Insights From the Old and New Testament

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Insights From the Old and New Testament

by Jonathan Cooper

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through[1]!

The purpose of this book is to extract the most interesting insights from that massive list. This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to list the major points of each book because you're probably already familiar with them. Finally, it's not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper
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[1] This list was narrowed down from a list of more than 200,000 bullet points that cover every verse, chapter, and book in the Bible.

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Genesis

- This universe didn't always exist (Genesis 1:1).
- The universe didn't create itself (Genesis 1:1).
- God existed before this universe existed (Genesis 1:1).
- God is the one who created this universe (Genesis 1:1).
- When God created the earth it was covered in water (Genesis 1:2).
- The earth existed before light did (Genesis 1:2).
- God is the source of light (Genesis 1:2).
- From a Biblical standpoint, days start in the evening (Genesis 1:5).
- God didn't say that the firmament which He created on the second day was good (Genesis 1:8). Everything else that God created was said to be good, but not the firmament.
- The plants that God created reproduced after their own kind. They didn't evolve into something else (Genesis 1:12).
- One of the reasons God created lights in the firmament of heaven was to serve as signs (Genesis 1:14).
- God created the lights of the heavens (the sun, moon, and stars) after He created the earth (Genesis 1:15).
- God created the lights of the heavens (the sun, moon, and stars) after He created plants (Genesis 1:15).
- God created the lights of the heavens (the sun, moon, and stars) to serve the earth. They were created for this planet (Genesis 1:15).

- God created the lights of the heavens (the sun, moon, and stars) by speaking them into existence (Genesis 1:15).
- Since there's water above the firmament, and since the stars are in the firmament, this means that beyond the edge of this universe there's a great ocean (Genesis 1:17).
- God used the seas to bring forth birds (Genesis 1:20).
- The aquatic animals that God created reproduced after their own kind. They didn't evolve into something else (Genesis 1:21).
- The birds that God created reproduced after their own kind. They didn't evolve into something else (Genesis 1:21).
- God used the earth (the dry land) to bring forth land animals (Genesis 1:24).
- The land animals that God created reproduced after their own kind. They didn't evolve into something else (Genesis 1:24).
- God created mankind after He created the things that mankind was given dominion over (Genesis 1:26).
- The only creature that was created in the image of God was mankind (Genesis 1:27).
- It's good for mankind to fill the earth with people, because that's what God commanded us to do (Genesis 1:28).
- It's good for mankind to have dominion over the world, because that's what God commanded us to do (Genesis 1:28).
- When God created mankind He only gave them plants to

eat (Genesis 1:29). Before the Flood people were vegetarians.

- God created mankind's food supply (plants) before He created mankind (Genesis 1:29).
- When God created the world, all living creatures ate plants. None of them ate meat (Genesis 1:30).
- The day of creation were normal 24-hour days, not eons. Each day had one evening and one morning, which is the Biblical definition of a day (Genesis 1:31).
- There was a time when God rested from His work (Genesis 2:2). It's not wrong to take time to rest from your work.
- God rested on the seventh day of the week, not the first day of the week. He rested on Saturday, not Sunday (Genesis 2:2).
- God is the one who established that a week contains seven days (Genesis 2:3).
- God is the one who instituted the pattern of working six days and resting one day (Genesis 2:3).
- There was a time when it had not yet rained (Genesis 2:5).
- In the days before the Flood, plants weren't watered by rain. Instead they were watered by a mist (Genesis 2:6).
- The first man became a living soul when God breathed life into him (Genesis 2:7).
- Man didn't evolve. Instead God created him out of the dust of the ground (Genesis 2:7).
- The first garden was located in Eden (Genesis 2:8).

- Genesis 2 says that there *is* gold in the land of Havilah (Genesis 2:11). It uses present tense, which means the passage was written before the Flood when the land of Havilah still existed.
- Ethiopia was one of the lands that existed before the Flood (Genesis 2:13). This is different from the modern land of Ethiopia, which seems to have been named after the original land that existed before the Flood.
- The first occupation of man was gardening (Genesis 2:15).
- After God created Adam, He formed beasts of the field and birds of the air out of the ground and brought them to him. This was different from His original act of creating those animals, which was done before mankind was created (Genesis 2:19). When God brought animals to Adam so he could name them, He didn't bring animals He had previously created. Instead He created new animals out of the ground and brought those to Adam.
- Adam didn't name every single living creature. He only named the beasts of the field and the birds of the air (Genesis 2:19).
- Before God created the first woman He showed Adam that there was no suitable helper for him in the animal kingdom (Genesis 2:21).
- In the beginning, the serpent was one of the beasts of the field (Genesis 3:1).
- In the beginning, the serpent was the most subtle of all the beasts of the field (Genesis 3:1).
- Eve didn't seem to think it was surprising that the serpent could speak to her (Genesis 3:2).

- The tree of the knowledge of good and evil was located in the middle of the garden of Eden (Genesis 3:3).
- The serpent tempted Eve by lying to her about the consequences of disobeying God (Genesis 3:4).
- The serpent tempted Eve by convincing her to doubt what God had said (Genesis 3:5).
- The serpent tempted Eve by telling her a mixture of the truth and a lie (Genesis 3:5).
- The serpent tempted Eve by asking her to trust him instead of God (Genesis 3:5).
- There are times when sin may seem beneficial (Genesis 3:6). In reality, it isn't.
- When Adam and Eve were in the garden of Eden they were husband and wife (Genesis 3:6).
- After Adam and Eve ate of the fruit of the tree of the knowledge of good and evil, they were no longer comfortable being in God's presence (Genesis 3:8).
- Before God cursed the serpent, it didn't slither on its belly. It seems that it once had legs (Genesis 3:14).
- God held the serpent responsible for the part that it played in Eve's sin (Genesis 3:14).
- The seed of the woman (the Messiah) is in conflict with the seed of the serpent (Genesis 3:15).
- God punished Eve for her sin by damaging her relationship with her husband (Genesis 3:16). This means the relationship between husbands and wives has been cursed. Marriage was much easier before Adam and Eve sinned, and became much harder afterward.

- Eve's punishment involved her ability to bear children and her relationship with her husband (Genesis 3:16). Both of those things became much more painful.
- The ground has been cursed (Genesis 3:17). Farming is much more difficult now than it was before Adam sinned.
- The reason work is hard and full of sorrow is because God cursed mankind after Adam sinned (Genesis 3:17).
- The ground didn't bring forth thorns before Adam was cursed for his sin (Genesis 3:18).
- The reason people die is because Adam ate of the fruit of the tree of the knowledge of good and evil (Genesis 3:19). Death is literally the wages of sin. There was no death in the world before Adam and Eve sinned.
- Adam was the one who gave Eve her name (Genesis 3:20).
- It seems that the first animal sacrifice took place when God used the skins of an animal to clothe Adam and Eve (Genesis 3:21). The first death may have occurred when God sacrificed an animal to obtain clothing for Adam and Eve.
- God said that mankind had become like "us" when Adam ate of the fruit of the tree of the knowledge of good and evil (Genesis 3:22). This use of a plural pronoun seems to be a reference to the Trinity.
- Those who eat of the tree of life will live forever (Genesis 3:22).
- God didn't want Adam and Eve to eat of the fruit of the tree of life while they were still in their sins, and then live forever in that state (Genesis 3:22).

- Adam and Eve could have freely eaten of the tree of life *before* they ate of the fruit of the tree of the knowledge of good and evil, but they couldn't eat of it afterward (Genesis 3:22).
- After Adam and Eve sinned, God didn't destroy the tree of life. Instead He sent Adam and Eve out of the garden of Eden so they no longer had access to it (Genesis 3:23).
- It seems that Adam didn't have to till the ground to obtain food until after he was sent out of the garden of Eden (Genesis 3:23).
- The tree of life was located in the eastern portion of the garden of Eden (Genesis 3:24).
- People kept sheep from the very beginning of history (Genesis 4:2).
- The reason God had respect for Abel's offering was because He had respect for Abel (Genesis 4:4).
- The reason God didn't accept Cain's offering was because He didn't have respect for Cain (Genesis 4:5).
- When Cain realized that God didn't have respect for his offering, he didn't repent or seek to understand why. Instead he became angry with God (Genesis 4:5).
- The reason God didn't accept Cain was because he had been doing evil (Genesis 4:7).
- In order overcome our sin, we must rule over our desires instead of allowing them to rule over us (Genesis 4:7).
- The reason Cain murdered Abel was because Abel was righteous and he was not (Genesis 4:8). The wicked have been persecuting and killing the righteous from the very beginning.

- It seems that Abel was the first martyr (Genesis 4:8).
- It seems that Abel may have been the first person who ever died (Genesis 4:8).
- It seems that Abel may have been the first person who was ever murdered (Genesis 4:8).
- It seems that the first person who was ever murdered was killed because he did what was right in the sight of God (Genesis 4:8).
- The first man who was ever born (Cain) was an evil, unrepentant murderer who killed his own brother (Genesis 4:8).
- The second man who was ever born (Abel) was murdered for being faithful to God (Genesis 4:8).
- The blood of the martyrs cries out to God (Genesis 4:10).
- When Cain murdered his brother and spilled his blood on the ground, God said that the ground opened its mouth to receive his brother's blood (Genesis 4:11).
- God can bless people so they reap a rich harvest. He can also curse people so they don't reap a rich harvest no matter how hard they work (Genesis 4:12).
- When God confronted Cain about murdering his brother, Cain didn't repent or show any remorse (Genesis 4:13). He didn't even ask for forgiveness.
- When Cain killed Abel, there were apparently more descendants of Adam and Eve alive than just him because he was afraid that other people would find him and kill him (Genesis 4:14).
- Cain believed he had the right to murder other people,

but other people didn't have the right to murder him (Genesis 4:14). He had one standard for how he should be treated and a different standard for how he should treat others.

- Cain didn't want to live in the presence of the Lord (Genesis 4:16).
- Polygamy existed from the very beginning. People married multiple wives before the Flood (Genesis 4:19).
- Musical instruments were invited by Jubal, a descendant of Cain (Genesis 4:21).
- People began working with iron and brass from the very beginning (Genesis 4:22).
- From the beginning of the world, people were intelligent. They built cities, lived in tents, raised cattle, had musical instruments, and worked with brass and iron (Genesis 4:22).
- Lamech (a descendant of Cain) was proud that he had killed someone (Genesis 4:23).
- Lamech (a descendant of Cain) didn't view God's mercy as an opportunity to repent. Instead he saw it as an opportunity to kill more people (Genesis 4:24).
- Mankind didn't evolve over millions or billions of years. God created mankind in a single day (Genesis 5:2).
- Cain may have been more than 100 years old when he killed Abel (Genesis 5:3).
- The reason Enoch never died, and God took him out of the world, was because Enoch walked with God (Genesis 5:24).

- The reason Lamech named his son "Noah" was because God had cursed the ground, and he believed Noah would provide relief from that curse (Genesis 5:29).
- There was a time when the sons of God (fallen angels) took human women as wives (which was a serious sin) (Genesis 6:2). It's possible for angels to marry human women, but it's forbidden.
- In the days before the Flood, some fallen angels had children with human women. Those hybrid creatures became very powerful (and seem to have been very wicked) (Genesis 6:4).
- It seems that the offspring of fallen angels and human women was always male and never female (Genesis 6:4).
- In the days before the Flood, every thought of mankind was wicked (Genesis 6:5).
- In the days before the Flood, mankind's wickedness was so great that God regretted making mankind (Genesis 6:6).
- Wickedness grieves God (Genesis 6:6). He hates it.
- In the days before the Flood, the wickedness of mankind was so great that God decided to destroy mankind off the face of the earth (Genesis 6:7).
- Noah was both righteous in the sight of God *and* perfect in his generations (Genesis 6:9). Not only was he righteous, but he was also a purebred human and wasn't the offspring of a fallen angel.
- Since all flesh was corrupted before the Flood, this means the animal kingdom was corrupted as well (Genesis 6:12). This can be seen from the fact that God decided to

destroy all living things, including animals.

- In the days before the Flood, the earth was filled with violence (Genesis 6:13).
- In the days before the Flood, God was angry that the earth was filled with violence (Genesis 6:13). God doesn't want the world to be filled with violence.
- God told Noah that He was going to destroy those who had filled the earth with violence (Genesis 6:13).
- God commanded Noah to make the ark 300 cubits long (450 feet long), 50 cubits wide (75 feet high), and 30 cubits high (45 feet high) (Genesis 6:15).
- God commanded Noah to make a window in the ark (Genesis 6:16).
- God commanded Noah to make a door in the side of the ark (Genesis 6:16).
- God commanded Noah to put three stories inside the ark (Genesis 6:16).
- The Flood wasn't going to come on its own. Instead God was going to send the Flood which would destroy the whole world (Genesis 6:17).
- God told Noah that He was going to kill all life that was upon the earth (Genesis 6:17).
- When God commanded Noah to bring people upon the ark, there's no mention of God commanding Noah to try to get anyone else to join him. The only people God mentions bringing on board were Noah and his immediate family (Genesis 6:18).
- Noah and his family didn't board the ark until God told

them to (Genesis 7:1).

- God found Noah to be righteous before Him in that generation (Genesis 7:1).
- The concept of clean and unclean animals didn't start with the Mosaic Law. There were already recognized clean and unclean animals in the days before the Flood (Genesis 7:2).
- God commanded Noah to take seven pairs of clean animals onto the ark (with a pair consisting of one male and one female) (Genesis 7:2).
- God commanded Noah to take one pair of every unclean animal onto the ark (with a pair consisting of one male and one female) (Genesis 7:2).
- God gave a seven-day warning that a Flood was coming which would destroy the entire world. The Flood didn't come out of nowhere with no advance notice (Genesis 7:4).
- There were only 8 people on board the ark: Noah, his wife, his three sons, and the wives of his three sons (Genesis 7:7).
- The Flood came exactly when God said it was going to come (Genesis 7:10).
- The Flood waters came from both beneath and above (Genesis 7:11).
- When the Flood came, it rained for 40 days and 40 nights (Genesis 7:12).
- Noah and his family didn't board the ark until the day the Flood came (Genesis 7:13).

- The animals didn't board the ark until the day the Flood came (Genesis 7:14).
- The animals came to Noah of their own accord. Noah didn't have to go and catch them (Genesis 7:15).
- The animals came to Noah in pairs (Genesis 7:15).
- After Noah, his family, and the animals were on the ark, God shut him in (Genesis 7:16). The Lord is the one who shut the door to the ark.
- The flood waters covered every high hill in the whole world (Genesis 7:19). This means the Flood was a global flood, not a local flood.
- The flood waters covered the highest hill by 15 cubits (Genesis 7:20). This would have been around 22.5 feet.
- The flood waters killed everything that moved upon the earth (Genesis 7:21).
- There was a time when God killed every living creature that lived upon the earth because of the wickedness of mankind (Genesis 7:21).
- There was a time when God judged the whole world because of its wickedness and its violence (Genesis 7:21).
- The flood waters killed everything that had the breath of life in its nostrils (which included all land animals and birds, but not fish) (Genesis 7:22).
- The flood killed all living creatures which lived on the earth (which means this was a global flood, not a local flood) (Genesis 7:23).
- After God sent the Flood upon the world, God used a wind to calm the waters (Genesis 8:1).

- The reason God stopped the flood was for the sake of Noah and the animals that were on the ark (Genesis 8:1).
- The ark came to rest on the ground on the seventeenth day of the seventh month of the year (Genesis 8:4).
- The ark came to rest on mount Ararat (Genesis 8:4).
- Immediately after the Flood, plants grew extremely rapidly. Just a short time after the Flood ended there were olive trees which were mature enough to have leaves (Genesis 8:11).
- No one left the ark until God commanded them to leave (Genesis 8:16). Even though Noah saw that the ground was dry, he still waited for God's command before leaving.
- All the people who were on board the ark survived the journey (Genesis 8:16). Eight people boarded the ark and eight people got off.
- The animals that Noah offered to the Lord as burnt offerings were clean animals (Genesis 8:20).
- When God smelled the sweet savor of Noah's burnt offerings, He said in His heart that He would never again curse the ground for the sake of mankind (Genesis 8:21).
- When God smelled the sweet savor of Noah's burnt offerings, He said in His heart that He would never again destroy every living thing in the world (Genesis 8:21).
- As long as the world exists there will be seasons (Genesis 8:22).
- As long as the world exists there will be daytime and nighttime (Genesis 8:22).

- After the Flood, God changed some rules in a significant way (Genesis 9:2). This is evidence that there was one dispensation before the Flood and another one afterward.
- Before the Flood, animals weren't afraid of people (Genesis 9:2). The reason God changed this was because people couldn't eat animals before the Flood, but they could (and did) afterward.
- The life of a creature is found in its blood (Genesis 9:4).
- God is the one who instituted the death penalty (Genesis 9:5). There are times when God requires people to be put to death.
- God hold mankind responsible for prosecuting murderers (Genesis 9:6).
- There was a time when God made a covenant with animals (Genesis 9:10).
- Rainbows didn't exist until after the Flood (Genesis 9:13). Since there was no rain before the Flood, this makes sense.
- God said He put the rainbow in the clouds so He would see the rainbow and remember the covenant He made to not destroy the world again in a flood (Genesis 9:15).
- The covenant that God made to not destroy the world again in a flood was an everlasting covenant (Genesis 9:16).
- There are times when future generations are cursed because of something that one of their ancestors did hundreds of years earlier (Genesis 9:25).
- There are times when future generations are blessed

because of something that one of their ancestors did hundreds of years earlier (Genesis 9:26).

- The reason the Canaanites served the Israelites was because their forefather Canaan dishonored Noah, while Israel's forefather Shem honored Noah (Genesis 9:26).
- Noah was a prophet (Genesis 9:27).
- The sons of Noah didn't have children until after the Flood (Genesis 10:1).
- The isles of the Gentiles were divided among the sons of Gomer and Javan (Genesis 10:5).
- Babylon was founded by Nimrod (a legendary enemy of God) (Genesis 10:10).
- Eber (the ancestor of the Hebrews) was a descendant of Shem (Genesis 10:21, 24).
- In the days of Peleg the earth was divided (Genesis 10:25). This may mean the earth was divided among different families and nations.
- The nations that existed after the Flood were populated by the descendants of Noah (Genesis 10:32). This is more evidence that the Flood was global, not local.
- There was a time when everyone in the world spoke the same language (Genesis 11:1).
- In the days immediately after the Flood, all the people in the world were unified. The world wasn't divided into different nations (Genesis 11:6).
- When God saw that the descendants of Noah were building a city and a tower in the plain of Shinar, He said let "us" go down and confound their language (Genesis

11:7). This seems to be a reference to the Trinity.

- In the days immediately after the Flood, God didn't want all of mankind to be unified (Genesis 11:7). This is because if mankind was unified they could carry out anything they imagined (and mankind had a history of imagining very evil things).
- God was the one who caused people to speak different languages (Genesis 11:7). The reason He did it was to keep mankind from uniting.
- Lot was Abraham's nephew (Genesis 11:27).
- Nahor (Abraham's brother) married his niece (Genesis 11:29).
- There are times when God commands people to leave their family (Genesis 12:1).
- God requires people to put Him above both their country and their family (Genesis 12:1).
- In order for Abram to receive the promises of God, he had to first obey God (Genesis 12:2).
- When Abram left the city of Haran he was 75 years old (Genesis 12:4).
- God didn't promise to give the land of Canaan to Abram until after he obeyed God, left his country and relatives, and moved to Canaan (Genesis 12:7).
- Even though God had promised to make childless Abram into a great nation, he still thought he might die in Egypt if Sarai didn't lie to save him. Abraham believed he had to lie in order to preserve his life so that God's promises might come true (Genesis 12:12). He was wrong.

- Even though God had promised to bless those who blessed Abram and curse those who cursed him, Abram believed he had to lie to Pharaoh to preserve his life. He didn't trust that God would protect him in Egypt, but instead took matters into his own hands (Genesis 12:12). He was wrong.
- Abram had habit of taking matters into his own hands (Genesis 12:12). This never helped, and it kept causing problems that were completely unnecessary.
- Abram wasn't concerned about people taking Sarai away. What he *was* concerned about was being murdered (Genesis 12:13). It doesn't seem he took any steps to protect Sarai.
- When Sarai was taken from Abram into another man's house, there's no evidence he objected to it, or tried to prevent it, or asked God to rescue her (Genesis 12:15).
- Abram got rich by lying to Pharaoh about his relationship with Sarai (Genesis 12:16).
- Even though Pharaoh didn't know he had done anything wrong by taking Sarai, God was still angry about it (Genesis 12:17). This means God is angry over people's sin *even if they don't realize they're sinning.* In fact, God is angry over people's sin even if they've been tricked into sinning and think they're doing something good.
- It's wrong to take someone else's wife, regardless of whether or not you realized she was married (Genesis 12:17). God is angry about it either way.
- There are times when God curses people for sins that they don't even realize they're committing (Genesis 12:17).

- Even though Abram lied to Pharaoh and showed a lack of faith in God's promise to protect him, God still kept His promise to curse those who cursed Abram (Genesis 12:17).
- Abram was forced to leave Egypt because he lied and claimed that Sarai was his sister instead of admitting that she was his wife (Genesis 12:20).
- Lot and Abram were so wealthy that they couldn't both live in the territory that was between Bethel and Hai (Genesis 13:6).
- Lot was willing to live in a very evil city because it was well watered and a nice place to live (Genesis 13:13). This proved to be a terrible mistake.
- The land of Canaan is the everlasting possession of Abram and his descendants. It's been given to them by God and it will always belong to them forever (Genesis 13:15).
- When God promised to give the land of Canaan to Abram and to his descendants forever, He didn't place any conditions on that promise (Genesis 13:15).
- At the time when God promised to give the land of Canaan to Abram and to his descendants, Abram didn't have any descendants (Genesis 13:15).
- God wanted Abram to see the land that He was one day going to give to him and to his descendants (Genesis 13:17).
- Abram had more than 300 servants (Genesis 14:14).
- When Lot was taken captive, Abram pursued the armies who had taken him (Genesis 14:14). He did this even though he only had 318 people, and he was chasing four

armies who had just won a mighty victory over the combined armed forces of five kings. (That being said, Aner, Eschol, and Mamre also went with him, and it's not clear if they brought their own soldiers with them as well.)

