18-36
  - a) What lessons do the verses that describe Israel's desire for a king in 1 Samuel 8:5, 20 send to the church today?
  - b) It is important to remember "Ebenezer"! (literally: "stone + help") The obvious implication is that God has helped us in the past and will in the future!
  - c) From 9:23, what are three things one must do to follow Jesus?
  - d) What three marvelous words that indicate Jesus is our Prophet (Acts 3:22-23) did God add to His original address that He spoke at Jesus' baptism? (Luke 3:22)

#### Notes for April 1-7

The readings for this week are HBH pp. 207-23 for the OT and pp. 659-62 for the NT.

Deeper personal study is needed, particularly from the book of Ruth. An important study would be looking deeper into the theme of redemption (p. 210), beginning in the book of Ruth. The "kinsman-redeemer" is a foundation for Jesus our Redeemer in the NT. Use a Bible dictionary or Bible encyclopedia for additional help to study the kinsman-redeemer concept.

The materials on pages 213-215 in HBH are very important for a basic understanding of OT history. Study them carefully.

Try to do more research on the "Golden Rule." Use [www.biblehub.com](http://www.biblehub.com), or a commentary for this study.

#### Daily Bible Reading April 8-14

8. 1 Samuel 10-12; Luke 9:37-62
  - a) What anxious question did Kish ask about Saul in this chapter that every parent could ask about their children?
  - b) Describe Saul's physical appearance. Where did Saul hide?
  - c) What great promise did Samuel make, about his prayer life, to Israel?
  - d) What words did Jesus say that were to "sink into your ears"?
  - e) What is being referred to when "putting one's hand to the plow"?

9. 1 Samuel 13-14; Luke 10:1-24
  - a) What marvelous statement of his faith does Jonathan make in 1 Samuel 14:6? (Gen. 18:14; Luke 1:37)
  - b) What food did Jonathan eat that violated Saul's oath? What happened to him physically?
  - c) What did Jesus command His laborers to pray earnestly about? To whom was this prayer addressed?
  - d) The workers in the harvest were not to rejoice in what, but they were to rejoice in what?
10. 1 Samuel 15-16; Luke 10:25-42
  - a) Exactly why was Saul commanded by God to exterminate the Amalekites? (also Joshua 6:17f; Gen. 15:16; 1 Sam. 15:18, "sinners"!)
    - b) Why is obeying better than sacrifice?
    - c) How were Mary and Martha different? What do you need to change to be a Mary?
    - d) What motivated the Samaritan to take care of the man? But what did the Samaritan do the next day that also "showed mercy"? (vs. 37)
11. 1 Samuel 17-18; Luke 11:1-28
  - a) What were the Goliaths in David's later life? What are the Goliaths in your life?
  - b) What words did David say to Goliath that suggest his encounter was more than merely a fleshly conflict?
  - c) What essential quality in our prayers is being exemplified in the parable of the friend at midnight?
  - d) To whom is the Holy Spirit given in 11:13? In Acts 2:38; 5:32?
12. 1 Samuel 19-21; Luke 11:29-54
  - a) Did David and his men actually sin by eating the sacred bread? (Matt. 12:4 -- in Matthew, the Pharisees actually condemned Jesus and His disciples but asserted that David did NOT sin!)
  - b) What did the boy know about the arrows being shot? What was the secret message between Jonathan and David about the arrows?
  - c) What are the two phrases in this chapter that describe Jesus as "one greater than..."? (Also read Matt. 12:6.)
  - d) What two essential things had the Pharisees neglected?
13. 1 Samuel 22-24; Luke 12:1-21
  - a) Some have suggested that the Edomites represented the "evil adversary" (Satan) because of Genesis 27, all the way to such books as Obadiah. Who was the Edomite in this chapter, and what dreadful thing did he do?
  - b) What is the old proverb (proverb of the ancients) David used to justify his not killing Saul?
  - c) Jesus says that "a man's life does NOT consist" in what?
  - d) Why did Jesus call a man a "fool"? In the light of Matthew 6:22, how is this NOT a sin? What would make calling a man a "fool" a sin?

14. 1 Samuel 25-26; Luke 12:22-59

- a) What great statement does Abigail make concerning David, when someone was pursuing him? (NLT: "secure in His treasure pouch") How did she describe the punishment of David's enemies by God?
- b) Why are the words of David in 25:33 a commentary on 1 Corinthians 10:13?
- c) What are two absolutely essential qualities for dealing with worry or anxiety? (12:28, 31, 34)
- d) What does this chapter say to those who would set a date for the end?

Notes for April 8-14

The readings for the OT in HBH are pp. 223-25 and pp. 663-70 for the NT.

With David's victory over Goliath and his great repentance in the Bathsheba story later in his life, pay attention to the increasing defeat and death of Saul. What caused Saul's defeat? What do fear and jealousy have in common? What are your personal "giants"? Read Colossians 3:5f.

The coordination of these readings is amazing. There are David and Goliath, Saul and his inner giants, and then the study of prayer in the NT. Relate your inner struggles to this Bible study, and remember the wonderful words of David, even spoken to Goliath, "This is the Lord's battle, and He will give you to us!" Sing: "The Battle Belongs to the Lord"!! Study Ephesians 6:10-18f, too!

Daily Bible Reading  
April 15-21

15. 1 Samuel 27-29; Luke 13:1-22

- a) Where did Samuel tell Saul he would be tomorrow? Is this a problem or a contradiction from 28:16? (Luke 16:19f) Why or why not?
- b) What did Samuel know, even though he had already died, about the past, this day, and tomorrow?
- c) Learn this outline for a definition of repentance: It means "change of mind" and implies:
  - i. Hearing the truth
  - ii. Feeling Godly sorrow
  - iii. Stop the sin!
  - iv. Start obeying God's will on this matter. Include Matthew 3:8!
- d) What demonstrates God's patience in the parable of the barren fig tree? What in the parable also demonstrates the truth of repentance?

16. 1 Samuel 30-31; Luke 13:23-33
  - a) How could even David, the future anointed king, have his life threatened? How did David always find strength?
  - b) Describe David's generosity with the 200 who stayed by the baggage. David regarded so seriously what the 200 did that he did something that made his generosity permanent even to the time of the writing of 1 Samuel. What was this?
  - c) What are we to make every effort (strive) to do, even though many do not?
  - d) Prove that even personal familiarity with Jesus does not automatically guarantee salvation! (vs. 27-30, 34f)
17. 2 Samuel 1-2; Luke 14:1-24
  - a) Before a final decision is made concerning Saul's "suicide" in 1 Samuel 31, what can be learned from 2 Samuel 1 and 1 Chronicles 10:13-14?
  - b) How long did David rule from Hebron? (1 Kings 2:11)
  - c) What is at the core of the excuse-maker and his excuses?
  - d) Study the meanings of "urge" (NLT), "make them" (NIV), and "compel" (ESV). What implications does this have for "invitations"? (14:17; Rev. 22:17)
18. 2 Samuel 3-5; Luke 14:25-35
  - a) How old was David when he began to reign?
  - b) Who was Joab? What did Joab say to David about Abner's visit to David? Why did Joab really want to kill Abner?
  - c) What are two illustrations Jesus used to demonstrate the importance of "counting the cost"?
  - d) Someone said, "When Jesus invites a man to follow Him, He bids him come and die." In the light of vs. 26-27, 33, what does this mean?
19. 2 Samuel 6-8; Luke 15:1-10
  - a) What did David initially want to do? How did Nathan feel? What did God say?
  - b) Remember 2 Samuel 7:12-13, 16 are fulfilled in Acts 2:29-36!
  - c) When was there joy before the angels in your life?
  - d) When the man loses one sheep and the woman loses one coin, what do they do? (Luke 19:10. But note, Jesus was "found" by a "seeker"!)
20. 2 Samuel 9-11; Luke 15:11-32
  - a) "The man after God's own heart" broke God's heart by breaking some of the Ten Commandments in the affair with Bathsheba. Which ones could be listed?
  - b) What is the difference between "murdering Uriah" (a Gentile, a Hittite) and "killing the Ammonites" (also Gentiles)?
  - c) Are there "prodigal sons" both in the "house" and not in the "house"?
  - d) Remember that the parables in Luke 15 answer why Jesus "receives sinners"! What is the reason?
21. 2 Samuel 12-13; Luke 16
  - a) Reread 2 Samuel 12:23 and then read 1 Samuel 28:19. Then read Luke 16:22; 23:43. What does this explain?
  - b) Psalms 32 and 51 were, according to scholars, written out of the situation of David's sin with Bathsheba. Paul quotes Psalm 32:1f in Romans 4:6-8 to prove that forgiveness was available under the Old Law, not based on works, but on grace!

- c) The exact word for “prodigal” (15:13) also occurs in 16:1. What is this word?
- d) If a man will not be convinced of Jesus from the Scriptures, what does this chapter say will not convince him, either?

### Notes for April 15-21

Read HBH, pp. 225-31 for the OT and pp. 670-74 for the NT.

For a deeper understanding of the Bible and God’s unfolding of His eternal purpose, read carefully 2 Samuel 7:12-14, Psalm 89, Acts 2:29f, and Acts 13:32f.

Luke 15:11f is often called “The Parable of the Prodigal Son.” A well-known hymn is “God is Calling the Prodigal.” The word “prodigal” means “one who wastes money in a wasteful and extravagant way.” The Greek word in vs. 13 (and Luke 16:1) means “to scatter abroad” (Matthew 25:24, 26; John 11:52; Acts 8:1, 4); or here it “is used metaphorically of ‘squandering property’” (Vine’s Expository Dictionary, p. 667). A point for meditation is: Have I been a “prodigal” with the blessings of God in my life? To live in sin and unrighteousness is wasteful -- it is to “prodigalize” (my invented word, KHC). It is to regard or treat the things of the Father’s house as if they were “trash” and the Father were dead (Luke 15:13f). But this was also the sin of the elder brother, who stayed in the Father’s house, but became unloving, unappreciative, hateful, cold, and legalistic, believing that he deserved or earned his inheritance! There are prodigals both outside of Christ and in the church!

### Daily Bible Reading April 22-30

#### 22. 2 Samuel 14-15; Luke 17:1-19

- a) How does the Bible describe Absalom “from the sole of his foot to the crown of his head”? How could one describe his hair?
- b) Absalom was the consummate politician. What gesture did he make toward every man who came near “to pay homage to him”?
- c) Even if you have done all that the Lord commanded you, what kind of servant would you be? Why?
- d) What were the two unique aspects of the leper who was cleansed?

#### 23. 2 Samuel 16-18; Luke 17:20-37

- a) Describe Barzillai, the Gileadite. (17:27-29; 19:31-40)
- b) What did Shimei do to David? Even though David was forgiving to him, what ultimately happened to him? (2 Sam. 19:18-23; 1 Kings 2:8f)
- c) What OT character did Jesus say to remember? Why?
- d) What two OT cataclysmic events did Jesus use to describe the universal judgment of God on both Jerusalem in 70 AD and the Second Coming?

24. 2 Samuel 19-20; Luke 18:1-23
- What did Mephibosheth do to redeem himself in David's eyes?
  - Joab did not destroy the city of Abel. But who delivered the city from Joab, and how was this accomplished?
  - Why did the widow get from the "hard judge" what she wanted? Why did the tax collector get what he deeply wanted? In order for our prayers to be answered, what are the two essential qualities from this parable and story?
  - How many times did the Pharisee use the word "I" when he prayed?
25. 2 Samuel 21-22; Luke 18:24-43
- Describe the physical appearance of the man from Gath, whom Jonathan, David's nephew, "struck down."
  - David used several phrases like "my God." Find other phrases like this -- for example, "my rock." Does this describe your God?
  - If it is possible with God for a rich man to enter heaven, what makes it possible? (vs. 22, 29)
  - The disciples do not understand the death of Jesus. Why?
26. 2 Samuel 23-24; Luke 19:1-27
- In 2 Samuel 1-3: Who speaks, David or the Holy Spirit? (2 Peter 1:21)
  - What marvelous statement does David make in 2 Samuel 24:24?
  - Would it be inappropriate for you to invite yourself to someone's house for a Bible study? (19:5,10)
  - Why could Luke 19:27 be a terribly disturbing passage?
27. 1 Kings 1-2; Luke 19:28-48
- Why, according to Nathan, did he want to follow right after Bathsheba?
  - What did Adonijah do that cost him his life? (ESVSB note: "It is suggested in 2 Samuel 16:20-22 that sexual liaison with the king's concubines amounted to a claim to the throne..." p. 569.)
  - Do you think the multitude understood the triumphal entry? Why or why not? What happened a week later?
  - What events happened after the triumphal entry that demonstrated the insincere and unbelieving character of the people and leaders?
28. 1 Kings 3-5; Luke 20:1-26
- How does Solomon describe himself in 3:7? What did he ask of God in vss. 9-12? (Note: Solomon is not among the "heroes of faith" in Hebrews 11!)
  - What does the Bible say a king is not to have, but Solomon did have? (Deut. 17:16-17 & 1 Kings 4:26; 11:1-8) What did he also do that was sinful? (3:3)
  - When the temple officials asked Jesus about His authority, how did He respond to them, and what subject did He use?
  - What proof (vs. 17-18) does Jesus use to predict His rejection by the Jews and the ultimate offering of the gospel to the Gentiles?
29. 1 Kings 6-7; Luke 20:27-47
- Under what condition would God dwell in Solomon's temple?

- b) What were the names of the two pillars at the portico of the sanctuary? (The names mean "He will establish" and "In Him is Strength.")
- c) What did the Sadducees actually deny? (20:27; Acts 23:8)
- d) What unanswered question did Jesus present to the Sadducees/scribes from Psalm 110? Who wrote this? What is the answer to this question?

30. 1 Kings 8-9; Luke 21:1-19

- a) What does the phrase "and they are there to this day" refer to? (Note: this means that the author of 1 Kings had seen it himself.)
- b) Another Son of David also built a Temple! Where is this Temple located? (Eph. 2:21-22; 1 Cor. 6:19; Gal. 4:6)  
How do you feel when someone talks about a physical building as a "sanctuary" or "the house of God"?
- c) Prove that Luke 21:5-36 is not talking about the Second Coming, using vss. 6, 12, 20, 24, and 32.
- d) Some admonitions apply only to the Apostles at the destruction of Jerusalem in 70 AD (as vss. 14-15). What applications could always be remembered? (vss. 5-6, 19)

### Notes for April 22-30

Read HBH pp. 231-36 for the OT and pp. 674-80 for the NT.

Note: On p. 234, 270-271, reference is made to the Books of Chronicles, but HBH does not really offer an adequate criterion for the inclusion of The Chronicles. A better introduction to Chronicles is found in both the NIV Study Bible and the ESV Study Bible. This will be suggested again during the readings of May 17. It is important to say that Chronicles is not merely repetition, but the writer has important purposes which govern his perspective and presentation. Little is mentioned of Saul or the Northern Kingdom of Israel. This is presented for specific reasons that are to be noted. Read one or both of these Introductions now so you can grasp the differences. But we will look at these introductions in a few weeks.

Read every day so that it becomes a habit. To know God's word, Bible students read, reread, and study daily. Review some of the past questions and answers for this week.

Add 2 Samuel 22:2-4f to your prayers this week. Say your first name each time you read a personal pronoun (my or I), adding your personal requests.

This would be a good time for you to begin a study of Wisdom. This is a great study from Psalms, Proverbs, Ecclesiastes, and many NT references. Wisdom, in Proverbs, is personified as a woman seeking an intimate relationship with the godly and pleading with them to avoid the "foolish woman"! Ask God for wisdom. (James 1-3)

You could also do some research on heaven and hell (p. 674).

Meditate on the subject of forgiveness sometime this week.



Daily Bible Reading  
May 1-7

1. 1 Kings 10-11; Luke 21:20-38
  - a) How did the Queen of Sheba feel when she saw Solomon's kingdom? (The original says, "no more spirit.") What famous statement did she make in 10:7 that has become the title of at least two great hymns?
  - b) Why was Solomon given the command not to take wives from the other nations, which, in fact, they did?
  - c) In both Mark and Luke (21:1-4), what incident occurs BEFORE Jesus' predictions of the destruction of Jerusalem? What does this incident say about the Jews' "religion"?
  - d) The language of vss. 25-32 is "apocalyptic signs" (vs. 25) that were fulfilled in the destruction of Jerusalem. How many "signs" will there be before the Second Coming of Jesus? (Matt. 25:36f; Mark 13:32f)
2. 1 Kings 12-13; Luke 22:1-20
  - a) Who divided the kingdom: Solomon, Jeroboam, Rehoboam, or God? (2 Chron. 10:15)
  - b) "The old prophet" (12:11f) may have been sincere, but what sin did he commit? What sin did the "man of God from Judah" commit? What does Paul say about those who preach lies and those who believe them? (Gal. 1:8-9; 2 Thess. 2:11-12) Why is this so important today?
  - c) If the kingdom has not come, as some say, then from 22:16, 18, and 1 Corinthians 11:23-26, how can the church scripturally take the Lord's Supper?
  - d) What Old Testament celebration was fulfilled in the Lord's Supper? What was the meaning of that feast?
3. 1 Kings 14-15; Luke 22:21-46
  - a) Ahijah's prophecy to Jeroboam's wife was that one of her sons would die. What was this son's name? (14:1) What did God say about him?
  - b) What happened in 722 BC that was predicted in vss. 14-16?
  - c) Describe Asa's disease.
  - d) Describe how Jesus serves you.
  - e) What did Jesus say he had done for Peter so that maybe his faith would not fail?
4. 1 Kings 16-18; Luke 22:47-71
  - a) "The jar of flour will not be used up, and the jug of oil will not run dry" reminds us of the endless blessings God gives us every day! Why did this happen? What are some "endless blessings" in your life?
  - b) Remember 1 Kings 18:21 ("waver," NIV; "halt and limp," Amp.) and v. 26 ("danced," NIV; "limped," ESV) are the same word in Hebrew!
  - c) Reread Luke 22:47 and remember Mark 14:45, "effusively kissed"!
  - d) What made Peter remember?

5. 1 Kings 19-20; Luke 23:1-25
  - a) Elijah experienced the Presence of God in a cave on Mt. Horeb. In what three manifestations did God not present Himself to Elijah? In what way did He?
  - b) The Arameans believed they could defeat Ahab's army. The prophet explained their erroneous belief. This victory would also demonstrate again to Ahab who the Lord was! What was this belief?
  - c) Review: what statement did Jesus really make regarding paying taxes to Caesar, rather than the lie they told?
  - d) Who really was a Barabbas? (His name means: "son of a father"! ) Who would that exclude? (1 Peter 3:18) He is (we are) the one who should have died, rather than Jesus!
6. 1 Kings 21-22; Luke 23:26-56
  - a) What did the dogs do at the death of Ahab (21:19; 22:38) and Jezebel? (21:23; 2 Kings 9:30-37)
  - b) What unusual word is used twice to describe Ahab's "commitment" to do evil? (vss. 21:20, 25; this word is related to "owning property.")
  - c) Simon of Cyrene (Mark 15:21): "Must Jesus bear the cross alone?"
  - d) What happened to the penitent thief when he died?
7. 2 Kings 1-3; Luke 24:1-35
  - a) It may seem cruel to read of the two incidents (1:9f and 2:23f) that introduce both Elijah and Elisha, but they establish both as prophets of God. What were these two instances? Remember God is always righteous!
  - b) What event also established Elisha in 2:19-22?
  - c) What did the men believe about the redemption of Israel?
  - d) If the two men had believed what two sections of the Old Testament, what would they have believed about Jesus?

#### Notes for May 1-7

For this week of reading, read HBH pp. 236-53 from the OT and pp. 680-83 for the NT.

Solomon becomes the example of God's conditional promise to David in 2 Samuel 7:12-17. Explain why. Who is David's son/seed that was successful in building the spiritual temple, the church? (Luke 1:31-34; 20:41-44; Acts 2:29f)

When studying the Divided Kingdom, review God's attitude toward the kingdom in 1 Samuel 8:4, Genesis 17:16, Deuteronomy 17:14, and, ultimately, in Hosea 13:11.

Do some research on "The Seven Sayings of Jesus from the Cross." Look in all four gospels for a challenge to your spirituality.

The thief on the cross will also present special challenges in study. (Luke 23:32-43)

Luke 24:13-49 relates two occasions when Jesus teaches the significance of His ministry. It is our contention that God's eternal purpose in Christ was not to build a physical kingdom, but to save all men in a spiritual kingdom. The two "disciples" on the Emmaeus road were disappointed because they thought "that he was the one who was going to redeem Israel" (Luke 24:21), which in reality is what Jesus actually had done! They, and many others since then, have erroneously believed it would be a physical redemption.

What role does the physical nature of this kingdom and priesthood from the Old Testament now have? (Hebrews 10:1f) It is very important to understand the spiritual nature of Christianity.

Daily Bible Reading  
May 8-14

8. 2 Kings 4-6; Luke 24:36-53
  - a) Why was Naaman angry?
  - b) How many times was Naaman commanded to "dip" in the Jordan River? (The OT Greek Bible called the Septuagint or LXX has "baptize" or immerse!) Read Hebrews 11:30. By analogy, AFTER which circuit of Jericho did the walls fall? Can it, therefore, be confidently asserted that Naaman was cleansed only AFTER the 7<sup>th</sup> time?
  - c) What was the three-fold division of the Hebrew OT?
  - d) What is the exact fulfillment of everything about Jesus in the OT from Luke 24:46-47?
9. 2 Kings 7-9; John 1:1-28
  - a) 2 Kings 7:9. Many years ago my friend Avon Malone preached a marvelous sermon on evangelism from this passage. His points:
    - 1) We are not doing right.
    - 2) This is a day of Good News!
    - 3) If we wait, punishment will come.
    - 4) Now come, let us go and tell... Avon's message still is inspiring!
  - b) What happened to "the Captain on whose hand the King leaned"? Why? How is he like so many today? (2 Kings 7:2, 19-20)
  - c) Underscore the ten different titles of Jesus in John 1.
  - d) What did John mean when he said, "He who comes after me ranks before me, because He was before me"?
10. 2 Kings 10-12; John 1:29-51
  - a) Describe Jehu from beginning to end. (10:16, 29, 31) Why did this happen? A famous preacher got so caught up in preaching against pornography, that he was seduced by it!
  - b) Why did Jehoash/Joash do what was right all his days? But, note 2 Chronicles 24:17f. If your favorite teacher/preacher/mentor of God's Word dies, will you remain faithful?

- c) We do not know much about Andrew, but whose preaching did he listen to? What did he "first" do? Think of what would have happened had he not done this! (2 Kings 7:9)
  - d) Correlate vss. 17, 23, 29, 36, 45, and 51: what is the common theme?
11. 2 Kings 13-14; John 2
- a) Why did Amaziah not "put to death the children of the murderers"? Read Deuteronomy 24:16; Ezekiel 18.
  - b) How does 2 Kings 14:24 compare this Jeroboam II with the first king of Israel, Jeroboam I?
  - c) Describe change from John 2 and then from John 1, 3, 4, 5, 6, even to 8!
  - d) Remember that John wrote his gospel about 95 AD, which means the Temple had been destroyed 25 years ago! So, is it possible that this paragraph is about the church that is "the Father's House"? (1 Tim. 3:15)
12. 2 Kings 15-16; John 3:1-18
- a) Describe Ahaz's strange altar. (ref. Heb. 13:10f)
  - b) Ahaz was called "the king of no-faith"! What did he do in 16:18 and Isaiah 7:1-14f? (We will reread this Sept. 29. Remember 2 Kings 16:18 for then!)
  - c) Prove that "water" in John 3:5 can only be baptism.
  - d) Note 3:18: what is a person's actual standing before God if they are not believers in the UNIQUE Son of God?
13. 2 Kings 17-18; John 3:19-36
- a) 2 Kings 17 is an explanation of WHY both Israel and Judah went into captivity. It represents what God had said in Deuteronomy 27-29. It presents a real, historical picture of Romans 6:23 and 8:2, "The Law of Sin and Death."
  - b) What happens when people go after false/worthless idols? Remember the commentary on our society: reread 17:32-34.
  - c) What was John the Baptizer's spiritual reflection about himself and Jesus?
  - d) Why was John "immersing" (the meaning of baptism) at Aenon near Salim? Why does this assist our interpretation of "water" in 3:5? What is the judgment for those who will not "believe" (3:18) or "obey" (3:36)?
14. 2 Kings 19-21; John 4:1-30
- a) Where did Hezekiah go, and what did he do, after he read the letter from Sennacherib?
  - b) If God raised up Sennacherib to fulfill His plan to destroy Israel, then why did God ultimately punish him? (19:27-28f) This is important! (Isaiah 10:12f) And God will ultimately conquer Assyria by the Babylonians!
  - c) What time had already arrived for the Father to seek whom?
  - d) Memorize John 4:24. Remember that John's gospel was written 25 years AFTER the destruction of Jerusalem in 70 AD.