- When Lot was taken captive, Abram was able to provide weapons for 318 people (Genesis 14:14).
- When Abram attacked the combined forces of Chedorlaomer and his allies, he attacked them at night (Genesis 14:15).
- When the cities of Sodom and Gomorrah were looted and their people were taken captive, Abram recovered the loot and rescued the people (Genesis 14:16). That means there was a time when Abram rescued Sodom and Gomorrah. (Why did he do it? To save his nephew Lot.)
- The reason Sodom and Gomorrah were still around to be destroyed by God was because Abram rescued them after they were defeated by Chedorlaomer (Genesis 14:16). If Lot had never moved to Sodom in the first place, Sodom and Gomorrah would have been destroyed by Chedorlaomer and that would have been the end of that story.
- In the days of Abram, Melchizedek was both the king of Salem (Jerusalem) and a priest of the most high God (Genesis 14:18).
- After Abram and his servants defeated Chedorlaomer, Melchizedek brought out bread and wine to him (Genesis 14:18).
- Abram paid tithes to Melchizedek on the loot that Chedorlaomer had taken from Sodom and Gomorrah

(Genesis 14:20). That means he gave Melchizedek a tenth of the property that Chedorlaomer had stolen *from other people*. That is *very* different from tithing your own property, which Abram did not do.

- When Abram went to war against Chedorlaomer, he first swore an oath to the Lord that he wouldn't take for himself any of the loot that he recovered in battle (Genesis 14:23). Abram didn't want the king of Sodom to be able to say that he had made Abram rich.
- After Abram defeated the kings who had taken Lot, God told him that He was Abram's shield (Genesis 15:1).
- God Himself is an exceedingly great reward (Genesis 15:1).
- When God told Abram that his descendants would be as numerous as the stars, he believed God (Genesis 15:6).
- Abram obtained his righteousness by having faith in the promise of God and believing that it would come true (Genesis 15:6). This means Abram obtained his righteousness by faith, not by works.
- Abram didn't ask for a sign when God told him that he would have a son, but he did ask for a sign when God told him that he would inherit the land of Canaan (Genesis 15:8).
- The Israelites should have known that God was going to judge the Egyptians and deliver them from slavery, because God made that promise to Abram long before they were born (Genesis 15:14). However, it seems they either ignored that prophecy or didn't believe it.
- When God spoke of Abram dying, He referred to it as Abram going to his fathers (Genesis 15:15).

- The Israelites left Canaan for four generations (which was the time they spent in Egypt) and then returned (Genesis 15:16). This is more evidence that their 400 years of oppression stretched from the days of Isaac to the Exodus, and is *not* the length of time the Israelites spent in Egypt. (The actual time the Israelites spent in Egypt seems to be closer to 200 years.)
- The reason God didn't give the land of Canaan to Abram during his lifetime was because the iniquity of the Amorites was not yet full (Genesis 15:16).
- There are times when God waits to judge a nation until their iniquity is full (Genesis 15:16).
- God promised to give Abram's descendants all the land between the river of Egypt (the Nile) and the Euphrates river (Genesis 15:18). This means the land God promised to give the Israelites is much larger than what they've ever possessed. In the millennium, God will give Israel far more land than they currently have.
- Hagar (Sarai's handmaid) was an Egyptian (Genesis 16:1).
- Sarai was the one who asked Abram to have children through Hagar (Genesis 16:2). It wasn't Abram's idea.
- The reason Ishmael was born was because Abram listened to Sarai his wife (Genesis 16:2).
- Sarai believed that if her handmaid had a son then she could consider him as her own (Genesis 16:2). That's *not* how things turned out.
- Sarai gave Hagar to Abram after he had lived 10 years in the land of Canaan (Genesis 16:3).
- Abram married Hagar and she became his wife (Genesis

16:3). This means there was a time when Abram had two wives: Sarai and Hagar.

- When Sarai saw that Hagar had conceived a child and despised her, she didn't take any responsibility for it even though she was the one who gave Hagar to Abram. Instead she blamed Abram and wanted God to punish him (Genesis 16:5).
- Hagar was still Sarai's maid even though she had become Abram's wife (Genesis 16:6).
- When Sarai was angry with Abram because Hagar despised her, he didn't try to make peace between Sarai and Hagar, or rebuke Sarai for blaming him. Instead he told Sarai to treat Hagar however she wanted (Genesis 16:6). Even though Hagar was pregnant with Abram's only child, he did nothing to protect her.
- Sarai wasn't kind or loving toward Hagar. When Hagar despised her, Sarai treated her badly in return (Genesis 16:6).
- The reason the angel of the Lord told Hagar to name her son Ishmael was because the Lord had heard her affliction (Genesis 16:11). It seems that Ishmael means "God hears".
- Even though Hagar didn't cry out to God, He still cared that she was afflicted (Genesis 16:11).
- Hagar called the name of the Lord "God sees me" (Genesis 16:13).
- Abram was 86 years old when Hagar gave birth to Ishmael (Genesis 16:16).
- When Abram was 99 years old, God changed his name

from Abram to Abraham (Genesis 17:5). The reason He did that was because He had made him a father of many nations.

- God controls who people's descendants will be (Genesis 17:6).
- God made an everlasting covenant with Abraham and his descendants to always be their God (Genesis 17:8).
- God made an everlasting covenant with Abraham and his descendants to give them the land of Canaan as an everlasting possession (Genesis 17:8).
- In the covenant that God made with Abraham when he was 99 years old, he and all of his male descendants had to be circumcised (Genesis 17:10). Circumcision applies to the male descendants of Abraham.
- Circumcision is a token of the covenant that God made with the descendants of Abraham (Genesis 17:11). It was never designed to make anyone righteous, and it was given *after* Abraham was declared to be righteous by God.
- When God established circumcision, it was to be done when the male was 8 days old (Genesis 17:12).
- When God established circumcision, it included all males who were born in the house of a descendant of Abraham but who weren't biological descendants of Abraham (Genesis 17:12). It even included those who were purchased as slaves.
- When Abraham was 99 years old, God promised to give Abraham a son through Sarah (Genesis 17:16). At that time Sarah was 90 years old (Genesis 17:17).

- When God promised Abraham that He was going to give him a son through Sarah, he asked God to instead fulfill His promise through Ishmael (Genesis 17:18). It seems he thought he and Sarah were far too old to have a child.
- God gave both Ishmael and Isaac their names (Genesis 16:11, 17:19).
- God put a difference between Isaac and Ishmael before Isaac was even conceived (Genesis 17:19).
- God chose to make His everlasting covenant with the descendants of Isaac, not with the descendants of Ishmael (Genesis 17:19). Even though Abraham wanted God to choose Ishmael, God chose Isaac.
- There are times when God blesses someone because another person requested it (Genesis 17:20).
- When God established circumcision, Abraham circumcised all the males of his house that very same day (Genesis 17:23). Abraham had a pattern of obeying God immediately, without delay.
- When God appeared to Abraham in the plains of Mamre, it seems to have been a preincarnate appearance of the Lord Jesus (Genesis 18:1). Since three men appeared, it seems that one of them was Jesus and the other two were angels.
- Abraham was courteous and hospitable to strangers (Genesis 18:2). Even when Abraham was old he was still hospitable and he still received guests (Genesis 18:4).
- Sarah still cooked even when she was in her nineties (Genesis 18:6).
- It seems that Abraham had a habit of sparing no expense

when strangers came to see him – even to the extent of preparing a calf for those who happened to come by (Genesis 18:7). Abraham was very generous.

- Abraham did things quickly (Genesis 18:7). He wasted no time.
- Abraham didn't eat with the three men who came to see him. Instead he provided them with food and they ate (Genesis 18:8).
- When Abraham provided the three men with the food that he promised them, Sarah listened to their conversation from the door of the tent (Genesis 18:10).
- God didn't give Sarah a child until she was far too old to have children (Genesis 18:11).
- When one of the three men told Abraham that Sarah would have a son, she didn't believe it (Genesis 18:12).
- The Lord knows our hearts (Genesis 18:13).
- Nothing is too hard for the Lord (Genesis 18:14).
- Even though Sarah didn't believe that she could have a son in her old age, God still kept His promise and gave her a son anyway (Genesis 18:14). There are times when God keeps His promises even though people don't believe them.
- When God does things without first telling people about it, He considers that to be hiding it from people (Genesis 18:17).
- God didn't want to hide things from Abraham (Genesis 18:17).
- God has respect for those who teach their children to

walk in His ways (Genesis 18:19).

- There are times when the wickedness of a city is so great that it causes God to take action (Genesis 18:20).
- It's very bad when a city is so wicked that God decides to visit it *in person* to see how wicked it is (Genesis 18:21).
- There are beings who bring reports to God about how wicked a place has become (Genesis 18:21).
- The reason Abraham interceded on behalf of Sodom (a city he had saved once before) was to rescue any righteous people who might be in the city (Genesis 18:23). Abraham didn't want the righteous to be destroyed with the wicked.
- Abraham interceded on behalf of Sodom to save righteous people, not wicked people (Genesis 18:23).
- There are times when God is willing to spare a city if there's still a small number of righteous people left in it (Genesis 18:26).
- Lot was a prominent member of Sodom. He sat at the city gates, which was where rulers sat in ancient times (Genesis 19:1).
- Everyone in Sodom was involved in the city's sin – both young and old, and people from all over the city (Genesis 19:4).
- Lot knew that the men of Sodom were evil, and yet he continued to live in the city anyway even though he could have left and went elsewhere (Genesis 19:5).
- Lot tried to protect the two men who were staying with him from the wicked people of Sodom, but he didn't try to protect his own daughters (Genesis 19:8). Lot was a

terrible father.

- There are times when God destroys cities that have become exceedingly wicked (Genesis 19:13).
- Angels can destroy entire cities (Genesis 19:13).
- Although Lot said that his two daughters were virgins, they were both married (Genesis 19:14).
- The angels told Lot that if he and his family didn't leave the city they would be consumed in its destruction (Genesis 19:15).
- Lot was extremely reluctant to leave the city of Sodom, even though the men of the city had just attacked his household, and even though angels had just told him that God was about to destroy the city and kill its inhabitants (Genesis 19:16).
- When the angels saw that Lot was in no hurry to leave Sodom in spite of their warning to him, they grabbed him by the hand and took him out of the city (Genesis 19:16). If the angels hadn't forced Lot and his family to leave Sodom against their will, he and his family would have died.
- There are times when God uses angels to save people (Genesis 19:16).
- When the angels told Lot to escape the plain around Sodom so that he would be killed, Lot *refused* (Genesis 19:18). Lot didn't take the angels seriously when they told him that God's wrath was going to be poured out upon the plain.
- Even though Lot knew that the cities in the plain of Sodom were so wicked in the sight of God that He wanted

to destroy them, Lot didn't care. He wanted to live in a city and he wasn't concerned about what God might do to it (Genesis 19:20). Lot didn't take wickedness seriously, and he loved living in wicked cities *even though their inhabitants attacked his family*.

- A wicked city was spared because Lot decided to live there instead of fleeing to the mountains (Genesis 19:21).
- God holds cities accountable (Genesis 19:24).
- When Lot's wife disobeyed the angels and looked back, she was turned into a pillar of salt (Genesis 19:26). Even after everything that happened, Lot's wife didn't want to leave Sodom.
- The day after Abraham talked to the Lord about Sodom, he rose up early to see what God had done to the city (Genesis 19:27). When he looked toward the land of the plain around Sodom, he saw smoke (Genesis 19:28).
- The reason God saved Lot was for the sake of Abraham (Genesis 19:29). Abraham's intercession didn't save Sodom, but it did save Lot.
- When Lot left Zoar, he didn't move in with Abraham even though his uncle was hospitable and cared about his nephew. Instead he chose to live in a cave with just himself and his two daughters (Genesis 19:30). This proved to be a disastrous idea.
- Moab, the son of the oldest daughter of Lot, was the father of the Moabites (Genesis 19:37). Centuries later the Moabites caused enormous trouble for the Israelites.
- Benammi, the son of the youngest daughter of Lot, was the father of the Ammonites (Genesis 19:38). Centuries later the Ammonites caused enormous trouble for the

Israelites.

- Abraham didn't learn anything from the time he lied to Pharaoh and said that Sarah was his sister. When he moved to Gerar he told the same lie for the same reason (Genesis 20:2).
- Even though God promised Abraham that Sarah would have his son the following year, Abraham still lied to Abimelech and claimed that Sarah was his sister. Abraham didn't believe that God would take care of him and his wife, and instead lied (Genesis 20:2). Abraham wasn't an honest person.
- God promised Abraham that he would have a son through Sarah who would inherit His promises. In spite of that Abraham lied about Sarah and allowed Abimelech to take her away, which would have prevented him from ever having the son who would inherit God's promises if God hadn't intervened and saved her (Genesis 20:2).
- When Abimelech took Abraham's wife away, God didn't send an angel to speak to Abimelech. Instead He spoke to him Himself (Genesis 20:3).
- Sins committed in ignorance are still sinful, and still anger God (Genesis 20:3).
- There are times when God stops people from sinning (Genesis 20:6).
- Even though Abraham didn't protect Sarah, God did (Genesis 20:6).
- Abraham was a prophet (Genesis 20:7).
- God told Abimelech that if he didn't restore Sarah to Abraham, his entire household would die (Genesis 20:7).

This means when Abraham lied to Abimelech about his marriage, it put many innocent people in terrible danger.

- Sarah was Abraham's half-sister. She was the daughter of Abraham's father but not the daughter of Abraham's mother (Genesis 20:12). The Mosaic Law forbade that type of relationship, but it wasn't given until centuries later.
- When Abraham told people that Sarah was his sister, he was telling a half truth. Although it was true that Sarah was his sister, it was much more important that she was his wife (Genesis 20:12). That was something he deliberately concealed, and something people were unlikely to guess.
- Abraham's father had more than one wife. One of his wives gave birth to Abraham, and the other gave birth to Sarah (Genesis 20:12). Since Abraham and Sarah were born 9 years apart, it's not clear if he was married to both of them at once, or if he was married to one and then the other.
- Abimelech repaid Abraham for taking Sarah away from him (Genesis 20:14). He made restitution even though he acted in ignorance and didn't intend to take a man's wife away from him.
- Sarah bore Abraham a son at the very time when God told Abraham that she would (Genesis 21:2).
- When Isaac was born, Sarah said that God made her laugh (Genesis 21:6). The name Isaac means "laughter".
- Sarah nursed her son Isaac, even though she was 99 old at the time (Genesis 21:7).
- It seems that in ancient times, parents celebrated the day

their child was weaned (Genesis 21:8).

- Ishmael was against Isaac from the very beginning of Isaac's life (Genesis 21:9).
- God chose *Isaac*, not Ishmael, to receive the promises that He gave to Abraham (Genesis 21:12).
- Even though Ishmael wasn't the chosen son and didn't receive the promises, God still made him into a nation (Genesis 21:13). The reason God blessed Ishmael was because he was a son of Abraham.
- Abraham had a pattern of rising up early in the morning to obey God's commands (Genesis 21:14). There's a recurring theme in the Bible of people rising up early in the morning to do what God told them to do.
- When Abraham sent Hagar and Ishmael away, she didn't go to a city. Instead she wandered in the wilderness (which nearly killed her) (Genesis 21:14).
- When Hagar and Ishmael were in the wilderness and ran out of water, God heard the voice of the lad. The text says God heard *Ishmael's* voice, not Hagar's voice (Genesis 21:17).
- There are times when God rescues people by showing them things that were always there, but which they hadn't noticed before (Genesis 21:19).
- The wife that Hagar obtained for Ishmael was from Egypt (Genesis 21:21). Since Hagar was an Egyptian, this isn't surprising.
- Abimelech asked Abraham to promise that he wouldn't deal falsely with him or his son (Genesis 21:23) Abraham had already dealt falsely with him once before, when he

lied about his relationship with Sarah.

- Abimelech claimed that he had been kind to Abraham, but his servants had violently taken away one of his wells (Genesis 21:25). It seems that in ancient times, people had violent fights over water rights.
- Although Abimelech said that he didn't realize his servants had taken one of Abraham's wells, he didn't offer to return it or to make restitution for taking it away (Genesis 21:26).
- Abraham paid Abimelech 7 sheep to keep the well he had dug (Genesis 21:30). The place where Abraham and Abimelech made a covenant was called Beersheba, which seems to mean "well of seven" (Genesis 21:31).
- There was a time when Abraham lived in the land of the Philistines (Genesis 21:34).
- There are times when God tests people (Genesis 22:1).
- When God tested Abraham, the only son he had left was Isaac (Genesis 22:2). This is because he had already sent Ishmael away.
- After God promised Abraham that Isaac (not Ishmael) was the child who would receive the promises of the covenant, God told Abraham to kill Isaac (Genesis 22:2).
- God tested Abraham to see if he loved his son Isaac more than he loved Him (Genesis 22:2). We must love God more than we love our children.
- After God commanded Abraham to offer Isaac as a human sacrifice, Abraham rose up early in the morning to obey (Genesis 22:3). Abraham had a regular practice of rising up early in the morning to obey God.

- It took three days for Abraham to reach the place where God commanded him to offer his son Isaac (Genesis 22:4). That means he had three days to change his mind and turn around, but he didn't.
- When Abraham left to sacrifice his son Isaac, he believed that he would return with his son (Genesis 22:5).
- When Isaac asked Abraham where the lamb was for the burnt offering, Abraham told him that God would provide the lamb (Genesis 22:8). Since Abraham was a prophet, this may have been a reference to the Messiah (because what God provided as a substitute for Isaac was a ram, not a lamb).
- After God commanded Abraham to sacrifice Isaac as a burnt offering, He didn't speak to Abraham again until he had spent three days traveling to the site, then built the altar, then bound Isaac, then placed Isaac upon the altar, and then picked up the knife to kill his son (Genesis 22:11). God waited until the last possible moment to stop him.
- After Abraham took the knife to kill his son Isaac, God told Abraham that since he hadn't held back his only son from Him, He knew that Abraham truly did fear God (Genesis 22:12). There are times when our actions demonstrate that we truly do fear God (or that we don't fear Him at all).
- The angel of the Lord told Abraham that he hadn't withheld his only son from "me". Since God was the one who told Abraham to sacrifice his son, that means the angel who was speaking to Abraham was actually God (a preincarnate appearance of the Lord Jesus) (Genesis 22:12).

- There are times when God blesses people for obeying Him (Genesis 22:17).
- God told Abraham that because he hadn't withheld his only son from Him, all the nations of the earth would be blessed by his seed (Genesis 22:18). This was a reference to the coming of the Messiah.
- Rebekah (who became Isaac's wife) was the granddaughter of Abraham's brother (Genesis 22:23).
- Sarah lived to be 127 years old (Genesis 23:1). She seems to be the only woman in the Bible whose age at death was recorded.
- When Sarah died, Abraham had to go to the sons of Heth to obtain a place to bury her (Genesis 23:4).
- Abraham didn't negotiate in private to buy the cave of Machpelah from Ephron. Instead it was done in public (Genesis 23:10).
- Ephron was willing to sell the cave of Machpelah to Abraham, but Abraham had to purchase the field as well (even though he didn't want the field) (Genesis 23:11).
- When Abraham negotiated with Ephron, Abraham kept emphasizing that he was only trying to buy a place to bury his dead wife (Genesis 23:13). He wasn't trying to buy a field and a bunch of trees.
- The only land that Abraham received in Canaan during his lifetime was land that he purchased so he could have a place to bury Sarah (Genesis 23:13).
- Ephron claimed that the land Abraham wanted was worth 400 shekels of silver (Genesis 23:15) That was an outrageous price, and was 20 times more than what it

was actually worth. This means when Abraham wanted a place to bury Sarah, Ephron forced him to buy far more land than he wanted, and charged him a ridiculous price for it.

- Ephron knew that Abraham was just looking for a place to bury his dead wife, but he didn't care. He showed Abraham no compassion or mercy, or even any basic fairness (Genesis 23:15).
- The pattern that we see in the Bible is that dead people are buried (not cremated) (Genesis 23:19).
- It seems that in ancient times, one of the ways oaths were made was by putting your hand under the thigh of the person you were swearing an oath to (Genesis 24:2).
- Abraham didn't want Isaac to return to the land that Abraham had departed from years ago (Genesis 24:6).
- The reason Abraham believed that God would provide a wife for Isaac was because God promised him that He would give Abraham's descendants the land of Canaan. That meant Abraham had to have descendants, which meant Isaac had to have a wife (Genesis 24:7).
- Abraham's oldest servant (not Isaac) was in charge of all of Abraham's possessions (Genesis 24:10).
- In the city of Nahor, women came out of the city to draw water in the evening (Genesis 24:11).
- Although Abraham's oldest servant went to a place where he knew that women would soon be gathering, the first thing he did before talking to any of them was pray that God would provide a suitable wife for Isaac (Genesis 24:12).

- Abraham's oldest servant was looking for a woman who would volunteer to give water to his ten camels, which was an enormous job (Genesis 24:14). That woman would be kind, generous, thoughtful, and a very hard worker. He wanted that to be the sort of wife that God had appointed for Isaac.
- God answered the prayer of Abraham's oldest servant while he was still praying (Genesis 24:15).
- Rebekah was pretty (Genesis 24:16).
- Rebekah acted quickly. She moved with speed and a sense of urgency (Genesis 24:20).
- Rebekah wasn't paid for watering the camels that belonged to Abraham's oldest servant until she finished the job (Genesis 24:22).
- Rebekah wasn't told that she was going to be paid for watering the camels that belonged to Abraham's oldest servant until she finished the job (Genesis 24:22).
- After Rebekah gave water to the camels that belonged to Abraham's oldest servant, he asked her whose daughter she was (not what her name was) (Genesis 24:23).
- The household where Rebekah was living was wealthy enough to lodge a man and his ten camels (Genesis 24:25).
- When God answered the prayer of Abraham's oldest servant, he bowed his head and worshiped the Lord (Genesis 24:26).
- It seems that even early in Laban's life, he was motivated by greed (Genesis 24:30).
- Abraham's oldest servant didn't travel to the city of

Nahor alone. Instead he brought other men with him (Genesis 24:32).

- Abraham's greatness came from God (Genesis 24:35).
- The entire story of how Abraham sent his servant to find a wife for Isaac is repeated twice in the same chapter (Genesis 24:41).
- There are times when the Bible refers to someone as a person's daughter, when in reality she may be a granddaughter or a more distant descendant (Genesis 24:48).
- When Abraham's oldest servant went to find a wife for Isaac, he never used the name Isaac. Instead he referred to Isaac in other ways (such as calling him the son of his master) (Genesis 24:48).
- Abraham's oldest servant believed that having to wait another 10 days before he could return to Abraham with Rebekah was hindering him. He didn't want to wait, but wished to return to Abraham immediately (Genesis 24:56).
- When Abraham's oldest servant sought permission to leave with Rebekah, he didn't ask her. Instead he asked her brother and her parents (Genesis 24:57).
- Rebekah wasn't opposed to marrying Isaac, even though she had never seen him (Genesis 24:58).
- Rebekah didn't go to Canaan by herself. Instead her nurse went with her (Genesis 24:59). It seems that several other women accompanied her as well (Genesis 24:61).
- Isaac had a practice of going into the field in the evening to meditate (Genesis 24:63).

- Isaac didn't marry Rebekah until after his mother Sarah died (Genesis 24:67).
- After Sarah died, Abraham married Keturah (Genesis 25:1). Abraham had 6 children with her (Genesis 25:2).
- Although Abraham had more children after Isaac was born, Abraham gave all that he had to Isaac (Genesis 25:5).
- Abraham had more than one concubine (Genesis 25:6).
- Abraham died when he was 175 years old (Genesis 25:8).
- When the Bible says that Abraham died, it says that he was gathered to his people (Genesis 25:8).
- Isaac and Ishmael both helped bury Abraham (Genesis 25:9).
- Abraham was buried in the cave of Machpelah (Genesis 25:9). That is the same place where Sarah was buried.
- After Abraham died, God blessed Isaac (Genesis 25:11).
- Ishmael had 12 sons (Genesis 25:16). God promised that he would have 12 sons, and he did.
- Ishmael died when he was 137 years old (Genesis 25:17).
- Isaac was 40 years old when he married Rebekah (Genesis 25:20).
- God didn't give children to Rebekah until Isaac prayed and asked Him to do so (Genesis 25:21).
- Jacob and Esau began fighting with one another before they were born (Genesis 25:22).
- When Rebekah asked God why her unborn twins were

fighting, God told her that there were two different nations in her womb (Genesis 25:23). He also told her that the older child (Esau) would serve the younger child (Jacob).

- The first child that Rebekah gave birth to was covered with red hair (Genesis 25:25). He was named Esau, which seems to mean "hairy".
- The second child that Rebekah gave birth to grabbed Esau's heel (Genesis 25:26). He was named Jacob, which seems to mean "one who takes by the heel" or "one who supplants".
- Isaac was 60 years old when Rebekah bore Jacob and Esau (Genesis 25:26). This means Rebekah didn't have any children until she had been married to Isaac for 20 years.
- Isaac loved Esau because he ate the meat that Esau hunted (Genesis 25:28).
- The reason Esau was also called Edom (which means "red") was because he asked Jacob for red pottage and sold his birthright for it (Genesis 25:30).
- When Esau was hungry and asked Jacob for food, Jacob didn't have compassion on his brother and give it to him. Instead he demanded Esau's birthright in exchange for it (Genesis 25:31).
- When Jacob demanded Esau's birthright in exchange for the red pottage (broth) that he had made, Esau made no attempt to find another source of food. He also didn't rebuke Jacob and tell him that his demand was unreasonable. Instead Esau swore that he would give his birthright to Jacob (Genesis 25:32-33). However, it's not

clear if Jacob ever actually obtained it.

- When there was a famine in the land of Canaan, God told Isaac that if he remained in the land then God would be with him (Genesis 26:3).
- When there was a famine in the land of Canaan, God told Isaac that through his seed all the nations of the earth would be blessed (which was a reference to the coming of the Messiah) (Genesis 26:4). God chose to have the Messiah come through Isaac, not Ishmael.
- God didn't appear to Isaac and make His covenant with him until there was a famine in the land of Canaan (Genesis 26:4).
- The reason God was going to keep His promise to Abraham was because Abraham obeyed God (Genesis 26:5). God puts a difference between those who obey Him and those who do not.
- When there was a famine in the land of Canaan, Isaac lived in Gerar (which was Philistine territory) (Genesis 26:6).
- Isaac didn't believe that God was going to watch over him and protect him. When he moved to Philistine territory, he lied about Rebekah and claimed she was his sister instead of trusting God to watch over him (Genesis 26:7).
- Both Abraham and Isaac lied about their wives and claimed that she was their sister (Genesis 26:7). In both cases it was completely unnecessary and caused problems.
- Isaac put Rebekah in danger to protect himself, instead of putting himself in danger to protect Rebekah (Genesis 26:7).

- When Isaac lied about Rebekah and claimed that she was his sister, there's no mention of Jacob or Esau participating in this lie (or even being around). This may have happened before they were born (Genesis 26:7).
- In the days of Isaac, even the Philistines understood that adultery was wrong (Genesis 26:10). Abimelech (the leader of the Philistines) believed that adultery was a serious sin and something that ought not be done.
- When Isaac was in the land of the Philistines he became very wealthy (Genesis 26:13). This is because God blessed him.
- There are times when God gives people great wealth (Genesis 26:13).
- When Isaac became wealthy, the Philistines envied him (Genesis 26:14). This made his life more difficult. It seems his life was easier *before* he became wealthy.
- The Philistines destroyed the wells that Abraham's servants had dug (Genesis 26:15). The reason they did that was because they envied Isaac's wealth.
- Abimelech turned against Isaac once Isaac became wealthy (Genesis 26:16). Wealth can turn friends into enemies.
- Abraham named the wells that his servants had dug (Genesis 26:18). It seems that in ancient times wells were given names.
- There's a recurring theme in the Bible that names tell a story about the history of the thing that was named (Genesis 26:22).
- Abimelech claimed that the Philistines hadn't hurt Isaac.

However, they had taken two of his wells and forced him to leave the country. That seems like a lot of hurt, and yet Abimelech ignored it and claimed the Philistines sent him away in peace (Genesis 26:29).

- Isaac was hospitable to Abimelech even though the Philistines stole his wells and forced him to leave the country (Genesis 26:30).
- When Isaac's servants dug a well in Beersheba and found water, Isaac called the well "Sheba" (which seems to mean "oath") (Genesis 26:33). Beersheba was named after that well, which found water the day Isaac made an oath with Abimelech to be at peace with the Philistines.
- When Rebekah heard that Isaac wanted to bless Esau, Rebekah decided to steal that blessing and trick Isaac into blessing Jacob instead (Genesis 27:6). Rebekah decided to deceive her husband in a serious way that caused years of problems for her family.
- Jacob didn't come up with the idea to steal Isaac's blessing from Esau. It was all Rebekah's idea (Genesis 27:6). Rebekah was the one who taught Jacob to use lies and deceit to steal from other people.
- When Rebekah heard that Isaac wanted to bless Esau, she didn't talk to Isaac and try to persuade him to bless Jacob instead, nor did she remind Isaac that God had promised that Jacob would be greater than Esau. Instead she decided to deceive her husband and steal the blessing that Isaac intended to give to Esau (Genesis 27:6).
- The Bible says that Isaac loved Rebekah, but it never says that Rebekah loved Isaac (Genesis 27:6).
- Rebekah commanded Jacob to lie to his father in a

serious and life-altering way (Genesis 27:8). The reason Jacob stole Esau's blessing was because his mother told him to.

- Rebekah believed the blessing which Isaac intended to give to Esau was real, powerful, and life changing, and therefore worth stealing (Genesis 27:10).
- Rebekah believed that if Jacob lied to Isaac and got his father to bless him instead of Esau, that somehow the blessing would be applied to Jacob even though Isaac intended to give it to Esau (Genesis 27:10). She believed it was possible to steal a blessing, and it seems that she was correct.
- When Rebekah told Jacob to steal Esau's blessing, he wasn't concerned that it was wrong to tell lies and steal from his brother. Instead he was concerned about getting caught (Genesis 27:11). It seems Jacob didn't have any moral objections to doing evil to his brother.
- When Jacob told Rebekah that he was worried he would be cursed if he was caught stealing Esau's blessing, Rebekah said the curse would be upon her, not him (Genesis 27:13). However, that was a lie. When Jacob was discovered, all of the blame fell upon him. Rebekah didn't take any responsibility for what she told her son to do, and instead tried to "fix" the problem by having Jacob leave home for *twenty years*.
- When Jacob was reluctant to steal Esau's blessing for fear of getting caught, Rebekah pushed him into doing it anyway (Genesis 27:13). She was determined to steal Esau's blessing for Jacob *even over Jacob's objections*. Rebekah was determined to have her way no matter what anyone else thought.

- Rebekah was the person who figured out how to deceive Isaac into thinking that Jacob was Esau (Genesis 27:16). She was also the one who prepared the bread and savory meat that Jacob brought to Isaac (Genesis 27:17).
- Jacob was a liar, and used lies to steal from others (Genesis 27:19).
- Jacob used the name of the Lord to lie to Isaac and deceive him (Genesis 27:20).
- Corn is a blessing (Genesis 27:28).
- Wine is a blessing (Genesis 27:28).
- It seems it is indeed possible to steal someone's blessing, and once it's stolen it can't be undone. That person will surely be blessed, even though they obtained the blessing through fraud (Genesis 27:33).
- It seems Isaac couldn't give the same blessing to both Jacob and Esau. What he gave to one son couldn't also be given to another son (Genesis 27:37). Isaac also couldn't take back the blessing he had given to Jacob, even though Jacob had stolen it by fraud.
- The reason Jacob went to Haran to live with Laban was because Rebekah told him to (Genesis 27:43).
- Rebekah told Jacob that once Esau was no longer angry with Jacob, she would send for Jacob and fetch him back home (Genesis 27:45). However, that never happened. Rebekah never sent for him to return home.
- It seems that neither Rebekah nor Jacob regretted stealing Esau's blessing, or did anything to try to make it right. Instead Rebekah looked for a way to help Jacob escape the consequences (Genesis 27:45).

- Rebekah didn't tell Isaac that Esau was planning on killing Jacob. Instead she lied to trick Isaac into doing what she wanted (Genesis 27:46). It seems that Rebekah routinely lied to her husband to manipulate him, and when things went bad she took no responsibility for the consequences but instead put the blame on others.
- It seems that Rebekah was the one who taught Jacob to deceive others to get what he wanted (Genesis 27:46).
- Rebekah did indeed work hard, but she worked hard to get what she wanted regardless of what that did to her family (Genesis 27:46). In that respect she wasn't all that different from her brother Laban.
- Isaac sent Jacob to Laban so he could marry one of Laban's daughters (Genesis 28:2). Since Laban was Jacob's mother's brother, Laban would have been Jacob's uncle. This means Laban's daughters (Rachel and Leah) were Jacob's nieces.
- Isaac prayed that God would give the blessing of Abraham to Jacob (Genesis 28:4). Isaac wanted Jacob (not Esau) to be the child who inherited God's promises, and whose descendants received the promise land.
- Esau had three wives. He married two Canaanite women, plus one of the daughters of Ishmael (Genesis 28:9).
- In ancient times people used stones for pillows (Genesis 28:11).
- It seems there may be a passage between Heaven and Earth, which angels use to travel from one realm to the other (Genesis 28:12).
- It seems that Heaven is above the Earth (Genesis 28:12).

- God chose to give the land of Canaan to Jacob and Jacob's descendants, not to Esau and Esau's descendants (Genesis 28:13).
- When God spoke to Jacob in a dream, He said "I am the God of Abraham", not "I was the God of Abraham" (Genesis 28:13). This implied that Abraham was still alive.
- God didn't speak to Jacob until he left Beersheba to go to Haran (Genesis 28:13).
- God chose Jacob to be in the Messianic line (not Esau) (Genesis 28:14).
- God promised to preserve Jacob wherever he went (Genesis 28:15).
- God promised to bring Jacob back to the land of Canaan (Genesis 28:15).
- God promised to not leave Jacob (Genesis 28:15).
- It's possible for the Lord to be in a place and for people to not realize it (Genesis 28:16).
- Jacob believed there was something special about the place where he dreamed about the ladder that went up to Heaven (Genesis 28:17). However, it may be that God would have spoken to him that night no matter where he happened to sleep.
- Jacob was afraid of being in God's presence (Genesis 28:17).
- Jacob named the place where he dreamed of the ladder that went up to Heaven "Bethel" (which means "House of God") (Genesis 28:19).
- Jacob said that he would only serve God if God preserved

him, and gave him bread to eat, and gave him clothing to wear, and brought him back to the house of Isaac. If God first did all of those things *then* Jacob would serve him (Genesis 28:20-21).

- Jacob vowed that if God was with him and brought him back to the house of Isaac in peace, he would give a tenth of his possessions to God (Genesis 28:22). However, there's no evidence Jacob kept that promise.
- In ancient times people sometimes put large stones on the mouth of wells (Genesis 29:2).
- The people who gathered at the well were unwilling to role the stone away themselves (Genesis 29:8). Since there were multiple people at the well, and since Jacob was able to move the stone all by himself, it seems they were just unwilling to do it and wanted someone else to move the stone.
- Laban was the brother of Jacob's mother, which meant Laban was Jacob's uncle. In fact, it says this three times in a single verse (Genesis 29:10). This means Rachel and Leah were Jacob's nieces.
- Rachel was younger than Leah (Genesis 29:16).
- Leah was "tender eyed" (Genesis 29:17). This seems to mean her eyes were clouded or inflamed in some way. Since eyes were a focal point of beauty in the ancient world, this would have been viewed as a serious blemish. It was why Rachel was seen as beautiful but Leah was not.
- Jacob loved Rachel (his niece) (Genesis 29:18). Although the text says that Jacob loved Rachel, it never says that Rachel loved Jacob.

- Jacob was the person who suggested working for Laban for 7 years in exchange for Rachel. Jacob set that price, not Laban (Genesis 29:18).
- Laban deceived Jacob into thinking that he was going to give Rachel to him, when in fact he was not (Genesis 29:19). Laban was a liar and a deceiver. He stole 7 years of labor from Jacob under false pretenses. He knew that Jacob wanted to marry Rachel and not Leah.
- Before Jacob went to see Laban, he defrauded Esau of something that his brother greatly desired and had a right to have (Esau's birthright). After Jacob went to see Laban, he was defrauded of something that he greatly desired and had a right to have (Rachel) (Genesis 29:19).
- After Jacob served Laban for 7 years, he told Laban that he wanted his wife (Genesis 29:21). Laban could have told Jacob that he wasn't going to give him Rachel but he didn't. Instead he stole 7 years of labor from Jacob by giving him a woman that he didn't want. Laban had 7 years to change his mind about defrauding Jacob, but he didn't.
- Laban gave Leah to Jacob on the first day of the wedding feast (Genesis 29:23).
- It seems that Leah somehow became Jacob's wife without Jacob realizing that he was marrying the wrong person (Genesis 29:23). Jacob didn't realize he had married Leah instead of Rachel until the following morning (Genesis 29:25).
- Although Jacob deceived others, he didn't like it when other people deceived him (Genesis 29:25).
- Laban told Jacob that if he fulfilled the week-long

wedding feast for Leah, and also agreed to work for him for another 7 years, Laban would give Rachel to Jacob at the end of that week (Genesis 29:27). Laban knew that Jacob loved Rachel, and used that knowledge against him to get him to work for him for 14 years.

- Jacob agreed to spend another 7 years working for a man who had just defrauded him in a very serious way (Genesis 29:28).
- Jacob married both of his nieces (Leah and Rachel) within a week of each other (Genesis 29:28). This led to a lifetime of problems for both him and his children.
- Jacob hated Leah (Genesis 29:31).
- When God saw that Jacob hated Leah, He gave children to Leah but not to Rachel (Genesis 29:31).
- God controls who has children and who does not (Genesis 29:31).
- God didn't want Jacob to hate Leah (Genesis 29:31). God cared about her.
- When Leah gave birth to Reuben, she was hoping that his birth meant her husband would love her (Genesis 29:32). Sadly, it changed nothing.
- While Leah was married to Jacob, she was afflicted (Genesis 29:32). She knew that Jacob didn't love her and she desperately wanted her husband's love.
- Leah believed that God cared about her and her affliction (Genesis 29:32).
- The names that Leah gave to her children reflected the fact that her husband hated her and she wanted her husband to love her (Genesis 29:32).

- When Simeon was born, Leah said that God had given her a second son because God knew that she was hated (Genesis 29:33).
- Although Jacob hated Leah, God cared about her and watched over her (Genesis 29:33). God loved Leah when Jacob did not.
- When Levi was born, Leah was hoping that her husband would finally love her because she had born him three sons (Genesis 29:34). Sadly, it changed nothing.
- Judah, the tribe the Messiah came from, was the fourth son of Leah (the wife that Jacob hated) (Genesis 29:35).
- When Judah was born, Leah said that she would praise the Lord (Genesis 29:35). Leah praised the Lord in spite of her affliction, and was grateful to the Lord for the four sons that He gave her.
- When Rachel realized she wasn't having children, she didn't go to God in prayer. Instead she demanded that Jacob give her children, as if Jacob was somehow withholding them from her (Genesis 30:1).
- There are times when God gives people children, and there are also times when God withholds people from having children (Genesis 30:2).
- One of the reasons Rachel didn't get along with Leah was because Leah had children and she didn't (Genesis 30:8). However, the reason God gave Leah children was because Jacob loved Rachel but hated Leah. The reason Jacob loved Rachel but hated Leah was because Rachel was pretty but Leah was not.
- Marrying more than one wife filled Jacob's life with strife and trouble (Genesis 30:8).

- The names that Leah and Rachel gave to their children reflected the strife and unhappiness in Jacob's family (Genesis 30:8).
- Rachel believed that when her maid had two children with Jacob, Rachel had somehow prevailed over her sister Leah (who by that point had four children with Jacob) (Genesis 30:8).
- The more wives Jacob married, the more trouble he had in his household (Genesis 30:9).
- The problems in Jacob's household can be traced back to three bad decisions: the decision to steal Esau's blessing, the decision to hate Leah, and the decision to marry more than one wife. Jacob had a difficult life because he made terrible choices (Genesis 30:9).
- When Asher was born, Leah was still trying to find happiness by bearing children for her husband Jacob (Genesis 30:13). She kept hoping that having children would fix things, even though it never did.
- Leah believed she was Jacob's rightful wife and Rachel had stolen him from her (Genesis 30:15). Even after Leah had multiple children with Jacob she knew that her husband didn't love her.
- It seems that Rachel ruled over Jacob's household (Genesis 30:15).
- Leah considered her fifth son to be the wages she was paid in exchange for giving her handmaid to Jacob (Genesis 30:18).
- God didn't give any children to Rachel until He gave seven children to Leah (Genesis 30:22).

- By the time Joseph was born, Jacob had finished serving Laban for the 14 years that he had promised (Genesis 30:26).
- Even after Laban defrauded Jacob by giving him Leah instead of Rachel (which is something he never apologized for or made right), Laban still expected Jacob to stay with him and serve him, and wouldn't let Jacob go home (Genesis 30:27).
- When Jacob arrived at Laban's house, Laban only had a few livestock. After Jacob worked for Laban for 14 years he had a multitude of them. (Genesis 30:30). This is because God blessed Laban for Jacob's sake.
- When Laban kept asking Jacob what he wanted to be paid, Jacob made him a deceitful offer which would cost Laban far more than he expected (Genesis 30:32). Jacob took advantage of Laban's ignorance to become wealthy at his expense.
- Jacob took care of Laban's livestock, while his sons took care of his livestock (Genesis 30:35).
- Laban was the person who decided to put a three days' journey between himself and Jacob (Genesis 30:36). This means Laban decided to leave Jacob unsupervised. This would cost Laban a great deal.
- Jacob knew how to use plants to cause livestock to be born with whatever characteristics he wanted, so he could make sure that Laban's livestock had offspring that would belong to Jacob instead of to Laban (Genesis 30:37).
- Jacob manipulated the offspring of Laban's livestock so that the strong animals would belong to him and the

weak animals would belong to Laban (Genesis 30:42).

- Jacob used his deal with Laban to get rich at his expense (Genesis 30:43). If God hadn't intervened and miraculously saved Jacob, this flagrant theft would have gotten Jacob killed. There were multiple times in Jacob's life when God stepped in and saved Jacob from the dire consequences of his actions.
- Jacob took so many livestock from Laban that Laban's children noticed and became angry (Genesis 31:1).
- Jacob remained with Laban until God told him to return to Canaan (Genesis 31:3).
- When God told Jacob to return to Canaan he spoke to Rachel and Leah about it, not the two handmaids he had married (Genesis 31:4).
- Jacob referred to God as the God of his father Isaac (Genesis 31:5). It wasn't until the end of his life that Jacob started referring to God as *his* God.
- Jacob told Rachel and Leah that he had served their father Laban with all his power (Genesis 31:6). However, this was a lie. Jacob had been deceiving Laban and taking his livestock for years.
- Jacob wanted his wives to think that he was the victim and Laban had treated him poorly for no reason (Genesis 31:6). Jacob didn't take any responsibility for the reason why Laban was angry with him, even though Laban's anger was justified.
- It seems Jacob's wives didn't know how Jacob was taking Laban's livestock (Genesis 31:6).
- It seems Laban knew that Jacob was doing something to

take his animals, but couldn't figure out what it was (Genesis 31:8).