## Notes for May 8-14

For this week, read HBH, pp. 252-263 for the OT and pp. 683-95 for the NT. Pay careful attention to these readings.

Your knowledge of Bible history and the spiritual lessons that can be learned from 2 Kings 17 are an important part of this section. Read Romans 15:4, 1 Corinthians 10:1-12, and 2 Timothy 3:15-17. Study 2 Kings 17:32-33 to understand God's reason for the punishment of both OT kingdoms.

Contemplate the Assyrian and Babylonian cruelties by rereading Deuteronomy 27-30. All need to be reminded of the blessings of our covenant with God in Christ, but we also need to remember that there are punishments for disobedience. Read Hebrews 10:26f and John 3:15-18, which was a reading in this section and is instructive and important!

On page 262, Halley mentions the incredible cruelty of the Assyrians. (Most commentaries on the Minor Prophets have a paragraph on this.) Studying the Assyrians could also help understand Jonah and Nahum. Both are prophets of God who speak of His incredible loving kindness toward the "pagan" nations that are not included in the covenant with Israel. Nahum also presents God's punishment/destruction for their sins.

When reading the gospel of John, remember that this gospel is designed to be a sermon that leads to a conclusion. Read John 20:24-31 several times to increase your understanding of what John is saying to the reader, even an unbeliever!

## Daily Bible Reading May 15-21

### 15. 2 Kings 22-23; John 4:31-54

- a) Who was Huldah and what did she say? What specific thing did she say about Josiah?
- b) Josiah's reign demonstrates that it is both possible and realistic to hear, believe, and obey God's Word and actually "see" a religious situation and understand that it is NOT what God wants, and then to seek to make the corrections! Read these chapters again with this in mind.
- c) What is Jesus' food? What was Job's food? Jeremiah's? Ezekiel's?
- d) The testimony of the woman at the well led to the evangelization of Sychar. (4:39-42) Is it possible that a later (about 5 years) successful evangelistic campaign was assisted by her, too? Read Acts 8:5f. Who did this? Describe his success.

### 16. 2 Kings 24-25; John 5:1-24

- a) Josiah made reforms in Judah, so why did God destroy the nation?
- b) It is important to remember the name of the king who was not killed, yet was

deported to Babylon, and ultimately lived there until he died. (Study 24:8-9, 25:27-30; Jer. 22:24-30 and Matt. 1:11-12. He was part of the royal seed line of David to Jesus!)

- c) How long had this man been “disabled”? (“powerless”; an invalid; Rom. 5:6 has the same word!) Does it matter to God how long one has been a sinner?
- d) What was Jesus saying when he called God his Father? (also 1:1,18; 8:58 and 10:30; Rom. 9:5; Phil. 2:6; 1 John 2:23)

17. 1 Chronicles 1-3; John 5:25-47

- a) Our reading has no questions today, but two things can be stated that need to be remembered (besides the fact that Chronicles is not repetition!):
  - To explain why the Davidic kingdom had fallen
  - This post-exilic “community” was connected to the Davidic Kingdom and would become the future Kingdom of God!
- b) Learn the Seven Witnesses to Jesus:
  - His own, vs. 31; 8:14
  - God’s, vs. 32, 37
  - John’s, vs. 33-36a; 1:7, 19, etc.
  - His Works, vs. 36b
  - The Scriptures/Moses, vs. 39, 45
  - Holy Spirit’s, 15:26
  - Apostles’, 15:27; 19:35; 21:24; 1 John 1:2f!
- c) Note: Find “the Witness of Moses” in the OT by beginning with Acts 3:22-23 (this is the same as John 1:21!)

18. 1 Chronicles 4-6; John 6:1-21

- a) Someone (my home preacher many years ago) described the prayer of Jabez as an “oasis in the midst of a genealogical desert.” It could be that here is the paramount expression of the post-exilic community! How is it different from the model prayer in Matthew 6?
- b) From reading an introduction to Chronicles, what unique emphases does the writer place before this post-exilic community? Note these as you read these books!
- c) It is not good interpretation to read how Jesus could feed the 5000 and still the storm merely as “stories”! They must be perceived as expressions of how the presence of Jesus makes a difference in your life! (6:11; 6:20)
- d) It is important to remember that “feeding the 5000” is in all four Gospel accounts! Again, what does this say to you? (Read 2 Peter 1:3.)

19. 1 Chronicles 7-9; John 6:22-44

- a) Mark every occurrence of “all Israel” (includes both Northern and Southern Kingdoms) as you read these chapters.
- b) Do not neglect to note that 1 Chronicles 9 is a list of those who RETURNED from the Babylonian captivity and is recorded BEFORE David’s reign! This is what these books are all about!
- c) How do you know that this discussion is not about the Lord’s Supper? Note: In the Lord’s Supper, one “eats the bread, which is His body”; here one “feeds” (or chews, or literally “gnaws”) on the “flesh”! This is obviously not cannibalism, but this is what “offended” them! (6:61, 66f)

d) How do vss. 39, 40, 44, and 54 all serve as commentaries on each other?

20. 1 Chronicles 10-12; John 6:45-71

- a) What persistent theme of Chronicles is found in 1 Chronicles 11:1?
- b) Note in this reading how David's kingdom is the men of Saul's old kingdom, as well as both the Northern and Southern Kingdoms, and they are all called "all Israel."
- c) List what one must do to be saved from vss. 40, 45, 47, 56, 57.
- d) How do 6:45 and Hebrews 6:11 suggest that babies do not need to be "baptized"? (or even sprinkled!) Mark 16:15-16!

21. 1 Chronicles 13-15; John 7:1-27

- a) Study the story of Uzzah. Why are 13:9 and 15:13 important?
- b) Why are 14:10 and 14:14-15 unusual? What is a powerful lesson here from David?
- c) What in vss. 6, 8 gives Jesus the right to say, "I am not going to this feast," and then "he also went up, not publicly, but in private"? (vss. 5, 8, 30; also John 2:4; 8:20; but then 12:23, 27; 13:1; 17:1)
- d) How does one correlate the meaning of 7:24 and Matthew 7:1f? What kind of "judging" is wrong? What kind of "judging" must one do to be saved?

Notes for May 15-21

OT readings are found on pp. 263-273 and pp. 694-99 for the NT.

As in last week's readings, the curses of the Old Covenant did come to pass. Judah, like her sister Israel in the north, suffered the same punishment for her disobedience to the covenant. It is important to remember that these capturing nations were also punished and destroyed by other pagan nations because of their cruelty and sin towards God and His people. (Amos 1-3)

Be sure to read another introduction to the Chronicles. (The introductions in the ESV Study Bible, the NLT Pictorial SB, and the NIV SB are especially helpful and informative.) Chronicles and Kings are similar, yet different in purpose. Chronicles might be called "selected history"; this is not merely repetition! These books use selected events and people, with special emphases and unique perspectives, and omit prominent features of 1 & 2 Kings, in order to focus on the connection of the remnant AFTER the Babylonian captivity with the nation of Israel/Judah before the captivity. (1 Chron. 9:1f; 16:34-35 has to be the sentiment of the post-exilic community!) Has God really been true to His Promise to David? And is this post-exilic community really a continuation of God's Eternal Purpose?

As you read John 2-6, 9, how is the theme of "change" played out in these instances? How does this theme relate to Jesus' identity as presented in John 1? What changes is Jesus making in your life? What changes do you need to make?

Study the references in the reading of May 21, John 7:6, etc. One of the great topics for Bible study is "Time," both quantitative and qualitative! We usually speak of time as "quantitative": how many minutes, hours, or days, etc. However, Biblical "time" focuses on the quality, the content, or meaning of a specific time. John will say, "It is last hour"! This refers not to a specific "hour," but an urgency or the importance of an event. A major Biblical expression is "the Day of the Lord," which could perhaps refer to several "days," even years, but even more, an intervention of God historically for judgment and deliverance. Matt. 16:3 and 2 Peter 3:8, 18 (literally, "the day of eternity") could be beginning references for a great study. Read an encyclopedia article on this exciting topic.

### Daily Bible Reading May 22-31

#### 22. 1 Chronicles 16-18; John 7:28-52

- a) It is very important to remember that Peter, in Acts 2:29f, asserts that the promise/covenant/oath with David in 1 Chronicles 17:11-15 and 2 Samuel 7:12-16 is fulfilled in the resurrection of Jesus!
- b) Note that 1 Chronicles 16:35-36 (Psa. 106:47-48) is a prayer inserted by the scattered, exilic community—those to whom Chronicles is addressed!
- c) What happens when the Holy Spirit lives in a person? (Acts 2:38; 5:32)
- d) Explain how Jesus could say, "Where I am you cannot come." Then later He will say, "I will come to you," and "we will come and make our home/abiding/dwelling with him." (14:3, 6, 18, 23)

#### 23. 1 Chronicles 19-21; John 8:1-27

- a) What possible reasons can you offer for the difference between 2 Samuel 11:1f and 1 Chronicles 20:1? And then the telling event of 1 Chronicles 21:1f?
- b) Describe the unusual man in 20:6-7.
- c) What did Jesus do in this chapter that is never recorded anywhere else? It caused the woman's accusers to leave!
- d) Refer to John 5:30f. What does Jesus say that validates His own witness?

#### 24. 1 Chronicles 22-24; John 8:28-59

- a) Why was David not allowed to build the Temple?
- b) Jews today cannot determine their ancestral tribes or families. (All records were lost in the destruction of Jerusalem in 70 A.D.) What are the names of Aaron's sons that one must be descended from, in order to officiate as the High Priest?
- c) Why did the Jews fail to understand what Jesus said? (8:43, 47)
- d) Describe the Devil and the Jews' relationship to him!
- e) What must one do to be a "disciple" and be "free"?

#### 25. 1 Chronicles 25-27; John 9:1-23

- a) Who was Heman (6:33) and how many children did he have? Why did he have so many children? What was the source of their ability?
- b) One might be tempted to make light of the Korahites, the gatekeepers



- (1 Chron. 26), but what conviction did these men have about their position as they wrote Psalms 84:1-4, 10?
- c) To fully grasp the story in John 9, one must read the whole chapter, noting the increasing “blindness” of the Pharisees (conclusion in 9:40-41) and the increasing faith and understanding of the man who was healed (conclusion in 9:38).
  - d) Did you note what John presents about Jesus from 8:12f and 9:5f? Again, there is a spiritual message here: as in the case of Paul (Acts 9), there is no spiritual blindness that Jesus cannot cure!
26. 1 Chronicles 28-29; John 9:24-41
- a) What are some memorable phrases in David's prayer that anyone could use in their own prayers? (1 Chron. 29:11-19)
  - b) From 1 Chronicles 28:11, 19 to 2 Chronicles 5:13-14, what proves that the Temple was built according to God's plan?
  - c) Review the man's progress toward belief: vs. 11, “the man they call Jesus”; vs. 17, “prophet”; vss. 30-33, “from God”; and vs. 38, “Lord, I believe” & “worshipped”!
  - d) Even though the parents claimed him as their son, what very obvious “dodge” did they use, and what was their very real motivation? .
27. 2 Chronicles 1-3; John 10:1-23
- a) Solomon asks for what two things that all men need?
  - b) What was the name of the “master craftsman” (NLT)? What was his mother's nationality? His father's?
  - c) How is Jesus the Lamb, the Shepherd, the Lion, and the King? (Rev. 5:5; 7:17; 19:16)
  - d) What “power” (or “right”) does Jesus have?
28. 2 Chronicles 4-6; John 10:24-42
- a) When the Temple was completed and they offered worship, what caused the ceremony to be cut short?
  - b) As Solomon prayed in front of the entire community of Israel, what was his posture and what did he do with his hands?
  - c) Why does 10:28 not teach unconditional eternal security? James 1:14-15 answers this question, simply because of the words, “drawn away by his own lust”!
  - d) The Bible says that John was “filled with the Holy Spirit from his mother's womb” (Luke 1:15), could even have doubts about Jesus (Luke 7:19f), and could not do what from this chapter? (10:41)
29. 2 Chronicles 7-9; John 11:1-29
- a) After reading of Solomon's splendor, what does Matthew 6:29 (6:25-34) mean to you?
  - b) After reading of the visit of the Queen of Sheba and what she said about Solomon's glory, why would she “stand up against this generation (in the time of Jesus and even today!) on the Judgment Day and condemn it”? (Matt. 12:42)
  - c) Sing Jesus Loves Me, 11:5. (also Ephesians 3:17-19; John 3:16) One can be loved by Jesus, be His special friend, and still DIE!
  - d) What did Martha believe about Lazarus and Jesus? (Compare Lk. 10:41.)

30. 2 Chronicles 10-12; John 11:30-57

- a) What was the turn of affairs? ("turn of events"; "brought about by God") Who caused it? (ref. 10:15 and 11:4)
- b) Which finger on one's hand did Rehoboam use to compare his weight to that of Solomon? ("baby finger," CEB)
- c) Explain how vs. 35 suggests the remark in vs. 36.
- d) John's material in vss. 47-53 is unique, interesting, and awesome! Vs. 47, what did the council admit? (Acts 4:15-16) Vs. 48, what also is openly admitted? (Mt. 27:18; Mk. 15:10; Jn. 12:19; Acts 13:45) Vss. 49-53, who and what did he prophesy?

31. 2 Chronicles 13-14; John 12:1-26

- a) Even though Jeroboam had an army twice the size of Abijah's and attacked Judah from the front and the rear, what did they do that defeated Jeroboam?
- b) How did Asa defeat an army of 1,000,000 Cushite-Ethiopians (Sudan)?
- c) What is the meaning of 12:23 and John 7:6? (Review notes on "Time" in the May 15-21 "Notes" paragraph, in addition to question "c" for May 21. This is very important!)
- d) As John writes his book at least 50 years after these things happened, what does he reflect as to when the disciples came to understand "these things"?

Notes for May 22-31

Study pp. 273-78 in HBH for the OT; read pp. 699-703 for the NT.

Read another introduction for the Chronicles. Remember that Chronicles is not a repeat of Samuel and Kings. This historical material answers the question of the post-exilic community: "Is God still interested in us?" (NIVSB) These books are not "things omitted" or a "chronicle of the whole sacred history." These last books of the Hebrew OT deserve to be read with these themes in mind.

John 10 connects with Psalms 23. The study then forms a basis for studying pastors, overseers, and elders. What qualities make Jesus the good shepherd? What qualities of Jesus need to be implemented in shepherds of the local church?

Daily Bible Reading  
June 1-7

1. 2 Chronicles 15-16; John 12:27-50
  - a) How did Asa respond to the message of Azariah in chapter 15?
  - b) Meditate on 2 Chronicles 16:9. (Prov. 15:3) How could these verses be terrifying? Comforting? How did Asa respond to the message of Hanani in chapter 16? We are not told, but what could cause this change?
  - c) God spoke audibly 3 times in the NT. What did He say in this chapter? What did He say on the other two occasions?
  - d) Is it possible to believe, and not confess, and be lost?
2. 2 Chronicles 17-18; John 13:1-20
  - a) What was the first thing Jehoshaphat asked for when Ahab invited him to join him to go against Ramoth Gilead?
  - b) Even though there were 400 prophets of Ahab, what did Jehoshaphat immediately know? Who did Ahab recommend, and what did he think about this prophet?
  - c) How could you wash feet today? (1 Tim. 5:10)
  - d) In the "example" (vs.15) of Jesus washing the disciples' feet, how was he dressed? What do you think Jesus was telling them that they would "later...understand"? (vss. 7-8)
3. 2 Chronicles 19-20; John 13:21-38
  - a) When faced with an attack from the incredible army of Moabites and Ammonites, what did Jehoshaphat do at the Temple, in front of the new courtyard?
  - b) What happened when the Israelites began to sing and praise?
  - c) Why does Jesus say, "Now is the Son of Man glorified and God is glorified in him," when the previous verse says, "Judas...went out. And it was NIGHT"? (Rom. 13:12f; 1 Thes. 5:5-8; Eph. 5:5f)
  - d) How will others know that we are His disciples?
4. 2 Chronicles 21-22; John 14
  - a) Elijah was "taken up" by God about 850 BC. Jehoram died of his terrible disease about 843 BC. (2 Chron. 21:18f, HBH, p. 243) If Jehoram received Elijah's letter at least 2 years before Jehoram died (vs.19), then the king received his "special delivery" letter from heaven 5 years AFTER Elijah was "taken up"!
  - b) Describe Jehoram's death (21:15, 18-19) and his funeral (21:19-20).
  - c) From 1 Timothy 3:15, what is the House of God in John 14:2?
  - d) How are John 14:13-14 and 14:15 related?
5. 2 Chronicles 23-24; John 15
  - a) What did Joash do after Jehoiada died?
  - b) Who was Zechariah? What did he say, as he was being stoned to death?
  - c) What does Jesus say He will do to the non-fruit-bearing branches? What does He promise to do for the fruit-bearing branches?
  - d) What condition must we meet to be called Jesus' friends?

6. 2 Chronicles 25-27; John 16
- a) Why did a prophet rebuke Amaziah for hiring 100,000 soldiers from Israel and then paying them with silver before he fought the Edomites?
  - b) Why did Uzziah get leprosy? Where was the leprosy obviously visible?
  - c) What did Jesus promise the disciples that the Holy Spirit would do for them? (16:13)
  - d) What did Jesus mean when He said, "In a little while you will not see me anymore, and then a little while later you will see me"? (vs. 16) Does this refer to the Second Coming? How does this help to correctly interpret John 14:2?
7. 2 Chronicles 28-29; John 17
- a) "In the time of his trouble" (NIV) what did King Ahaz do? What very foolish thing did he do that manifested this attitude?
  - b) In the rededication ceremony, who prescribed the musical instruments? Who did the Lord use to command the musical instruments? Whose musical instruments were they?
  - c) Jesus said His prayer was not that God would take them out of the world. He did ask God, however, to protect them from whom? But what would, in fact, set them apart from the world?
  - d) What specifically did Jesus pray "for those who will believe in me through their message"? Someone has suggested that "the price we pay for disunity is an unbelieving world." Is this true from this passage? Then why the disunity? (1 Cor. 4:1-4 might suggest the answer.)

#### Notes for June 1-7

For the OT reading, study pp. 279-86 in HBH. This will overlap the next OT readings. The NT reading is on pp. 702-05 in HBH.

One of the themes in Chronicles is worship. Scan through the chapters and find the many prayers and worship experiences of God's people. Remember 2 Chronicles 20:22f. Great things happen with God's people when they worship Him. (Acts 13:1f)

Jesus' prayer for unity is memorable. As you studied Chronicles, did you notice the theme of reformation and restoration for God's people? Is there true unity based on restoration? What are your thoughts about unity through restoration of the Lord's church in fact, feeling, and form? (Ephesians 4:1f)

Daily Bible Reading  
June 8-14

8. 2 Chronicles 30-31; John 18:1-18
  - a) Does 30:17-20 allow one to negate God's will?
  - b) What are the three things in 31:20 that Hezekiah did that suggested the reasons for God's blessings?
  - c) What did the mob do when Jesus said, "I am He"?
  - d) One of the most ironic things about this chapter is that the mob came to arrest the Prince of Peace, the Light of the World, carrying what three things?
9. 2 Chronicles 32-33; John 18:19-40
  - a) Read the parallel accounts of this story in 2 Chronicles 32; 2 Kings 18-19; and Isaiah 36-37. What are the wonderful, encouraging words Hezekiah spoke in 32:7-8?
  - b) What kind of punishment did Manasseh receive from God that caused him to "repent and pray"? This is a great ending to an evil and corrupt life!
  - c) What incredible claim did Jesus make concerning His kingdom in 18:36?
  - d) What question did Pilate ask, but never waited for the answer, and it was standing right in front of him?
10. 2 Chronicles 34-36; John 19:1-22
  - a) Who is the prophet who predicted the captivity? How long did it last? What does the Bible say, as to why this time length was chosen?
  - b) What was the name of the empire that came to power at the end of the captivity? What was the name of this king? This king said that he had been appointed to rebuild the temple. Who "appointed" him to do this?
  - c) When Pilate brought Jesus out, wearing the crown of thorns and the purple robe, what famous statement did he make?
  - d) Pilate claimed to have the power to free or crucify Jesus. But from where did Jesus say he got that power?
11. Ezra 1-2; John 19:23-42
  - a) What do the opening paragraph of Ezra and the closing paragraph of 2 Chronicles suggest?
  - b) What does the Bible say God did to Cyrus? Which prophet's words did this fulfill?
  - c) The place where Jesus was crucified was called The Place of the Skull. What is the Aramaic name for this place?
  - d) When the soldiers came to break the legs of Jesus, they found that He was already dead. What, however, did one of the soldiers do instead? What happened at that time?
12. Ezra 3-5; John 20
  - a) Whenever there is a restoration movement (3:1, 3-6, 10f), what will there always be? (4:1f)
  - b) Who were the two prophets who were supporting them?
  - c) Describe the grave cloths of Jesus. Why is this a proof of the resurrection?
  - d) Does the Biblical text ever say that Thomas touched Jesus' hands and side? What was his confession? Thomas has said he would not believe unless what? What does Jesus say about those who do not see, yet believe, because of testimony?

13. Ezra 6-8; John 21

- a) What are several spiritual phrases that are used, in relationship to Ezra, from chapter 7 in verses 6, 9, 10, 11, 25, 28?
- b) Do you believe that God could “put it into the king’s heart to bring honor to the house of the Lord,” even today? A pagan, Gentile, unbelieving king?
- c) What very important truth is found in 21:21-22? Why is this important today?
- d) Why do you think Peter “was hurt” (a deep grief) because Jesus asked him a third time if he even “loved Him as a friend”? (Note: Jesus asked Peter the first two times if he had a spiritual, godly LOVE for Him. Peter had answered Him by saying, “You know I have the affection of a friend for You,” possibly reflecting his memory of the denials! But it was that third time that Jesus asked, which may have reflected the denials even more, “Do you really even have affection for Me?” That is what went to Peter’s heart!)

14. Ezra 9-10; Acts 1

- a) Describe Ezra’s prayer activities and posture. (9:3, 5) Why does this seem extreme?
- b) What season of the year made this major change difficult and lengthened the process?
- c) Decide whether or not Jesus “restored the kingdom to Israel” from Acts 1:6, Luke 21:6f and 24:21. What did the disciples still believe that made this question a challenge?
- d) Peter assertedly spoke to the 120 “believers.” Who did Peter say originally spoke
- e) these words? What actual human spoke/wrote these words? Where are these words recorded? What did this revelation pertain to?

Notes for June 8-14

Look again at pp. 282-27 in HBH for the OT reading; the NT section in HBH is pp. 705-25. Several topics from the OT can be researched to assist your understanding.

Give an explanation of 2 Chronicles 36:21. This passage provides insight into God’s covenant of blessings and curses found in Deuteronomy 27-30. Remember that the Jews consider 2 Chronicles to be the last book in the Hebrew Bible.

Find passages in Jeremiah relating to Israel’s punishment and the Sabbath as a sign of God’s covenant with Israel. Since they did not keep the covenant in faithful obedience, they violated the Sabbath. The material on pp. 289-93 is connected and can be studied along with pp. 506-27.

The section on pp. 711-20 can be connected to pp. 506-27. A knowledge of the historical and cultural background is an important aspect of Biblical interpretation.

Daily Bible Reading  
June 15-21

15. Nehemiah 1-3; Acts 2:1-21

- a) What are some significant points in Nehemiah's prayer?
- b) Which verses prove that Nehemiah believed the "blessings and curses" of Deuteronomy 27-30 and that Moses wrote Deuteronomy?
- c) How long was Nehemiah's prayer in 2:4?
- d) How does one know for sure that Joel 2:28-32 was fulfilled in Acts 2:16f?
- e) Besides Acts 2:20, give other examples of apocalyptic language in the NT from Jesus and Revelation.

16. Nehemiah 4-6; Acts 2:22-47

- a) What was Nehemiah's response to the suggestion to come to the plain of Ono? (Note that going "down" could be geographic, or it could refer to a coming "down" in compromise.)
- b) What did Shemaiah, one of the false prophets from Tobiah and Sanballat, tell Nehemiah he ought to do? How did Nehemiah react to his suggestion?
- c) Describe the promise God made with an oath to David. When was this promise/oath fulfilled?
- d) What are two commands and two promises in Acts 2:38?

17. Nehemiah 7-9; Acts 3

- a) When Ezra opened the book, what did the people do? What did they do with their hands? What did they say?
- b) Complete this verse: "This day is holy to our God. Do not grieve, for the..." (8:10)
- c) Learn what is in each of these passages:
  - i. Vs. 18: what was "foretold through all the prophets"?
  - ii. Vs. 21: what did God "promise long ago through his holy prophets"?
  - iii. Vs. 24: what did "all the prophets" foretell?
  - iv. Note: each of these prophecies are the SAME, but with different words!

18. Nehemiah 10-11; Acts 4:1-22

- a) The Israelites bound themselves with a curse and an oath to do what?
- b) The chapter closes with a summary statement: "We will not..." what?
- c) Only in whom does the Bible indicate salvation is found?
- d) There is no other -- what? -- by which mankind can be saved?

19. Nehemiah 12-13; Acts 4:23-37

- a) What are your thoughts about, "Remember me, O my God, for good"?
- b) What example did Nehemiah cite from the Old Testament that was at least 400 years old that proved the importance of scriptural marriages?
- c) How does Acts 4:25 help to understand inspiration? 1) God, 2) Christ, 3) The Holy Spirit, 4) David, 5) even Peter!
- d) To be named "son of encouragement" meant that every fiber of his personality was encouraging! What was this brother's name?

20. Esther 1-2; Acts 5:1-21

- a) Read an Introduction to Esther. How can there be acts of God without His name being mentioned?
- b) There is a story, denied by many, that Vashti was to appear before Xerxes naked. True or not, Vashti demonstrates a conviction of Daniel and his friends. What is the nature of this courage?
- c) Ananias and Sapphira lied to "the Spirit of the Lord," to "man and God," and to "the Holy Spirit." Locate each of these verses.
- d) Which verse suggests that even though they were filled with Satan and lied, they still had the capacity to choose what to do with their money?

21. Esther 3-5; Acts 5:22-42

- a) Esther 4:14 is really the key verse for the entire book. How does this verse challenge your personal relationship with God?
- b) Esther 4:16 and Daniel 3:18 are similar. Explain this.
- c) What must one do to receive the Holy Spirit? (5:32; 2:38; Eph. 1:13-14) List at least 5 different conditions from these verses.
- d) List some of the titles for Jesus in Acts 3 & 5. (3:6, 13, 14, 15; 5:31)
- e) Note how 5:31 is a commentary on Luke 24:21 and Acts 1:6!

Notes for June 15-21

Study pp. 298-05 in HBH for the OT reading and pp. 725-30 for the NT.

HBH has an interesting insight on pp. 298-99 concerning the influence of Esther during the work of Ezra (returned, 458 BC) and Nehemiah (444 BC). Halley writes:

"Esther became queen of Persia about 60 years after the Jews had returned to Jerusalem [started c. 536 BC]. This must have given the Jews great prestige at the Persian court. Esther most probably was still alive, and an influential personage in the palace, when both Ezra and Nehemiah went to Jerusalem. Our guess is that we have Esther to thank for Artaxerxes' kindly feeling toward the Jews, and his interest in having Jerusalem rebuilt."

Esther has been called a book of the providence of God when the name of God is not mentioned. One can be in awe of the "joy of the Lord" in Nehemiah because of the working of God in His providence.

Great blessings are found in the coordinated readings of Acts 2-5 with Nehemiah and Esther. In your journal, begin a study of providence and add the verses in Acts such as 2:5; 8:4; 13:1f and others.



Daily Bible Reading  
June 22-30

22. Esther 6-8; Acts 6

- a) Why and what did Haman's wife predict, even before the banquet?
- b) When Xerxes came back in from the palace garden, what did he see Haman "doing"? What was Haman really doing?
- c) How does one "serve" (or "deacon") the Word and tables? The word used in both vss. 2 and 4 is "servant," also translated "deacon." (1 Timothy 3:8f)
- d) What two amazing phrases are used in 6:7 to describe the growth of the church? Check other verses (Rom. 6:17, 2 Thess. 1:8, etc.) for the meaning of "obedient to the faith."

23. Esther 9-10; Acts 7:1-21

- a) What was the day when the lot (PUR) was cast by Haman to destroy the Jews? (3:13) What day were "the tables turned"? (NIV 9:1; 8:12; 9:17, 21-22)
- b) Note: The Jews today have parties, wear masks, and eat food, etc., to celebrate not only the "hiddenness of God," but also His "revelation"!
- c) Acts 7:16 is not a contradiction, but seems that way, from Genesis 23:17f and 33:18-20. So, who bought the land, Abraham or Shechem?
- d) If Stephen's sermon is the constant, historic rejection of the Jews, then as one author describes it, the sermon is another expression of why the Gospel, rejected by the Jews, was ultimately accepted by the Gentiles. (Refer questions for June 24.)

24. Job 1-2; Acts 7:22-43

- a) What are three or four marvelous things the author says about Job?
- b) Although the friends came to "sympathize and comfort" Job, the rest of the book indicates their belief that Job was suffering because of his terrible sins. What did Job's wife advise him to do?
- c) Why does the Bible say God "gave them up"? (vss. 39 and 42)
- d) What is the emphasis of Stephen's sermon as a retelling of Israel's story? (vss. 9, 28, 35, 39, and 51-52)

25. Job 3-4; Acts 7:44-60

- a) The basic theology of Job and his friends is that suffering is caused by sin. Watch how this plays out in this book. (42:7)
- b) Even in great loss, what does the Bible say about Job? (1:22; 2:10)
- c) Some say it is wrong to ask, "Why?" How many times does Job ask, "Why?" in chapter 3?
- d) Who spoke to Moses on Mt. Sinai (vs. 38) and delivered the law to Israel (vs. 53) in this sermon? Who also gave the law in Galatians 3:19 and entrusted it to a mediator? Consider Hebrews 2:2!
- e) What does Stephen say about God dwelling in sanctuaries (temples)?

26. Job 5-7; Acts 8:1-25

- a) Job believes: "I am suffering, but my sins do not match the overwhelming suffering and punishment that I am experiencing." What does his experience cause him to feel about his friends? (6:14f)
- b) Even though Job believes "my life is but a breath" (7:7), how does he describe each day? (7:6, 3-4)
- c) What are the conditions of salvation given in this chapter, for the saved and unsaved? (vs. 12 and vs. 22)
- d) If you were living in Samaria and had just "obeyed the Gospel" (vs. 12), what would your thoughts be about Simon? (8:12-13)

27. Job 8-10; Acts 8:26-40

- a) What does Bildad say that indicates his belief that Job is a terrible sinner? What is the specific proof for argument? (8:8f)
- b) Job, in chapter 9, says some great things about God, but what does he believe God has not provided? (9:32f)
- c) Is there anything in Acts 8:12, 36-38; 2:38, etc., that would cause anyone to believe that these are NOT the way to become a Christian?
- d) If Acts 8:37 is NOT totally reliable Scripture, what does Romans 10:9-10 suggest? And if it does not belong in the text, then why is it still included?

28. Job 11-13; Acts 9:1-21

- a) Perhaps the most telling verse in Job that summarizes the "comfort" of the "friends" is from Zophar in 11:6 (the last phrase). Why?
- b) Explain why the friends are "worthless physicians." (13:4)
- c) Explain why Saul could NOT be filled with the Holy Spirit on the Damascus road.
- d) Why, in Acts 9, and when Paul retells his conversion, does his conversion NOT take place on the Damascus road? (9:18; 22:16) Can one be "converted" without the forgiveness of sins? (2:38; 3:19)

29. Job 14-16; Acts 9:22-43

- a) Why did Job believe there was hope for a tree, but not for him?
- b) Even though Job does not believe in a "resurrection," in both 14:13 and 16:19 he does believe that ultimately there is "someone in heaven" who will ultimately do what? (This "person" will reappear in 19:25.)
- c) How many days is "many days" in 9:23? (2 Cor. 11:32-33; Gal. 1:17-18)
- d) After this "many days" Saul/Paul finally does go to Jerusalem. Who only does he see? (Gal. 1:19-20) How long did he stay? (This proves that what Paul preached to everyone was the Gospel divinely revealed to him! [Gal. 1:11f.] Hence, the Galatians were listening to a distorted gospel!)

30. Job 17-19; Acts 10:1-23

- a) Remember that Job did not know who the "redeemer" was in 19:25! All he knew to want was Someone who would defend him before God, like an attorney. It is important that he would never have even imagined that this was Jesus!
- b) Yet, where did he surmise that this "kinsman-redeemer" would stand? And unbelievably, where did Job believe he also would "see God"?

- c) List what Cornelius had to do to be saved. (11:14; 10:33; 15:7, 9; 11:18; 10:47-48)
- d) Does God “hear” the prayers of a “sinner”? (10:4, 31; 9:11f and John 9:31! Thus, again, one must look at the context of each of these passages!)

### Notes for June 22-30

A major section of the OT called poetry begins this section of readings. Study the material on pp. 306-15 in HBH for the OT and pp. 730-35 for the NT. Note the mighty acts of God in both Job and Acts.

The subject of the book of Job could be stated in the form of a question: Can a righteous man suffer mysteriously and still be faithful to his God? Remember the book of Job answers Satan's questions and challenges in response to God's questions (1:8; 2:3). Understand that Job knows nothing about God's and Satan's conversation. Also remember that the advice and conversations of Job's friends angers God, who says, “You have not spoken the truth about me, as my servant Job has.” (42:7)

It is important to read Job, perhaps aloud in a modern-speech translation, as if one were attending a dramatic presentation. This perspective will assist one's understanding that there are some statements that are not appropriate or even correct, even from Job. Remember, the question is this: can a righteous man suffer, hold on to his faith, and never have the answer to the “why” of his inexplicable suffering? Job's faith is an example for us, even though he was often emotionally critical and “impatient” of the ways of God. Often the ways of God seem mysterious and baffling, with widespread suffering and pain, in contrast to His awesome love.

As you read Job and look at the death of Stephen (Acts 7), write a thought concerning the seeming unfairness of God. Has God seemed to be unfair to you at some time? How do you deal with this and maintain a grasp of His love? You may want to look at Psalm 73 and Habakkuk for the beginning of an answer.

People today may not view Acts as possessing a descriptive pattern for becoming and remaining a Christian. How would you deal with this issue from Acts and the rest of the NT?

Daily Bible Reading  
July 1-7

1. Job 20-21; Acts 10:24-48

- a) From what Zophar says in vss. 3 & 29, do you think that he has listened to Job? What does this say about our "hospital visitations"?
- b) What basic argument does Job present in 21:7f, 22-26?
- c) What points from Peter's sermon make it excellent evangelism?
- d) Because Peter remembers the "beginning" (Pentecost Day, Acts 2) in Acts 11:9, what would Peter have done if he had NOT baptized Cornelius? (11:17) Why, then, was Cornelius commanded to be baptized in water?

2. Job 22-24; Acts 11

- a) Interestingly, Job 22:21 has been used many times as a sermon text. Why are these words from Eliphaz so inappropriate for Job?
- b) Notice the honest openness and faithfulness of Job from 23:8-12.
- c) How does God "grant repentance"? Obviously, God will not grant repentance apart from one's own choice! (Luke 24:47)
- d) Acts 11:26 is instructive:
  - a. What is the "church"? Is it a building?
  - b. Were disciples called Christians, or was the "church" called Christian?
  - c. Who called the disciples "Christians"?

3. Job 25-27; Acts 12

- a) Bildad in Job 25:6 has a view of humanity that he, without being specific, applies to Job. How does he describe humanity?
- b) Because Job's words in 27:13f reflect the belief of the "friends," some have surmised that these words are from Zophar, since he does not appear after chapter 20. But it is better to remember that even Job believes that the wicked prosper. This is the actual source of Job's confusion!
- c) Acts 12:5 & 12 are wonderful examples of the worship of the church. Since the church is not a building, what is it doing and where is it doing it?
- d) It is difficult not to suggest that Luke is making a contrast of the "worms" and the "word." What are the two situations? How do they end?

4. Job 28-29; Acts 13:1-25

- a) Tell just one thing that is nearly priceless, but less valuable than wisdom!
- b) What is the meaning of "wisdom and understanding" that God reveals in the words of Job?
- c) When the Lord's church worships fervently, what always seems to happen with missions and evangelism?

- d) David, in Paul's sermon, is called a "man after God's own heart." (Acts 13:22; 1 Sam. 13:14; 16:7) What else describes a person like this?

5. Job 30-31; Acts 13:26-52

- a) Job 29 is the way it was; Job 30, the way it is; and Job 31 is "I am innocent"! What are your feelings about Job at this point?
- b) What do you think, when Job says that he "made a covenant with his eyes"?
- c) The leaders did not recognize Jesus, nor did they understand whose words?
- d) Who is the person through whom what great blessing is proclaimed?
- e) Paul asserts that a specific event can happen to one who believes in Jesus. What is this, and why could it not happen previously?

6. Job 32-33; Acts 14

- a) Maybe Elihu does have some things to say about "discipline," but he did not listen and ultimately misinterpreted what Job said about himself. (33:8-11) Would you enjoy a visit from someone like this? (32:6f)
- b) Some things Elihu says about "suffering as discipline" might be true (33:29-30), but is this really appropriate for Job? (1:1, 21-22)
- c) What witness did God give all nations in past generations?
- d) In Acts 14:19, Paul was stoned until they thought he was dead. (2 Cor. 11:25 and the context) Many people "quit the church" for far less. What did Paul do?

7. Job 34-35; Acts 15:1-21

- a) How do you feel about telling a person that God is "disciplining" him while he is suffering? Even if God is "disciplining" Job, does this "wisdom" (33:34) help? Is this a good time to "teach" Job?
- b) Again, as with the first three "friends," Job knows and agrees with what Elihu says or "defends" about God! But what does the text say Elihu really thinks about Job? (34:35f) Has Elihu really been a "comfort" to Job? (33:31-33!) How would you respond to Elihu's "comfort"?
- c) Cornelius was saved by grace through faith. (15:7-11) But what did he and his house do to be saved? (11:14; 10:33; 11:18; 10:47-48)
- d) Acts 15 is NOT "the Jerusalem Council"! It is more like a "Bible study" to settle an issue plaguing the church. There was no "voting" — it was an effort to discern the will of God from what God had said and what had happened. Even the OT was included! Where is this Scripture found?

Notes for July 1-7

For the OT reading in HBH, study pp. 315-17, and for the NT read carefully pp. 736-43 in HBH.

Read the book of Job with caution and imagination. Much of what Job's friends say is

true, but not universally, and even at times what they say is inappropriate or wrong for Job's suffering (42:7). An example of this is Job 22:21f, which, if taken out of context, would contradict the passages that show that trials, tribulations, and tests come to one who is righteous in Christ. Write some of your thoughts on this subject. Wayne Jackson writes of Job 21, "Job's argument is simply this: one's earthly circumstances cannot be used as a barometer for determining his spiritual condition." (or relationship! -- KHC)

Review the book of Acts using the scripture in Matthew 28:19, "Go make disciples of all nations." Begin with Acts 1:8; 8:4, 27; 10:1f; 11:1, 18, 20; 13:46; and 15:6-11. Why does it seem the church had difficulty learning what had been promised in Genesis 22:18 and prophesied in Isaiah 2:1f?

### Daily Bible Reading July 8-14

#### 8. Job 36-37; Acts 15:22-41

- a) Elihu talks about himself (36:4) and the glories of God (36:3), but is this what Job needs now? Job believes the same thing about God! If you were Job, would this comfort you?
- b) Do God and His ways with Job really need any kind of defense from such a man as Elihu? Elihu still believes Job is suffering because he is full of "judgment." (36:17f)
- c) This chapter describes how the church met a "false doctrine." Again, what is this false doctrine? (vs. 1) Describe the reception of the letter, which demonstrates the solution to the problem.
- d) Can righteous men have a disagreement among themselves without destroying fellowship and unity? How?

#### 9. Job 38-40; Acts 16:1-21

- a) God truly comforts Job! But it is not human "comfort"! How would you describe God's "comfort"? Describe Job's answer and repentance. (40:3f; 42:1f)
- b) If Job had one "fault," what was it? (40:8f) Does God ever really rebuke Job and treat him as if he were wicked, as the "friends" did?
- c) If one can walk 25 miles in one day and it is 400 miles from Antioch of Pisidia to Troas, then one might say that it took Paul and Silas more than two weeks to make that journey! From vss. 6-7, what do you think Paul and Silas were discussing as they camped every night?
- d) What did the Holy Spirit do? What did the Spirit of Jesus do? What did God do?

#### 10. Job 41-42; Acts 16:22-40

- a) Two of the vivid examples God uses to teach Job to trust Him, even when life does not seem right, fair, or understandable, are the ostrich (39:13f) and Leviathan. (41:1f) Man does have his limitations: 39:16-17 and 41:8.
- b) Why does Job "despise himself, and repent in sackcloth and ashes"?
- c) Imagine visiting a worship service of the Lord's church at Philippi! The speaker for the evening service is the "jailer," now an old man and retired. What would you like to hear him say about that night?

- d) There are many who teach that the jailor was saved by “faith only.” If this is true, then from the following, what did he NOT do? Acts 2:38; 3:19; 22:16; Romans 10:9-10. Where does the Bible teach one is saved before and without being immersed/baptized into Jesus?

11. Psalms 1-3; Acts 17:1-15

- a) Psalms are from God but use meditative words from the deep spiritual soul of men. What does Psalm 1:2 suggest that one do as the Psalms are read? (or the Bible! The word means “to question, answer oneself.”)
- b) Pay very close attention to the “titles”! How is Psalm 2:7, 9 (frequently quoted in the NT) used in the NT? (Consult Acts 13 and Revelation.)
- c) Describe “joining” Paul and Silas. (17:4, 34) Can one also be “added”?
- d) Describe the “mob” in 17:5 (literally “market-place loungers”; “worthless loafers,” GNT) in terms used today.

12. Psalms 4-6; Acts 17:16-34

- a) Two verses in Psalm 4 refer to a specific spiritual activity in an unusual place and time. (4, 8) Where is this place of worship, and what is to be done?
- b) From Psalm 6, prove that one can “write a psalm” and still have “difficulties.”
- c) Describe what Paul “felt” when he was waiting in Athens.
- d) What did the philosophers call Paul? (literally, “a bird that collects scraps”) This was NOT a compliment, yet how did Paul address them and then very diplomatically present the Gospel? The Areopagus was not a place, but a people!

13. Psalms 7-9; Acts 18

- a) Why is Psalm 8:4 pivotal for your spirituality? The real question is, “What am I, that the Lord should be mindful of me?”
- b) Psalm 8:5 pictures the glory and honor of humanity. Study carefully how Hebrews 2:5f uses this verse to describe the place and glory of humanity, but then moves to describe the ministry of Jesus!
- c) Read 18:8; 17:34, and Acts 2:38, which describe how people became Christians.
- d) Sincere people use Paul’s words in 1 Corinthians 1:14-17 to attempt to prove that baptism is not essential to salvation. So then, did Paul actually “sin” by baptizing Crispus and the Corinthians in Acts 18:8? No, because baptism into Christ is the “obedience of faith” (Rom. 1:5) and not a “meritorious work,” as many teach that it is!

14. Psalms 10-12; Acts 19:1-20

- a) As you read the Psalms, note the places where the psalmist actually tells God about situations and even what to do. Are you comfortable praying like this? What does this mean?
- b) It is not sinful to ask God, “Why?” (Psa. 10:1f) But we must remember to commit all of our frustrations and judgments of the wicked to God. (10:14f; 11:4f. Read carefully Romans 12:19-21.)

- c) Apollos (Acts 18:24-28), like the Apostles and the 120 “disciples” in Acts 1, did not need to be re-immersed because he was immersed before the New Covenant was ratified. The “twelve disciples” were wrongly immersed into “John’s baptism of preparation” AFTER the New Covenant terms were ratified (Heb. 9:16) and therefore needed scriptural immersion into the death of Christ! (Rom. 6:3-4, 17)
- d) How does one know from Acts 19:19 that the Ephesians who practiced magic were sincere in their commitment to Christ? It can also be inferred that these who “became believers” were also scripturally immersed. (Acts 19:5; Ephesians 4:5; 5:26)

### Notes for July 8-14

Read HBH 317-26 for the OT and pp. 743-51 for the NT.

Life can, at times, be unfair and is often mysterious. What have you learned about suffering and God while reading Job? Remember that God said to Eliphaz, “my anger burns against you and your two friends, for you have not spoken of me what is right as my servant has... my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly. For you have not spoken of me what is right....” (Job 42:7-8)

What a beautiful relationship the last few chapters of Job have to the Psalms! Take time to read the Psalms aloud in a modern speech translation. You are being given a “language of praise,” meditation, and prayer -- even anguish at times. God has allowed the meditations of godly ones to become His scripture! This is so different from the Books of Law. Read, meditate, and study carefully the Psalms -- however, as a Christian, seeing them through the lens of the Good Shepherd! The NIV Study Bible offers a great introduction to the Psalms; study it carefully over the next few weeks.

What can be learned about presenting the Gospel in different cultural contexts? Compare Paul’s sermons to discover what he says in each place he preaches.

### Daily Bible Reading July 15-21

#### 15. Psalms 13-15; Acts 19:21-41

- a) Learn the frequent approach in the Psalms by carefully studying Psalm 13. First, the psalmist seems to express his dire circumstances, vss. 1-4; then second, he expresses his “But I...,” vss. 5-6. Watch for this in many Psalms.
- b) What is the spiritual position of a person who keeps an oath, even when it hurts?
- c) The Greek word for “church” is *ekklesia*. This word is used to describe three other secular “assemblies” in Acts 19:32, 39, and 41. What are the three translations, and how would you describe each of these? Note: they never refer to a physical building!
- d) Research Diana/Artemis so that you better appreciate the context at Ephesus.



16. Psalms 16-17; Acts 20:1-16
  - a) Research 16:6 and 16:11. What do they refer to, and how do they apply?
  - b) Psalm 17:8 has two wondrous images. What are they? What do they mean?
  - c) Use Acts 20:7 and other passages of scripture to continually remind yourself that Sunday is the Lord's Day, the first day of the week, and not "the weekend."
  - d) From Acts 20:16 and 11:15, what would you infer as to why Paul was "in a hurry"? ("he was eager")
17. Psalms 18-19; Acts 20:17-38
  - a) Describe the plight of the psalmist from vss. 4-5. Why didn't David just give up, if things were this bad?
  - b) Quote 19:14 every time you worship for the next month.
  - c) Remember that Paul addresses "the elders of the church," vs. 17; these men "were made overseers by the Holy Spirit," vs. 28; and they were to "shepherd/pastor" the flock, vs. 28.
  - d) Again, what was Paul's ministry in this chapter? (vss. 20, 21, 24, 25, 27, 32)
18. Psalms 20-22; Acts 21:1-17
  - a) What are some "horses and chariots" (20:7) that people "trust in" today?
  - b) We often do not know why we feel that God seems to have forsaken us, but we can know WHY He was forsaken FOR us! (2 Cor. 5:21; Matt. 27:45)
  - c) Most writers admit that the Jews actually quoted (from LXX) Psalm 22:8 in Matthew 27:43. (Psalm 22:8 in Hebrew says, "Roll your care upon the Lord...") Maybe there is not a colder, more sarcastic statement from the lips of unbelieving men in all the books of the world!
  - d) Why didn't Paul accept the pleas of his friends?
  - e) Try to picture Acts 21:5. If you were able to go there, what do you think it would have been like?
19. Psalms 23-25; Acts 21:18-40
  - a) Read 23:4 in several translations, plus the footnotes; it really ought to be memorized!
  - b) Remember: Psalm 22, His Suffering for Us; Psalm 23, His Shepherding for Us; Psalm 24, His Supremacy for Us!
  - c) Why did Paul participate in a Jewish worship service? (1 Cor. 9:19-23; Acts 22:2)
  - d) How do you think the church ought to approach the problem that "many thousands of Jews have believed (they became Christians! BUT...) all of them are zealous for the law" (which had been taken out of the way)?
20. Psalms 26-28; Acts 22
  - a) What was David's one thing? What was Paul's? (Phil. 3) What, then, is the first thing to be sought, according to Jesus? (Matt. 6:33) Are these the same thing?
  - b) How can one "seek the face" of God when "you cannot see my face, for man shall not see me and live"? (Exodus 20) But did Moses see God's Glory? Also consider John 1:14, 18; 2 Corinthians 3:11.