- Jacob hid from Rachel and Leah the fact that he was manipulating Laban's livestock into giving birth to animals that would belong to him, and instead acted like it was some sort of act of God (when it was really an act of Jacob) (Genesis 31:8). This isn't the first time Jacob used God's name to hide the fact he was stealing from someone.
- Jacob told Rachel and Leah that he was given a vision from God saying that He had given Laban's livestock to him (Genesis 31:10). However, there's no mention of such a dream in the Bible. Since Jacob was a liar, and since he mentioned this dream while he was in the middle of lying to his wives, it's very likely that this dream never happened and Jacob was telling yet another lie.
- Laban had a very poor relationship with his daughters (Genesis 31:15).
- When Jacob left Padanaram, he didn't send word to Laban that he was leaving. Instead he just left immediately (which nearly got him killed) (Genesis 31:17).
- Jacob tried to pick a strategic time to flee from Laban, by leaving when Laban was busy shearing sheep (Genesis 31:19).
- Even though Jacob was responsible for taking care of Laban's livestock, he quit his post and fled without telling people he was leaving (Genesis 31:20).
- It took Laban 3 days to find out that Jacob had fled (Genesis 31:22).

- It took Laban 7 days to catch up with Jacob (Genesis 31:23).
- When Laban caught up to Jacob, God told him to be careful to not say anything to Jacob, either good or bad (Genesis 31:24). Although Laban didn't kill Jacob, he ignored God's command to not say anything good or bad to him.
- In spite of all the things that Jacob had done, God still protected him (Genesis 31:24).
- Laban accused Jacob of kidnapping Rachel and Leah (Genesis 31:26). He ignored the fact that Rachel and Leah were Jacob's *wives*, and Jacob had every right to leave with them. Even though Jacob paid for Rachel and Leah by working for Laban for 14 years, Laban *still* insisted that they belonged to him and Jacob had no right to take them.
- Laban accused Jacob of taking his daughters away against their will (Genesis 31:26). This was a false accusation. Jacob talked to both Rachel and Leah before he left, and they supported his plan to leave.
- When Laban overtook Jacob, Laban claimed that if Jacob told him he was going to leave then he would have sent him away with mirth and songs and music (Genesis 31:27). This was a lie. There's no chance Laban would have done that.
- When Laban overtook Jacob, he didn't try to mend his relationship with Jacob, and he didn't apologize for anything. Instead he put all the blame on Jacob, even though God explicitly commanded him to not say anything bad to Jacob (Genesis 31:27).

- When Laban overtook Jacob, he actually threatened Jacob with violence (Genesis 31:29).
- One of the real reasons Laban chased after Jacob was because he wanted his idols back (Genesis 31:30). They were so precious to him that he believed they were worth going to a great deal of trouble to get back.
- Even after Laban encountered the God of Abraham and Isaac in a dream, Laban still insisted on worshiping worthless idols that could easily be stolen. Laban encountered the one true God and foolishly chose to keep worshiping idols instead (Genesis 31:30).
- Jacob told Laban that the reason he left without telling him was because he thought Laban would use force to take Rachel and Leah away from him (Genesis 31:31). This is absolutely what Laban would have done if God hadn't intervened and stopped him.
- Rachel didn't tell Jacob that she had taken her father's idols (Genesis 31:32).
- Jacob said that whoever had stolen Laban's idols should be put to death (Genesis 31:32). Not long after this, Rachel (the person who took the idols) died. It seems she was the first person in Jacob's family to die.
- Jacob's family didn't share a single dwelling. Instead each wife had their own tent which contained their possessions (Genesis 31:33).
- Laban's idols must have been small because Rachel could hide them by sitting on them (Genesis 31:34).
- Jacob stayed with Laban for 20 years (Genesis 31:38). Jacob spent 14 years working for Laban to pay for his two wives, and 6 years for the livestock.

- All of Jacob's children (except for Benjamin) were born in the span of 13 years (Genesis 31:38).
- Jacob had the ability to go off on tirades of what looked like righteous anger, but which was actually just convincing lies (Genesis 31:42).
- When Jacob was talking to Laban, he called God the God of his father Isaac and the God of Abraham. However, he stopped short of saying that God was his God (Genesis 31:42).
- Laban refused to admit that anything Jacob owned actually belonged to Jacob (Genesis 31:43). Instead Laban claimed that all of Jacob's possessions belonged to him. Laban claimed that Rachel and Leah rightly belonged to him, even though Jacob worked 14 years to earn them (Genesis 31:43). Laban even claimed that Jacob's children belonged to him. Laban went so far as to claim that *everything he could see* belonged to him, and none of it belonged to Jacob! There's no doubt that if God hadn't intervened, Laban would have killed Jacob and stolen everything.
- Laban coveted *everything* that Jacob owned (Genesis 31:43). He wanted to steal everything from Jacob, including his wives and children.
- After Laban threatened Jacob and claimed that all of Jacob's possessions belonged to him (including his wives and children), Laban demanded that Jacob make a covenant of peace with him (Genesis 31:44).
- Laban told Jacob that he didn't want him to afflict his daughters (Genesis 31:50). This was an odd thing to say because it was no secret that Jacob hated Leah. Leah herself said that she was afflicted, and she had been

miserable for the past *13 years*. If Laban didn't realize this then he was incredibly blind.

- Laban told Jacob that he didn't want Jacob to marry any other women besides his daughters (Genesis 31:50). This was an odd thing to say because Jacob had already married Rachel and Leah's two handmaids. Either Laban didn't consider them to be true wives (even though Jacob had children with them) or Laban was *incredibly* poorly informed.
- Laban wanted God to hold Jacob accountable for the way Jacob treated Rachel and Leah (Genesis 31:50). Jacob's poor treatment of Leah led to strife between his wives and his children, which ultimately led to his children selling Joseph into slavery and then faking his death. The deep discord in Jacob's family caused *decades* of pain, and all of it can be traced back to his terrible decision to marry multiple wives and then only love one of them.
- When Laban made a covenant with Jacob, he said that the heap of stones was a witness that Laban wouldn't go beyond those stones and hurt Jacob, and Jacob wouldn't go beyond those stones and hurt Laban (Genesis 31:52). It appears this was one promise that Jacob actually kept.
- After Jacob made a covenant with Laban, the angels of God met him (Genesis 32:1).
- Esau prospered while Jacob was away. By the time Jacob returned to Canaan he had his own country (Edom) in mount Seir (Genesis 32:3).
- When Jacob sent messengers to Esau he didn't mention his wife and children. He only told Esau about his livestock and servants (Genesis 32:5).

- By the time Jacob returned to Canaan, Esau had an army of 400 men (Genesis 32:6).
- When Jacob was afraid of Esau he cried out to God (Genesis 32:9).
- When Jacob cried out to God for fear of Esau, he called God the God of his father Abraham and Isaac (Genesis 32:9). However, he didn't call God *his* God.
- When Jacob cried out to God for fear of Esau, he said that he wasn't worthy of the least of God's mercies (Genesis 32:10). In that moment Jacob humbled himself before God.
- The present that Jacob put together for Esau included 550 animals (Genesis 32:15).
- Jacob wanted to buy Esau's favor by giving him a lot of gifts (Genesis 32:20). He didn't want to meet Esau until he had first given him a lot of gifts.
- When Jacob met Esau, his last son Benjamin had not yet been born (Genesis 32:22).
- It seems that the name "Israel" means "one who struggles with God" (Genesis 32:28).
- When Jacob met Esau, he would have had a limp because of the injury he received the night before (Genesis 32:31).
- When Jacob met Esau, he divided his family into groups that made it clear how he viewed them. Jacob valued Rachel and her child the most, followed by Leah and her children, followed by Bilhah and Zilpah and their children (Genesis 33:2). Jacob made it clear that he didn't love all of his wives and children equally.
- When Jacob met Esau, he bowed himself to the ground

seven times (Genesis 33:3).

- When Jacob and Esau met after being apart for 20 years, they wept (Genesis 33:4).
- Esau didn't covet Jacob's possessions. Laban wanted to take everything Jacob had, while Esau didn't want any of Jacob's possessions (Genesis 33:9).
- Esau called Jacob his brother (even though Jacob kept referring to himself as Esau's servant) (Genesis 33:9).
- Jacob wanted Esau and his men to leave as soon as possible (Genesis 33:15).
- After Esau met Jacob for the first time in 20 years, Esau returned to Seir that very same day (Genesis 33:16). They didn't even share a meal together.
- When Jacob moved to Shechem, he lived on land that he purchased (Genesis 33:19).
- When Jacob lived in Shechem, Dina went to see the other women who lived in the area (Genesis 34:1).
- When Shechem saw Dinah, he had sex with her (Genesis 34:2). The text doesn't say that he raped her, or that she was upset and tried to flee.
- Having sex outside of marriage defiles those who engage in it (Genesis 34:2).
- Shechem loved Dinah (Genesis 34:3). In fact, the text says that his very soul loved her.
- Shechem wanted to marry Dinah (Genesis 34:4). Under the Mosaic Law (which didn't exist yet), if a man had sex with an unmarried woman he was required to marry her. Since it doesn't appear that Shechem raped Dinah (which

was punishable by death), this is in line with that.

- When Jacob heard that Shechem had sex with Dinah, there's no evidence that he asked God what to do. Instead he did nothing and let his sons handle the situation (Genesis 34:5). That decision proved to be a very bad one.
- Even if you're in love, it's still wrong to have sex with someone you're not married to (Genesis 34:7).
- Shechem told Jacob and his sons that he would pay whatever dowry was required in order to obtain Dinah as his wife (Genesis 34:12).
- Jacob didn't raise his sons to be honorable men of integrity. Just as Jacob was a liar and a deceiver, so his sons were liars and deceivers as well (Genesis 34:13). Just as Jacob lied maliciously to harm others, so his sons did the same. However, his sons took evil to a new level.
- Jacob didn't raise his sons to be compassionate and caring. Instead they were cruel and devoid of both love and mercy (Genesis 34:13).
- Under the Mosaic Law, if a man had sex with a woman he wasn't married to, he was required to marry her unless her father forbade it. Although it was a sin it wasn't punishable by death. However, the sons of Jacob decided not only to kill Shechem, but to also kill many other people who weren't involved in any way (Genesis 34:13).
- The sons of Jacob made promises they had no intention of keeping (Genesis 34:16). Their words couldn't be trusted.
- The Bible says that Shechem was honorable (Genesis 34:19). This is something it doesn't say about Jacob's

sons, who were liars and deceivers.

- Shechem and Hamor told the men of the land that Jacob's family was peaceful (Genesis 34:21). They were *exceptionally* wrong about that.
- Jacob's family was very wealthy (Genesis 34:23).
- On the third day after the men of the land were circumcised, Simeon and Levi killed all the males of the city where Shechem lived (Genesis 34:25).
- When Simeon and Levi attacked they city where Shechem lived, they didn't just kill Shechem. Instead they killed every single male in the city, even though the only male who was actually guilty of anything was Shechem, and the rest of the men of the city weren't involved (Genesis 34:25). Simeon and Levi responded to the fact that Shechem had sex with Dinah outside of marriage by killing a great many innocent people.
- The sons of Jacob responded to the sin of Shechem (who had sex with Dinah outside of marriage) by committing a vastly greater sin (Genesis 34:25).
- After Simeon and Levi killed all the males of Shechem, the rest of the sons of Jacob looted the city. They took all of its wealth for themselves and enslaved the women and children (Genesis 34:27-29).
- After Simeon and Levi killed all the males of the city of Shechem, Jacob wasn't upset with them for committing mass murder. Instead he was upset that there might be consequences for what they had done (Genesis 34:30). Throughout Jacob's life he seemed primarily concerned about whether he could get away with something, not whether the act was right or wrong.

- Simeon and Levi pretended that the only options they had for dealing with Shechem was either doing nothing, or killing many people who had nothing to do with what Shechem did and taking all the women as slaves (Genesis 34:31). The two brothers were unrepentant. It seems that murdering large numbers of innocent people simply didn't bother them.
- Simeon and Levi claimed that Shechem had treated Dinah like a prostitute (Genesis 34:31). That was a lie. Shechem tried to marry Dinah and promised to pay whatever price was necessary to do that, which is not how people typically treat prostitutes.
- The sons of Jacob claimed that their hatred of sexual immorality justified the slaughter of an entire town, and yet later Judah causally had sex with a prostitute (Genesis 34:31). They were deeply hypocritical.
- When Simeon and Levi massacred all the men in an entire town, they escaped the area without being punished for it (Genesis 34:31). However, when Jacob was dying he cursed them and their descendants for what they had done (Genesis 49:5-7). In the end there were consequences that lasted hundreds of years.
- After Simeon and Levi killed all the males in the city where Shechem lived, God told Jacob to leave the area and go to Bethel (Genesis 35:1). God said nothing either good or bad about what his sons had just done.
- When God commanded Jacob to move to Bethel, Jacob told his household to put away their idols (Genesis 35:2). It seems that Jacob's family were idolaters.
- In ancient times, earrings were associated with idolatry (Genesis 35:4).

- When Jacob moved his household to Bethel, he didn't destroy their idols. Instead he hid them under an oak tree that was by Shechem (Genesis 35:4).
- God can fill people with fear (Genesis 35:5).
- Deborah (Rebekah's nurse) wasn't buried in the family burial cave. Instead she was buried beneath an oak at Bethel (Genesis 35:8). The oak tree where Deborah was buried was named "Allonbachuth", which seems to mean "the oak of weeping".
- God appeared to Jacob multiple times in his life (Genesis 35:9). He blessed Jacob in spite of everything he had done.
- God promised to give Jacob's descendants the land of Canaan (Genesis 35:12).
- Jacob set up a pillar of stone at the place where God spoke with him and promised to give him the land of Canaan (Genesis 35:14). Jacob had a habit of setting up stones at places where something notable happened.
- Rachel died while giving birth to her last child (Genesis 35:18).
- Although Rachel named her last son "Benoni" ("son of sorrow"), Jacob changed his name to "Benjamin" ("son of my right hand") (Genesis 35:18).
- Benjamin was the only son of Jacob that was born in Canaan (Genesis 35:18).
- When Rachel died, she wasn't buried in the family burial cave. Instead she was buried on the path to Ephrath (Genesis 35:19).
- There's a recurring theme in the Bible of people burying

their dead (as opposed to cremating them) (Genesis 35:19).

- When Rachel was buried, Jacob set up a pillar upon her grave (Genesis 35:20). When the book of Genesis was written, that pillar still existed.
- After Rachel died, Reuben had sex with Bilhah (Jacob's wife) (Genesis 35:22). This was a far more serious sin than when Shechem had sex with Dinah (who wasn't married to anyone). When Jacob was dying, he cursed Reuben and all of his descendants because of that sin (Genesis 49:3-4).
- When Jacob returned from Padanaram after being away for 20 years, Isaac was still alive (Genesis 35:27).
- After Isaac lived for 185 years, he died (Genesis 35:29).
- When Isaac died, Jacob and Esau buried him (Genesis 35:29).
- The wives of Esau that are listed in Genesis 36 (Adah of Elon, Aholibamah of Anah, and Bashemath of Ishmael) are different from the wives of Esau that are listed in Genesis 26 (Judith of Beeri, Basemath of Elon, and Mahalath of Ishmael). The reason for this is unclear (Genesis 36:3).
- Esau and Jacob were so wealthy that they couldn't dwell in the same place (Genesis 36:7).
- There were kings in Edom before there were kings in Israel (Genesis 36:31).
- Esau was the father of the Edomites (Genesis 36:43). The Edomites caused trouble for the Israelites for hundreds of years.

- Bilhah and Zilpah are called the wives of Jacob (Genesis 37:2).
- One of the reasons Joseph's brothers hated him was because they were evil and he was not (Genesis 37:2).
- Joseph told Jacob about the evil things his brothers were doing (Genesis 37:2).
- There are times when the text refers to Jacob as Jacob, and other times when it calls him Israel. It even switches between names in the same chapter (Genesis 37:3). The reason for this is unclear.
- One of the reasons Jacob loved Joseph more than all of his other children was because Joseph was born when Jacob was old (Genesis 37:3). The fact that Joseph was his father's favorite child made his life much worse. It was one of the reasons his brothers hated him.
- Even though Jacob's family was full of strife and hatred, it seems that Jacob didn't do anything about it (Genesis 37:8).
- Jacob didn't believe that Joseph's dreams about his family bowing down to him would come to pass (Genesis 37:10). Jacob's brothers didn't believe it either – and yet it came to pass anyway.
- After Simeon and Levi massacred the inhabitants of Shechem and Jacob's family had to flee the area, Jacob still kept livestock there which his sons took care of (Genesis 37:12).
- Even though Jacob must have known that his sons hated Joseph, he still sent Joseph to them anyway (which proved to be a very bad idea) (Genesis 37:13). Jacob didn't protect Joseph from his brothers.

- When Jacob sent Joseph all the way from Hebron to Shechem (which was a long distance from where Jacob was currently living), Jacob sent him out alone, with no one to go with him or protect him. Jacob did this even though Joseph was just a teenager at the time (Genesis 37:14).
- When Joseph's brothers saw him approaching they decided to kill him (Genesis 37:18). Since Simeon and Levi had already massacred all the males in an entire town, murdering their brother wasn't a big step for them.
- Even though Joseph's brothers were evil throughout their lives (Genesis 37:18), God still took care of them. The Lord kept the covenant He made with Abraham in spite of the wickedness of Jacob's sons. That wickedness didn't cancel out God's promises because He's faithful even when people aren't.
- One of the reasons Joseph's brothers decided to kill him was to make sure he never ruled over them (Genesis 37:20).
- The person who proposed selling Joseph as a slave to the Ishmaelites was Judah (Genesis 37:26). Judah told his brothers they could make more money selling Joseph as a slave than they could from killing him, so that's what they did. (Under the Mosaic Law, kidnapping someone and selling them into slavery was punishable by death.)
- The reason Joseph ended up in Egypt was because his brothers hated him. The reason his brothers hated him was because his father loved him, and the reason his father loved him was because he was born when Jacob was old (Genesis 37:28). Joseph didn't have control over any of those things.

- Even though Reuben was upset that Joseph was gone, he still helped his brothers lie to Jacob about what happened to Joseph (Genesis 37:31).
- The sons of Jacob wanted their father to think that the son which he loved was not only dead (which was a lie), but died a horrible death (which was also a lie) (Genesis 37:32). Jacob's sons didn't honor their father. Instead they lied to him in a terrible and deliberately malicious way. They must have truly hated their father to deliberately put him through that, and then let him suffer over it *for years*.
- When Jacob was upset because he thought that Joseph had been killed, his sons rose up to comfort him (Genesis 37:35). However, their comfort was a lie. Not a single one of them was willing to tell the truth about what happened, even though they saw him mourn over Joseph for years. None of his sons cared about him or actually wanted to bring him any comfort.
- Judah married a Canaanite (Genesis 38:2).
- Even in the days before the Mosaic Law there was a rule that if a man died without having any children, his brother had to marry his widow and have children with her, and those children would be counted as the children of the dead man (Genesis 38:7).
- God killed the first two sons of Judah (Er and Onan) because they were both wicked (Genesis 38:10). Each generation was worse than the one before it. Jacob was bad, his sons were worse, and his grandsons were so bad that God was striking them dead.
- Judah told his daughter-in-law Tamar to live as a widow and not remarry (Genesis 38:11) This was cruel because

Judah had no intention of ever giving his last remaining son to her, and this forced her to live alone for no reason. Judah was a malicious liar.

- The reason Judah didn't want to give his son Shelah to Tamar was because he thought God would kill him as well (Genesis 38:11). This means Judah knew that Shelah was also wicked.
- In ancient times, widows wore clothing which identified them as a widow (Genesis 38:14).
- In ancient times, prostitutes wore veils to hide their face (Genesis 38:15).
- It seems that Judah had a regular practice of having sex with prostitutes (Genesis 38:16).
- Judah wasn't concerned about the sin of having sex with a prostitute, but he was concerned that if people found out about it he would be ashamed (Genesis 38:23). He wasn't remorseful about his sin but he was concerned about getting caught.
- When Judah found out that Tamar was pregnant he immediately tried to have her put to death (since that would solve his problem of having to give his last son to her) (Genesis 38:24). Judah wanted to have Tamar executed for sexual immorality, and yet Judah was also guilty of sexual immorality! He was a hypocrite who tried to have people executed for the very sin that he *knew* he was guilty of committing.
- Judah wanted Tamar to be burned alive (Genesis 38:24). The only reason Tamar wasn't executed was because she was able to prove that the father of her child was Judah, which forced him to back down.

- The Bible says that God was with Joseph (Genesis 39:2). It doesn't say that about Joseph's wicked brothers.
- Even though God was with Joseph, He didn't prevent Joseph from being sold into slavery (Genesis 39:2).
- God can cause the things that people do to prosper (Genesis 39:3).
- There are times when God blesses an employer for the sake of one of their employees (Genesis 39:5).
- There are times when God blesses one person for the sake of someone else (Genesis 39:5).
- Potiphar's wife was a predator (Genesis 39:7).
- It seems that Potiphar's wife started tempting Joseph right after he was put in charge of Potiphar's household (Genesis 39:7). This means Joseph may have only been with Potiphar for a short time before he was put into prison. Joseph may have only spent a few months with Potiphar and more than a decade in prison.
- Joseph wasn't sexually immoral (Genesis 39:8). Joseph did what was right and got put in prison for it, while Joseph's brothers committed horrific crimes and got away with them.
- When Joseph refused to have sex with Potiphar's wife, she wouldn't take no for an answer (Genesis 39:10). Joseph was faithful even though he was repeatedly tempted to sin.
- Potiphar's wife didn't care that Joseph was the source of her household's prosperity. Since Joseph wouldn't have sex with her she decided to use lies to destroy him. She didn't care about what the consequences of that were

going to be for her household (Genesis 39:13). Given that Joseph ultimately became ruler over Egypt, that may have gone badly for her in the long run.

- Potiphar's wife called Joseph a Hebrew (Genesis 39:14). At the time this seemed to refer to the descendants of Eber.
- Even though God was with Joseph, He didn't prevent him from being falsely accused of rape and then thrown into prison for it (Genesis 39:17).
- Joseph was more righteous than his brothers and yet he suffered for sins that he didn't commit (Genesis 39:20). His brothers did all sorts of evil things but never suffered for them. Yet it's interesting to note that the people who will one day reign over the twelve tribes of Israel in the millennium aren't Joseph's brothers, but the apostles (Matthew 19:28). The only one of Jacob's children who got to reign was Joseph, the only righteous one.
- There are times when wicked people get away with their wickedness and never suffer for it in this life, and there are times when righteous people are cast into prison and suffer terribly even though they're innocent of any wrongdoing (Genesis 39:20).
- Just because God is with you doesn't mean you won't be falsely accused and cast into prison (Genesis 39:20).
- Because Joseph was faithful to God, his life kept getting worse. He went from being hated by his brothers, to being sold as a slave, to being cast into prison. His faithfulness and obedience to God made his life worse, not better (Genesis 39:20). There are time when being faithful to God makes life more difficult and brings enormous pain into our life, and causes us to suffer in

ways we otherwise wouldn't have had to suffer.

- Potiphar's wife didn't repent of her lies against Joseph. Instead Joseph remained in prison until Pharaoh freed him (Genesis 39:20).
- When Joseph was cast into prison, God was with him (Genesis 39:21). However, He still left Joseph in prison for years.
- God can cause one person to find favor in the sight of another person (Genesis 39:21).
- The keeper of the prison put Joseph in charge of the prison (even though Joseph was a prisoner himself) (Genesis 39:22).
- Not only did Joseph provide the butler the interpretation of his dream, but he even told the butler exactly when his dream would be fulfilled (Genesis 40:12).
- Joseph was hoping that once the butler was released, he could bring his case to Pharaoh and obtain Joseph's release (Genesis 40:14). Instead the butler promptly forgot about him, even though Joseph had helped him just 3 days before his release from prison by providing a miraculous and completely accurate interpretation of his dream.
- Joseph referred to Canaan as the land of the Hebrews (Genesis 40:15).
- Joseph didn't hide the truth of the baker's dream from him, even though it had a very bad interpretation (Genesis 40:18).
- Joseph proved that he could interpret dreams by the way he correctly interpreted the dreams of both the butler

and the baker (Genesis 40:22).

- The butler didn't show kindness to Joseph, even though Joseph showed kindness to him (Genesis 40:23).
- When God gave Pharaoh the vision of the 7 years of plenty followed by the 7 years of famine, it seems Pharaoh didn't realize he was dreaming until he woke up (Genesis 41:7).
- The chief butler told Pharaoh that the interpretation of the dreams which was provided by the Hebrew he met in prison was correct. Things came to pass exactly as he said (Genesis 41:12).
- Even though haste was made to bring Joseph to Pharaoh, he was still cleaned up before being presented (Genesis 41:14).
- Joseph told Pharaoh that it was God, not him, who could interpret dreams (Genesis 41:16). Joseph gave God all the credit for interpreting dreams.
- Pharaoh's dream is told twice in the same chapter (Genesis 41:17).
- It seems that Joseph was able to immediately tell Pharaoh the correct interpretation of his dream (Genesis 41:25).
- Although God gave a prophetic dream to Pharaoh, He didn't tell Pharaoh how to interpret that dream. Pharaoh had to obtain the interpretation from Joseph (who was someone who knew God and followed Him) (Genesis 41:25). There are times when God gives one person a prophecy but not the interpretation, and gives another person the interpretation.

- Joseph told Pharaoh that God was in charge. The dreams he had been given were revealing what God was going to do in the future (specifically, sending 7 years of plenty followed by 7 years of famine) (Genesis 41:28). God is the one who determines the future.
- There are times when God reveals things to rulers before He does them (Genesis 41:28).
- God controls harvests. He can send a bountiful harvest or a meager one (Genesis 41:29).
- The reason God gave Pharaoh the same dream twice was because it was about to come to pass. Its fulfillment was at hand (Genesis 41:32).
- Joseph told Pharaoh that God was the one who would bring the dreams to pass (Genesis 41:32). God is the one who gives prophecy and God is also the one who fulfills it.
- Throughout Joseph's interaction with Pharaoh he continually gave the glory to God (Genesis 41:32).
- Joseph told Pharaoh that whoever was put in charge of Egypt should collect 20% of what the land in Egypt produced during the 7 years of plenty so that there would be food during the years of famine (Genesis 41:34). This means Joseph did more than just interpret Pharaoh's dreams. He also told Pharaoh how to prepare for the coming famine.
- It's not wrong to prepare for a famine by storing up food (Genesis 41:36).
- It's not wrong to prepare for the future (Genesis 41:36).
- Pharaoh believed that God was the one who provided the interpretation of his dream, and that God was speaking

through Joseph (Genesis 41:39).

- Pharaoh told Joseph the reason he was the wisest of them all was because God had showed him things that He had not revealed to others (Genesis 41:39).
- Joseph's path to become the ruler of Egypt involved a great deal of suffering and pain. He was hated by his brothers, sold into slavery, falsely accused, and then put in prison for years (Genesis 41:41). It was a long and terrible road that was filled with suffering – and none of the suffering was caused by anything he had done wrong.
- The son of Jacob who received the greatest power and the greatest reward was Joseph, the one who was the most righteous (Genesis 41:41). Joseph's obedience to God in spite of all the things that he suffered, and his focus on glorifying God, eventually led to him gaining a position of tremendous authority.
- After Pharaoh put Joseph in charge of Egypt, he took off his ring and put it upon Joseph's hand (Genesis 41:42).
- Pharaoh changed Joseph's name to "Zaphnathpaaneah" (which seems to mean "he who reveals secrets") (Genesis 41:45).
- There's a recurring theme in the Bible of people's names being changed after a major life event (Genesis 41:45).
- Joseph's wife was an Egyptian (Genesis 41:45).
- Pharaoh was the one who provided a wife for Joseph (Genesis 41:45).
- Joseph was 30 years old when Pharaoh put him in charge of Egypt (Genesis 41:46).
- The two sons of Joseph were born before the years of

famine (Genesis 41:50).

- Joseph named his firstborn son Manasseh (which seems to mean "forgetting") (Genesis 41:51). Joseph said that God had caused him to forget all of his toil.
- One of the ways that God gives people peace is by causing them to forget the things they've suffered (Genesis 41:51). It's not a bad thing to forget the things we've suffered and move on from them.
- Joseph gave God the credit for giving him peace after all the years of suffering that he went through (Genesis 41:51).
- When Joseph stored up food in Egypt, he did more than just provide for the Egyptians. He also provided food for the people who lived in the surrounding nations (since they went to Egypt to buy food during the famine) (Genesis 41:57).
- The reason the sons of Jacob went to Egypt to buy food was because that was apparently the only nearby country which had food (Genesis 42:2).
- When Jacob commanded his sons to go to Egypt to buy corn during the famine, 10 of his sons went to Egypt (Genesis 42:3).
- Even after Joseph had been gone for 13 years, the sons of Jacob continued to lie to their father about what happened to him. Instead of repenting and telling the truth they kept telling the same lie (Genesis 42:3).
- Jacob didn't want anything to happen to Benjamin (v3)
- Jacob was more concerned about something happening to Benjamin than he was about something happening to

his other sons (Genesis 42:3).

- The sons of Jacob weren't the only people who went to Egypt to buy food. It seems they joined a larger group that made the journey together (Genesis 42:5).
- During the famine, Joseph sold corn to those who came to purchase it (Genesis 42:6). When the sons of Jacob went to Egypt to buy food they went to Joseph. It seems Joseph personally managed the distribution of food.
- Joseph's dream came true during the 7 years of famine. His brothers did indeed bow down before him (Genesis 42:6). It took 13 years for Joseph's dream to come true.
- When the sons of Jacob went to Egypt to buy food, it seems that Joseph didn't trust them (Genesis 42:9). Given all the horrifying things his brothers had done in the past, this was reasonable.
- When the sons of Jacob went to Egypt to buy food, they told Joseph that they were true men (Genesis 42:11). This was a lie. The brothers were actually liars, thieves, and murderers. They were *very* far from being good people.
- In the days of Joseph, "by the life of Pharaoh" seems to have been a common expression (Genesis 42:15).
- When the sons of Jacob went to Egypt to buy food, Joseph put them in prison for 3 days (Genesis 42:17).
- When Joseph told his brothers that they had to let one brother remain in prison in Egypt and the rest could then go home, they didn't protest or try to negotiate with Joseph (Genesis 42:20). Instead they accepted it.
- When Joseph's brothers threw him into a pit and sold him into slavery, Joseph was in terrible anguish. He begged his

brothers to let him go but they refused to hear him (Genesis 42:21).

- Joseph's brothers knew it was wrong for them to sell Joseph into slavery, but they continued to hide their sin and lie about it until Joseph exposed their lie and it could no longer be hidden (Genesis 42:21).
- The brother who was left behind in prison in Egypt was Simeon (Genesis 42:24). Since Simeon was one of the people who slaughtered all the males in an entire town, this was probably a good choice.
- In the days of Joseph there were inns where people who were on a journey could stop and rest (Genesis 42:27).
- It seems that when the sons of Jacob stopped at an inn, only one of them checked his sack and found his money (Genesis 42:28). Apparently no one else looked in their sacks until they got home.
- When the sons of Jacob returned from Egypt to Canaan without Simeon, Jacob accused them of taking his children away from him (which was more true than he realized) (Genesis 42:36).
- When Joseph commanded the sons of Jacob to bring Benjamin to Egypt, Reuben asked Jacob to trust him to bring Benjamin back home safe and sound (Genesis 42:37). However, Reuben was the son who had sex with his father's wife, so he wasn't exactly a person of integrity.
- The sons of Jacob knew that they wouldn't be able to return to Egypt a second time and buy more food unless they brought their younger brother with them (Genesis 43:3). Since they had a long history of telling malicious

lies, it's surprising they didn't bring along someone else and claim that he was their younger brother. The only options they considered were bringing their brother Benjamin or not going at all.

- Judah told Jacob that he would take responsibility for making sure that Benjamin was returned safely (Genesis 43:9). It's worth nothing that Judah was the same brother who suggested selling Joseph into slavery, so he wasn't a good person to trust to bring the other son of Rachel back home safely.
- When the sons of Jacob were brought to Joseph's house they were afraid it was a trap (Genesis 43:18). They weren't entirely wrong.
- When the sons of Jacob made their second trip to Egypt, they were afraid that they would be attacked and turned into slaves (which was the very thing they had done to their brother Joseph) (Genesis 43:18).
- When Joseph arrived at his house to eat a meal with his brothers, he asked them if their father was still alive (Genesis 43:27).
- Joseph loved his brother Benjamin (Genesis 43:30).
- Joseph wept when he saw Benjamin, but he didn't weep when he saw his other brothers (Genesis 43:30). This makes sense, given that they hated him and sold him into slavery.
- When Joseph ate a meal with his brothers at his house, he didn't eat at the same table as them (Genesis 43:32).
- Even though Joseph was the ruler of Egypt, the Egyptians wouldn't eat with him because he was a Hebrew (Genesis 43:32). In the days of Joseph the Egyptians were deeply

racist.

- When the sons of Jacob were at Joseph's house, he showed his brothers that he knew their birth order (Genesis 43:33). Yet they still didn't realize it was Joseph.
- When the sons of Jacob were at Joseph's house, Joseph openly showed favoritism to Benjamin (Genesis 43:34).
- When the sons of Jacob were taken to Joseph's house after the cup was found in Benjamin's sack, they didn't claim they were innocent or protest that there had been a mistake. Instead they accepted the guilt (Genesis 44:16). Judah believed that God was punishing them for their sins, so that may have been a part of it.
- Before Joseph revealed his identity to his brothers, he tested them to see if they would sell Benjamin into a life of slavery the way they had done to him (Genesis 44:17).
- Judah inadvertently admitted to Joseph that they had lied to their father about what happened to him (Genesis 44:28).
- When Joseph told his brothers that Benjamin would become his servant and the rest of them could return home, Judah intervened to save him. Judah asked if he could stay in Egypt instead so that Benjamin could return with the rest of the brothers (Genesis 44:33). Judah was willing to take Benjamin's place. He actually kept the promise he made to Jacob to bring Benjamin back home safe and sound.
- When Judah asked Joseph if he could take Benjamin's place so that Benjamin could return home to his father, Joseph was deeply moved (Genesis 45:1).
- When Joseph wept while revealing who he was to his

brothers, the house of Pharaoh heard him (Genesis 45:2). It seems the house of Pharaoh was close to the house of Joseph.

- When Joseph revealed who he was to his brothers, he told them to not be angry with themselves that they had sold him to Egypt (Genesis 45:5). Joseph had the power to do his brothers great harm, but instead he forgave them and looked after them in their hour of need.
- Joseph told his brothers that God had sent him to Egypt ahead of them in order to save their lives (Genesis 45:5). The reason Joseph was sold into slavery was to preserve the lives of the very people who hated him and sold him into slavery.
- Joseph believed that God was in control of what happened to him (Genesis 45:5).
- God preserved the lives of Jacob and his sons, in spite of all the wicked things they did (Genesis 45:5). There are times when God causes the righteous to suffer many terrible things for many years in order to save the lives of wicked people.
- When Joseph revealed who he was to his brothers, there were still 5 years of famine left (Genesis 45:6). That means Joseph revealed his identity to his brothers after he had been second in command over Egypt for 9 years.
- Joseph told his brothers that God had made him a father to Pharaoh (Genesis 45:8).
- Joseph he told his brothers to return to Jacob and tell him that if he didn't move to Egypt then his household would become poor (because the famine would last another 5 years) (Genesis 45:11). Joseph wanted his father and his

brothers to move to Egypt so he could take care of them.

- When Pharaoh found out that Joseph's brothers had come, he was pleased (Genesis 45:16).
- When Pharaoh found out that Joseph's brothers had come, he told them to move to Egypt. He also told them to not worry about moving their possessions to Egypt because he was going to give them the good of the land of Egypt (Genesis 45:20). It seems that Pharaoh wanted Joseph's brothers to move to Egypt, but to leave their possessions behind in Canaan. (They brought their possessions anyway.)
- Joseph gave his brothers food so they could return to Canaan and move their families to Egypt (Genesis 45:21).
- Joseph gave each of his brothers multiple changes of clothing (Genesis 45:22).
- Joseph gave Benjamin 300 pieces of silver (which was a large sum of money in those days) (Genesis 45:22). Joseph treated Benjamin better than he treated his other brothers.
- The wagons that Pharaoh sent home with Joseph's brothers convinced Jacob that Joseph was still alive, and the story his sons had told him was true (Genesis 45:27). Until Jacob saw the wagons he didn't believe it.
- The reason Jacob was willing to move to Egypt was so he could see his son Joseph again (Genesis 45:28).
- When Jacob moved to Egypt he took everything he had (Genesis 46:1).
- God told Jacob that when he went to Egypt, God would turn him into a great nation (Genesis 46:3). God wanted

Jacob to move to Egypt.

- 33 descendants of Jacob and Leah moved with Jacob from Canaan to Egypt (Genesis 46:15).
- 16 descendants of Jacob and Zilpah moved with Jacob from Canaan to Egypt (Genesis 46:18).
- When Benjamin moved from Canaan to Egypt he already had 10 sons of his own (Genesis 46:21).
- When Jacob moved from Canaan to Egypt, there were 14 living descendants of him and his wife Rachel (Genesis 46:22). However, 3 of them were already living in Egypt at the time (Joseph and his two sons).
- 7 descendants of Jacob and Bilhah moved with Jacob from Canaan to Egypt (Genesis 46:25).
- 66 descendants of Jacob moved from Canaan to Egypt (Genesis 46:26). This doesn't include Jacob, Joseph, Ephraim, or Manasseh. It also doesn't include any wives.
- Joseph wanted his father's household to tell Pharaoh that they took care of cattle, so they could dwell in the land of Goshen (Genesis 46:34).
- The reason Jacob's family was told to dwell in Goshen was because they were shepherds, and shepherds were an abomination to Egyptians (Genesis 46:34).
- When Joseph told Pharaoh that his father's household had come to Egypt, he didn't bring all 70 people in his father's household and present them to Pharaoh. Instead he only brought 5 people (Genesis 47:2).
- Pharaoh told Joseph to make his father and brothers dwell in the best part of the land of Egypt (Genesis 47:6).

- Pharaoh gave the land of Goshen to Jacob and to his children (Genesis 47:6). At the time of the Exodus the Israelites were still living there.
- When Joseph presented Jacob to Pharaoh, Jacob said that he was a 130 years old (Genesis 47:9). Jacob considered 130 years to be a short life (which it was, when compared to his father and grandfather).
- When Jacob moved his household to Egypt, Joseph provided food for all of them (Genesis 47:12). Joseph used his position of power to save his family (along with the lives of a great many other people).
- During the years of famine, Joseph gathered up all the money in both Egypt and Canaan (because people spent it to buy food) (Genesis 47:14). That money was collected and brought to Pharaoh's house.
- During the years of famine, when the Egyptians ran out of money Joseph gave them food in exchange for their livestock (Genesis 47:17).
- During the years of famine, when the Egyptians ran out of both money and livestock Joseph bought all the land in Egypt (Genesis 47:20).
- During the years of famine, Pharaoh became much wealthier than he had been before (Genesis 47:20).
- During the years of famine, the Egyptians were greatly impoverished (Genesis 47:20). They lost all their money, all their livestock, and all their land. (The only people who didn't lose everything were the priests.)
- After the Egyptians sold their land to Pharaoh in exchange for food, Joseph moved them from their land into cities (Genesis 47:21).

- When the famine was over, Joseph gave seed to the Egyptians so they could sow their fields (because the people had no money to buy seed with). Joseph told the Egyptians that when they reaped a harvest they would give a fifth of it to Pharaoh and keep the rest for themselves (Genesis 47:23-24). This means he instituted a 20% harvest tax.
- The Egyptians didn't object to paying a 20% tax on their harvests. Instead they were grateful that their lives had been saved (Genesis 47:25).
- Joseph was only able to tax the land that Pharaoh owned (Genesis 47:26). The tax was a sign that Pharaoh (not the people) owned that land.
- Jacob lived for 147 years (Genesis 47:28).
- When Jacob was about to die, he asked Joseph to not bury him in Egypt (Genesis 47:29). Jacob was extremely insistent about this and actually made Joseph swear an oath that he would bury him in Canaan and not in Egypt. This was very important to Jacob.
- When Jacob was about to die, he referred to death as lying with his fathers (Genesis 47:30).
- Jacob wanted to be buried in the same place that his forefathers had been buried (Genesis 47:30). He wanted to be buried in the family burial cave.
- There are times when Jacob is called both Jacob and Israel in the same verse (Genesis 48:2). It's not clear why the text sometimes uses Jacob and why it sometimes uses Israel.
- Jacob claimed the two sons of Joseph as his own (Genesis 48:5). This means Joseph received the double portion

that was usually reserved for the firstborn son. He was allocated two tribes of Israel.

- Jacob told Joseph that if he had more sons after Ephraim and Manasseh, they would be considered Joseph's children and not Jacob's children. Only Ephraim and Manasseh would count as the sons of Jacob (Genesis 48:6). However, it doesn't appear that Joseph had any other children.
- When Jacob was dying, he blessed Joseph's children (who were his grandchildren) before he blessed his own children (Genesis 48:9).
- Jacob recognized God as his redeemer (Genesis 48:16).
- Jacob was a prophet (Genesis 48:19).
- Jacob knew that Ephraim would be greater than Manasseh (Genesis 48:19).
- Sometimes the child who receives the greatest blessing isn't the firstborn, but is the youngest (Genesis 48:19).
- Jacob gave Joseph land that he conquered from the Amorites (Genesis 48:22).
- Jacob called his sons to him before he died so he could tell them what would happen to their descendants (the tribes) in the last days (Genesis 49:1).
- Right before Jacob died he cursed Reuben (Genesis 49:4). This is because Reuben had sex with Jacob's wife. This seems to be one of the reasons why Reuben (the firstborn of Leah) lost his birthright, and why it was given to Joseph (the firstborn of Rachel) instead.
- When Jacob cursed Reuben he said that his tribe wouldn't excel (Genesis 49:4). As a result of that curse, no

ruler, judge, king, or notable figure came from the tribe of Reuben. Reuben's sin condemned an entire tribe (consisting of many generations of people) to never achieve anything notable, forever.

- There are times when a person's sin has consequences on all of their descendants, forever (Genesis 49:4).
- There are times when a person suffers because of a sin that someone else committed hundreds or even thousands of years ago (Genesis 49:4).
- There are times when a person's life is determined by something that happened long before they were born, and there's nothing they can do to change it (Genesis 49:4).
- Sexual immorality defiles those who engage in it (Genesis 49:4).
- Right before Jacob died he told Simeon and Levi that they were cruel (Genesis 49:5). They were the two sons who slaughtered all the men in an entire town.
- Jacob cursed Simeon and Levi and said that their tribes would be scattered (Genesis 49:7). Hundreds of years later, the tribe of Levi wasn't given territory of their own in Canaan. Instead they were scattered in cities throughout the land. Although the tribe of Simeon was given land, their territory was entirely within the borders of Judah's territory (Joshua 19:1).
- Jacob's last words to Simeon and Levi before he died condemned them for being dangerous and cruel (Genesis 49:7).
- Jacob told Judah that he was the one who his brothers would praise (Genesis 49:8).