- c) If one wants to be saved, what two questions did Paul ask that must be asked, and the answers must be accepted? (Acts 22:16; 16:30-34)
- d) If Saul/Paul was “saved” on the Damascus road, why then would there be anything else “appointed” (“ordained”; literally, “to place in order, arrange”) for him to do? (1 Cor. 16:15: one can “appoint oneself to ministry”!) (Eph. 2:10)

21. Psalms 29-30; Acts 23:1-15

- a) Study “ascribe” and the meaning of “worship the Lord in the splendor of holiness.” Does the “splendor of holiness” refer to God or the worshipper?
- b) What are at least two things the voice of the Lord does?
- c) Using a Bible dictionary, research the Pharisees and Sadducees.
- d) Describe how you think Paul may have felt in 23:11.

Notes for July 15-21

The material in HBH for the OT reading is on pp. 326-29 and, for the NT reading, pp. 7 47-56.

The imprecatory psalm is a complex subject, and HBH has provided a good beginning for understanding these psalms. Read pp. 332 and 333. Search the Internet or Bible dictionaries for more help. One perspective that might be helpful is that the psalms provide a channel for godly venting of one’s truest and deepest feelings towards those who have wronged them. When one openly admits his true feeling, God is now able to handle situations which can lead to forgiveness. (Rom. 12:19-21) Reading some of these psalms will usually assist the reader in understanding that their problems do not seem as bad as the psalmist’s.

One will note in these readings Psalms 22-24, a sequence of (1) the suffering shepherd, (2) the caring shepherd, and (3) the royal shepherd. While reading this section of Psalms, read John 10, seeing Jesus as the Good Shepherd.

One of the problems in the study of Acts is 21:17-26. While the answer to the question, “Why did Paul participate in a Jewish worship service?” is in verse 24, the repercussions and issues are challenging. Try to find John W. McGarvey’s and Wayne Jackson’s commentary for their perspectives on this subject.

Daily Bible Reading  
July 22-31

22. Psalms 31-32; Acts 23:16-35

- a) What verse did Jesus quote from this Psalm? What use did Peter make of this concept? (1 Peter 2:23) How would this affect our suffering?
- b) Who is the blessed (“happy,” NRSV) man in Psalm 32 and Romans 4? What price does one pay for unconfessed sin?
- c) Why do you think one of the centurions listened to Paul’s nephew?
- d) How many Jews took a vow in this chapter? What was this vow? How many do you think fulfilled their vow?

23. Psalms 33-34; Acts 24

- a) What verse serves as a commentary on Genesis 1? What does it mean?
- b) Describe how to love life and see good days. (34:12f; 1 Pet. 3:10f)
- c) The major problem in Acts: how could Paul “believe everything laid down according to the Law or written in the prophets,” but still be under arrest and persecuted?
- d) Describe the preaching of Paul to Felix in vss. 24-25. Why do you think Felix was terrified and told Paul to “Go away...”? Note: Drucilla was the beautiful sister of Bernice and Agrippa, and she was a Jewess who believed in magic and sorcery!

24. Psalms 35-36; Acts 25

- a) Psalms like these give you permission to speak your heart, feelings, and soul about your enemies. Find verses in Psalm 35 that suggest this.
- b) Even though the psalmist says imprecatory things about his enemies, what does he say in vs. 22f that provides “release” from his angry feelings?
- c) Remember Bernice and Agrippa II were sister and brother! Their incestuous relationship was well known in the Roman Empire! What do you think led Paul to preach to them?
- d) How does this chapter describe how Agrippa and Bernice looked as they entered? How do you think Paul, a prisoner, may have looked, in contrast, when they brought him in?

25. Psalms 37-39; Acts 26

- a) Matthew 5:5 is interpreted by at least 5 references in Psalm 37. What are these verses and how do they assist your understanding of Jesus’ words?
- b) Again, as with so many of the Psalms, what does 39 help us to know?
- c) Do not misinterpret what Agrippa said; he was not even close to being “persuaded”! What did Paul say that helps us understand this?
- d) Note that whatever Agrippa heard Paul say, Agrippa did understand that Paul was seeking the salvation of his soul -- to make him a what?

26. Psalms 40-42; Acts 27:1-26

- a) Read Psalm 40:6-8 in several translations. Hebrews 10:5-7 quotes this verse in the Septuagint (LXX). What does God want, or what pleases Him? What does God NOT want?
- b) From Psalm 42, describe the searches and yearnings of this spiritual man.
- c) What would you think and feel if you were on that ship and heard and watched the great apostle? How would he be different from the other men?
- d) Exactly how many were on the boat? (vs. 37) What does this tell you about the writer?

27. Psalms 43-45; Acts 27:27-44

- a) In chapters 42 and 43, what does the psalmist ask three times? Since, from these psalms, spiritual people can be depressed, what causes it?

- b) Learn what the psalmist believed and said to counteract his depression:
  - 42:5, 11 -- "hope";
  - 42:6 -- "remember";
  - 42:8 -- "his song";
  - 43:3 -- "to your dwelling";
  - 43:5 -- "I shall again..."!
- c) What are some storms of life that you have had, or are having, to endure?
- d) The title for a sermon from Acts 27:29 was "Four Anchors from the Stern." The point was, what are four anchors in your life that provide you with stability and safety in the storms of life?

28. Psalms 46-48; Acts 28

- a) What are some things in Psalm 46 that might be drastically changed, even by the hand of God?
- b) Because of God's Presence, what in this psalm cannot be "moved"?
- c) The study of "Zion" is a wonderful study of how the fortress of David became a symbol of the impregnable city of God, the church!
- d) Why did Paul thank God and was encouraged? (Review Acts 23:11.)
- e) Finally, in Acts and the NT, has the kingdom "come"? (28:23; review other references in Acts that proves that the Kingdom has come!)

29. Psalms 49-50; Romans 1

- a) What is the basic solution the psalmist voices as to those who "trust in their wealth"?
- b) What does God say to those who "offer sacrifices" as a substitute for true inner dedication?
- c) For what purpose had Paul and the apostles "received grace and apostleship"? (1:5)
- d) Paul uses the phrase, "I am..." in three verses. (1:14, 15, 16) Be able to complete each one of these three phrases!

30. Psalms 51-53; Romans 2

- a) Psalm 51:5 is controversial. By reading 22:9-10; 51:13; 58:3; 71:6, how is the controversy solved?
- b) What major "joy" did David desire to be "restored"?
- c) In Romans 2:1-16 Paul lists 10-12 principles of God's judgment. Highlight these and be able to recite at least three!
- d) Who performs the acceptable circumcision? Where in the body is it performed?

31. Psalms 54-56; Romans 3

- a) The psalmist admits his enemy/adversary was a man. Who was this man?(vs. 13) How did he talk? (vs. 21) What was really in his heart? (vs. 21) Who did Jesus have like this?
- b) Research how Psalm 56:4, 11 are used in the NT. (Matt. 10:28; Heb. 13:6; also Psa. 118:8)
- c) In the light of Romans 3:25 and Hebrews 9:15f, explain how sins were actually "forgiven" under the Law of Moses, before Christ died.
- d) Is there a "law" that excludes boasting? What is that "law"?

## Notes for July 22-31

For the OT Readings, study pp. 329-335 in HBH. Look at pp. 756-765 in HBH for your NT readings.

Since Psalms 32 and 51 are part of these readings, a great challenge for deeper learning could be a study of forgiveness under the Old Covenant. Also, look at the problem from another perspective, "How was one saved or forgiven under the Old Law?" The Law could not save (Galatians 2:16; 3:10f), so was anyone saved? (Romans 4:1-8f) It will also be important to reread the material concerning the sacrificial system in Leviticus.

Study Hebrews 9:15f, as well.

Daily Bible Reading  
August 1-7

1. Psalms 57-59; Romans 4
  - a) What is the meaning of "the shadow of your wings"? (57:1; review Psalms 17:8; 36:7; 63:7; 91:4; Matt. 23:37. Note the great old song "Under His Wings.")
  - b) What does "howling like dogs" (59:6, 14) mean? (Study: Psalm 22:16, 20; Isaiah 56:10-11; Matt. 7:6; Phil. 3:2; Rev. 22:15.) How does this psalm conclude in verses 16-17?
  - c) Who are the two OT characters that are "justified by faith" and not by "a law of works"? (3:27) How is Romans 4 a commentary on 3:31, along with Genesis 26:5, James 2:23-24, and Hebrews 11:8? Abraham was NOT justified by "faith only" or by "a law of works" -- but by "the obedience of faith." (Rom. 1:5; 16:26)
  - d) Highlight the words credited, counted, or imputed in this chapter. (11 times in most translations!)
2. Psalms 60-62; Romans 5
  - a) What does the psalmist truly recognize in 60:11-12?
  - b) What powerful four-letter word does the psalmist David use to describe his relationship God in 62:1, 2, 5, 6?
  - c) How does Paul say that God pours His love into our hearts? (5:5; see also Acts 2:38; 5:32; Eph. 1:13-14.)
  - d) Draw a chart that illustrates the similarities and differences between Adam and Jesus from Romans 5:14-19. How many times does the phrase "the one man Jesus Christ" occur in this chapter? (Also see 1 Cor. 15:47, 48, 49; 1 Tim. 2:5.)
3. Psalms 63-65; Romans 6
  - a) How is God's love for you better than life?
  - b) What deeply precious, profound truth is found in Psalm 65:2? (Study Psalm 109:4!)
  - c) Paul is not trying to prove the essentiality of baptism! That being true, what exactly is he making of baptism? (Check 5:20-21 and 6:1!)
  - d) What in Romans 6:18-19 corresponds to "walking in newness of life"? (6:4) This is the Biblical doctrine of sanctification. (6:16, 18, 19, 22) So important!
4. Psalms 66-67; Romans 7
  - a) Write some things from Romans 3-8 that God has done for you. (66:16)
  - b) Why are Matthew 5:23-24 and Psalm 66:18 related and important?
  - c) Some believe that there are expressions in Romans 7 that cannot apply to a Christian and others that could. What are some of these?
  - d) Some say Paul could not make some of the statements in Romans 7. What do you think? Even if all the "problems" cannot be solved, what is the "bottom line"? (verses 24-25)

5. Psalms 68-69; Romans 8:1-21
  - a) What does God daily bear? (68:19)
  - b) Psalm 69:6 is such a wonderful prayer! What does this prayer mean?
  - c) List the exact requirements for having the Holy Spirit:
    - I. vs. 5, "set their \_\_\_\_\_ on the things of the Spirit";
    - II. vs. 7a, "not \_\_\_\_\_ to God";
    - III. vs. 7b, does "\_\_\_\_\_ to God's law";
    - IV. vs. 8, does, in fact, "\_\_\_\_\_ God";
    - V. vs. 13, "puts to \_\_\_\_\_ the deeds of the body"!
  - d) Learn four or five things the Holy Spirit does for you in Romans 8: vss. 15, 16, 26a, 26b, 27.
  
6. Psalms 70-71; Romans 8:22-39
  - a) Psalm 70 is a good example of "imprecatory psalms." The psalm seems to cry out for the discipline or punishment of his enemies, vs. 1-3. But this is balanced with a prayer of thanks for "all who seek you..." (vs. 4) and petition for self (vs. 5). (See Psalm 110 and others.)
  - b) What two things does the psalmist pray for in old age? (71:9, 18)
  - c) Someone said, "Romans 8 is the greatest chapter in the Bible because it begins with 'no \_\_\_\_\_' and ends with 'no \_\_\_\_\_,' and in between 'all things work together for \_\_\_\_\_'!" (Amen!)
  - d) Reread all of Romans 8 and answer the questions in vss. 31-38.
  - e) There is only one reference to the Holy Spirit from Romans 1-7. How many references to the Holy Spirit in Romans 8?
  
7. Psalms 72-73; Romans 9:1-15
  - a) Describe Asaph's exact problem in Psalm 73:3-14.
  - b) Why is verse 17 the turning point in this psalm? What did he learn from this turning point and the following verses?
  - c) The issue of Romans 9-11 is the Jews and their relationship to the Gospel. Paul's first phase of this problem begins in 9:6 and asserts God's Divine Sovereignty! Difficult though it may sound, God has the "right" to reject unfaithful Jews and accept believing Gentiles. Cite the three OT examples Paul uses to make this point.
  - d) What key concept does Paul state from the prophecy of Hosea? (Rom. 10:24-26f)
  - e) What specific reason does Paul state in 10:30-33 for Jewish rejection?

#### Notes for August 1-7

Read pp. 335-338 in HBH for the OT, and look carefully at pp. 765-70 for the NT readings.

Read Psalm 69 aloud slowly. Allow the words of the psalmist to become your words; share his feelings of suffering and anguish as you become one with him. Some have said that these are the sufferings of Jesus. (HBH, p. 337) Is it possible to use the psalms to verbalize some of the sufferings of Jesus? Reread Psalm 22 and study Colossians 1:24 and Philippians 3:10. Write some thoughts about how you feel concerning Jesus' sufferings.

After reading Psalm 59, you might want to research an encyclopedia article about dogs. They were not generally considered pets, as they are commonly regarded today. The Biblical expressions “a dead dog” or “eaten by a dog,” and several other phrases are very different from our pets today with food, care, and even medical attention.

As you study Romans 3-8, write down your thoughts as to why life can't grow sour after Romans 8.

Daily Bible Reading  
August 8-14

8. Psalms 74-76; Romans 9:16-33
  - a) While reading Psalm 74, note what God has done and what the writer wants God to do. Do you tell God what to do in your prayers?
  - b) What powerful metaphor is used four times in Psalm 75? (vss. 4, 5, 10)
  - c) The “It” in 9:16 (vs. 11) refers to the Sovereignty of God to choose who will or will not be saved! But this is not a predestination of who will be saved or lost, but rather that God has the right to accept/reject both Jews and Gentiles on the basis of faith, not on ancestry. (9:6f) God never promised to save every Jew!
  - d) Why did God accept the Gentiles and reject the Jews? (9:30-32; 10:3)
9. Psalms 77-78; Romans 10
  - a) From Psalm 78:3, did Asaph give a new message?
  - b) What great teaching does Asaph speak in vss. 5-8? (Rom. 15:4) What does this psalm say about Bible classes and Bible study in the family?
  - c) How is Romans 10:12-13 a fitting conclusion to chapter 9? Has there ever been a time when God did not want all men to be saved?
  - d) List from the following verses what anyone must do to be saved: vss. 9-10, 13, 16, 17. (Check other references to these items!)
  - e) What is the only possible reason Jews cannot be saved? (10:3, 5, 21)
10. Psalms 79-80; Romans 11:1-18
  - a) Note; learn! The essence of these “imprecatory” psalms:
    - I. We are suffering because of our sins,
    - II. forgive us, but
    - III. You, God, avenge our enemies, and
    - IV. we will praise you! Again, this is “Let God do it”! (Rom. 12:19-21)
  - b) What beautiful phrase of “Restore us...” occurs 3 times in Psalm 80?
  - c) What OT event is Paul's first proof that all of Israel is not lost?
  - d) Even though most of Israel rejected the Gospel, what positive blessing came from this? What “ungodly” feeling does Paul wish to arouse in the Jews?
11. Psalms 81-83; Romans 11:19-36
  - a) What is the one thing that God asks of Israel (and us)? (81:8, 11, 13)
  - b) Describe the pagan “gods” in 82:5. (Read Psa. 115:4-8; 135:15-18.) Why does the NT include several warnings concerning idolatry? (1 Cor. 10:7, 14; 1 Jn. 5:21) Is there really a threat of “idolatry” today? (Colossians 3:5)



- c) List the exact “conditions” for salvation for either Jews or Gentiles from the following verses in Romans: 9:30; 10:9-10, 12-13, 16, 17; 11:20, 22, 23. No one is saved, neither Jew or Gentile, apart from an obedient faith!
- d) In 11:22, what are we to consider? (“behold”; literally, “see with the mind”) Why are these aspects of God important in Romans 9-11?

12. Psalms 84-86; Romans 12

- a) What is the psalmist saying (84:10) when he states, “I would rather be a doorkeeper in the house of my God”?
- b) What is the relationship of 84:11b to Psalm 23:1f and 2 Peter 1:3f, and even Romans 8:32?
- c) The last two words of Romans 12:1 ought to be translated “that which pertains to the thinking or mental activity” and “a service that is continuous, daily, and intentional”!
- d) Note that it is only when one presents his body as a living sacrifice and renews his mind that he will be able to “judge” that the will of God is “good, pleasing and perfect”!

13. Psalms 87-88; Romans 13

- a) “The Gates of Zion” is called a metonymy; it actually refers to the PEOPLE who go in the gates, not the actual physical gates!
- b) As you research Zion as the “church” (Heb. 11:22), think about Psalm 87:2.
- c) What is the only Biblical responsibility for a Christian, regarding honoring the government? Read 1 Peter 2:13f. Someone said: Pray, Pay, and Obey!
- d) What does Paul mean when he says, “The night is nearly over...”? Study 1 John 2:18, “Dear children, this is the last hour....” What does this mean today?

14. Psalms 89-90; Romans 14

- a) Psalm 89 is the covenant God made with David in 2 Samuel 7:12f. How does Peter know when this covenant was fulfilled in Acts 2:30?
- b) Psalm 90 was written by Moses. What does Moses say that will give us a “heart of wisdom”? What reason does he give for this in vss. 9-10? (James 4:14)
- c) When some people first become Christians, they might think some things are wrong but are not—and there are many who approve of things that are wrong. These are those who Paul calls “the weak brother.” (vss. 1-4ff) What does the Hebrews writer insist that must take place? (Heb. 5:14)
- d) What is the important consideration in Romans 14:15? Why? (1 Cor. 13:8)

Notes for August 8-14

Read HBH pp. 338-40 for the OT and pp. 768-71 for the NT.

Again, the Psalms are amazing because God has included the words and thoughts of men toward Him. Psalm 90 is a wonderful prayer reflection of Moses that allows us to articulate our deepest feelings about the brevity of life and wisdom. The language of the

Psalms can become the language of your prayers. Use especially 90:14.

Research project: What must "all Israel" (and everyone else) "do to be saved"? (Rom. 11:26)

- a. Romans 10:17
- b. Romans 1:16; 3:25
- c. Romans 2:4
- d. Romans 10:9-10
- e. Romans 6:3,4,17,18; 1:5; 16:26
- f. Romans 11:22; 12:1-2; 13:13-14
- g. Conclusion: Romans 3:30-31. There is no other way!

Daily Bible Reading  
August 15-21

15. Psalms 91-93; Romans 15:1-13

- a) The Holy Spirit led Jesus into the wilderness to be "tempted" by Satan. In the second temptation, Satan actually quoted Psalm 91:11-12. Why was this a "temptation" for Jesus? What does Jesus reply, and how does this reply in Matt. 4:7 "meet" the temptation? How does one actually "test" God? (1 Cor. 10:9, 13)
- b) What must a person of "old age" (92:14) think and do to "bear fruit"? (vs. 13)
- c) How does the OT provide us with instruction, encouragement, and hope? (Rom. 15:4, 13)
- d) Paul gives 4 quotes from the OT. (vs. 9-12) What do these quotes "prove"? They were obviously "written in former days." Read each one from the OT. How does Paul's quote in 15:12 help to interpret Isaiah 11:1-11?

16. Psalms 94-96; Romans 15:14-33

- a) Psalm 95:6 describes the physical, external posture of the worshipper. What is this?
- b) From Psalm 96:9, with what characteristic of God must all worshippers internally see to "attire themselves"? (Reread Psalm 29:1-2, 9.)
- c) In Romans 15:16, Paul describes his work as one who "ministers like a priest in the temple," so that the Gentiles who become Christians are like an "offering presented in the temple." One called it a "hallowed dignity"!
- d) Note also that the "contribution" from the Gentiles for the "poor among the saints in Jerusalem" (v. 26) was literally a "sacrifice of worship"!

17. Psalms 97-99; Romans 16

- a) Highlight the places in Psalms 97-98 that speak of "joy" and "rejoicing." What provides the reason for this rejoicing in these psalms?
- b) Twice in Psalm 99, the people of God are called to worship. What are some of the reasons or motivations for these calls to worship?

- c) Highlight all the names of people in the church of Christ at Rome. How many did you find? Why do you think Paul knew so many?
- d) Paul obviously knew and loved many dedicated saints, but what indicates he was not naïve about their relationship with Christ in vss. 17-21?

18. Psalms 100-102; 1 Corinthians 1

- a) There are some places where the concept of worship is outlined and detailed. Perhaps none is better than Psalm 110. What are qualities of God that present the reason for worship (vs. 5) and some of the correct attitudes we are to have? (vs. 1-4)
- b) What quality of God did the psalmist want “recorded for a generation to come”? (102:18) How does a “God-ward perspective” change things?
- c) Remember: all Christians function in two realms: (1) The church of God, the sanctified, saints, calling on the Lord; and (2) at Corinth (or Houston, Dallas, or wherever). These two themes are the message of 1 & 2 Corinthians!
- d) How did the Corinthians become Christians? (Acts 18:8; 1 Corinthians 6:11, 15:1-5) List what they did and compare it to Acts 2:38f; 16:30-34; Mark 16:15-15; Matthew 28:18-20.

19. Psalms 103-104; 1 Corinthians 2

- a) The psalmist tells us not to forget all the Lord's benefits. (103:2-5, 9-10, 14) Which one(s) are most precious to you?
- b) What phrases does the psalmist use to describe God's love and the forgiveness of our sins? (Add Heb. 8:12; 1 John 1:9, 2:1-2; Acts 2:38, 3:19!)
- c) Since 1 Corinthians 2:7 and 15:1-5 are definitive, what then is the major emphasis for Gospel preaching?
- d) What is the medium God used for communicating His will? (2:13; Jn. 6:66; 2 Pet. 3:2)

20. Psalms 105-106; 1 Corinthians 3

- a) Research Meribah and Massah. (106:32; 95:7f; Ex. 17; Num. 20:13; Matt. 4:7; 1 Cor. 10:9; Heb. 3-4) How is it possible to “tempt” God?
- b) If God knew their “story,” why did the psalmist write it? (106:1-5, 44-48)
- c) What does this chapter say about the “foundation”? (Matt. 7:24f; 16:18)
- d) What two things can men do to advance the Gospel? What does God do that men cannot do?

21. Psalms 107-109; 1 Corinthians 4

- a) Why is one “wise to attend to these things”? (107:42)
- b) Psalm 109:4 has that marvelous phrase “I give myself to prayer”! The Hebrew simply says, “But I prayer.” The NIV says, “I am a man of prayer.” Or, “I am all prayer.” “I give myself to prayer”! This is a verse worth remembering!
- c) What is the meaning of verses 4:7 and Romans 3:27f?
- d) Paul's argument against divisions based on men really began in 1:10. To deal with this problem, what place in this chapter do all ministers have? In contrast, what spiritual position do the Corinthians have in Christ that makes their divisions really foolish? (1:4-9)

## Notes for August 15-21

The readings from HBH include pp. 340-42 for the OT and pp. 771-79 for the NT.

Psalms like 105-116 connect worship with what God has done in the past in His holy history. For Israel, God was who he was because of what He had done in the past. Israel's worship in their present was a response, a remembrance and thanksgiving, for what God had done for them previously. The mighty acts of God in their history defined and articulated their attitudes and lives in the present and the future. What do you see in your life that God has done that challenges you to praise Him and continue to live for Him in the future?

Psalm 106:32 has a reference to Meribah. Study Massah and Meribah, by going back to Exodus 15:22f, 17:1f; Numbers 20:1-13; Psalm 95:7f, and especially in Hebrews. 1 Corinthians 10:9 can be included. This is a great study. "Tempting God" actually suggests that one's concept of God is that "God is all powerful and even promised to do all things, therefore He ought to do 'that'!" And it could suggest that God can do "that," but cannot do something else, even something less! Study especially Matthew 4:5-7, where even Satan misinterprets Scripture to make it seem as if one can control God for selfish purposes!

Reading and studying Corinthians is a demanding and an exciting experience. It is very important to study introductory material. Neglecting the history and background of Corinth makes reading the books like listening to one side of a conversation. Find material in a study Bible or encyclopedia, on the Internet, or in a commentary, such as Barclay. (As in 1 Cor. 7:26, 29!) Our understandings of this chapter must be tempered with "what is the present distress?"

The need for a concept of wisdom will become even more apparent when the readings focus on the poetical books. Paul's presentation of wisdom in 1 Corinthians 1-3 is one of many in the Bible. Read an encyclopedia article on the subject as you focus on Jesus, who is our Wisdom!

## Daily Bible Reading August 22-31

### 22. Psalms 110-112; 1 Corinthians 5

- a) Psalm 110:1 is the most quoted psalm in the NT. What does it mean, and where is it found?
- b) Years ago, Psalm 111:9 was used to show the error of using "reverend" (translated "awesome," ESV; NRSV) for the title of a minister. There are no "titles" of any kind for ministers in the NT. Reread 1 Cor. 3:5-7. There is still widespread misuse and misinterpretation also of "pastor" or "elder," sometimes even "preacher," "brother," or "doctor"!
- c) Why is Christ our Passover Lamb?