- Jacob said that the scepter wouldn't depart from Judah until Shiloh came (Genesis 49:10). The Messiah came from the tribe of Judah.
- Jacob said that the tribe of Issachar would endure being servants and paying tribute because the land was pleasant (Genesis 49:15).
- Jacob's last words to Dan before he died compared him to a dangerous snake who would bring harm to others (Genesis 49:17).
- Jacob looked to the Lord for salvation (Genesis 49:18).
- At the end of Jacob's life he finally called God the God of Jacob (Genesis 49:24). It took a lifetime, but in the end Jacob started calling God *his* God instead of just the God of his fathers.
- The first person to call the Messiah a shepherd may have been Jacob (Genesis 49:24).
- The first person to call the Messiah the stone of Israel may have been Jacob (Genesis 49:24).
- Jacob believed that God strengthened Joseph and enabled him to withstand all the things he had suffered (Genesis 49:24).
- Jacob told Joseph that he would have a crown that was separate from his brothers (Genesis 49:26).
- Jacob told Joseph that his blessings would reach to the utmost bound of the everlasting hills (Genesis 49:26).
- Jacob blessed Joseph above the rest of his sons (Genesis 49:26).
- Jacob said that Benjamin was dangerous (Genesis 49:27).

- In Genesis 49, the 12 tribes of Israel are defined as the 12 sons of Jacob: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin (which comes out to exactly 12) (Genesis 49:28). Jacob counted Joseph as one tribe, instead of the two tribes of Ephraim and Manasseh.
- When Jacob spoke of dying he referred to it as being gathered to his people (Genesis 49:29).
- Jacob told his sons to bury him in the family burial cave (Genesis 49:29). This was extremely important to him.
- Leah was buried in the family burial cave (Genesis 49:31). Rachel was not.
- When Jacob died, the Bible says he was gathered to his people (Genesis 49:33). There's a recurring theme of the Bible describing death as a person being gathered to his people.
- It seems that Jacob died immediately after blessing his sons and commanding them to bury him in the family burial cave (Genesis 49:33).
- When Jacob died, Joseph wept (Genesis 50:1).
- Some of Joseph's servants were physicians (Genesis 50:2).
- When Jacob died, Joseph commanded his physicians to embalm him (Genesis 50:2).
- It took 40 days to embalm Jacob (Genesis 50:3).
- After Jacob died, the Egyptians mourned for him for 70 days (Genesis 50:3).
- After the period of mourning for Jacob was over, Joseph sought to obtain permission from Pharaoh to go to

Canaan and bury his father (Genesis 50:4). Pharaoh granted it.

- When Joseph went to Canaan to bury his father, he and his brothers didn't go alone. They were accompanied by all the servants of Pharaoh, all the elders of the house of Pharaoh, and all the elders of the land of Egypt (Genesis 50:7).
- When Joseph went to Canaan to bury his father, the group stopped in the threshingfloor of Atad (Genesis 50:10). They mourned there for 7 days with a great and sore lamentation.
- It seems there was far more mourning associated with the death of Jacob than with the death of Abraham or Isaac (Genesis 50:10).
- When Joseph and those who were with him mourned for Jacob at the threshingfloor of Atad, the Canaanites said that it was a grievous mourning for the Egyptians (Genesis 50:11). In fact, the Canaanites named that place "Abelmizraim" (which seems to mean "the mourning of Egypt").
- The sons of Jacob buried him in the cave of the field of Machpelah (Genesis 50:13).
- After Jacob died, Joseph's brothers thought that Joseph was going to get his revenge for all the terrible things they had done to him (Genesis 50:15). They were wrong.
- Joseph's brothers knew they had done terrible things to Joseph (Genesis 50:15).
- After Jacob died, Joseph's brothers sent a messenger to Joseph saying that Jacob had commanded Joseph to forgive them (Genesis 50:16). However, there's no

evidence Jacob ever said such a thing. Since his brothers had a long history of lying, it's possible they made this up.

- When Joseph's brothers sent him a messenger asking him to forgive them for the evil they had done to him, Joseph wept (Genesis 50:17).
- When Joseph's brothers asked him to forgive them, he did so (Genesis 50:19). He never took revenge for all the evil his brothers had done to him.
- Joseph told his brothers that God used the evil things they had done to him to save the lives of many people (Genesis 50:20).
- There are times when someone does something for evil purposes and God uses it to accomplish something good (Genesis 50:20).
- Joseph lived 110 years (Genesis 50:22).
- When Joseph was about to die, he told his brothers that God was surely going to visit them one day and bring them out of Egypt to Canaan (Genesis 50:24). Joseph believed that God was going to keep His promise and would surely give the land of Canaan to the children of Israel.
- When Joseph was about to die, he made the children of Israel promise to take his bones out of Egypt when they left and went to Canaan (Genesis 50:25). They kept that promise (Exodus 13:19).
- When Joseph died, he was embalmed and put in a coffin in Egypt (Genesis 50:26).

Exodus

- When Jacob moved to Egypt he had 70 descendants. However, Joseph, Manasseh, and Ephraim were already in Egypt (Exodus 1:5).
- After Joseph died, a new king arose over Egypt who was part of a group that was smaller and less powerful than the Israelites (Exodus 1:9). He may have been a foreigner and not a native Egyptian.
- The new king who arose over Egypt believed that the wisest thing to do was oppress the Israelites to make sure they didn't cause him any problems (Exodus 1:10). In the end, this decision destroyed Egypt and cost many lives (including the life of Pharaoh). God kept His promise to Abraham to curse those who cursed Israel.
- The king of Egypt forced the Israelites to build treasure cities for him (Exodus 1:11). The Israelites built Pithom and Raamses.
- The more the king of Egypt afflicted the Israelites, the more they multiplied (Exodus 1:12).
- The Egyptians made the lives of the Israelites bitter (Exodus 1:14).
- Kings don't have the right to put innocent people to death (Exodus 1:17).
- There are times when God blesses those who bless His people (Exodus 1:20).
- Pharaoh commanded that all male Hebrew babies should be put to death (Exodus 1:22). About 80 years later, God killed all the firstborn of the Egyptians.
- The father and mother of Moses were from the tribe of

Levi (Exodus 2:1).

- It seems that the only person who saw Moses kill the Egyptian was the Hebrew he saved (Exodus 2:12). This means the person who betrayed Moses to Pharaoh, and forced him to leave the country, was the person he saved.
- When the Israelites were enslaved in Egypt, they did evil to one another (Exodus 2:14).
- When the Israelites were enslaved in Egypt, they rejected Moses (Exodus 2:14). Since they rejected the person God sent to save them, their liberation from Egypt was delayed for 40 years.
- The Hebrews didn't fight against Pharaoh when they were enslaved and their children were being murdered. Instead they fought against *Moses*, who tried to save them (Exodus 2:15). The Hebrews would continue to fight against Moses for the rest of his life.
- The father of the wife of Moses is called Reuel (Exodus 2:18). However, Reuel may have been her grandfather because her father is called Jethro in Exodus 3:1 and Hobab in Judges 4:11 (which is very confusing).
- The daughters of the priest of Midian thought that Moses was an Egyptian (Exodus 2:19).
- When Moses lived in Midian he was a shepherd (Exodus 3:1).
- Horeb was the mountain of God (Exodus 3:1). It was located in the backside of the desert.
- There are times when God appears as a flame of fire (Exodus 3:2).
- The flame of fire which was in the burning bush was the

angel of the Lord, but God is the one who spoke to Moses out of the bush (Exodus 3:4). That means the angel of the Lord was actually God.

- Moses didn't realize he was standing on holy ground until God told him (Exodus 3:5). It's not always possible for us to tell when something is holy.
- People aren't permitted to wear shoes on holy ground (Exodus 3:5).
- When God spoke to Moses about being the God of Abraham, Isaac, and Jacob, He used present tense. He said that "I *am*" their God, not that "I *was*" their God (Exodus 3:6). This meant Abraham, Isaac, and Jacob were still alive (even though all three of them had died hundreds of years earlier).
- When God told Moses that He was God, Moses hid his face (Exodus 3:6). He was afraid to look upon God (which is a recurring theme in the Bible).
- God knows the sorrows of His people and He hears their cries (Exodus 3:7).
- God was the one who appointed Moses as the deliverer of the Israelites (Exodus 3:10). The Israelites may have rejected him, but God chose him.
- Moses didn't want to be the person who brought the Israelites out of Egypt (Exodus 3:11). He tried hard to get out of it. When Moses was young he was eager to rescue the Israelites from the Egyptians, but by the time he was old he had lost that desire.
- Even though Moses believed he was unqualified to go to Pharaoh, God told him He would be with him and that was all Moses needed. When He commanded Moses to

go to Pharaoh, God wanted Moses to trust that He was with him and go (Exodus 3:12).

- When Moses asked God what His name was, God told Moses "I AM THAT I AM" (Exodus 3:14). It seems that the name of God is "I AM". However, throughout the Old Testament God consistently called Himself the God of Abraham, Isaac, and Jacob, instead of using His name. In fact, God said that His everlasting name was the God of Abraham, Isaac, and Jacob, and that was a memorial unto all generations (Exodus 3:15).
- God told Moses to ask Pharaoh for permission to take the Israelites on a trip into the wilderness to sacrifice to Him (Exodus 3:18). God didn't tell Moses to demand that Pharaoh would release the Israelites from slavery forever (even though that is what happened in the end).
- God referred to Pharaoh as the king of Egypt instead of calling him Pharaoh (Exodus 3:18).
- God told Moses in advance that the king of Egypt would refuse to free the Israelites (Exodus 3:19). This means both Moses and the elders of Israel knew *in advance* that Pharaoh wasn't going to listen. When Pharaoh did exactly that, no one should have been surprised.
- God told Moses that Pharaoh wouldn't let the Israelites go until after God did His wonders in the midst of Egypt (Exodus 3:20).
- God can cause one group of people to find favor in the sight of another group of people (Exodus 3:21).
- The Hebrew women were the ones who looted Egypt when the Israelites left. They were the ones who God commanded to borrow jewelry from their Egyptian

neighbors as they were leaving the country (Exodus 3:22).

- Moses didn't believe that the Israelites would listen to him (Exodus 4:1). Throughout the next 40 years Moses would be proven right time and time again.
- Moses told God that he shouldn't go to Pharaoh because he wasn't eloquent (Exodus 4:10). However, God had already told him that Pharaoh wouldn't free the Israelites until God had performed His wonders in Egypt. This meant the eloquence of Moses didn't matter at all. Pharaoh wasn't going to listen to Moses no matter how eloquent he was.
- When God commanded Moses to return to Egypt to speak to Pharaoh, Moses kept looking for excuses not to go (Exodus 4:10).
- God makes those who can't speak, and those who can't hear, and those who can't see (Exodus 4:11).
- Even after God spoke to Moses, gave him three miraculous signs to perform, promised to be with him, and promised to teach him what to say, Moses still didn't want to go to Egypt to speak to Pharaoh (Exodus 4:13).
- Aaron was an eloquent speaker (Exodus 4:14).
- Moses told Jethro the reason he wanted to return to Egypt was so he could visit his relatives in Egypt and see if they were still alive (Exodus 4:18). That was pretty far from the truth.
- When God commanded Moses to return to Egypt, he initially took his wife and sons with him (Exodus 4:20). However, it seems his wife got angry and left, and Moses ended up going to Egypt alone.

- The staff of Moses was called the rod of God (Exodus 4:20).
- There are times God hardens people's hearts so they do what He wants them to do (Exodus 4:21). This is an indication that people don't have free will.
- God has control over the hearts of kings (Exodus 4:21).
- God called Israel His firstborn son (Exodus 4:22).
- God told Pharaoh at the very beginning that if Pharaoh didn't let Israel go then God would kill his firstborn son (Exodus 4:23). Pharaoh didn't let Israel go, and God did indeed kill Pharaoh's firstborn son. This means Pharaoh was told the stakes from the very beginning.
- The reason God killed Pharaoh's firstborn son was because Pharaoh enslaved God firstborn son (Israel) and wouldn't let him go (Exodus 4:23).
- When Moses traveled from Midian to Egypt, God tried to kill him (Exodus 4:24). This was because Moses had failed to circumcise his son.
- Zipporah called Moses a bloody husband (Exodus 4:26). It seems she hated circumcision, and was the reason why Moses hadn't circumcised his son. After God forced Zipporah to circumcise her son, she took her children back to Midian and Moses went to Egypt alone (Exodus 18:1-6). This means the entire nation of Israel witnessed the plagues God sent upon Egypt, and the crossing of the Red Sea – with the exception of the wife and children of Moses, who missed all of it.
- Aaron told the elders of Israel all the words that the Lord had spoken to Moses (Exodus 4:30). This means the elders of Israel were told *in advance* that Pharaoh was

going to refuse to free them until God smote Egypt with His wonders. They shouldn't have been surprised at how things turned out, and yet they were.

- Pharaoh believed that granting Israel's request to hold a feast in the wilderness would be an act of obedience to God, and he refused to obey God (Exodus 5:2). Pharaoh viewed this entire event as a personal contest of strength between himself and the God of Israel. (In the end, Pharaoh lost.)
- Pharaoh decided to punish the Israelites for asking permission to make a sacrifice to God (Exodus 5:6). There are times when asking for something can make your life worse – especially when the person you're asking can do more than just say “no”.
- Pharaoh claimed that the Israelites wanted to sacrifice to their God because they were idle (which he knew wasn't true) (Exodus 5:8).
- Pharaoh wanted to stop the Israelites from worshiping God by greatly oppressing them (Exodus 5:9).
- After God promised Moses that He was going to free the Israelites, the lives of the people were immediately made much worse (Exodus 5:10). Although God did free the Israelites, it wasn't until their suffering became even more unbearable than it had been previously.
- There are times God when promises to do something good, but instead life becomes worse than it had been before and His promise isn't fulfilled until much later (Exodus 5:14).
- Pharaoh wanted to prove that he was stronger than God and had the power to oppress God's people and stop

them from sacrificing to Him (Exodus 5:17). In the end, that stubbornness killed Pharaoh and destroyed his nation.

- Pharaoh did far more than simply reject Israel's request to go into the wilderness and sacrifice to God. He took away their straw, he oppressed them, he beat them, and he refused to have mercy on them (Exodus 5:18). That's when God started sending His plagues upon Egypt, which escalated until the nation was destroyed and many were dead.
- When Pharaoh refused to free the Israelites, they immediately cursed Moses and Aaron and stopped believing that God would deliver them (Exodus 5:21). That means the Israelites didn't listen when God told them that He would indeed free them, but at first Pharaoh would refuse to set them free and would only let them go after God smote Egypt.
- When Pharaoh did exactly what God said he would do and refused to free the Israelites, Moses was surprised and upset (Exodus 5:22). It seems he hadn't been listening to God either.
- The Israelites didn't believe that God was going to free them from slavery in Egypt (Exodus 6:9). Yet God freed them anyway in spite of their unbelief.
- Israel's unbelief didn't stop God from keeping His promises (Exodus 6:10).
- It seems Moses believed that whether Pharaoh would let Israel go depended on how eloquent he was (which was entirely wrong) (Exodus 6:12).
- When God told Moses to do something, Moses had a

habit of objecting and trying to find reasons not to do it (Exodus 6:12).

- Amram (the father of Moses) married Jochebed, his aunt (Exodus 6:20).
- Amram was the grandson of Levi (Exodus 6:16, 18, 20). Since Levi went with Jacob when he moved to Egypt, this is more evidence that the Israelites weren't in Egypt for 400 years. Galatians 3:17 says that God gave the law to Moses on mount Sinai 430 years after promising Abram that if he left his homeland God would make him a great nation. Far more than 30 years passed between Abram leaving his homeland and his grandson Jacob moving to Egypt!
- God told Moses that He had made him a god to Pharaoh (Exodus 7:1).
- God told Moses that He had made Aaron the prophet of Moses (Exodus 7:1).
- God was going to speak to Moses, who would speak to Aaron, who would speak to Pharaoh (Exodus 7:2).
- God told Moses that He was going to harden Pharaoh's heart so that Pharaoh wouldn't let the Israelites go (Exodus 7:3). There are times when God hardens people's hearts so that they do something they ordinarily wouldn't have done.
- The reason God was going to harden Pharaoh's heart was so He could multiply His signs and wonders in Egypt (Exodus 7:3). If Pharaoh had let the Israelites go then there would have been no need for God to pour out His signs and wonders upon Egypt. God hardened Pharaoh's heart so He could demonstrate His power.

- One of the reasons God was going to pour out His signs and wonders upon Egypt was so they would know that He was the Lord (Exodus 7:5).
- Moses was 80 years old when he spoke to Pharaoh (Exodus 7:7). Aaron was 83.
- The person who cast down his rod before Pharaoh so it became a serpent was Aaron, not Moses (Exodus 7:10).
- The reason Pharaoh wouldn't listen to Moses and Aaron was because God hardened his heart (Exodus 7:13).
- There are times when God reveals Himself to someone by His judgments (Exodus 7:17).
- The first plague that God poured out upon Egypt was turning the river into blood (Exodus 7:17). This was the same river where the sons of the Hebrews were drowned by the Egyptians. After the Egyptians filled the river with the blood of murdered Hebrew babies, God turned it into blood.
- One piece of evidence that God is who He claims to be is His miracles (Exodus 7:17).
- God was going to turn all the water throughout Egypt into blood, including water that was stored in containers (Exodus 7:19).
- The person who stretched out his hand to bring frogs upon Egypt was Aaron (Exodus 8:5).
- Pharaoh knew the reason God wanted him to let the Israelites go was so they could sacrifice to Him (Exodus 8:8). He also knew the reason God was sending plagues upon Egypt was because he refused to let the Israelites go so they could serve Him.

- It seems that taking the frogs away from Egypt wasn't urgent to Pharaoh. He was content for Moses to wait until the following day to ask the Lord to remove them from the land (Exodus 8:10).
- When God sent the plague of frogs upon Egypt, He was specifically sending them against Pharaoh (because Pharaoh had refused to let Israel go) (Exodus 8:12).
- God didn't harden Pharaoh's heart after the frogs died. Instead Pharaoh hardened his own heart (Exodus 8:15).
- God sent the plague of lice upon Egypt after Pharaoh broke his promise to let the Israelites go if He removed the frogs from the land (Exodus 8:16).
- The lice came from the dust of Egypt (Exodus 8:16).
- The person who brought lice upon Egypt was Aaron (Exodus 8:17).
- Pharaoh's magicians couldn't use their enchantments to copy the plague of lice (Exodus 8:18). The magicians told Pharaoh that this plague was the finger of God.
- Starting with the plague of flies, God sent His plagues upon Egypt but not upon Goshen (where the Israelites lived) (Exodus 8:22). The reason God did this was so Pharaoh would know that He was the Lord in the midst of the earth.
- God referred to the Israelites as His people (Exodus 8:23).
- God referred to the Egyptians as Pharaoh's people (Exodus 8:23).
- There are times when God tells people in advance that a judgment is coming (Exodus 8:23).

- There are times when God gives people an opportunity to prevent a judgment from coming, by giving them time to repent and do what He commanded (Exodus 8:23).
- Pharaoh knew why the plagues were coming upon Egypt (Exodus 8:25).
- It seems the ancient Egyptians would kill anyone who tried to sacrifice to God (Exodus 8:26).
- As the plagues upon Egypt continued, they escalated. By the fifth plague God was killing livestock in large numbers (Exodus 9:3). Things got worse from there. As Pharaoh continued to oppress the Israelites and break his word, God's judgments against him and his nation escalated.
- God gave Pharaoh an entire day to repent and let the Israelites go before He killed Egypt's livestock (Exodus 9:5).
- God has the power to send diseases upon a nation (Exodus 9:6).
- There are times when a ruler's wickedness can cause diseases to fall upon a nation (Exodus 9:10).
- After the plague of boils, God hardened Pharaoh's heart so he wouldn't let the Israelites go (Exodus 9:12).
- One of the reasons God sent His plagues upon Egypt was to demonstrate that there was no one else like Him in all the earth (Exodus 9:14).
- After the plague of boils, God told Moses to tell Pharaoh that He was going to kill both Pharaoh and his people (Exodus 9:15). In the end that's exactly what happened.
- God decides who rules over nations (Exodus 9:16).

- There are times when God raises up wicked rulers so He can use them to demonstrate His power, and magnify His name throughout the earth (Exodus 9:16).
- When Pharaoh refused to let the Israelites go, he was exalting himself above them (Exodus 9:17).
- God gave Pharaoh an entire day to repent and free the Israelites, and avoid the hailstorm (Exodus 9:18).
- There were some people among the servants of Pharaoh who feared the Lord (Exodus 9:20).
- In the plague of hail, God put a difference between those who feared Him and those who didn't. Those who feared Him brought their people and livestock in from the field so they wouldn't be killed by the hail (Exodus 9:20).
- Moses was the one who God used to send the plague of hail upon Egypt (Exodus 9:23).
- In the plague of hail, there was both thunder and hail (Exodus 9:23). On top of that, fire ran along the ground.
- In the plague of hail, the hail smote all the people, animals, and plants who were in the field (Exodus 9:25). It was so severe that it even broke the trees.
- God can send storms that devastate entire nations (Exodus 9:25).
- The plague of hail frightened Pharaoh (Exodus 9:27).
- The earth belongs to the Lord (Exodus 9:29).
- The Lord has control over the weather (Exodus 9:29).
- By the time God sent the seventh plague upon Egypt, Moses realized that Pharaoh was lying and wasn't going to let the Israelites go no matter how many promises

Pharaoh made (Exodus 9:30).

- It was a sin for Pharaoh to promise to free the Israelites and then break that promise (Exodus 9:34).
- There are times when people harden their own heart (Exodus 9:34).
- Pharaoh wasn't the only one who hardened his heart during the plagues that God sent upon Egypt. The servants of Pharaoh hardened their hearts as well (Exodus 9:34).
- After the plague of hail, God told Moses that He had hardened the heart of Pharaoh and his servants (Exodus 10:1). The reason He did that was so He could show His signs before him.
- God wanted Moses to go back to Pharaoh even though God had hardened Pharaoh's heart and he wasn't going to listen to Moses (Exodus 10:1). There are times when God sends His people to someone who isn't going to listen to them.
- One of the reasons God sent His plagues upon Egypt was so people would know that He was the Lord (Exodus 10:2).
- There are times when God reveals Himself through signs (Exodus 10:2).
- Those who refuse to obey the Lord are refusing to humble themselves before Him (Exodus 10:3).
- By the time God sent seven plagues upon Egypt, the land had been destroyed (Exodus 10:7).
- The servants of Pharaoh blamed the plagues upon Moses and saw him as a snare and a danger to Egypt (Exodus

10:7).

- As the plagues went on, Pharaoh become more hostile to Moses (Exodus 10:11).
- There were some plants in Egypt that survived the plague of hail (because they hadn't grown yet) (v12)
- Moses was the one who God used to send the plague of locusts upon Egypt (Exodus 10:13). Some of the plagues were sent by Aaron, and others by Moses.
- The Lord used an east wind to bring locusts upon Egypt (Exodus 10:13).
- In the plague of locusts, no plants survived in the entire land of Egypt. The locusts ate every plant and left nothing at all (Exodus 10:15).
- In the plague of locusts, Pharaoh referred to the locusts as a plague of death (Exodus 10:17).
- After Moses prayed that God would stop the plague of locusts, God used a west wind to cast the locusts into the Red Sea (Exodus 10:19).
- After the plague of locusts was over, the Lord hardened Pharaoh's heart so that he wouldn't let the Israelites go (Exodus 10:20).
- There's a type of darkness that can be felt (Exodus 10:21).
- God didn't give Pharaoh advance notice that the plague of darkness was coming (Exodus 10:21). This means there are times when God *doesn't* provide advance notice that His judgments are coming.
- It seems that in the plague of darkness, people didn't even have light in their own dwellings. On this occasion

the darkness overcame the light (Exodus 10:23).

- After the plague of darkness, the Lord hardened Pharaoh's heart so that he wouldn't let the Israelites go (Exodus 10:27).
- After the ninth plague, Pharaoh threatened to kill Moses (Exodus 10:28).
- After the ninth plague, Moses agreed to never see Pharaoh again (Exodus 10:29). However, that's not how things turned out.
- After the plague of darkness, God told Moses that He would send one more plague upon Pharaoh, and then Pharaoh would let Israel go (Exodus 11:1).
- Although the Israelites looted Egypt when they left, the Egyptians willingly gave their jewelry to the Israelites (Exodus 11:3). The Israelites didn't take it by force.
- The reason the Egyptians were willing to give their jewelry to the Israelites was because God caused the Egyptians to favor the Israelites (Exodus 11:3).
- After nine plagues, Moses was very great in the sight of Pharaoh's servants, and in the sight of the people of Egypt (Exodus 11:3).
- Moses told Pharaoh that God was going to kill the firstborn of the Egyptians at midnight (just as the Egyptians had killed the male babies of the Israelites) (Exodus 11:4). This means Pharaoh knew that the death of the firstborn was coming, because Moses warned him about it in advance.
- The final plague (the death of the firstborn) would cause the greatest cry in Egypt that there had ever been, or

ever would be (Exodus 11:6).

- God hardened Pharaoh's heart so that Pharaoh wouldn't listen to Moses (Exodus 11:9). The reason He did that was so He could multiply His wonders in the land of Egypt.
- There are times when God hardens people's hearts so that He might be glorified (Exodus 11:10).
- God said that the month in which He killed the firstborn of the Egyptians was to be the first month in Israel's calendar (Exodus 12:2).
- There were times when God required people to eat meat (Exodus 12:4).
- In the Passover, the whole congregation was to kill the sacrificial lamb on the 14th day of the first month of the year (Exodus 12:6).
- In the Passover, the Israelites were to roast the lamb with fire and eat it with bitter herbs (Exodus 12:8).
- In the Passover, the lamb had to be roasted whole, with its head, legs, and internal organs still intact (Exodus 12:9).
- The ten plagues which God sent upon Egypt were judgments against the false gods that the Egyptians worshiped (Exodus 12:12).
- God was the one who was going to go through Egypt and kill all the firstborn (Exodus 12:13).
- One of the reasons God commanded the Israelites to celebrate the Passover was so they would remember the time He went through Egypt and killed the firstborn (Exodus 12:14).

- During the feast of unleavened bread, the Israelites were to eat unleavened bread for seven days (Exodus 12:15). The Israelites were also required to remove all leaven from their homes on the first day of that period, because they weren't allowed to consume any leaven during those seven days.
- During the feast of unleavened bread, the first and last days of that seven day period of unleavened bread were both holy (Exodus 12:16). This means during that week there were two sabbaths.
- On holy days, the Israelites were still allowed to eat. Holy days weren't days of fasting (Exodus 12:16).
- On holy days, even though no work could be done, the Israelites were still allowed to do whatever work was necessary so they could eat (Exodus 12:16).
- During Passover, no one was allowed to go out the door of their homes until morning (Exodus 12:22). They were required to stay inside the house that had been covered by the blood of the sacrificed lamb.
- During Passover, the destroyer wouldn't enter the houses of those whose door posts were covered by the blood of the sacrificed lamb (Exodus 12:23).
- At midnight, the Lord killed all the firstborn in the land of Egypt (Exodus 12:29).
- After God killed all of the firstborn of the Egyptians, there was a great cry in Egypt (Exodus 12:30).
- After God killed all of the firstborn of the Egyptians, every house in the land had someone who had been killed (Exodus 12:30).

- When the Israelites left Egypt, they took their dough before it was leavened (Exodus 12:34).
- When the Israelites left Egypt, there were 600,000 men (Exodus 12:37). This number didn't include women or children.
- When the Israelites left Egypt, a mixed multitude of people who weren't Israelites went with them (Exodus 12:38).
- When the Israelites left Egypt, they baked unleavened cakes from the dough that they brought with them (Exodus 12:39). The reason they did this was because they left Egypt so quickly that their dough didn't have time to rise.
- The sojourning of the Israelites lasted 430 years, right down to the very day (Exodus 12:40-41). According to Galatians 3:17, those years of sojourning began when Abram left his homeland to go to Canaan. It doesn't mean the Israelites were in Egypt for four centuries.
- The Israelites left Egypt at night (Exodus 12:42).
- The night that God brought Israel out of Egypt was to be observed forever (by celebrating the Passover each year) (Exodus 12:42).
- In Passover, none of the bones of the sacrificed lamb could be broken (Exodus 12:46).
- Only those who were circumcised were allowed to partake of the Passover (Exodus 12:48).
- God kept His promise to bring Israel out of Egypt (Exodus 12:51).
- The reason the firstborn of the Israelites belonged to God

was because He passed over the firstborn when they were in Egypt and didn't kill them along with the firstborn of the Egyptians (Exodus 13:2).

- On the day when the Israelites were delivered from Egypt (which was the day of the Passover), no leavened bread could be eaten (Exodus 13:3).
- God didn't want the Israelites to forget that they had once been slaves in Egypt (Exodus 13:8).
- God didn't want the Israelites to forget that He delivered them from slavery in Egypt (Exodus 13:8). God wants parents to teach their children about the great things He has done.
- Since God killed all the firstborn in Egypt, the Israelites redeemed their firstborn by offering a sacrifice in their place (Exodus 13:15).
- It seems that if God had led the Israelites through the land of the Philistines, they would have been attacked by the Philistines, then regretted their deliverance from Egypt and returned to Egypt (Exodus 13:17). That's why God avoided Philistine territory and led the Israelites through the wilderness to the Red Sea (Exodus 13:18).
- When the Israelites left Egypt, Moses took the bones of Joseph with him (Exodus 13:19).
- When the Israelites left Egypt, God led them by appearing as a pillar of cloud during the day and a pillar of fire during the night (Exodus 13:21). This means that while the Israelites were in the wilderness they could always see a visible manifestation of the presence of God.
- One of the reasons God appeared to the Israelites as a pillar of fire at night was to give the Israelites light

(Exodus 13:21).

- While the Israelites were in the wilderness, God didn't take away from them the pillar of cloud or the pillar of fire (Exodus 13:22).
- God set a trap for Pharaoh by leading the Israelites to a place where it looked like they were trapped and couldn't escape (Exodus 14:3). It seems Pharaoh was watching the Israelites and knew when they encamped by the sea.
- The reason Pharaoh chased the Israelites after they left Egypt was because God hardened his heart (Exodus 14:4).
- The reason God hardened Pharaoh's heart so that he would chase after the Israelites in the wilderness was so the Egyptians would know that He was the Lord (Exodus 14:4).
- There are times when God hardens people's hearts so that others would know that He was the Lord (Exodus 14:4).
- God told Moses in advance that Pharaoh was going to come after them in the wilderness (Exodus 14:4).
- When Pharaoh chased after the Israelites in the wilderness, he took all the chariots of Egypt with him (Exodus 14:7). This means Pharaoh, his army, and all their chariots were destroyed by God in the Red Sea, which would have been a devastating blow to the nation. In the span of a few hours Egypt lots its ruler and its military strength.
- When the Israelites saw Pharaoh and his army, they thought they were going to die (Exodus 14:11). In spite of all that God had done for them they had no faith that He would save them (and yet He saved them anyway).

- When the Israelites saw Pharaoh and his army, they criticized Moses for freeing them from slavery in Egypt (Exodus 14:11).
- When the Israelites were still in Egypt, they told Moses they wanted to remain enslaved to the Egyptians (Exodus 14:12). It seems the reason the Israelites kept trying to return to Egypt was because they liked Egypt and didn't want to be freed.
- There are times when God hardens someone's heart so that He can use that person to honor Himself (Exodus 14:17).
- The reason the Egyptians followed the Israelites through the sea was because God hardened their heart (Exodus 14:17).
- The pillar of cloud and pillar of fire was the angel of God (which seems to have been God Himself) (Exodus 14:19).
- When Pharaoh chased after the Israelites, the pillar of cloud acted as a source of darkness to the Egyptians (Exodus 14:20). However, it gave light to the Israelites. The pillar of cloud was able to provide both light and darkness at the same time.
- When Pharaoh chased after the Israelites, the pillar of cloud was between the camp of the Egyptians and the camp of the Israelites. That pillar prevented both groups from coming near the other group all night (Exodus 14:20). God used the pillar of cloud to protect the Israelites from the Egyptians.
- Moses was the one who God used to part the Red Sea so the Israelites could cross over (Exodus 14:21).
- When Moses stretched out his hand over the sea, God

used a strong east wind to push back the sea and divide the waters (Exodus 14:21).

- The Israelites crossed the sea on dry ground (Exodus 14:22). When they passed through, there was a wall of water on their right and on their left.
- The Israelites crossed the sea at night (Exodus 14:24).
- God told Moses when to stretch out his hand over the sea and close it upon the Egyptian army (Exodus 14:26).
- When Moses stretched forth his hand over the sea, God drowned the Egyptians (Exodus 14:27). Decades earlier the king of Egypt had killed the sons of the Israelites by casting them into the river. In the days of Moses, God killed Pharaoh and his army by drowning him in the sea.
- When Moses stretched forth his hand over the sea, the waters killed the entire army of Pharaoh (Exodus 14:28). There were no survivors.
- When God used the sea to kill the Egyptians, their dead bodies washed up upon the shore of the sea (Exodus 14:30).
- When the Israelites saw God use the sea to save them from the Egyptians, they feared the Lord (Exodus 14:31).
- After God drowned the Egyptians in the sea, Moses sang a song to the Lord (Exodus 15:1). This means Moses wrote a song.
- Moses praised God when He killed the enemies of Israel (Exodus 15:1). It's not wrong to praise God when He triumphs over His enemies.
- The Lord is a man of war (Exodus 15:3).

- There are times when God destroys weapons of war (Exodus 15:4).
- There are times when God destroys entire armies (Exodus 15:4).
- When God killed Pharaoh and his army, He was killing people who had risen up against Him (Exodus 15:7).
- When the Israelites crossed over the Red Sea on dry ground, the waters stood up as a heap (Exodus 15:8).
- Pharaoh and his army were planning on killing the Israelites and taking their possessions (Exodus 15:9).
- There's no one like the Lord (Exodus 15:11).
- There's no one else as glorious as God (Exodus 15:11).
- There's no one else as holy as God (Exodus 15:11).
- There's no one else who can do wonders like God (Exodus 15:11).
- There's no one else as worthy of being feared as God (Exodus 15:11).
- There's no one else as worthy of being praised as God (Exodus 15:11).
- God is Israel's redeemer (Exodus 15:13).
- When God drowned the Egyptian army, it wasn't kept a secret. Other nations heard about it and were afraid (Exodus 15:14-15).
- God made a place for the Israelites to dwell in (Exodus 15:17).
- The Lord will reign forever and ever (Exodus 15:18).

- Miriam (the sister of Moses and Aaron) was a prophet (Exodus 15:20).
- After God saved the Israelites from the Egyptian army, Miriam went out to dance in celebration (Exodus 15:20). Since she was the older sister of Moses, that means she would have been more than 80 years old at the time.
- After God saved the Israelites from the Egyptian army by having them walk through the sea, He led them into a wilderness where there was no water (Exodus 15:23).
- When the Israelites failed to find water after searching for three days, they didn't cry out to God. Instead they criticized Moses (Exodus 15:24).
- There are times when God leads people into the wilderness in order to test them (Exodus 15:25).
- There was a time when God turned bitter water into sweet water by using a tree that was cast into it (Exodus 15:25).
- God told the Israelites that if they diligently listened to Him and obeyed all of His commandments, He wouldn't put any of the diseases of the Egyptians upon them (Exodus 15:26).
- There are certain diseases that are linked to sin (Exodus 15:26).
- When the Israelites were in the wilderness of Sin, they accused Moses and Aaron of bringing them into the wilderness in order to kill them (Exodus 16:3).
- After God rescued the Israelites from slavery in Egypt, they repeatedly told Moses that their life was better when they were slaves in Egypt (Exodus 16:3).

- When the Israelites were in the wilderness of Sin and complained that they had no food, God told Moses that He would rain down bread from Heaven for them (Exodus 16:4).
- One of the reasons God rained down bread from Heaven for the Israelites was to see whether they would obey Him (Exodus 16:4). It turns out they wouldn't.
- When the Israelites murmured against Moses and Aaron, they were actually murmuring against God (Exodus 16:7).
- God hears it when we murmur against Him (Exodus 16:7).
- God has the ability to provide people with food (Exodus 16:8).
- There were times when the glory of the Lord appeared as a cloud (Exodus 16:10).
- One of the reasons God provided the Israelites with food while they were in the wilderness was so they would know that He was the Lord (Exodus 16:12).
- God provided quails for the Israelites to eat while they were in the wilderness of Sin (Exodus 16:13).
- God used the morning dew to provide the Israelites with manna (Exodus 16:14).
- Manna was round and very small (Exodus 16:14).
- The reason the Israelites called the bread from Heaven "manna" was because they didn't know what it was (Exodus 16:15).
- God commanded the Israelites to gather an omer of manna per person (Exodus 16:16).
- For the first six days of the week, the Israelites weren't

allowed to store manna until the next day. Instead they were required use it all in the same day they gathered it (Exodus 16:19). Some of the people ignored this and discovered that if it was left until the next day, it bred worms and stank (Exodus 16:20).

- When the sun became hot, the manna melted and disappeared (Exodus 16:21).
- On the sixth day the Israelites were told to gather two omers of manna per person instead of one, because no manna would be provided on the sabbath (Exodus 16:22). On that one day the manna wouldn't breed worms if it was kept overnight.
- Some Israelites baked the manna (Exodus 16:23).
- Some Israelites boiled the manna (Exodus 16:23).
- When the Israelites were in the wilderness, they refused to keep God's commandments (Exodus 16:28).
- The Sabbath was a gift that God gave to the Israelites (Exodus 16:29).
- Manna was white (Exodus 16:31).
- Manna tasted like wafers that were made with honey (Exodus 16:31).
- God commanded the Israelites to fill an omer with manna and keep it so future generations could see it (Exodus 16:32, 34). This omer was eventually placed in the Ark of the Covenant, but was subsequently lost.
- The Israelites ate manna for 40 years (Exodus 16:35). If they hadn't refused to enter Canaan the first time God brought them to the promised land, they would have only eaten it for a few months.

- God led the Israelites from one place where there was no water to another place where there was no water (Exodus 17:1).
- When the Israelites found there was no water at Rephidim, they didn't cry out to the Lord and ask Him to provide. Instead they criticized Moses (Exodus 17:2). Even though they had just seen God miraculously provide water in the wilderness, they still had no faith that He would provide.
- Even thought the Israelites saw the miraculous provision of God every day (the manna from heaven), they still had no faith in Him (Exodus 17:2).
- Even though the Israelites could see the presence of God every day (the pillar of cloud and the pillar of fire), they still had no faith in Him (Exodus 17:2).
- When people demonstrate a lack of faith in God, they're tempting Him (Exodus 17:2).
- When the Israelites were at Rephidim, they criticized Moses for delivering them from Egypt (Exodus 17:3). This is a recurring theme.
- When the Israelites were at Rephidim, they accused Moses of delivering them from Egypt just so he could kill children with thirst (Exodus 17:3). The Israelites had no faith in God at all, in spite of the astonishing number of miracles they witnessed Him perform on their behalf.
- When the Israelites were at Rephidim, Moses told God that the Israelites wanted to stone him (Exodus 17:4). This is another recurring theme.
- When the Israelites were at Rephidim, they asked whether the Lord was with them or not (Exodus 17:7).

They questioned God's goodness in spite of the fact He delivered them from Egypt, He destroyed Pharaoh and his army, and He miraculously provided them with food each day.

- After the Israelites tempted God at Rephidim, the Amalekites came out and waged war against them (Exodus 17:8). This was the first battle they fought after leaving Egypt.
- When the Israelites faced their first battle, Moses put Joshua in charge and told him to lead the army (Exodus 17:9). Joshua was a young man at the time.
- When the Amalekites came out to fight Israel, Moses had to keep his hand lifted up in order for the Israelites to prevail (Exodus 17:11).
- When God gave Israel victory over the Amalekites, He told Moses that He was going to utterly wipe out Amalek from under heaven (Exodus 17:14). Centuries later, God told King Saul that He remembered what Amalek had done to Israel and told Saul to kill them (Exodus 17:1-3, 23). Saul disobeyed, and it cost him the throne of Israel.
- When God gave Israel victory over the Amalekites, Moses built and altar and named it "Jehovah nissi" (which seems to mean "the Lord is my banner") (Exodus 17:15). This was because God swore to wage war against Amalek from generation to generation (Exodus 17:16).
- There were times when people in the Bible gave their children names that reflected the grief or problems in their life (Exodus 18:3).
- After Moses left Egypt, he didn't send for his wife and sons to be brought to him. Instead his father-in-law

Jethro brought them after he heard everything God had done for the Israelites (Exodus 18:5).

- There are times when God sends disasters upon a nation because of how they've treated Israel (Exodus 18:8).
- There's a recurring theme in the Bible of people blessing the Lord for the great things He has done (Exodus 18:10).
- When Jethro heard all the good things that God had done for Israel, he said that he now knew that God was greater than all gods (Exodus 18:11). This was because in the areas where people said that the gods ruled, the God of Israel had triumphed and proven His strength.
- The plagues of Egypt proved that God was greater than all gods (Exodus 18:11).
- Rulers must have the ability to govern (Exodus 18:21).
- Rulers must fear God (Exodus 18:21).
- Rulers must love the truth (Exodus 18:21).
- Rulers must hate covetousness (Exodus 18:21).
- The Israelites reached the wilderness of Sinai in the third month after leaving Egypt (Exodus 19:1).
- God referred to the Israelites as the house of Jacob (Exodus 19:3).
- God told the Israelites that if they obeyed Him and kept His covenant then they would be a holy nation, a kingdom of priests, and a peculiar treasure to Him above all other people (Exodus 19:5-6). In the end the Israelites didn't obey Him or keep His covenant.
- All of the earth belongs to God (Exodus 19:5).

- The elders of Israel told Moses that they would do everything God told them to do (Exodus 19:8). They lied.
- One of the reasons God wanted the Israelites to hear His voice when He spoke to Moses was so that they would believe Moses forever (Exodus 19:9). God wanted the Israelites to believe Moses.
- The Israelites had to wash their clothes and spend two days getting sanctified before they could go before God and hear His voice (Exodus 19:10).
- When God came down upon mount Sinai, the Israelites weren't allowed to touch the mountain. Anyone who did so (including animals) was to be put to death (Exodus 19:12-13). It's a very serious thing to come near the presence of God (even if you're sanctified).
- The Israelites had to wait until the trumpet sounded long before they could approach God (Exodus 19:13).
- The Israelites were told in advance what day the trumpet would sound (Exodus 19:13). They were also told how to prepare for the sounding of the trumpet.
- When the Israelites heard the loud trumpet sound on the third day, they trembled (Exodus 19:16).
- Before the trumpet sounded on the third day, there were thunders and lightning (Exodus 19:16).
- On the third day, when Moses brought the Israelites to meet God, mount Sinai was covered in smoke and quaked greatly (Exodus 19:18). This was because God had descended upon it in fire.
- The smoke that ascended from mount Sinai after God came down upon it was compared to the smoke that

ascended from a furnace (Exodus 19:18).

- On the third day, the voice of the trumpet sounded long, and waxed louder and louder (Exodus 19:19). That was the signal it was time for the Israelites to approach God.
- On the third day, when Moses spoke, God answered him by voice (Exodus 19:19). When that happened the Israelites could hear both Moses and God.
- When God came down upon mount Sinai, if the Israelites went up the mountain to gaze upon God they would have been killed (Exodus 19:21).
- If the priests weren't sanctified when they came near to God then He would kill them (Exodus 19:22). People must be sanctified in order to enter into God's holy presence.
- God spoke the ten commandments to Moses when he and Aaron were at the top of mount Sinai, and the Israelites were gathered at the base of the mountain (Exodus 20:1).
- The Israelites heard the voice of God speak the ten commandments (Exodus 20:1, 22). This didn't stop the Israelites from creating an idol just a few weeks later.
- It's a sin to worship God plus other gods as well (Exodus 20:3). We must worship God alone.
- It's a sin to make an idol (Exodus 20:4).
- There are things that live in the water under the earth (Exodus 20:4).
- God is a jealous God (Exodus 20:5).
- God visits the iniquity of the fathers upon the children of the third and fourth generation of them who hate Him

(Exodus 20:5). This means there are times when a person's sin has consequences on their descendants.