23. Psalms 113-115; 1 Corinthians 6
- The idols of men "have" six things that do nothing! Name them. The real tragedy of the idols is their makers. What is the fate of those who make them and trust in them?
  - Describe the sound coming from the throats of the idols. Describe the Voice of God. (Reread Psalm 29!)
  - How does Paul describe the lives of the Corinthians before they became Christians? What verdict does the Bible give about these people?
  - Describe what the Corinthians did to become Christians. (See also Acts 18:8.)
24. Psalms 116-118; 1 Corinthians 7:1-19
- What can we say in prayer every day that is so important from Psalm 116:1? What else can we say in prayer like this? (Eph. 3:18-19; 4:1)
  - Why is Psalm 116:15 so important? What did Paul believe? (Phil. 1:21, 23)
  - What is your scriptural response to a person who said 1 Corinthians 7:1? (Gen. 2:24; Eph. 5:31) Remember everything in 1 Corinthians 7 is in the context of verses 26, 29, and 31.
  - Failure to be circumcised violated the OT "everlasting covenant." (Gen. 17:10-14) Explain how Paul can be so bold in asserting 1 Corinthians 7:19. (Gal. 5:6; 6:15; Rom. 2:25-29) How can Paul say Galatians 5:3-4? Include also Colossians 2:11-12.
25. Psalm 119:1-88; 1 Corinthians 7:20-40
- "Oh, How I Love Your Law!" is a 22-page devotional commentary on this psalm. Please contact Kirk Castleman if you would like a copy. It seeks to establish "the spirituality of the Law," Romans 7:12, 14; 15:4; 2 Timothy 3:15-17. The spiritually minded child of God ought to read and love Psalm 119!
  - Research some key words that reveal the psalmist's relationship to the Word: "teach me," "love," "delight" ("take pleasure in"), and his relationship, therefore, to the "ungodly."
  - It might be advisable to read several translations of 7:36-38. The ASV and NASV have a slightly different approach that is possible and attractive. Check the footnotes!
  - From a Biblical, counseling, and practical perspective, it is certainly far better for a Christian to marry a Christian, especially widows! (7:39)
26. Psalm 119:89-176; 1 Corinthians 8
- Psalm 119:97 is a great memory-work passage! It is the theme of this chapter. Memorize it and study "meditation." (Psa. 1:2; 119:78, 15, 99, 148, etc.) The Hebrew word suggests "talking with oneself."
  - Do you really LOVE your Bible? (97, 47, 127, 167) More than riches? (72)
  - In 1 Corinthians 8:9, Paul uses the Greek word SKANDALON, from which we get our word "scandalous." This is not a "personal offense"! A "stumbling block" is that which a Christian can do without violating his conscience, but it causes another, weaker Christian to violate his own conscience, and in so doing, they "sin." What is a person doing at this point? (vs. 12; Rom. 14:15)
  - How does chapter 8:12 relate to chapter 13:4-7 and Acts 9:5, 1?

27. Psalms 120-122; 1 Corinthians 9
- The key word in Psalm 121 is keep/keeper (protect/protector, CSB). It occurs 6 times in this psalm. Find the verses. What do they refer to?
  - Where is the "house" of the Lord for you? (1 Timothy 3:15)
  - Where in the OT is the principle of "support your preacher"?
  - Write one way you could become all things to all people. Remember this is "cultural" and not a violation of one's conscience or understanding of Scripture!
28. Psalms 123-125; 1 Corinthians 10:1-18
- Where is Mt. Zion, physically and spiritually? (Hebrews 12:22f; Rev. 14:1f) Zion first was a physical place in the OT; now it is used to describe the church and heaven! Why? The same is true of "Jerusalem." (Gal. 4:25-26)
  - One of the most impressive aspects of physical Jerusalem is the "mountains that surround" the city! How does the psalmist use this imagery for us today?
  - 1 Corinthians 10:14 is a conclusion. Why did these things occur, and why did he write them down? (vs. 6, 11)
  - What does Paul say about his own self-discipline? (9:27) What additional warning does he give the Corinthians in this chapter? (10:13) Spiritually mature Christians heed warnings! Yes! -- It **can** happen to me!
29. Psalms 126-128; 1 Corinthians 10:19-33
- Psalm 126 reflects Israel celebrating the return from Babylonian captivity in 536 BC. What response did the "nations" say? What did Israel say? Is this something you can say? About what?
  - From Psalm 128:1, what are the two things one must do to have a "blessed life" and a beautiful family?
  - In today's reading, one must remember the context: in the ancient world, to eat a sacrifice made to idols established a relationship with "the god"! This is why it was important NOT to eat certain meats! Even though a Christian "knew better" and could eat, he was obligated by love to abstain. (Reread 8:12-13; 10:23-24, 26f, 31-32)
  - Combine 1 Corinthians 10:31-33 and Colossians 3:17. Even here, someone might be "offended," but who has the first loyalty?
30. Psalms 129-131; 1 Corinthians 11:1-16
- Psalm 130:1 suggests that even a godly person can "cry out to the Lord," but from where? What does this mean?
  - How does one "calm and quiet" one's soul?
  - The head covering for a woman praying or prophesying is cultural, local, and temporary for the Greco-Roman world. Also, if this is "the worship of the church," then Paul has contradicted himself. (1 Corinthians 14:33-35) Therefore, since Acts 21:9 also exists, there must have been occasions, not in the "worship of the church," when women could "pray and prophesy"! We simply do not have enough information on this subject. (also "deaconess," Rom. 16:1)
  - Whatever Paul says about being the "head" of the wife must be understood in the light of his directive of Ephesians 5:25! What is this important directive?

31. Psalms 132-134; 1 Corinthians 11:17-34

- a) Describe from Psalm 132 the “clothing of the priests” and what the saints do.(vs. 9, 16) Read Isaiah 61:6-10.
- b) What does reading Psalm 133 cause you to feel about “unity”? (Read also Jesus’ prayer in John 17:20-21; Ephesians 4:1f; 1 Corinthians 1-4, etc.) Someone suggested, “The price we pay for disunity is an unbelieving world.” Would you agree?
- c) Paul’s words are disturbing: “For anyone who eats and drinks without DISCERNING the body eats and drinks judgment (condemnation) on himself”! What does “discerning” mean?
- d) Explain what Paul means when he asserts, “That is why many of you are weak and ill, and some have DIED”! What is the reason for this spiritual lethargy?

Notes for August 22-31

The additional reading HBH for the OT is pp. 342-45. Note “The Song of Ascents” beginning Psalm 120-134. The NT reading in HBH continues the Corinthian correspondence on pp. 779-83.

This series of Bible readings includes Psalm 119. This Psalm is so significant and meaningful you will want to read a commentary on it. Pay close attention to the details of this psalm:

- a. The theme is the word of God from “first to last” or from “A to Z”!
- b. Each paragraph is 8 verses (8 being one more than perfect)
- c. The first word of each verse in each paragraph begins with the appropriate consecutive letter of the Hebrew alphabet, making it an acrostic psalm. There are 22 letters in the alphabet, making 176 verses.
- d. There are 8 major words in Hebrew that are synonyms for “law” (used 25 times; the others are: saying, word, statute, commandment, judgment, stipulations, regulations). Even though there are only two verses where these words do not occur, there are places where two exist in the same verse, which perfects the whole.

A serious reader of this psalm recognizes what the author is saying and how he says it. What does this psalm say about the word of God speaking to every aspect of life? What does it say about Jesus, who is the Word? How would Ephesians 1:3 and 2 Peter 1:3 be a commentary on the psalm?

The reading from 1 Corinthians suggests that Bible students take the lessons from the OT with seriousness (1 Cor. 10:6, Rom. 15:4; 2 Tim. 3:15-17). Bible students know not to jettison everything in the OT, nor to naively believe that everything is applicable today. Using the OT as authority demands that one see the OT through the eyes of Jesus and the first century church. For example, compare Galatians 2:16 and 1 Timothy 1:1f.

Daily Bible Reading  
September 1-7

1. Psalms 135-136; 1 Corinthians 12
  - a) Both of these psalms teach us to praise. Write a prayer of praise using some of the thoughts and words of these psalms.
  - b) What makes the kings Sihon and Og in both of these psalms so significant?
  - c) There are many “members” and several “gifts” in the ONE BODY! What are a couple of principles imbedded in this chapter that promote UNITY?
  - d) What in this chapter would suggest that no one gift is more important than another?
2. Psalms 137-139; 1 Corinthians 13
  - a) Reflect on “the Presence of God.” (Psa. 139; 23:4; Matt. 28:20) “Always” can be translated “all the days.” (Heb. 13:5; Acts 18:9-10) Can one “know” or “feel” (or both) the Presence of God?
  - b) Reflect, from Psalm 139, that God created you (vs. 14f) and about God’s omniscience (knowledge) of you (vss. 13-18). How should a person “feel” after knowing these things?
  - c) Love is a quality God gives (Rom. 5:5) that must be “added” (Col. 3:14; 2 Pet. 1:7) and is commanded. (Matt. 22:37) Someone advised, “Every time one reads LOVE in 1 Corinthians 13:4f, say ‘\_\_\_\_\_’ (your name) and ‘will try to be patient...’ and so forth”!
  - d) By far, the best study of 1 Corinthians 13 is Henry Drummond’s **The Greatest Thing in The World!** Everyone ought to read this little book and listen to it being read! (B. B. Baxter; YouTube)
3. Psalms 140-142; 1 Corinthians 14:1-20
  - a) How does the psalmist describe his prayer? (141:2)
  - b) How does the prayer of the psalmist (141:4) compare to Matthew 6:13?
  - c) Describe the two basic aspects of worship from 1 Corinthians 14:15.
  - d) What is the basic “bottom line” for the use of all spiritual gifts? (14:12)
4. Psalms 143-145; 1 Corinthians 14:21-40
  - a) From Psalm 144:1-2, create a Scriptural outline and personal description of God. (At least 8 points! Great people in the Bible even say, “MY God...,” as Phil. 4:19!)
  - b) Acceptable worship is based on (1) the Greatness of God, and (2) the correct estimate of humanity. What do 144:3f and 145:3f (and context) say about this?
  - c) Tongues are languages which the speaker did not know and that had to be translated for those who did not speak the language. (Acts 2:8, 11; 1 Cor. 14:26, 28) The purpose of these gifts was to communicate the Gospel to everyone. The modern “tongues movement” is not the same thing in any respect and not of or from God! The modern movement violates several restrictions from this chapter.
  - d) What are the commandments for all worship? (14:15, 26, 31f, 40) Learn these!



5. Psalms 146-147; 1 Corinthians 15:1-28
  - a) "Praise involves a response to value....When we find ourselves in the presence of something beautiful, true, awe-inspiring, we spontaneously express our delight."  
(H. Hazelp, reflection on C. S. Lewis' Psalms)
  - b) In Psalm 147:1, the psalmist says three things about the appropriateness of "praise." What are they?
  - c) What is the Gospel from vss. 3-5? It has three components, and twice Paul speaks of its presentation in the past. What are these three things?
  - d) What contextual problem were the Corinthians having (from vs. 12f) that was "solved" by Paul's definition and presentation of the Gospel?
  
6. Psalms 148-150; 1 Corinthians 15:29-58
  - a) Again, what about your praises? Sing Hallelujah, Praise Jehovah, a marvelous hymn based on Psalm 148! Have you praised Him today?
  - b) Define from Psalm 148: "angels...hosts"; "stars of light"; "waters above the heavens"; "dragons" (KJV); "deeps"; "the horn"; "saints"; "forever and ever"; "a decree that will not pass away."
  - c) Why can "the man from heaven" and "the last Adam" (15:21, 45, 47, 49) cause us to praise the Lord? What is "the image of the man of heaven"? (vs. 49)
  - d) What are the contrasts of the two bodies? (vs. 42, 43, 44f) Name at least four.
  
7. Proverbs 1-2; 1 Corinthians 16
  - a) Proverbs are proverbial statements, aphorisms, or adages, not "history," legal laws, or formal commands. How is Proverbs different from Psalms and other OT books?
  - b) Proverbs, like most other Scripture, have two important interpretive questions:
    - I. What does it say? and
    - II. What does it mean? Why? (as 16:24)
  - c) Wisdom in Proverbs is moral and ethical. It is not "intelligence"! Memorize 1:9 and 9:10. These verses are the message of the book!
  - d) Describe the conversion and ministry of the house of Stephanas. (16:15; 1:16; Acts 18:8) Some use 1 Corinthians 1:17 to try to prove that immersion is not essential to salvation! But we can rejoice and be thankful that he DID baptize this great man and family (1:16) and did nothing wrong! And what a great ministry they had!
  - e) If we take "the churches of Galatia" (16:1) to be those of the first missionary journey of Paul and Barnabas, counting Corinth, how many congregations had a collection on the first day of every week? (Acts 13:13; 14:1, 6, 21, 23; also Acts 20:7 can be added to this.)

#### Notes for September 1-7

Read pp. 345-49 in HBH for the OT, and read pp. 783-88 for the NT.

While the poetical literature is the inspired Word of God, it is significant that God is speaking through the words, thoughts, ideas, and meditations from the hearts of men to be His message to us. The words of Biblical text derive their meaning and practical application

because the truth of God is coming through real and personal human experiences to our lives. It is perhaps for this reason that these poetical reflections keep attracting us and reflecting what we are feeling and trying to put into words. Consider keeping a journal with your thoughts about wisdom and proverbs and how they speak to your situations.

It is amazing how the OT and NT readings in this schedule coordinate and complement each other. If you are keeping a journal, write some sentences about praise and the resurrection! What is actually greater to PRAISE the Lord about than the RESURRECTION?

Daily Bible Reading  
September 8-14

8. Proverbs 3-5; 2 Corinthians 1
  - a) Memorize Proverbs 3:5-6.
  - b) Reread these chapters, and, using a highlighter, mark the places where emphasis is made that wisdom is more kin to righteousness than intelligence.
  - c) It would be helpful in understanding this letter to read 1:1 - 2:13, then immediately read 7:5-16. Most scholars call 2:14 - 7:4 "the great parenthesis," in which Paul diverges, then returns to his personal reflections.
  - d) It is very important to remember the context; reference 2 Corinthians 2:12-13; 7:5-10. This is all about another painful visit (2:1; 7:8f) and a letter that was not preserved. When Titus delivered the letter, the Corinthians received it and repented. This was the reason why Paul was comforted, after being so depressed.
9. Proverbs 6-7; 2 Corinthians 2
  - a) Is it possible to love what God loves, and not hate what God hates? Explain how one is to "love the world" (Jn. 3:16) and "love not the world." (1 John 2:15-17; Psa. 45:7; 139:22)
  - b) What is the meaning of 6:21 and 7:3? What does it say, and what does it mean?
  - c) Again, it is important to recognize that what ends in 2:13 does not pick up again until 7:5. Some call this Paul's "great diversion." Study it like this.
  - d) What does Paul say about Satan in this chapter? Watch for more references to Satan in this book!
10. Proverbs 8-9; 2 Corinthians 3
  - a) Why is wisdom personified as a dignified lady? Why is foolishness also personified as a woman?
  - b) Make sure you can quote Proverbs 9:10! Again, can one be intelligent, but not wise?
  - c) What was Paul's "letter of recommendation" to the Corinthians?
  - d) How are you being transformed into His image? (Rom. 12:2)
11. Proverbs 10-12; 2 Corinthians 4
  - a) What does the Bible say about "stupid" (12:1; the Hebrew word is "dull-hearted" or "brutish"; inhuman or cruel), even though this word is thought to be crude in some places today?

- b) Learn about parallelism. Read the Introduction to Proverbs in a study Bible to learn the different kinds of parallelism.
  - c) What are two things that caused Paul not to lose heart? (vss. 1, 16 and Lk.18:1f)
  - d) What did the "light and momentary troubles" do for Paul? What should it do for us?
12. Proverbs 13-15; 2 Corinthians 5
- a) Have you read proverbs that are not a "blanket statement" about every situation all the time? There may be exceptions! Remember that Proverbs are proverbial statements, not laws. Care must be exercised for every situation!
  - b) Memorize Proverbs 14:12.
  - c) List and learn at least a few (8?) of the major motivations for the Christian life. (vss. 1, 5, 7, 10, 11, 14, 17, 21)
  - d) Learn the meaning and NT context for the term "reconciliation."
13. Proverbs 16-18; 2 Corinthians 6
- a) Memorize Proverbs 16:25.
  - b) How wonderful is Proverbs 16:3! But remember, as in all proverbs, vs. 9 (and 19:21) interprets, even "levels" 16:3! So what additional words could be added to 16:3 from James 4:15?
  - c) From 6:17, how would one "receive the grace of God in vain" in 6:1?
  - d) What is Paul doing with the Corinthians by listing his troubles?
14. Proverbs 19-21; 2 Corinthians 7
- a) What makes 19:5, 9 so serious? (Rev. 21:8)
  - b) What is the practical theme of Proverbs 20:23 that runs through this book?
  - c) In 2 Corinthians 7:9, Paul mentions his rejoicing. Why would their "godly grief" cause Paul to "rejoice"?
  - d) "Repent" means "change of mind leading to a change of life." What causes this repentance? Explain why it is NEVER regretted.

#### Notes for September 8-14

Begin your study this week by rereading pp. 347-51 in HBH. The NT reading in HBH is pp. 789-93.

Before beginning Proverbs, consider studying some of the specific themes of the book. You might include riches, parenting/children, wisdom, or the fool. Consult some of the study Bibles or commentaries for additional themes. Then find a theme you like and use verses in Proverbs to study your choice.

There is perhaps no book in the NT that demands more knowledge of the historical situation as that of 2 Corinthians. The composition of these letters and the movements of Paul are absolutely important for an appreciation and application of the materials in these

letters. A Study Bible (NIV or ESV) or commentary will provide an outline of the journeys and correspondence of Paul with the Corinthian church.

Again, as was pointed out in the questions, it is important to remember that there is a major break between 2:13 and 7:5 that forms the doctrinal part of the epistle. Paul writes this letter of relief from Titus' news that the Corinthians had received his letters (7:8) and that there was an additional, unrecorded, painful visit (2:1). Paul's relief from this anxiety brings the reader to the heart of this letter (7:5f).

Daily Bible Reading  
September 15-21

15. Proverbs 22-24; 2 Corinthians 8

- a) Is Proverbs 22:6 always true? Remember, this is a proverb!
- b) What very common "excuse" is treated in Proverbs 24:12? What does the Bible teach about this? (also Romans 1:20; Acts 17:30f)
- c) What did the Macedonians do even BEFORE they made their contribution?
- d) If one "knows the grace of our Lord Jesus Christ," explain the following: how was Jesus "rich"? How did He become "poor"? And how did the Corinthians "become rich"?

16. Proverbs 25-26; 2 Corinthians 9

- a) Why does the Bible say, "answer a fool..." but also "do not answer a fool..."?
- b) What is "meddling in a quarrel not his own" compared to? (26:17)
- c) What KIND of giver does God love?
- d) The "ministry of this service" does two things: (1) it supplies what? And (2) it causes many to express what to God?

17. Proverbs 27-29; 2 Corinthians 10

- a) What does James 4:17 say as a commentary on Proverbs 27:1?
- b) Whose prayer does Proverbs 28:9 say is an abomination to God?
- c) In Paul's concept of spiritual warfare, where is the "battle ground"? (10:5)
- d) What is Paul's verdict about those who measure or compare themselves with one another? (10:12)

18. Proverbs 30-31; 2 Corinthians 11:1-15

- a) What does 30:5-6 have in common with Deuteronomy 4:2, 12:32; Revelation 22:18-19?
- b) Proverbs 31:10-31 is an acrostic (review Psalm 119), so each verse begins with a letter from the Hebrew alphabet. This would be, therefore, the "total woman," God's woman, complete "from A to Z"! Note that "excellent" also occurs in Ruth 3:11 and 2:1. Who does it refer to in these passages?
- c) This passage and other references in Paul's writings show that he believed Eve and Adam were historical figures and that Genesis 3 was historical!
- d) What did Paul mean when he said, "I robbed other churches"? Was this factually true?

19. Ecclesiastes 1-3 (Review 1 Kings 3:29-34, 10:23-24.); 2 Corinthians 11:16-33
  - a) Remember that Qoheleth (Ecclesiastes) was an “assembler of thoughts,” rather than people, but was also a teacher. (12:9-10) The KEY to this book is “under the sun” and “vanity” (vaporous, emptiness, “smoke” [The Message]) Read the book and highlight each occurrence of these words.
  - b) Someone described Qoheleth (Hebrew, “gatherer”) as a “religious scientist” (Swindoll) or a “photographer” (Robert Short). How did he “see” life? (1:10-14)
  - c) Read Paul’s credentials for preaching and then write about how you feel.
  - d) What unique historical fact about Damascus does Paul add to his conversion story in this chapter?
20. Ecclesiastes 4-6; 2 Corinthians 12
  - a) How do verses like 3:19 and 4:4 reflect the view of Qoheleth? Do these verses reflect the view of all the Bible, “under the Son”? This is important!
  - b) How does 3:8 illustrate this point? Is there ever a time for a Christian to “hate” or “make war”?
  - c) Why could Paul’s “thorn in the flesh” be described as an “angel (messenger) of Satan”? (12:7; 11:11-14)
  - d) Paul will write 29 Chapters to the Corinthian church. What does 12:15 suggest about Paul’s love and care for them? Review 1 Corinthians 13:4f.
21. Ecclesiastes 7-9; 2 Corinthians 13
  - a) Why is it better to go “to the house of mourning” than to go “to the house of feasting”?
  - b) How is it possible to be “too righteous” or “too wise”? Some have wrestled with a “balance” (7:18) between good and evil; what is the solution here? (7:15-18)
  - c) How can self-examination be helpful and difficult?
  - d) Match: “the Holy Spirit,” “the Lord Jesus Christ,” and “God” with “grace,” “love,” and “fellowship”!

#### Notes for September 15-21

OT readings in HBH are pp. 351-56, and NT readings are pp. 794-96.

Were Solomon’s reflections on the “worthy woman” in Proverbs 31:10-31 influenced by the ancient word of Boaz to Ruth: “all my fellow townsmen know that you are a worthy woman,” Ruth 3:11 and Proverbs 31:10, 29? Remember that this proverb is an acrostic, similar to Psalm 119.

It is important to study the title “Ecclesiastes” (Greek) or “Qoheleth” (Hebrew). Which is a better title?

There are several introductions to Ecclesiastes that can be researched in study Bibles, encyclopedias, and commentaries, and on the Internet. Begin with the HBH. Keep in mind the two major themes of this book: “vanity” and “under the sun.” To sum up: life is vanity if lived only under the sun. Highlight the verses regarding these themes.

As suggested in this book, there are things that are not “true” if life is lived “under the Son.” What would some of these verses say? (Example: 3:19f)

Ecclesiastes and 2 Corinthians are a good contrast. Underscore items that demonstrate the positive faith of Paul in 2 Corinthians, reflecting his inward struggles, optimism, and consequent victory, in contrast to the cynicism of Qoheleth.

Daily Bible Reading  
September 22-30

22. Ecclesiastes 10-12; Galatians 1

- a) What does the writer mean when he says, “all has been heard”?
- b) What important concept occurs in 3:11 and 12:5? Why is this important? (Hebrews 9:27)
- c) There are several statements in this chapter that reflect the fact that Paul did not receive his teachings from men, including the apostles, but from God. Highlight some of these statements.
- d) Must you choose between being a people-pleaser and a servant of Christ? Why?

23. Song of Solomon 1-3; Galatians 2

- a) Read the Introduction to the Song of Solomon. What are major approaches to this book? Make sure you understand the following approaches: allegory, drama, and literal.
- b) Many have suggested a sermon from Song of Solomon 2:15. What warnings could a sermon entitled “Beware the Little Foxes” include?
- c) What in chapter 2 proves that Paul and his teaching were apostolic and therefore had the same authority as the teaching of Peter?
- d) In 2:16 find how many times Paul says “not justified by works.” Galatians 2:16 & 20 form the thesis statement for the whole book!

24. Song of Solomon 4-5; Galatians 3

- a) “The book is full of metaphors and...was never intended to be an allegory of the church. Instead, it is simply a picture of idealized married love as God intended it.” Solomon on Sex, Dillow, p. 9.
- b) Verses 4:1-8; 5:10-16; 7:1-9 are to be read and understood with a holy reverence towards God's creation of sex. There is nothing here that is immoral or illicit!
- c) What does the “430 years afterward” (Gal. 3:17) refer to? What does Paul prove to use this time designation?
- d) Dr. Hugo McCord translated “school-master” (“custodian,” “guardian,” “tutor”) as “school bus driver” to interpret 3:24. The literal translation referred to a trusted slave (4:1, as was the Law) who escorted the child from the home to the school.

25. Song of Solomon 6-8; Galatians 4

- a) What are your thoughts about this book after reading 8:6-7? Since there is a parallel of husbands/wives to Christ and the church (Eph. 5:22f), how would you describe this "love"?
- b) Remember: E. J. Young (OT scholar) said, "So long as there is impurity in the world, we need, and need badly, the Song of Solomon."
- c) Since 4:3, 9 occur in a Jewish context, and Colossians 2:8, 20 use similar language for a Gentile (pagan) context, what do these suggest? (Review Gal. 2:16.)
- d) What is an allegory? What does this allegory mean? (4:21-31) Note that the lesson Paul derives from this is, "What does the scripture say?" Then what is the Scriptural lesson?

26. Isaiah 1-2; Galatians 5

- a) Identify the audience of Isaiah from 1:1. What is the general historical period?
- b) Chapter 1 indicates that Jerusalem is like what two wicked cities? In chapter 2, what is prophesied "in the last days" that is a major contrast?
- c) What is freedom? (5:1, 13) How is our freedom described in vss. 6, 13-14?
- d) From 5:24 (2:20), how does one "crucify the flesh with its passions and desires"? (Also consider Galatians 6, Question "d." Consider this for two days!)

27. Isaiah 3-4; Galatians 6

- a) Watch for characteristics of the Day of The Lord (3:18f; 4:2f; 13:9f) as you read the prophets! What are the major characteristics of the Day of The Lord?
- b) Which of the articles of clothing of the women do you find the most unusual? (3:18f)
- c) Describe the "spiritual" Christian. (5:6, 14, 24; Rom. 6:5, 3-4, 13; 8:5, 7-8, 13)
- d) How can one "boast" as described in this chapter? (6:4,14; Rom. 3:27)

28. Isaiah 5-6; Ephesians 1

- a) There are Seven Woes in Isaiah 5-6. (5:8, 11, 18, 20, 21, 22; 6:5) Be able to list two and tell why you chose them.
- b) There are 4 elements of worship in Isaiah 6: Holy God, realization of sin, cleansing, and commission. Be able to recite each of these elements.
- c) Highlight all the "in Christ" occurrences (in Him, in the Beloved, etc.) from vss. 3-14.
- d) What are "the eyes of the heart" and how are they enlightened?
- e) Note on Ephesians 1:11: The correct translation should be "were made a heritage" (ASV, 1901), rather than "received an inheritance." The church (we) are God's portion; we are God's very special, loved and owned people!

29. Isaiah 7-8; Ephesians 2

- a) By sound interpretation, Isaiah 7:14 has a dual fulfillment:
  - I. Immediate, which includes the historical context; and
  - II. Matthew 1:21-23, the Virgin Birth of Jesus. Learn this; refer to the notes!
- b) What was the name, its meaning, and the significance of the birth of the child that would be born to the "virgin" (an adolescent of marriageable age) in the days of Ahaz? (7:1,15-16)

- c) While seated with Christ in the heavenly places, how does one think, feel, and act?
- d) What was “abolished” by the death of Christ? But what was not “destroyed”? (Matt. 5:17) So, if the Law was “abolished,” but not “destroyed” (annihilated), then why did God give it in the first place? (Rom. 3:20; 5:20; 7:7-8)

30. Isaiah 9-10; Ephesians 3

- a) What are the names for Jesus in 9:6? How can Jesus be “the Son of God” and “the Everlasting Father”? (“Creator of Eternity”)
- b) What words in 9:6 refer to the Virgin Birth? To the Cross? To the church?
- c) The eternal purpose of God is that the church actually “exhibits” to the angels the manifold, multi-colored, wisdom of God. What is the verse? What is the wisdom?
- d) In Ephesians 3:16-21, Paul describes the power at work in Christians. Answer the following: Who strengthens? Where does the strengthening occur? Through what means does this strengthening take place? Because of this power, what can a Christian do?

Notes for September 22-30

Pp. 356-72 in HBH are the readings for the OT, and pp. 797-805 are for the NT.

One needs to seriously contemplate death, if life has been lived “under the sun.” Chapter 12 presents the topic of death in a poetic and challenging manner. Since death is not a comfortable topic for many, wouldn’t the Christian’s attitude toward this subject be different than most? Some say that they try not to think about it. Yet another has said that you’re not living until you accept your own death. What about you?

Read the Song of Solomon carefully, and do not neglect to grapple with the theories of interpretation. It seems best not to approach it as an allegory of Christ and the church.

The book of Isaiah begins a study of the prophets that takes one through the end of the OT. It is important to relate the prophets to their historical context. Most of the prophets were contemporary with the kings of the Divided Kingdom period of Bible history. The entire institution of the prophets deserves study, and you will want to be challenged by any of the introductions that are available. The Bible is God’s prophetic word!

Any interpretation of Isaiah 7:14 that is taken should not be the ground for a split in fellowship with other Christians! The weakness of the “singular interpretation” for me (KHC) is that it disregards the historical context of Ahaz/the house of David. The birth of Immanuel in the days of Ahaz was a “sign” given by God that the House of David would be preserved from the Assyrian threat of destruction, and God’s purpose and promises to David would be ultimately fulfilled in Christ! The ultimate and wondrous fulfillment of Isaiah 7:14 HAS to be the Virgin Birth of Jesus, our perfect sacrifice for our sins and victory over death and eternal punishment!

Knowledge of historical context is essential for good Bible study. While reading the book of Galatians, review Acts 15, the Jerusalem conference, for an excellent background.

It is so important to remember that Galatians teaches “justification by faith, not by works”! But this “faith” is not “faith only”! (James 2:24) Faith accessing righteousness in the



Bible is an obedient faith “working (made effective, energized) by love” (Gal. 5:6). However, justification “under the Law” was NOT “justification by the Law.” (Gal. 2:16) The justification in the whole Bible is an obedient, loving faith! Those who seek “justification by the Law” are under an impossible system and obviously a curse. (Gal. 3:10-11) This reality stems from the weakness of the flesh to achieve sinless perfection! But the Good News is that Jesus offers us a justification, a perfected acceptance before God, as a gift of grace, mercy, and love based on His ministry of the Cross. Our justification is based on Jesus “becoming a curse (or sin) for us” (2 Cor. 5:21) at Golgotha and, by His grace, crediting His righteousness as a gift (Rom. 6:23; Eph. 2:8f) to those “of faith”! (Gal. 2:20; 3:26-27; Rom. 4:1f)

A topical study for Galatians is the concept of freedom in Christ. What does bondage mean in the NT? What is freedom for you, and are you free in Christ?

Someone has reflected that Ephesians is the “Queen of the Epistles.” Study the church, and the body of Christ from this book.

Daily Bible Reading  
October 1-7

1. Isaiah 11-13; Ephesians 4
  - a) Isaiah 11:1-9 is figurative language and must not be interpreted literally. (Who has ever heard of “a wolf dwelling with the lamb”?) Find the NT scripture that explains 11:10.
  - b) Note again that “the Day of the Lord” is mentioned in 13:6f. Why is this language apocalyptic (symbolic) in 13:10?
  - c) How does Paul re-write Psalm 68:18 in Ephesians 4:8? What is different?
  - d) What principle of church growth does Paul state in 4:3 and 16?
2. Isaiah 14-16; Ephesians 5:1-16
  - a) The king of Babylon is a man (14:16), but one who acts like Satan. What are clues that suggest that this description extends beyond the literal? (vs. 13-14)
  - b) What is the sin of Moab that IS an extension of all other sins? (16:6)
  - c) The theme of Ephesians is the Glory of Christ in the church! But what is also mentioned in 4:5?
  - d) How would Paul describe “wise children” in 5:15-17?
3. Isaiah 17-19; Ephesians 5:17-33
  - a) Isaiah 13-24 is a series of oracles to nations other than Israel. What does this suggest about God and the nations?
  - b) As is typical of many wicked nations, including Rome, who was the enemy of Egypt? (19:2)
  - c) Paul presents the church as the bride/wife of Christ. What are some aspects of the relationship of Christ and the church that are like husbands and wives?
  - d) Where is Ephesians 5:31 found in the Old Testament?
4. Isaiah 20-22; Ephesians 6
  - a) What are your thoughts about a naked (The Hebrew word is the same as Genesis 2:2 5!) prophet?
  - b) Compare the sin of Moab (16:6) and that of Shebna (22:16). Would you describe the punishment of Shebna as something like a popular sport?
  - c) What is learned about “the heavenly places in Christ” from Ephesians? (1:3, 20; 2:6; 3:10; 6:12; “the realm of spiritual activities”) Why is this not heaven?
  - d) Why can prayer be considered part of the helmet of salvation?
5. Isaiah 23-25; Philippians 1
  - a) Could Isaiah 24-25 be describing 586 BC, 70 AD, and the end of the world? Why is it not literally speaking, but could be symbolically, of the End of the World? (24:6)
  - b) What does “the song of the prostitute” describe?
  - c) What does Paul say that Christians are to do for other Christians? (Eph. 6:18) What did Paul say he did for the Philippians? (1:3-4)
  - d) In both Ephesians and Philippians, what creates UNITY? (4:1-3; 1:27) What can be said about churches where there is DISUNITY? (1 Cor. 1:12-13; 3:1-4)

6. Isaiah 26-27; Philippians 2
  - a) Why is 26:3-4 such an important reaction to what is described in 24-25?
  - b) Who was Leviathan? What is his ultimate destiny? (Rev. 12:7f; 20:10)
  - c) Describe the Mind of Christ. (Phil. 2:7, 8, 3-4)
  - d) Describe the Mind of Christ in the Philippians (2:12-14), in Paul (2:17), in Timothy (2:19-24), and in Epaphroditus (2:25-30).
7. Isaiah 28-29; Philippians 3
  - a) Why can one trust and never be dismayed? (NIV) Will one who believes in Him “not be in haste”? (ESV) (28:16, and read 1 Peter 2:6.)
  - b) Why is the “bed too short” and “the covering too narrow”? What was their “covenant with death”? (29:15)
  - c) Describe the “righteousness” that Paul did not want and the “righteousness” he did want.
  - d) How does spiritual maturity relate to the past, present, and future?

#### Notes for October 1-7

In HBH read, pp. 374-82 for the OT and pp. 807-14 for the NT.

Begin a study of “The Day of the Lord,” Isaiah 13:9f, because of the Messianic prediction of Isaiah 9:6, 7; 11:1-10, and the hymn of confidence and praise in chapter 12. It is an interpretive concept for understanding the prophets. There will be occurrences in the prophets (Amos and Zephaniah, for example) all the way to Malachi 4:5. This would be a research project that could continue to the end of the year, even to the end of the NT (Revelation 6:6-17). Include in your study a concordance, encyclopedia, and the Internet.

Try reading, and possibly listening to, the epistles as if you were the first reader. This would be the way the first century audience would have encountered them. Imagine the first hearers and what they were thinking as they listened. This may help you understand what the author was saying and why the letter was being written to them. Try reading some of the sections out loud. What thoughts come to your mind as you read?

#### Daily Bible Reading October 8-14

8. Isaiah 30-31; Philippians 4
  - a) What is the unique name for God in 30:11, 15, and 31:1? What does this mean to you?
  - b) According to Isaiah 30:15, what two things provide salvation? What two things provide strength?
  - c) Describe “the peace of God.” What does it guard?
  - d) What was Paul calling “a fragrant offering, a sacrifice acceptable and pleasing to God”?

9. Isaiah 32-33; Colossians 1
  - a) Isaiah 32:17 can be a theme for your life. What is “the effect of righteousness”? What is “the result of righteousness...forever”?
  - b) What a wonderful four-fold description of God in 33:22! What are the four aspects of God (or Jesus Christ) given in this verse?
  - c) In Colossians, Paul seeks to establish the preeminence of Jesus. (1:18) Review some of the items Paul specifies which manifest His preeminence. (vss. 15-20)
  - d) The KEY VERSES of Colossians are 1:27-28. What does Paul seek for every saint? (vs. 28) What is the spiritual fact that makes this possible? (vs. 27)
10. Isaiah 34-36 (Chapter 36 read with 37); Colossians 2
  - a) In Isaiah 34 is another “Day of the Lord” passage. (vs. 8) It is written in apocalyptic language. (vs. 4f) Upon whom does God render His judgments? (vs. 5)
  - b) In contrast, Isaiah 35 is a Messianic passage, also written in symbolic language. What, to you, are the most comforting and impressive words of this passage? Which is the most comforting Messianic prophecy of this chapter?
  - c) Look up the definition of “syncretism.” Underscore some of the elements of syncretism in Colossians 2.
  - d) When is one “spiritually circumcised”? (2:11-12, NRSV)
11. Isaiah 37-38; Colossians 3
  - a) Isaiah 36-37 is a repeat of a story told two other times in Scripture. Where are these other places, and what elements of this story speak to your own spiritual warfare?
  - b) Several marvelous points could be made, but consider: 1) What Hezekiah prayed, vs. 17; and 2) what God said, vss. 21, 28-29. Review your own prayer life; read and meditate on Matthew 6:8; 7:7-11. How does this affect your prayer life?
  - c) Review singing in Isaiah 35:2; Zephaniah 3:17; Hebrews 2:12; Acts 16:25; Ephesians 5:19; and Colossians 3:17. What does singing your faith mean to you?
  - d) Paul always bases his “ethical exhortations” (Col. 3-4) on the doctrinal or theological concepts he presents first. (Col. 1-2) What does he assert in verses 3:1f that demonstrates this important fact?
12. Isaiah 39-40; Colossians 4
  - a) What does Isaiah/the Holy Spirit mean when he/He says to you: “Behold your God”?
  - b) Describe how each of the following animals are used in Isaiah 40: grasshoppers; lambs; eagles.
  - c) Study Ephesians 6:18, Philippians 1:3, 4:6, and Colossians 1:3, 9-10, 4:12, for principles of scriptural prayer. Then take what you read and write a personal prayer.
  - d) Review Acts 16:39. What is in Colossians 4:10 that relates to this? Why is it possible for “men of God” to have a disagreement and still work for the Lord?
13. Isaiah 41-42; 1 Thessalonians 1
  - a) What animal is mentioned in Isaiah 41:14? How is it used in this verse? Many believe this is just “too low”! How do you react to it? Reference to older versions of the hymn, “At the Cross.”
  - b) God invites the “idol makers/worshippers” to present a “court case.” What is the ultimate argument presented by God that proves He is righteous in Isaiah 41:21f?

- c) What are phrases in 1 Thessalonians 1 that describe their:
  - I. Conversion: 6, 9; and
  - II. Consecration: 3, 6, 7, 8, 10?
- d) What are phrases from this chapter that prove that the Thessalonians were evangelistic, even in a city that was plagued with many serious sins?

14. Isaiah 43-44; 1 Thessalonians 2

- a) Describe the “absurdity of idol worship” in 44:16-17, 19-20.
- b) What name is so significant in 44:28 that Isaiah could include it when he wrote his book in approximately 750 BC, is continued in 45:1, and directly relates to 537 BC? (Read 2 Chron. 36:22f; Ezra. 1:1f.)
- c) Paul has two wonderful images of how teachers ought to relate to their students. What does he use in vs. 7? What additional one does he use in vs. 11?
- d) What does Paul mention in 2:13 that he had also mentioned in 1:5? Then what was the effect in 2:14 that he had also suggested in 1:6f? Now one knows how churches become “great” churches!

Notes for October 8-14

The study notes in HBH for the OT are pp. 382-86 and 814-28 for the NT.

Some do not believe that Isaiah wrote this entire book. Research some of the theories in your reference books and the Internet to discover why some think there was more than one author. The results from the discovery and research of the Dead Sea Scrolls concerning this topic are interesting. After your study of the research material and John 12:36b-41, what rebuttal do you offer?

The elements of the false teaching at Colosse are presented by Paul in chapter 2. There is a seemingly pervasive false teaching in the first century. Study 1 Timothy 1:3f and Titus 1:10f concerning the teaching. This “different doctrine” has been labeled by some as a pre-gnosticism, but it is not to be confused with the Gnosticism of the 2<sup>nd</sup>-4<sup>th</sup> centuries. Why not?

Paul mentions “weak and beggarly elements” about four times; twice in Galatians and twice in Colossians. (Gal. 4:3, 9: a Jewish context; Col. 2:8, 20: a pagan context) You would do well to read an article from a Bible encyclopedia or Barclay’s commentary, which is especially helpful. Anything that was perceived as being essential addition to the Gospel to provide salvation, whether “works of the Law” or any humanly performed “religious act,” was what Paul would call a “weak and beggarly element”! Those who would “add to the Gospel” are under a curse!

Daily Bible Reading  
October 15-21

15. Isaiah 45-46; 1 Thessalonians 3

- a) Why is Cyrus God's anointed? Does Cyrus "know" God? (45:4)
- b) Study 45:7. Even though things might seem bad, even evil, is there anything God does that is inherently wicked? Even though we will never know why He allows it, and even though "bad" things happen, we must say they are ultimately "good"!
- c) Find the five occurrences of "your faith" in this chapter. (vss. 2, 5, 6, 7, 10) List them. What do these occurrences refer to?
- d) 1 Thessalonians 3:6 has the word for "gospel," good news. It refers, not to the Gospel of Christ, but another kind of "good news"! What was this "good news"? Is there any "good news" about "your faith"?

16. Isaiah 47-49; 1 Thessalonians 4

- a) What were some of the superstitions that the Babylonians trusted in to seek to know their future? (47:9,12-13f, 11)
- b) What is the characteristic of God that the prophet preached that demonstrated His superiority over the idols Israel worshipped and their hypocrisy? (48:1-7)
- c) In 1 Thessalonians 4, Paul mentions the source of authority for Christians. How is it described in vs. 1? In vs. 2? In vs. 3? In vs. 6? In vs. 8? In vs. 9? In vs.11? In vs. 15?
- d) Because of what they had been taught by God and actually practiced, what did Paul say they had no need for anyone to write to them? But he even urges them to excel (abound, overflow; also in vs. 4!) in what?

17. Isaiah 50-52; 1 Thessalonians 5

- a) Can God "hate divorce" (Mal. 2:16), yet "divorce Israel"? (Isa. 50:1; Jer. 3:8)
- b) How does a preacher have "beautiful feet"? (52:7; Rom. 10:15)
- c) List some of the characteristics of the Second Coming from 1 Thess. 4:13-5:11.
- d) What is one able to do in life when he:
  - I. Recognizes God's will? (5:18b)
  - II. Gives thanks for everything? (5:18a)
  - III. Prays without ceasing? (5:17, 16)

(Try reading the verses in this sequence: 18b, 18a, 17, and 16.)

18. Isaiah 53-55; 2 Thessalonians 1

- a) Jesus is our SUBSTITUTE. Highlight at least 10 references to this in chapter 53. Find the verses in this chapter that the Eunuch was reading when Phillip presented the Gospel to him and he was baptized. (Acts 8:30-39)
- b) How can one "Come, buy wine and milk without money and...price"?
- c) Reflect on what the Eunuch "heard" (Isa. 53), how he responded (Isa. 55), and what he did. (2 Thess. 1:8; Acts 8:30-39) Did he actually "know" God?
- d) What did the Thessalonians hear and do to be saved in Acts 17:1-4? In 1 Thessalonians 1:6, 9; 2:13? In 2 Thessalonians 1:8? Did they "join a church" or just simply "become Christians"? Did the Eunuch or the Thessalonians join a denomination?

19. Isaiah 56-58; 2 Thessalonians 2

- a) Isaiah 56:4 speaks of “the eunuchs who keep my Sabbath.” Who are these people? Some use this passage to demand a “Christian Sabbath.” How does this apply to the Christian who finds “joy in the house of prayer”? (the church: Matt. 21:13; 1 Tim. 3:15.
- b) Isaiah 57:15 is one of those great passages that you need to read every day for a week – or better, a month! There are three things to remember:
  - I. The High God;
  - II. The God who dwells in eternity also dwells with the “contrite and lowly”; and
  - III. He is our God who “revives” us! (Psa. 23:3)
- c) Verses 10, 11, and 12 have the reasons why “those who are perishing” are lost. So, reverse these qualities: what do we have to do to KEEP from “perishing”?
- d) In verses 13-15, God “chooses” and “calls.” What are all the means by which God does what He does, and what must we do? Note: we will never know exactly what this threat was, but we need to know for sure how to maintain our spiritual “armor.” (1 Thess. 5:8f; Eph. 6:10f.)

20. Isaiah 59-61; 2 Thessalonians 3

- a) From Isaiah 59:2, describe what sin does to our relationship with God.
- b) Isaiah 60-61 is a “spiritual description” (note the language of 60:19f) of the solution to the problem posed in Isaiah 59. How does one know that it is Jesus? (61:1f; Lk. 4:18f)
- c) Paul had confidence in God’s protection. (vs. 3) Who else does Paul say he has “confidence” in? (vs.4) How does this describe Paul’s relationship with them?
- d) Who were the Thessalonians to “keep away from”? What did Paul do in order not to be a burden to them? Who did Paul “command and encourage in the Lord”? What were these people to do?

21. Isaiah 62-64; 1 Timothy 1

- a) What is the new name? (Acts 11:26) What is the meaning of Hephzibah and Beulah? (62:4) Since this is the church, what do these names say to you?
- b) What does Isaiah say about the Holy Spirit? (63:10, 11, 14)
- c) Describe Paul’s sins before he became a Christian. (Acts 22:16) Why does 1 John 1:9 - 2:1 serve as a commentary on these verses?
- d) What charge did Paul give to Timothy? In order to complete this task, what would Timothy have to know? (vs. 4f; 6:2-3f; 2 Timothy 1:13)

Notes for October 15-21

Read pp. 386-390 in HBH for the OT and pp. 828-38 for the NT.

HBH has a significant paragraph on p. 386 regarding predictive prophecy. This is an argument to demonstrate God’s superiority over the pagan idols in that day. Read this page several times. Homer Hailey has a commentary on Isaiah and demonstrates the beauty of this argument. Pursue this concept by relating what modern secularism, evolution, and materialism cannot do that only God can do, and does, for humanity.

The Second Coming of Christ from 1 Thessalonians 4 can be the beginning of a study that will challenge and bless you. Are we living in the last days? Is it the last hour for us?

There is much literature on the Second Coming, but the most important exercise for the Christian to read about this subject is from the Bible. If you are keeping a journal, begin a page listing what the Bible says about Jesus' return.

Possibly one of the most neglected topics in the "modern" church, and where many fall short, is "the withdrawal of fellowship." (2 Thess. 3:6; 1 Cor. 5:2-5f) This is a "hot potato" among all "churches" today! Why is this? What thoughts do you have? Would it be "judging others" (Mt. 7:1f) to do this? It might be noted that churches that practice "discipline" actually grow! A preacher once reported, "We withdrew fellowship from 7 and restored 35 in the process!"

Some believe that the Holy Spirit is totally a New Testament doctrine! What is said in Isaiah 63? Did David believe that he could have the Holy Spirit and even lose Him? (Psalm 51:11)

#### Daily Bible Reading October 22-31

#### 22. Isaiah 65-66; 1 Timothy 2

- a) The new heaven and the new earth is a predictive prophecy for Israel of the church. What is "the new heavens and new earth" for the church of Christ? (2 Peter 3:13; Rev. 21:1)
- b) Who is the one God looks for in the new heavens and the new earth? (66:2, 5; 57:15; Psa. 119:120) Are members of the church to have these qualities? (Heb. 4:1f)
- c) Is "the every place men should pray" just the assembly? Where does the directive for the "modesty" of women apply, just the assembly or every place?
- d) How many Gods are there? How many "mediators"? Who is He? What did He do? For whom did He do this? Why would you also include John 14:6?

#### 23. Jeremiah 1-2; 1 Timothy 3

- a) Describe God's call of Jeremiah. What two "visions" did God give Jeremiah? What do these two visions describe?
- b) What two excuses did Jeremiah try to offer? What did God counter in verses 7-10? (Go back to Exodus 2-3 and review Moses!)
- c) What unique quality is a man (not a woman) to have regarding his family for being an elder/overseer/pastor in one of God's churches? What would you say to a young man, never married, having no children, about what the Bible teaches, if he claims to be a "pastor"? Would you be part of a church like this?
- d) How is the "church of God" described in this chapter? (3:15)

#### 24. Jeremiah 3-5; 1 Timothy 4

- a) Do a special study of circumcision. What is the nature of the circumcision mentioned by Jeremiah? This study ought to begin at Genesis 17.
- b) At least 13 times in this reading, the Bible says, "This is the LORD'S declaration." (CSB; ESV, "declares the LORD") Find each one. What does this say about the "authority" of Jeremiah's message?
- c) Describe the basic duties for preachers. (vss. 7, 11, 13, 15-16)
- d) Describe the things that the preacher is to "point out to the brothers and sisters" to be a "good servant" who is being "nourished by the words of faith and good teaching." (Reread 1:3f; 6:2f; then 2 Tim. 2:2, 15, 25; 4:2f.)



25. Jeremiah 6-8; 1 Timothy 5
- Why is 6:16 a great passage for today? The real question is not "Is it old or new?" but "Is it true?" (Read Acts 17:21; 2 Tim. 3:7.)
  - What is the meaning of "nor did it come into my mind"? (7:31) How can anything NOT come into the mind of God, if God "discerns our thoughts from afar"? (Psa. 139:2)
  - Why are preachers supported, not "hired"? (5:17-18; 1 Cor. 9:13-14)
  - How does Paul describe the widow who "gives herself to pleasure"? (ESV, "she who is self-indulgent") Who else is described this way? (Eph. 2:1, 5; Luke 15:24)
26. Jeremiah 9-11; 1 Timothy 6
- Jeremiah 9:1-2 begins with a word that is like the weeping or crying of a person who has just been told terrible news. What are the two things that Jeremiah weeps for?
  - In what is "the one who boasts" to boast? Who is God for the "boaster"?
  - Describe the spiritual life of the preacher. (6:11f) The old versions provided a great sermon for preachers and other sinners:
    - Flee, vs. 11;
    - Follow, vs. 11;
    - Fight, vs. 12.
 What are 2 or 3 items for each point of this sermon, from the context?
  - 1 Timothy 6:9-10, 17-19: What are two important lessons from these paragraphs that apply to the "rich" (us)?
27. Jeremiah 12-14; 2 Timothy 1
- When and how can the child of God complain about how unfair life seems? (Note the answer from 12:1, 14-17. Review and remember Romans 12:19. Job "complained" but trusted God! Habakkuk 2:1-4)
  - False prophets are possible even today! (2 Pet. 2:1f) What are the sources of their prophecies? (14:14) How does one recognize a false "prophet"? (1 John 4:1-7)
  - Describe "tears" in the Bible. (Psa. 56:8; Phil. 3:18; 2 Cor. 2:4; John 11:35)
  - How does one explain 2 Timothy 1:9f and 1 Timothy 6:18; Ephesians 2:9 and 2:10; James 2:20-26? This is very important!
28. Jeremiah 15-17; 2 Timothy 2
- To understand Jeremiah, pay close attention to 15:15-18. Why would Jeremiah call God "like a deceptive brook, like a spring that fails"?
  - If Jeremiah is tempted to give in or give up (vs. 15-18), what message and promise, essentially, does God give Jeremiah? (15:19-21)
  - Read 2 Timothy 2:15 in several translations. What variations do you find? What message does it have now?
  - What additional ministry (from 4:2f) does a preacher have that Paul commands in 2 Timothy 2:2?
29. Jeremiah 18-19; 2 Timothy 3
- What is the meaning of Jeremiah's visit to the "potter's house"? Does God ever change His mind? (18:7-10)
  - In chapter 19, why does Jeremiah go to the "potter"? What was the message? (vs. 10f)? What is the application to us now?

- c) Who traditionally were Jannes and Jambres? Where is this found?
- d) So we can protect our children from “terrible times.” (vs. 1f) What happened to Timothy (3:14-17; 1:5) that protected him? (This is not “class at the church building”!)

30. Jeremiah 20-21; 2 Timothy 4

- a) Someone said, “Some average preachers have to preach; but great preachers preach, not only because they have to, but because they have something to preach.” Which one is described in Jeremiah 20:9; 23:18, 23f?
- b) Go back and review Jeremiah 15:16. Explain Jeremiah’s depression from 15:16 and 20:7-18. How do verses 11-13 offer him a “solution” to his depression?
- c) What additional words would Jeremiah have for Timothy after hearing 2 Timothy 4:1-5?
- d) Do a character study of Demas from all the NT references. The NLT translates “because he loves the things of this life...” And Matthew 24:13, “Sin will be rampant everywhere, and the love of many will grow cold”! Why should you study this? (1 Cor. 10:12)

31. Jeremiah 22-23; Titus 1

- a) Why is Coniah said to be “childless” (22:30), yet has “children”? (22:28) Read Matthew 1:11-12 and Jeremiah 23:5-6.
- b) What if all preachers stood in the council of the Lord? (23:18, 23-24)
- c) What difference could Paul’s words (Titus 1:1-3) make with regard to the authority of the epistle, especially 1:10-16?
- d) What reaction would you have with regard to placing an unmarried man (6) in as an elder/pastor (Acts 20:17, 28)/overseer? Or one who could not “exhort” (give instruction) or “convict” (rebuke) (9)?

Notes for October 22-31

The section of HBH for your readings of the OT is pp. 390-401 and the NT pp. 838-49.

As has happened in this Bible reading schedule several times, there is a wonderful correlation between the OT and NT readings. As you read Jeremiah, what verses or chapters could apply to the preacher/evangelist? What would Timothy and Titus need to learn from Jeremiah? Think of some lessons from these men of God that are needed by leaders today (1 Tim. 6:11). What unique struggles did Jeremiah have that caused people say, “and still others, Jeremiah or one of the prophets” (Matt. 16:14), when speaking about the identity of Jesus? Have you ever wondered what struggles Jeremiah, Timothy, and Titus, and today’s preachers and elders have that are related? What could be said to them from these great books?

A great research project for the advanced student would be to go back and highlight all the specific things in Timothy’s letters and Titus that describe “The Work of The Preacher”!

Daily Bible Reading  
November 1-7

1. Jeremiah 24-26; Titus 2

- a) Find the 2 Chronicles 36 passage that refers to Jeremiah 25:11-13.
- b) Who was the minor prophet whose ministry that some of "the elders of the land" mentioned kept Jeremiah from being killed? (750-687 to at least 627 BC. Hence, Jeremiah lived about 50 years AFTER this minor prophet.)
- c) How can we "make the teaching about God our Savior *attractive*" ("embellish with honor"; the Greek word is "KOSMEO": cosmetic, "to arrange, set in order")
- d) The word for "training" in 2:12 is "to train as children." What are the two negative things and the three positive things GRACE actually trains or teaches us to do?

2. Jeremiah 27-29; Titus 3

- a) What happened to Hananiah and why? (28:16-17) What was the "curse" on Zedekiah and Ahab that would be used by all the exiles from Judah?
- b) Like most false prophets in history, in addition to speaking "lying words," what other specific sin did God accuse them of? (29:22-23; read 2 Pet. 2, especially vs. 14.) Jeremiah 29:10-11 is so precious to many people! Make sure you know the context!
- c) How can one "be saved... not because of works done by us... but according to His mercy by the washing of regeneration and renewal of the Holy Spirit"?
- d) How can salvation be by grace and not by works, and yet "those who have believed in God may be careful to devote themselves to good works"?

3. Jeremiah 30-31; Philemon

- a) We will review this on November 11 in Hebrews 8. Where would the New Covenant be written? (31:33) Who will share in this new covenant? (31:34)
- b) List God's blessings of the New Covenant (four). (vss. 33, 34a, 34b, 34c) (Read Notes for more on this important passage.)
- c) In "popular" sermons, Philemon 6 is used for "evangelism." However, the passage seems to indicate that "the fellowship of Philemon's faith" that he has with other Christians would lead him to a "deepening understanding of the good things a Christian does"! And in this case, what would it be for Philemon? (vs. 12, 15-17)
- d) What could Paul have done? (vs.8) What did he do? (vs. 9)

4. Jeremiah 32-33; Hebrews 1

- a) What wonderful phrase occurs in Jeremiah's prayer and in God's reply? (32:17, 27) What did the angel say to Sarah? (Gen. 18:14) What did the angel say to Mary? (Lk. 1:37)
- b) What wonderful Messianic prophecy occurs twice in Jeremiah? (23:5-6; 33:14-16)

- c) Hebrews is “a brief word of exhortation”! (13:22) As you read this book, highlight passages which would have been an “encouragement.” (This word is used to describe the Holy Spirit!) Read an introduction so that you can read Hebrews correctly.
  - d) In chapter 1, which verses prove the Deity of Jesus? Which verses in chapter 2 prove the humanity of Jesus? What wonderful conclusion is offered in 2:17? (ref. 1:3)
5. Jeremiah 34-36; Hebrews 2
- a) The meaning of Jeremiah 34:18-20 suggests that those disobedient men would die (1 Sam. 11:7) like the calf in the ceremony, when it was used to bind the covenant. How was this same ceremony employed in Genesis 15:8-21? It would be helpful to read Jeremiah 34:18f in the NLT.
  - b) What is the point of the story of the Recabites? (35:18-19)
  - c) Again, why does the author seek to establish that Jesus is greater than the angels in chapter 1, but less than the angels in chapter 2:7, 9? (Again, 2:17!)
  - d) What in chapter 2 proves that Jesus is “not ashamed to call them brothers”?
6. Jeremiah 37-39; Hebrews 3
- a) What excellent question did Zedekiah ask? (37:17) What answer did he receive? What happened in 39:5f that proves he did not listen to Jeremiah’s answer?
  - b) Why did Zedekiah not comply with God’s instruction from Jeremiah? (38:17-19f)
  - c) Why was Jesus “found worthy of greater honor than Moses”?
  - d) How often were they to encourage one another? Why was this imperative?
7. Jeremiah 40-42; Hebrews 4
- a) What was the original “attitude” when the people approached Jeremiah? (42:2-3) What was Jeremiah’s simple reply? (as in 42:18) (Note: 43:7f)
  - b) Name just one blessing on Israel, if they would stay in the land. (42:10-12)
  - c) What is the “Sabbath rest that remains for the people of God”? (4:9-11; Matt. 11:29; Rev. 14:13) Why not both?
  - d) Describe the “Sword”! What is it in vs. 12? Who is He in vs. 13? Again, both?

#### Notes for November 1-7

Read HBH, pp. 401-05, for the OT and pp. 849-57 for the NT.

The sequence of the books of the Bible to historical chronology can present a problem for a beginning Bible student. This fact must be kept in mind as one reads the Bible. Chronologically, the passage in 2 Chronicles 36:20-32 cited in the questions comes after Jeremiah 25:11f. In the Hebrew Bible, 2 Chronicles 36 is the last chapter in the OT, which can be confusing. The prophets are not arranged chronologically either. For example, the same prediction of 2 Chronicles 36 is of great concern for the prophet Daniel (9:2f). The charts on pp. 215 and 364 in HBH need to be remembered for this reason.

With some exceptions, as a simple rule of thumb, the prophets can be arranged as follows:

Divided Kingdom: Isaiah, Jeremiah, Ezekiel (before and after 586 B.C.)  
all the minor prophets, except Haggai, Zechariah, and Malachi.

Babylonian captivity: Ezekiel and Daniel

Return or Post-Exilic: Haggai, Zechariah, and Malachi

The promise of the new covenant in Jeremiah 31:31f and chapter 32 can be of great encouragement to every Bible student. The phrase in 31:34, "And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me..." is difficult for some. However the best interpretation seems to be that "All Christians have to know God's will to BECOME a Christian," while the Jewish child became a "son of the covenant" when circumcised on the 8<sup>th</sup> day of life, but still had to be taught to "know the Lord" until the day of full-citizenship came, about the age of 12-14.

Read Titus 2 carefully and write in your journal some of the things that apply to your life.

#### Daily Bible Reading November 8-14

8. Jeremiah 43-45; Hebrews 5
  - a) Exactly what did they say as to why they did not believe Jeremiah's warning NOT to go to Egypt? How does the Bible record this? (43:3, but vs. 4 and vs. 7; 44:13)
  - b) Like Ezekiel, Jeremiah presents an "enacted" warning. Describe it. (43:8-13)
  - c) What proves in Hebrews 5 why Jesus became "the source of eternal salvation for ALL who OBEY Him"?
  - d) Why were they "spiritually immature"? Describe a spiritually mature individual from 5:13-14.
9. Jeremiah 46-47; Hebrews 6
  - a) For what two reasons did God say, "Do not fear..."? (Especially in the light of the two great nations He is dealing with, 46:25-26.)
  - b) What does the Bible say is the origin of the Philistines? (47:4) Why would one want to restudy the Book of Titus at this point, even though there is no record of a visit from Paul?
  - c) Since "nothing is impossible with God" (Luke 18:27), the "impossible" has to be practical in the sense that no amount of human pleading and persuasion can cause them to return! (See Notes.)
  - d) What are "the two unchangeable things" that provide a sure and steadfast hope for those who have taken refuge? What does the writer say these are like? Why do we need this?

10. Jeremiah 48-49; Hebrews 7

- a) Describe Moab's great sin in Jeremiah 48:29-30.
- b) What also was Edom's sin? (49:16; read Obadiah.) If the sin of these two nations was judged by God, what do you think about any other nation, even today, which actually sins in this sort of way?
- c) It may seem odd to us, but what in this chapter proves the superiority of Jesus' priesthood, after the order of Melchizedek, over the Levitical priesthood? (7:7, 10, 16) And, obviously, what else changed, with the change of the priesthood? (7:18; 10:9)
- d) Because Jesus is now their High Priest (and ours, too), what can He do? (7:25)

11. Jeremiah 50; Hebrews 8

- a) What would happen to "the hammer of the whole earth"?
- b) What amazing declarations does God make in 50:14b and 15b; 51:24?
- c) What would actually happen if Jesus was a priest on earth?
- d) Again, explain why, under the New Covenant, there would be no need for anyone to "teach" fellow members of the Covenant?

12. Jeremiah 51-52; Hebrews 9

- a) List a few characteristics of the God who would destroy the Babylonians. (50:34; 51:5, 14, 19)
- b) What was the last thing Zedekiah actually saw in this life? (52:10-11)
- c) How often, where, without what, and for what did the high priest enter?
- d) Memorize Hebrews 9:22. Why is this concept so important? (Lev. 17:11)

13. Lamentations 1-2; Hebrews 10:1-18

- a) Lamentations is written as an ACROSTIC and a funeral lament. From reading 1:8, 18, what is this "funeral" all about?
- b) You would do well to reread Deuteronomy 28:15-68. Are there any parallels? Pay close attention at least to Hebrews 10:32 for tomorrow's reading! Write your reflections.
- c) What is "impossible" in vs. 4? Reread vs. 5f and review Hebrews 2:14-17.
- d) Are Christians "perfect" or "perfected"? How are they "perfected"? Who is "perfected"? Who is "perfect"?

14. Lamentations 3-5; Hebrews 10:19-39

- a) Why is 3:21-26 one of the great scriptures in the Bible? Remember context!
- b) If Jeremiah, while meditating in a real cemetery, could find that the "mercies of God are new every morning," what can you do, while sitting in the comfort of your house, to find God's new mercies for your life?
- c) What is so striking about "neglect" in vs. 25, and "deliberately go on sinning" in vs. 26f? What is the relationship between "attendance," "God's wrath," and "endurance"? (vs.32)
- d) Why are 10:24 and 31 needed passages today? Is "attendance" really that important?

## Notes for November 8-14

Read pp. 404-11 in HBH for better understanding of the OT reading, and for the NT study pp. 858-63 in HBH.

Lamentations is written much like a funeral dirge. In the Hebrew language, like Psalm 119, it is an acrostic. Pay close attention to 3:22-24. Against the dark, painful background of this book, there emerges this profoundly beautiful passage. How are the mercies of God “new every morning” for you? The context of Lamentations has to be the tragedy of 722 and 586 BC. These two dates reflect the vengeance and punishment of God for their sin and disobedience that was predicted in Deuteronomy 28, as well as Leviticus 26:14f. This has to be the important background for Jeremiah’s finest declaration of faith and confidence!

Study the introduction to Hebrews. This book of encouragement requires knowledge of OT history and the sacrificial system. You may want to reread sections of Exodus, Leviticus, and Numbers. There were actually Christians who were yielding to pressure and persecution because they seemingly “left the Law”! (See the accusations Paul received in Acts 21:21f.)

The “impossible” of Hebrews 6:4 has been problematic for many. However, given that there are several references to the truth that “nothing is impossible with God” (as Luke 18:27), the “impossible” must lie in the ability or power of man. If a person has practically apprehended the wonderful items listed in Hebrews 6:4-5, and with that knowledge actually, deliberately “falls away,” humanly speaking, even with the best of human persuasive abilities, it is “impossible”! I believe deeply that it is obviously never “impossible” for anyone to come back to God, if they WANT to, but in this case, because of their choices, they just cannot be “restored” with any kind of persuasive ability of humans.

Further note: There are several places in the NT where God’s hardening of unbelievers is discussed. (One could begin even with Pharaoh in Exodus, who admitted that he sinned!) Among these are Romans 1, in which vss. 24, 26, and 28, prove that if “God gave them up,” to an more radical stance of rejection, then obviously it is not profitable for humans to waste time and effort on these who practice such things. (ref. Acts 13:46, 51; Mark 6:11; 1 Timothy 4:1-2; note that even God’s plagues do not effect repentance in Revelation 9:20f!) The hardening of Romans 9:18; 11:7, 25f, as well as that of 2 Thessalonians 2:11f, must be studied.

God never gives up, nor should we! (1 Samuel 12:23) But admittedly, there are just some people that simply cannot hear our pleadings to respond to God’s love. We are wise to allow someone else, maybe at another time and place, after circumstances have changed (even our own death!), to seek to save them!! It is always “possible” with God, but maybe now, “impossible” for us!! And needless to say, it will never be possible if they continue to deliberately reject His overtures, which God can extend or withhold, according to His eternal loving, all-knowing, and all-wise Sovereignty. (Romans 9:18)

Daily Bible Reading  
November 15-21

15. Ezekiel 1-2; Hebrews 11:1-19

- a) It is important to remember what the real meaning of Ezekiel's vision was. What does 1:28 say it is? This being said, which direction could the wheels go? The rims of the wheels were full of what?
- b) What was Ezekiel required to do with the book before he could speak it?
- c) How is faith related to the past? (vs. 3, 5, 7; Rom. 10:17) To the present? (vs. 7, 8) To the future? (vs. 7, 10, 16)
- d) What "understanding" does one have because of his faith? (vs. 3; Psa. 33:6, 9) What can one "see" because of his faith? (vs. 3, 13)

16. Ezekiel 3-4; Hebrews 11:20-40

- a) After Ezekiel ate the scroll, describe how he was to "receive" the words. (3:10)
- b) The combination of  $390 + 40 = 430$  days = 430 years was the period of time Israel had suffered in bondage in Egypt. (Exodus 12:40) Now God is using this as a symbol to prophesy the 70 years of Babylonian bondage! (2 Chron. 36:20-21)
- c) Describe Moses' decision: What did he say NO to? What did he say YES to?
- d) Most Bible students recognize that the "Heroes of Faith" are all spiritually flawed. Make a list of 5 and research their shortcomings/failures/flaws.

17. Ezekiel 5-7; Hebrews 12

- a) "The Day of the Lord" (7:10) in this chapter is obviously, in this context, the destruction of Jerusalem by the Babylonians in 586 BC. Go back to Isaiah 13 and forward to 1 Thessalonians 5. What have you learned? What parallels do you see in these references?
- b) Go back to Ezekiel 5:1. What is Ezekiel told to do? What does "the small number" (vs. 3) refer to?
- c) After the discipline, even though it is "painful, what fruit does it yield"? But only to those who have received it favorably! Who are these people? (Heb. 5:14; 1 Tim. 4:7, literally, "gym," to exercise, or train)
- d) Give some features of the "church of the first-born ones" in vss. 22-24.

18. Ezekiel 8-10; Hebrews 13

- a) Who did Ezekiel see when he crawled through the hole in the wall and went through the entrance? Where were these people? What were they looking at? What reason did they give for what they were doing?
- b) What was the work of the 6 men in chapter 9? What was the work of the man clothed in linen? What did he have "at his waist"?
- c) Who can claim the promise of Hebrews 13:5b-6?
- d) What is the very serious responsibility for "leaders" in Hebrews 13:17?



19. Ezekiel 11-13; James 1
  - a) Why in chapter 12 did Ezekiel eat his bread with “quaking” and “drink his water with trembling and with anxiety”?
  - b) In addition to Ezekiel 12, why is there so much in the Bible about false prophets?  
(Jer. 23, 2 Peter 2, Rev. 19:20, Matt. 7:21-23)
  - c) When does one especially need “wisdom”? (1:2f, 5f, 12f) Why then? (3:17-18)
  - d) What is the full description of God from James 1:17?
  
20. Ezekiel 14-15; James 2
  - a) “Repentance” is difficult! Ezekiel 14:6 has “repent” and “turn away from.” (Acts 3:19, also) The basic elements of “repentance”:
    - 1) It involves “hearing the Word”;
    - 2) It includes “godly sorrow (2 Cor. 7:10; Acts 2:36);
    - 3) it demands “stop” -- cease doing the sin; and
    - 4) it includes “start” -- do what the Lord commands!
  - b) What could be “idols in your heart”? Could it be a “secret grudge”? A “secret desire”? (Matt. 5:28f)
  - c) Read the story of Rahab in Joshua 2. Why is she mentioned in Matthew 1:5? Or Hebrews 11:31? Why do you think James chose Abraham AND Rahab?
  - d) Who receives “judgment without mercy”? Why?
  
21. Ezekiel 16-17; James 3
  - a) Which verse describes the “first” phase of Israel’s history? Which verse describes the “second” phase? Why is 16:60 so important?
  - b) How could the story in Ezekiel 16 be anyone’s story? If God could do that with her, could He do that with me? Relate this to Gomer’s story in Hosea 1-3.
  - c) James has several themes in his book: suffering, prejudice, active obedience. James 3 focuses on wisdom (1:5f) and controlling one’s tongue (3:3f). How does “wisdom” and one’s “speech” relate to these themes?
  - d) James says we are “justified by works,” and “not by faith only.” (2:24) Many today say we are “saved by faith only!” What would you say about their “tongue”? Or their “wisdom”?

#### Notes for November 15-21

In HBH, read pp. 412-20 for this section of Ezekiel and pp. 863-69 for the NT.

The book of Ezekiel is thought by some to be strange or even weird. It is true that Ezekiel does some unusual acts to present his message. What are your thoughts about this prophet?

The Day of the Lord is considered by Ezekiel in chapter 7. Study Isaiah, some of the prophets and even search the NT, considering Revelation 6:17, for an understanding of the concept of the Day of the Lord.

It is essential for the Bible student to understand Biblical wisdom. It has been mentioned previously in this schedule, but a study of wisdom from a concordance will help immensely.

Daily Bible Reading  
November 22-30

22. Ezekiel 18-19; James 4

- a) Why does Ezekiel 18:4, 20, 30-32, specifically, suggest that this might be one of the most important chapters in the Bible?
- b) What verses refute the common belief that one is not responsible for his own sins? What verses refute the false doctrines of "faith only," "once saved always saved," and "original sin" (that all men are guilty of Adam's sin).
- c) What word does James use that describes those who say they "love God," and yet are really a "friend of the world"?
- d) How does James answer the question, "What is your life?"

23. Ezekiel 20-21; James 5

- a) Ezekiel tells Israel to "cast away, each of you, the detestable things of his eyes." (20:7, 8) Read Genesis 3:6, 1 John 2:16, Matthew 6:22, 2 Peter 2:14. What could this mean?
- b) The "Sword" is an awesome Biblical theme: Ezekiel 21; Genesis 3:24; Hebrews 4:12f. Why?
- c) Prayer is the "book-ends" of James. (1:5f; 4:3, 8; 5:16f) Why?
- d) Review all of James and list a few pertinent passages that could give a "cure" for "complaining." (5:9; Phil. 2:14, too!)

24. Ezekiel 22-23; 1 Peter 1

- a) In Ezekiel 22:1-12, the sins of Jerusalem are listed. But what is the last one?
- b) Who are the two sisters in Ezekiel 23? What do they represent? Which one was worse? What did she do that made her worse?
- c) Why could 2 Peter be addressed to those who say, "This world is not my home, I'm just passing through"? (1:1)
- d) There are two references to "the new birth" in this chapter. (vs. 3, 23) What provides the "new birth" in this chapter? What provides it in John 3:5?

25. Ezekiel 24-26; 1 Peter 2

- a) In Ezekiel 24 there are two "enacted parables." What do they both illustrate?
- b) From Ezekiel 25-26, what proves that God holds "Gentile nations" responsible?
- c) Describe the church, both her nature and her mission from 1 Peter 2:5, 9-10.
- d) Does 1 Peter 2:21 apply to life or just "suffering"? (vs. 19-23)

26. Ezekiel 27-29; 1 Peter 3

- a) Ezekiel 28 and Isaiah 14 are discussing human kings, but who else is being featured as a topic of discussion, even a personification? Why?

- b) What totally incredible statement does Pharaoh make about the Nile River? (3, 9)
  - c) What are some qualities of Noah? (Genesis, Ezekiel, Matthew, 1 & 2 Peter)
27. Ezekiel 30-32; 1 Peter 4
- a) Who will destroy Egypt on “the Day of the Lord”? (29:17f; 30:10f) But remember who will destroy this one? (Isa. 44:28-45:1f)
  - b) Make a list of those who Egypt will join in hell! (32:22-30)
  - c) What is the meaning and context of the 3 occurrences (Acts 11:26; 26:28) of “Christian” in the NT?
  - d) From your reading, do you think “obeying the Gospel” is important? (2 Thess. 1:8; Rom. 6:17-18) How does one do this? (1 Cor. 15:3-4; Rom. 6:3-4, 17-18)
28. Ezekiel 33-34; 1 Peter 5
- a) What is the verdict of those who do not heed the faithful watchman?
  - b) Why and who is “my servant David” in Ezekiel 34:23-24?
  - c) What in 1 Peter 5 might also be reflected in Ezekiel 34?
  - d) 1 Peter 5:7 deals with “anxiety.” How do vs. 6 and 8-9 relate to this problem?
29. Ezekiel 35-36; 2 Peter 1
- a) What was the thing that Edom did not hate? (35:6) What sins did she manifest because of her hatred? (35:11)
  - b) Describe the “old” and “new” heart? Describe the “new spirit.” (36:26-27)
  - c) What are some precious and great promises for you?
  - d) In 2 Peter 1:8-11, Peter makes four important assertions about “growth.” What does this growth keep from happening in our lives? (vs. 8) If one neglects this “growth,” what will he forget? (vs. 9) If there is growth, what will never happen? (vs. 10) What will one receive “if you do these things”? (vs. 11)
30. Ezekiel 37-39; 2 Peter 2
- a) Ezekiel 37:1-14 tells in symbolism what happened to Israel after the Babylonian captivity. What was this great event?
  - b) Ezekiel 37:15-28 tells what happens to Israel after the great event in vs. 1-14. What is the ONE nation they will be and Who will be the Shepherd/King over them? What kind of covenant would God have with the ONE People?
  - c) What subject is treated in both 2 Peter 2 and Ezekiel 13 (and Jeremiah 23:9f)? If even Jesus discusses this in Matthew 7:15f and Paul in Romans 16:17f, what does this suggest?
  - d) Peter uses three examples of God’s judgment on certain people and even one example of a righteous man whom He rescued. What conclusion did he draw? (2:9)
  - e) What important subject is being discussed in 2 Peter 2:20-22? How do these verses underscore what is discussed in vs. 1-19? (Remember that Paul described the “source” of these people in Acts 20:29f.)

## Notes for November 22-30

The reading for Ezekiel 18-39 in HBH is pp. 420-26. Read pp. 871-81 in HBH for the readings of James 4 through 2 Peter 2.

Ezekiel has been called the “prophet of personal responsibility.” We may never understand “Gog and Magog” (38, 39), but we can focus on chapter 18 to seriously consider the major doctrines found there. All of the section will need to be read, but study chapter 18 carefully.

Reading 1 Peter could lead to a series of sermons on the “Glory Land Way,” so while reading

1 Peter answer the following question for yourself: how should I think and live while I walk in the glory land way? The song is excellent and needs to reside in our hearts.

Again, as you read Ezekiel 13, you are challenged by 2 Peter 2. Review passages such as Deuteronomy 13, 18, Matthew 7:15; 1 John 4:1f and Revelation 20:10 and ask yourself, “Why is there so much written about false prophets in the Bible?”

Daily Bible Reading  
December 1-7

1. Ezekiel 40-41; 2 Peter 3
  - a) What are your ideas about measuring something? Even though it is a spiritual vision, is it real?
  - b) If all Messianic prophecy is fulfilled in Christ, what does this vision predict in terms that a Jew could understand? (Review Luke 24:44f.)
  - c) What do "last days" people "willfully forget" ("deliberately overlook," ESV)?
  - d) What is one thing about God that Peter's "beloved" (vs. 1) are not to forget that specifically relates to the "Day of the Lord"? So what does God "not wish"?
2. Ezekiel 42-44; 1 John 1
  - a) Again, why does Ezekiel describe the Temple in such detail? Is what the vision "pictures" a symbol of another reality? (Hebrews 10:1f)
  - b) Study the Book of Hebrews 7:12f; 8:1-4a; 9:8f. If the first Tabernacle did not have a way for atonement, what is the ONLY reason why this one pictured could?
  - c) Read 1 John 1:1f and explain why you cannot be a witness. Can you have "the witness" IN you? So the ministry of Christians is to "bear witness" to "The Witnesses"!
  - d) What is the meaning of "walking in the Light"? (Answer this question by reading 1, 2, and 3 John and highlight what Christians are to continually do!)
3. Ezekiel 45-46; 1 John 2
  - a) What are the sacrifices that could NOT take away even one sin under any dispensation? (Hebrews 9:22; 10:4)
  - b) Finally, what NT passage even suggests that there will be a New Temple built like Ezekiel's? Or, rather, are there passages that predict the New Temple/the church?
  - c) How can a commandment be old and new at the same time?
  - d) What parallels do you see between 1 John 2:15-17 and Genesis 3:4f & Matthew 4:1-10?
4. Ezekiel 47-48; 1 John 3
  - a) What is the River flowing from the "Temple" in Ezekiel 47:1-12? Study Psalm 46:4f and Revelation 22:1f. Could this be the Gospel of salvation and spiritual transformation?
  - b) Ezekiel 48:35 gives the name of this city. From the translation, what is the name of this city? From Ephesians 2:20-22; Genesis 28:17; and 1 Timothy 3:15, what is this city?
  - c) What does John mean when he says the world does not know us?
  - d) This is a marvelous chapter! List at least 5 distinguishing marks, both positive or negative, of a Christian from this chapter. (vs. 10, "evident"; "manifest"; "obvious"; "plainly recognized")

5. Daniel 1-2; 1 John 4
  - a) It is important to remember the 4 kingdoms that fall are Babylonia, Persia, Greece, and Rome (also Daniel 7). This means that the Book of Daniel spans the time from Babylon to the establishment of the church/Kingdom and destruction of Judaism in 70 AD.
  - b) Daniel 2:44-45 and 7:13-14 reference the establishment of the church! This is the best interpretation of the Book of Daniel!
  - c) The most important truth in the Bible is three words from 1 John 4, verses 8 and 16! What are they?
  - d) How does one know God loves them from 1 John 4:10? Define "propitiation."
  
6. Daniel 3-4; 1 John 5
  - a) How did Shadrach, Meshach, and Abednego answer the king? (3:16-18) From what two things can God rescue them in vs. 17? What great conviction did they say to the king in vs. 18? How did the king react? (3:19-21)
  - b) What did Daniel say to Nebuchadnezzar that everyone must also learn? (4:25)
  - c) From this chapter, can one be acceptable to God without being "born of God"? Without "loving God and obeying His commandments"? Without "loving God's children"? Without having "faith" or "believing in the Son of God"? Or without having the "testimony in himself"? So what about "all you have to do is believe"?
  - d) Why did John write these things to believers?
  
7. Daniel 5-7; 2 John
  - a) What did Daniel do, which is what he did every day, when he learned about the signed document? (6:10)
  - b) Do Acts 1:9f and Daniel 7:13-14 describe the same event? Why?
  - c) What does John say "love" for God is?
  - d) John identifies "the deceiver and the antichrist." Who is this? (ref. also to 1 Jn. 2:18)
  - e) What do you feel about evangelists who are false teachers? (vs. 9-11)

#### Notes for December 1-7

Study pp. 426-38 in HBH for the OT reading and pp. 881-90 for the NT reading.

The NT interpretations of OT prophesy is a critical issue for understanding your Bible. While reading Ezekiel and Daniel, reread Luke 24:25f and 24:44f for Jesus' key to prophetic interpretation. Include in your study Acts 3:24f and Revelation 19:10.

It has been suggested that the theme of John's gospel is to create belief (John 20:30, 31) and the theme of 1 John is to assure belief (1 John 5:13f). This assurance is based on the cleansing power of the blood of Christ for those who "walk in the light" (1John 1:7). A great exercise would be to read all of 1 John and note what it means to "walk in the light." Begin a list with 1:9, "confess your sins," and 2:3, "keep his commandments," then draw your own conclusions.

Daily Bible Reading  
December 8-14

8. Daniel 8-10; 3 John
  - a) One can know for sure that Daniel 8 is referring to the end of the Persian Kingdom and the beginning of the Greek empire! How does one know this? (vs. 20-21f)
  - b) Daniel 9:1-19 is Daniel's marvelous prayer. List three characteristics of God and three characteristics of Israel/Judah that Daniel includes in this prayer.
  - c) John, the elder, prayed an unusual prayer for Gaius. What three requests did John include in this prayer? Why pray for another to "prosper"? (vs. 5-8)
  - d) What was the major difference between Gaius (vs. 12) and Diotrephes (vs. 9)?
9. Daniel 11-12; Jude

(I would recommend that anyone read Jim McGuiggan's treatment of Daniel, and these chapters especially. He provides a simple, understandable interpretation of the details of chapter 11.)

  - a) Even though the chapter is difficult, Daniel 11:32b remains as a great encouragement to anyone, at any time! What does it say?
  - b) While Daniel 12 is discussing the Fall of Judaism in 70 AD, what marvelous statement is made about those who are wise? (12:3)
  - c) Jude has only one chapter and is neglected by many, but study this book carefully! Reread 1 Peter 3:15, along with Jude 3. What two words (from the Boy Scouts) describe these admonitions?
  - d) Create a lesson outline from Jude 20-25. Part I is "What God does" (vs. 24-25), and Part II is "What Christians Must Do" (vs. 20-23).
10. Hosea 1-4; Revelation 1
  - a) In this story, who are Hosea and Gomer? What do the children's names mean? Do not forget to read 1 Peter 2:10 for this ultimate fulfillment!
  - b) In describing the "children" of Gomer, what language does Hosea use? (2:4)
  - c) To whom is John commanded to write? Where was he? Why was he there?
  - d) Why do you think this glorious picture of Jesus, the Son of Man, is presented in chapter 1? (Read 2:10.)
11. Hosea 5-8; Revelation 2
  - a) Describe the devotion or commitment of Israel from Hosea 6:4.
  - b) Note some of the images of Israel in Hosea 7:4, 8, 11, 16; 8:9.
  - c) What does God say to the church at Ephesus (2:5) that refutes the false doctrine of "impossibility of apostasy"? (Review Acts 20:28-31.)
  - d) Every child of God needs to memorize Rev. 2:10b, "Be faithful..."
12. Hosea 9-11; Revelation 3
  - a) What marvelous, maybe frightening, truth is expressed in 9:12; 8:7; and Galatians 6:8?

- b) Hosea 11:1-4 is one of the greatest passages in the Bible! What does it refer to? How does Hosea use this truth? How does Matthew use it? (2:15)
  - c) Show that Jesus can “come” (not The Second Coming!) against churches, fight against them, and even remove their candlestick. (2:5, 16, 23, 25, 3:3)
  - d) There are about 17 occurrences of “overcome” in Revelation, with about 8 of these in chapters 2-3. Highlight these! It is the Greek word for “victory,” and conquering.” Remember -- overcoming is the theme of the book!
13. Hosea 12-14; Revelation 4
- a) When God makes His final plea with Israel to repent (14:1-3), what beautiful blessing does He promise? (14:4f; James 5:16; 1 Peter 2:24)
  - b) Why does the admonition of 14:9 make Hosea significant? (Romans 15:4)
  - c) Who walks among the churches, sits on the throne, and opens the seven seals?
  - d) Highlight all occurrences of “throne” in chapter 4. What is God saying to you?
14. Joel 1-3; Revelation 5
- a) The old preachers used to say that Isaiah 2, Daniel 2, and Joel 2 are fulfilled in Acts 2.
  - b) They called them “Pentecost Pointers”! What is there that ties them together? The Locusts (1:2-4) are the Lord’s “army”! (2:6-11) This plague/army is “The Day of the Lord.” (1:15f) What should be the response of Israel? (2:12f) What would be God’s response (2:14f), if they complied?
  - c) Why is the Lamb qualified/“worthy” to open the seven seals?
  - d) Who/what ought to worship the Lamb/Jesus? (11-12, 13)

#### Notes for December 8-14

The material in HBH for your OT reading is pp. 438-52 and the NT material is on pp. 891-930.

An important key to understanding a book in the Bible is to remember that those who read it for the first time understood it better than anyone since. It is also essential to know some historical background for each book of the Bible. Read carefully the introductions for each book and more importantly Daniel to Malachi and the book of Revelation. While it is important to read a more literal version, the addition of a second reading, especially one that is even less literal, allows one to see the multiple figures of speech in the prophetic literature. Remember that the prophetic books are not the same type of writing as Leviticus or Acts.

The prophets were preachers! They were emotional and used all sorts of images, as you have read in Isaiah, Jeremiah and Ezekiel. Our schedule has the OT prophets coordinating with Revelation. Revelation has no quotes from the OT, but many inferences. Keep this in mind as you study the consummation of God's revelation.



Daily Bible Reading  
December 15-21

15. Amos 1-3; Revelation 6

- a) Why does God/Amos go to such lengths to include other nations? (Compare oracles in Isaiah, Jeremiah, and Ezekiel.)
- b) If God punishes Gentile nations (1:3-2:3) for their blatant sins, who else does He hold responsible for their sins (2:4f, 6f)? Why? (3:2)
- c) Chapter 6 ends with a question that is answered in chapter 7:3f, 9f. What is the question and the answer?
- d) Stafford North says that the question the martyrs asked in "6:10-11...provides the basic theme of Revelation." Why you think he would say this?

16. Amos 4-6; Revelation 7

- a) It is very important that anyone seeking knowledge of the prophets understand the Day of the Lord. Find an article about this concept from a Bible encyclopedia.
- b) Amos 4:6-11 has a recurring phrase (5 times). What is it? What is God trying to get Israel to do? Does God do this today? (Rev. 9:20-21)
- c) What is the meaning of the numbered and sealed multitude? (vss. 4-8) The great multitude no one could number? (vs. 14) Are they the same?
- d) Does Revelation 7 answer the question asked in Revelation 6:17? What is that question? What is the answer provided in chapter 7?

17. Amos 7-9; Revelation 8

- a) Consider Amos 9:11f and Acts 15:16-18. What is being discussed in Acts 15:1, 5? How does James use Amos 9:15f in Acts 15:17-18?
- b) What is the meaning of the "plumb line" in Amos 7:7-9? What if a plumb line was used for "the house of the Lord" (1 Tim. 3:15) today?
- c) Characterize the seven trumpets (Rev. 8-9) and explain their purpose.
- d) What is the name and meaning of the "great star" that changed the fresh water?

18. Obadiah; Revelation 9

- a) What major problem do the Edomites and we have in common? (vs. 3)
- b) What do the Edomites share with the "priest" and "Levite" in Luke 10:31-32? Is noninvolvement, that is, a failure to love, the same as murder? (1 John 3:12, 17f, 4:20f)
- c) How do we know that the locusts and innumerable army are warnings? (vss. 5-6, 15, 20-21)
- d) Reread the book of Joel. In Revelation 9, who is the king over the army of locusts/scorpions? Where did he come from? (vs. 11, 1)
- e) An army of 200 million (9:16) would equal the population of the 8-9 largest cities in the world! This should reinforce the symbolic nature of Revelation!

19. Jonah; Revelation 10

- a) What did Jonah know before he ever got on the boat? (4:2f)
- b) Why was Jonah angry? (4:1, 4, 9) He would have actually rejoiced if he read the book of Nahum! Why?
- c) Describe the One by whom the mighty Angel raises his right hand and "swears."
- d) What is the seventh trumpet suggesting? (Review Luke 24:44f.)

20. Micah 1-3; Revelation 11

- a) It is important to remember that the prophets are not in chronological order. Study and compare Micah 1:1 and Jeremiah 23:16f to illustrate this point.
- b) What did the people say to Micah about his preaching? What kind of preacher did they want?
- c) When the false prophets have something to eat, what is their message? What was the message and motivation of Micah's preaching? (3:8; Zech. 4:6)
- d) In what city does the beast make war on the two witnesses? What happens?
- e) When was the seventh trumpet sounded? (Hint: Acts 2) Why is the message of the seventh trumpet both sweet and bitter? (vs. 18; ref. 10:10)

21. Micah 4-5; Revelation 12

- a) Use Micah 4 and Isaiah 2 to describe the establishment of the church and answer when, where, how, and what results concerning this establishment.
- b) When in the NT was Micah 5:2 used to establish Bethlehem as the place the Messiah would be born? Who quoted this passage, and to whom?
- c) Identify the dragon from the OT. (Gen. 3:1f, Isa. 14:12f, Eze. 28:12f, John 8:44)
- d) How does one "overcome" (conquer, victory) the devil? (Jas. 4:7, 1 Pet. 5:8f)

Notes for December 15-21

The OT reading in HBH for this week's material is on pp. 453-65 and the NT material is found on pp. 930-42.

Again, the prophets were preachers. The book of Amos is an example of the scope of prophetic preaching. It is thought that 95% of the prophets' messages were to Israel and the nations and 5% is Messianic. While some references may seem to have Messianic overtones, it might be well to leave it as suggestive rather than demand a Messianic fulfillment in the NT.

Caution needs to be used when asserting an interpretation of Hosea's Gomer as a type of the church; yet it would be biblically questionable not to assert the direct fulfillment of Amos 9:11f in Acts 15:15f. While it is virtually impossible to grasp the rationale of Matthew's use (Matt. 2:15) of Hosea 11:1f, we still remember that the prophet was an inspired man of God (2 Pet. 1:21)

If a copy of Hendrikson's book, More than Conquerors, can be obtained, read his chapter on Revelation 12. This chapter is worthy of serious consideration for an understanding of Genesis 3:15 and the rest of the Bible.

Daily Bible Reading  
December 22-31

22. Micah 6-7; Revelation 13

- a) Memorize Micah 6:8.
- b) Give just one reason why Micah 7:18-19 is so precious.
- c) We take the two beasts to be Roman government and Roman religion. Why is this a safe approach?
- d) How does the Bible, not men, describe "the number of the beast"?

23. Nahum; Revelation 14

- a) How does Nahum compare with Jonah? They both preached to the same people, but with totally different messages. Who did they preach to? What were their messages?
- b) It has been said that Nahum presents the two sides of God. What are they, from 1:2, 3b-6, 1:3a, 7? (Read Rom. 11:33.)
- c) Who is the leader of the army of God?
- d) What enemy of the church (vs. 8) is introduced in this chapter, but is spoken of as if already "fallen"?

24. Habakkuk; Revelation 15

- a) Does God have the right to punish an ungodly nation with another nation that is more ungodly? What is Habakkuk's response? (2:4b) What is the response for a Christian? (3:17-19)
- b) Habakkuk's commitment is expressed in 3:17-19. What does it say to you?
- c) Study the character of God who will pour out the seven bowls.
- d) After the seven seals and trumpets, is it "fair" to pour out the seven bowls? (15:1-4, 16:17) What is your answer?
- e) The song the "overcomers" sang included both an OT and a NT character. Who are they? Why do you think they were included?

25. Zephaniah; Revelation 16

- a) The God who sings is the God who punishes. Prove this from Zephaniah.
- b) What are the four reasons why Jerusalem would be punished? (3:2) These can be made into four imperatives for us today!
- c) The trumpets merely warn, but what do the bowls assert? (16:17)
- d) The Judgment of Babylon (14:8, 16:19) is described even before her detailed description (17:1f). What "blessed" (7:15) is asserted before the seventh bowl is poured out (17:17f), which is the destruction of Rome? (18:1-24)

26. Haggai; Revelation 17

- a) Haggai is Post-Exilic. How many times is reference made to "God said," "the Word of the Lord," or "declares the Lord" in this book?

- b) Haggai 1:13 is a great description of God's prophet. What message is repeated at least four times in this book? (1:5, 7; 2:15, 18)
  - c) Revelation 17:18 identifies the prostitute. Who do you think this might be for a person living in 95 AD? (Jerusalem was destroyed in 70 AD.)
  - d) The kings on whom the prostitute sits (17:7, 9) make war against whom? (vs. 14) Who will overcome them, and who will be with him? (vs. 14) Who will God use to bring down the prostitute? (vss. 16-17)
27. Zechariah 1-4; Revelation 18
- a) Zechariah is filled with visions of hope for the Post-Exilic community. Go back and read sections from Ezra (6:14) and Nehemiah to notice the historical background.
  - b) What is the great message to Zerubbabel in 4:6 that we all must remember?
  - c) The fall of Rome took 500 years. How long did it take in Revelation 18?
  - d) Does God repay evil? (18:6f, 20, 24; review 6:9f)
28. Zechariah 5-8; Revelation 19
- a) Can the prophecies of Zechariah be fulfilled in the immediate history and in the coming of the Messiah? (Luke 24:44f; Heb. 8:1, 7:24f, 2:14f)
  - b) What important points of true religion does Zechariah provide? (8:16-17)
  - c) What is the meaning of hallelujah, how many times does it occur, and why is it used?
  - d) Who is the rider on the white horse? How is he dressed? What are his names?
  - e) What important command is given in 19:10 and 22:9? Why?
29. Zechariah 9-12; Revelation 20
- a) Some say that many of Zechariah's prophecies have not been fulfilled. What are clues in Zechariah (9:9) and the NT (Matt. 26:31, Luke 24:44f) that prove that assertion is incorrect?
  - b) There is a marvelous description of God in Zechariah 12:1. What three qualities of God are mentioned?
  - c) In Revelation 20, which comes first, the Final Judgment or the 1000-year reign of the "souls that had been beheaded"? (6:9)
  - d) The 1000-year reign is in heaven. Who reigns and what happens at the end of the 1000 years? Does the 1000-year reign occur before or after the Second Coming of Jesus? How is Satan limited during the 1000 years?
30. Zechariah 13-14; Revelation 21
- a) How are Zechariah 13:1, 7, and 14:9 Messianic?
  - b) Most scholars are baffled by Zechariah 14. But what could you say about the people of God in the Day of the Lord from a message that is even on the "bells of the horses" and "the pots"? (1 Pet. 1:15, 2:9)
  - c) What does heaven NOT have? (21:1, 22, 23, 25, 27)
  - d) Who is thrown into Hell, and who is going with them? (19:20; 20:10, 14-15, 21:8, 27; 22:15)

31. Malachi; Revelation 22

- a) How are Malachi 3:1 and 4:5 related to Isaiah 40:3 and the NT?
- b) What did Malachi say that proved Israel was "robbing" God? What does God promise them (and us) that He will do when we give generously?
- c) Who says, "Come"? (Rev. 22:17, 20)
- d) The Bible closes with a major warning. (vss. 18-19) Some believe this warning applies only to the readers of Revelation. What do you believe? Why? (Go back and reread Deuteronomy 4:2 & 12:32; Proverbs 30:5-6; and Galatians 1:7f.)

Notes for December 22-31

In HBH read pp. 466-87 for the OT readings and pp. 943-69 for the NT reading.

**Congratulations!** You have finished reading through the Bible with these sections. It is an honor and responsibility to read the Bible every day and a great blessing to finish this grand and awesome volume. Please accept the challenge to begin reading it through again next year. The material in HBH on p. 968 and pp. 488-504 are important for your understanding of scripture. The Bible can be read as one book with 66 books and 2 testaments.

In HBH you might find pp. 1042-58 helpful as you prepare to begin again in a few days this exciting adventure of reading every word in the Bible!

**Experiment using a different version of the Bible next year. Comparing versions is an excellent learning tool. Keep your older translation close by and write differences in your notebook. Try to find out why it is different. Sometimes newer translations provide an insight into a difficult passage; write these, too! Find one with commentary notes (NIV Study Bible; ESV Study Bible, for example) to read along with the daily readings and HBH. Handbooks of the Bible can be used, also. These can be found at a religious bookstore or on the Internet. Exercise caution as the authors and translators are human and can easily reflect their theology (Acts 17:11).**

**The emphasis here is to start again. Start a new journal for notes, reflections, and questions. Determine to read and study the Bible and these questions more regularly this year. Try developing your own set of study questions. Remember to read as if you had never read the Bible before. Read it as if God were talking to you personally.**

**God bless you as you study His word in the coming year!**