- God shows mercy to those who love Him and keep His commandments (Exodus 20:6).
- The holy name of God must be treated as something that's holy (Exodus 20:7).
- The sabbath is the seventh day of the week (Saturday), not the first (Exodus 20:10).
- The Israelites weren't allowed to put their animals to work on the sabbath day. Even the animals were to rest that day (Exodus 20:10).
- The way the sabbath was kept was by not doing any work that day (Exodus 20:10).
- God created the universe, and everything in it, in six days (Exodus 20:11).
- When God rested on the seventh day after creating everything in six days, He made that day a holy day (Exodus 20:11).
- There was a day when God rested (Exodus 20:11).
- God promised the Israelites that if they honored their father and their mother, they would spend a long time in the land which God gave them (Exodus 20:12).
- When God spoke the ten commandments to Moses, there was thunder and lightning on mount Sinai, and the mountain was smoking (Exodus 20:18).
- After God spoke the ten commandments to Moses, the Israelites told Moses that they were afraid to hear the voice of God any more (Exodus 20:19). They thought they

were going to die.

- When the Israelites heard the voice of God and were afraid, Moses told them that God had come so they would fear Him and not sin (Exodus 20:20). Our fear of God *must* lead us to avoid sinning. If it doesn't then we don't fear God.
- After God spoke the ten commandments to Moses, the Israelites moved away from the mountain where God had descended. However, Moses drew nearer to the thick darkness where God was located (Exodus 20:21). Moses went closer to God so he could receive more commandments from Him.
- God told the Israelites that if they made an altar out of stone, it couldn't be made out of hewn stones. If they used a tool on a stone then that stone was polluted and couldn't be used to make an altar to Him (Exodus 20:25).
- God commanded the Israelites to not have steps that led up to His altar (Exodus 20:26).
- There were times when God illustrated how to interpret His commandments by providing judgments (essentially case law), which illustrated how they were to be applied (Exodus 21:1).
- Under the Mosaic Law, if someone purchased a Hebrew servant he was only to serve for six years. In the seventh year he was to be freed (Exodus 21:2).
- Under the Mosaic Law, if a Hebrew servant was given a wife by his master during his term of service and he had children with her, when he was freed he was freed alone. His wife and children weren't freed with him because his wife was provided by his master and so she and her

children belonged to his master (Exodus 21:4).

- Under the Mosaic Law, if a Hebrew servant was given a wife by his master during his term of service, he had the option of plainly saying that he loved his wife and children and didn't want to be freed (Exodus 21:5). In that case he could remain a servant forever and keep his wife and children.
- Under the Mosaic Law, when a master purchased a maidservant he was actually marrying her (Exodus 21:8). For that reason maidservants weren't freed after six years of service. Instead he was supposed to keep her as a wife forever.
- Under the Mosaic Law, a man could purchase a maidservant and then marry her to his son (Exodus 21:9).
- Under the Mosaic Law, a man was allowed to have more than one wife (Exodus 21:10). The Mosaic Law didn't prohibit polygamy.
- Under the Mosaic Law, if a man took an additional wife, he wasn't allowed to start feeding his existing wife any less (Exodus 21:10). Instead he had to continue providing her all the same things he had been previously.
- Under the Mosaic Law, a man had a responsibility to feed his wives (Exodus 21:10).
- Under the Mosaic Law, a man had a responsibility to provide clothing for his wives (Exodus 21:10).
- Under the Mosaic Law, if a man took an additional wife, he wasn't allowed to treat his existing wives worse (Exodus 21:10).
- Under the Mosaic Law, if a man didn't feed his wife or

provide her with clothing then she was allowed to leave him without having to pay him anything (even if he purchased her) (Exodus 21:11).

- Under the Mosaic Law, murderers were to be put to death (Exodus 21:12).
- Under the Mosaic Law, murder was defined as an attack upon an innocent person which proved to be fatal (Exodus 21:12). The attack had to be deliberate and not an accident. However, the person didn't have to mean for their attack to be fatal – only that it was a deliberate attack which resulted in an injury that killed the victim.
- Under the Mosaic Law, God didn't allow mercy to be shown to murderers. They had to be put to death (Exodus 21:12).
- Under the Mosaic Law, if one person hit someone else by accident and killed him, the attacker wasn't considered a murderer. Instead he was to flee to a city of refuge (Exodus 21:13). God put a difference between intentionally and accidentally killing someone.
- If someone killed another person by accident, there were still consequences. They had to flee to a city of refuge (and then remain there until the death of the high priest) (Exodus 21:13).
- Under the Mosaic Law, those who physically attacked their parents were to be put to death (Exodus 21:15). No mercy could be shown to them.
- Under the Mosaic Law, kidnappers were to be put to death (Exodus 21:16). This was true even if they were caught before they did anything to their victim. No mercy could be shown to them.

- Under the Mosaic Law, those who cursed their parents were to be put to death (Exodus 21:17). No mercy could be shown to them.
- Under the Mosaic Law, if two people got into a fight, and one of them injured the other but didn't kill him, the attacker had to provide medical care for the victim so he was thoroughly healed and recovered completely from the attack (Exodus 21:19). The attacker was also required to pay the victim for the time that he lost while recovering from his injuries.
- Under the Mosaic Law, if a man hit his servant and he died, the master was a murderer and had to be prosecuted (Exodus 21:20). Masters weren't allowed to kill their servants.
- Under the Mosaic Law, husbands weren't allowed to kill their wives (Exodus 21:20).
- Under the Mosaic Law, if a man hit his servant and he died several days later, the master wasn't a murderer (Exodus 21:21). It was only murder if the person died of their injuries soon after they were inflicted, not days later.
- Under the Mosaic Law, if a man attacked a woman and caused her to give birth prematurely, and the child was born safely and wasn't injured, the attacker had to pay a fine (Exodus 21:22).
- Under the Mosaic Law, if a man attacked a woman and caused her to give birth prematurely, and the child died, the attacker was to be put to death (Exodus 21:23).
- Under the Mosaic Law, those who attacked others and caused permanent physical harm were to have that same physical harm inflicted on them (Exodus 21:23).

- The "eye for eye and tooth for tooth" clause of the Mosaic Law was talking about the legal punishment for those who attacked others and caused permanent injury (Exodus 21:24).
- Under the Mosaic Law, if a man hit his servant and caused permanent injury, the servant had to be set free immediately (Exodus 21:26).
- Under the Mosaic Law, if a man hit his wife and caused permanent injury, his wife was to be set free immediately (Exodus 21:26). This means a wife could leave her husband if he injured her.
- Under the Mosaic Law, if an ox gored someone and killed him, the ox had to be stoned and its flesh couldn't be eaten (Exodus 21:28).
- Under the Mosaic Law, if an ox killed someone, its owner wasn't held liable as long as there was no prior history of bad behavior by that ox (Exodus 21:28).
- Under the Mosaic Law, if an ox had a prior history of attacking people, and the owner knew it but didn't take steps to keep it from attacking people, and the ox then killed someone, the owner was liable and was to be put to death (Exodus 21:29).
- Under the Mosaic Law, people were required to pay the fines that were put on them by the legal process. They couldn't ignore the rulings of judges (Exodus 21:30).
- Under the Mosaic Law, an ox that attacked someone else's servant had to be stoned (Exodus 21:32).
- Under the Mosaic Law, the fines that were paid when someone's servant was attacked were paid to that servant's master, not to the servant (Exodus 21:32).

- Under the Mosaic Law, if someone dug a pit and didn't cover it, and someone else's animal fell into it, the person who dug the pit was liable (Exodus 21:33). This means those who created hazardous situations but did nothing to prevent harm from resulting were liable for any injuries that were sustained.
- Under the Mosaic Law, if one person's ox injured another person's ox and killed it, and the attacking ox had a prior history of violence but the owner didn't take steps to prevent it from attacking others, the owner was liable and required to pay for the dead ox (Exodus 21:36). The dead ox then belonged to him.
- Under the Mosaic Law, if a man stole an ox, he had to restore five oxen to the person he stole it from (Exodus 22:1). The penalty for theft was making restitution to the victim. The thief had to pay back multiple times the value of the item that he stole.
- Under the Mosaic Law, if a thief was attacked and killed while breaking into a house at night, those who attacked him weren't guilty of murder (Exodus 22:2). This is because if someone broke into a house while they knew the homeowner was there, it was lawful to assume the thief intended to hurt the people in the house, and the homeowner was allowed to defend himself.
- Under the Mosaic Law, people weren't allowed to kill thieves (Exodus 22:3). However, the Law put a difference put between a thief who broke into an empty home and robbed it while no one was there, and thief who entered a home that he knew was occupied. The Mosaic Law didn't require a homeowner to do nothing and let the thief kill him and him family.

- Under the Mosaic Law, thieves were required to make full restitution (Exodus 22:3).
- Under the Mosaic Law, if the thief couldn't make full restitution then he had to be sold into slavery for his theft (Exodus 22:3).
- Under the Mosaic Law, if a thief stole an animal and it was found in his possession alive, he had to restore double what he stole (Exodus 22:4). If the stolen animal was never found, or if the thief killed it, then the penalty was much greater. The penalty for theft depended on whether the stolen item could be recovered in its original condition.
- Under the Mosaic Law, if a man put his animal into someone else's field and allowed it to graze, he had to take the best of his own field and use it to make restitution (Exodus 22:5). This means allowing your animals to graze in someone else's field was stealing.
- Under the Mosaic Law, the penalty for arson was making restitution to the victim (Exodus 22:6).
- Under the Mosaic Law, if one person entrusted his money to another person, and it was stolen, the thief was required to make restitution by paying double (Exodus 22:7).
- Under the Mosaic Law, if one person entrusted something to another person, and it was stolen, the person who was required to care for the item didn't have to pay restitution for its loss (Exodus 22:7). This was true even if the thief was never found.
- Under the Mosaic Law, if a man entrusted his animal to someone and asked him to care for it, and the animal

died or was lost, and no one saw it happen, the person who was entrusted to keep it didn't have to make restitution (Exodus 22:10).

- Under the Mosaic Law, if someone borrowed something from their neighbor, and something happened to it while their neighbor wasn't around, they had to make restitution for it (because they borrowed the item and it was damaged or destroyed) (Exodus 22:14).
- Under the Mosaic Law, if one person borrowed something from their neighbor, and something happened to it while their neighbor *was* around, the person who borrowed it didn't have to make restitution (Exodus 22:15).
- Under the Mosaic Law, a woman's father had the right to decide who she should marry. If he refused to give his permission then she couldn't get married (Exodus 22:17).
- Under the Mosaic Law, when a virgin was married her family was paid a dowry (Exodus 22:17).
- Under the Mosaic Law, witches were to be put to death (Exodus 22:18).
- Under the Mosaic Law, those who sacrificed to anyone other than the Lord were to be put to death (Exodus 22:20).
- Under the Mosaic Law, oppressing foreigners was forbidden (Exodus 22:21). God said this was because the Israelites were foreigners in Egypt.
- Under the Mosaic Law, afflicting widows or orphans was forbidden (Exodus 22:22). God cares about widows and the orphans.

- God hears the cries of widows and orphans (Exodus 22:23).
- God warned the Israelites that if they oppressed a widow or orphan who then cried out to Him, He would kill their oppressors with the sword so that their wives would become widows and their children would become orphans (Exodus 22:24).
- Under the Mosaic Law, the Israelites couldn't charge interest to the poor when they loaned them money (Exodus 22:25).
- God is gracious (Exodus 22:27).
- God cares about the poor (Exodus 22:27). He also required the Israelites to care about the poor.
- Under the Mosaic Law, people weren't allowed to curse judges or rulers (Exodus 22:28).
- Under the Mosaic Law, people couldn't delay giving their firstfruits to the Lord (Exodus 22:29).
- Under the Mosaic Law, God required people to be holy (Exodus 22:31).
- Under the Mosaic Law, people weren't allowed to eat anything that was found dead in a field and had been torn by animals (Exodus 22:31). Instead it had to be cast to dogs.
- Under the Mosaic Law, eating something that was found dead in a field and torn by animals made the person who ate it unclean (Exodus 22:31).
- Under the Mosaic Law, people weren't allowed to give false testimony (Exodus 23:1).

- Under the Mosaic law, when a multitude was doing evil, people weren't allowed to join them (Exodus 23:2). Right and wrong weren't determined by a majority vote.
- Under the Mosaic Law, judges couldn't show partiality to the poor (Exodus 23:3).
- Under the Mosaic Law, if a person saw his enemy's ox going astray, he was required to bring it back to him again. He couldn't ignore it and do nothing (Exodus 23:4). People had to care for one another, including for their enemies.
- The concept of loving your enemies was part of the Mosaic Law (Exodus 23:4-5).
- Under the Mosaic Law, judges couldn't deny justice to the poor (Exodus 23:6).
- Under the Mosaic law, killing the righteous was forbidden (Exodus 23:7).
- God won't justify the wicked (Exodus 23:7).
- Under the Mosaic Law, people weren't allowed to take bribes (Exodus 23:8).
- Under the Mosaic Law, people were allowed to sow seed on their land for six years and reap the harvest. However, in the seventh year they were required to leave their land alone so it could rest (Exodus 23:10-11).
- One of the reasons the Israelites were required to let their land rest on the seventh year was so the poor could have food to eat (Exodus 23:11). In that year the poor were allowed to go into other people's fields and gather whatever grew on its own.
- One of the reasons people were required to rest on the

seventh day was so they could be refreshed (Exodus 23:12).

- Under the Mosaic Law, the Israelites weren't allowed to say the names of other gods (Exodus 23:13). They weren't allowed to worship other gods *or even say their names*. That's why when the Israelites did say the names of false gods throughout the Old Testament, they used a corrupted version of that god's name instead of its actual name.
- God commanded the Israelites to be careful to obey all of His commands (Exodus 23:13).
- Under the Mosaic Law, there were three yearly feasts that the Israelites were required to keep (Exodus 23:14).
- All of the Israelite males were to appear before God three times a year (Exodus 23:17).
- Under the Mosaic Law, sacrifices couldn't be accompanied by leavened bread (Exodus 23:18).
- God told the Israelites that if they obeyed the voice of the Angel that He sent before them, He would be an enemy to their enemies and an adversary to their adversaries (Exodus 23:22).
- God told the Israelites that if they served Him then He would bless their bread and their water, and would take diseases away from them (Exodus 23:25).
- God told the Israelites that if they served Him then neither their people nor their animals would have miscarriages (Exodus 23:26).
- God told the Israelites that if they served Him then God would give them long lives (Exodus 23:26).

- One of the reasons God didn't drive out all the enemies of the Israelites from Canaan in a single year was to prevent wild animals from multiplying and becoming a threat (Exodus 23:29). God said He would drive out the nations that lived in Canaan little by little, to give the Israelites time to increase and inherit the land (Exodus 23:30).
- God set the bounds of the nation of Israel from the Red Sea to the Mediterranean Sea, and from the desert to the Euphrates River (Exodus 23:31). God is the one who determined Israel's border.
- God forbade the Israelites from making a covenant with any nation that lived in Canaan (Exodus 23:32).
- God forbade the Israelites from entering into a relationship with any of the gods of the nations that lived in Canaan (Exodus 23:32).
- God forbade the Israelites from allowing the nations that lived in Canaan to continue to live in the land (Exodus 23:33). If the Israelites allowed the Canaanites to remain then they would lead the Israelites into sin (which is exactly what happened).
- If the Israelites served the gods of the Canaanites it would become a snare to them (Exodus 23:33).
- When Moses, Aaron, Nadab, Abihu, and the 70 elders of Israel went up the mountain to worship God, only Moses was allowed to get near the Lord. Everyone else had to stay far from God (Exodus 24:2). God gave Moses privileges that He didn't give to anyone else.
- When Moses, Aaron, Nadab, Abihu, and the 70 elders of Israel went up the mountain to worship God, the rest of

the Israelites weren't allowed to join them (Exodus 24:2).

- When Moses told the Israelites all the words and judgments of God, they said with one voice that they would do everything God told them to do (Exodus 24:3). They lied.
- Moses wrote down all the words of God (Exodus 24:4). It seems Moses wrote his own copy of all the commandments that God gave him, which was separate from what was written by God on the two tablets of stone (which Moses didn't receive until later).
- After Moses read the book of the covenant to the Israelites and they promised to do everything God told them to do, Moses took the blood from the sacrifices and sprinkled it on the people (Exodus 24:8). Moses told them that the blood was the blood of the covenant, and God was making a covenant with them.
- The ten commandments are part of a covenant that God made with the Israelites (Exodus 24:8).
- When the 70 elders of Israel went up the mountain in Sinai, they saw the God of Israel (Exodus 24:10).
- When God appeared at the top of the mountain in Sinai, under His feet was a paved work of sapphire stone (Exodus 24:10). It seems the sapphire stones were transparent.
- One of the reasons God wanted to give Moses the stone tablets that had His law written on them was so Moses could teach the Israelites His law, so they would keep the covenant they had made with Him (Exodus 24:12).
- When Joshua and Moses went up the mountain to spend some time with God, Moses told the elders of Israel that

they had Aaron with them and he could handle whatever arose in his absence (Exodus 24:14). What Aaron actually did in Moses' absence was make the golden calf.

- When Moses went up the mount of God, a cloud covered the mountain for six days (Exodus 24:16). God didn't call out to him until the seventh day, which means Moses spent six days waiting.
- There are times when people must wait upon God (Exodus 24:16).
- When the Israelites saw the manifestation of God's glory at the top of the mountain, His glory looked like a devouring fire (Exodus 24:17).
- Moses was in the mountain with God for 40 days and nights (Exodus 24:18). That's how long it took for the Israelites to decide that Moses was gone forever and it was time to start worshiping idols.
- When God told Moses to command the Israelites to bring Him an offering for the construction of the tabernacle, that offering was to consist of however much the Israelites chose to willingly give with their heart (Exodus 25:2). It wasn't a fixed amount or percentage per person.
- One of the reasons God commanded the Israelites to make Him a tabernacle was so He could dwell among them (Exodus 25:8). God intended to dwell in the sanctuary that the Israelites made for Him.
- God commanded the Israelites to create the tabernacle according to the pattern that He provided (Exodus 25:9).
- The testimony which God gave to Moses (the tablets of stone) was to be put inside the Ark of the Covenant (Exodus 25:16). The reason the ark was called the Ark of

the Covenant was because it was created to contain the covenant that God made with Israel (which was written on those tablets of stone).

- The mercy seat was where God spoke to the high priest when he went into the Holy of Holies on the Day of Atonement (Exodus 25:22). That's where God communicated with the high priest about everything He had commanded the Israelites to do.
- The curtains of the tabernacle were to have cherubims woven into them (Exodus 26:1).
- The tabernacle veil divided the holy place from the most holy pace (Exodus 26:33). The Ark of the Covenant was to be inside the most holy place of the tabernacle (Exodus 26:34).
- The tabernacle altar was to have a horn on each of its four corners (Exodus 27:2).
- In Israel, days went from evening to morning (Exodus 27:21).
- The priests were to keep the candlestick that was in the holy place of the tabernacle burning continually (Exodus 27:21). God said that the command to keep it continually burning was a statute forever, for all generations.
- One of the reasons priestly garments were made for Aaron was for glory (Exodus 28:2).
- One of the reasons priestly garments were made for Aaron was for beauty (Exodus 28:2).
- The priestly garments were part of Aaron's consecration as priest (Exodus 28:3). He needed those garments to minister to God in the office of priest.

- When Aaron wore the priestly ephod, which had the two onyx stones, he was bearing the names of the tribes of Israel before the Lord (Exodus 28:12). This is because the stones had the names of the twelve tribes of Israel engraved upon them.
- The names of the twelve tribes of Israel were also engraved upon the twelve stones on the priestly breastplate (Exodus 28:21). Each stone had the name of one of the tribes of Israel engraved upon it.
- The Urim and the Thummin were placed into the pocket of the priestly breastplate (Exodus 28:30). This meant they were upon Aaron's heart.
- The priestly breastplate was also called the breastplate of judgment (Exodus 28:30).
- When Aaron went into the presence of the Lord in the holy place of the tabernacle, he brought the Urim and the Thummim with him (because they were inside the priestly breastplate) (Exodus 28:30). By doing this he was continually bearing the judgment of the Israelites upon his heart.
- On the hem of the robe of the high priest were alternating pomegranates and golden bells (Exodus 28:34). First there was a golden bell, then a picture of a pomegranate, then another golden bell, then another picture of a pomegranate, and so forth.
- When Aaron wore the garments of the high priest, he was also wearing bells on the hem of his robe (Exodus 28:35). This meant his sound was heard as he walked around because the bells on his robes made noise.
- When Aaron worked in the holy place of the tabernacle,

he was working in the presence of the Lord (Exodus 28:35).

- If Aaron didn't wear bells on his priestly outfit when he went into the holy place and was in the presence of the Lord, he would die (Exodus 28:35).
- The inscription which was engraved upon the golden plate that was on the mitre (the priestly hat) of the high priest's outfit was to say HOLINESS TO THE LORD (Exodus 28:36).
- When Aaron wore the garments of the high priest, the golden plate that said HOLINESS TO THE LORD was on his forehead (because it was on the hat that he wore on his head) (Exodus 28:38). That golden plate played a role in Aaron's ability to bear the iniquity of the holy things and bring Israel's gifts to God. If Aaron didn't wear that plate then God wouldn't accept Israel's gifts.
- If Aaron or his sons didn't wear the linen breeches when they ministered in the office of priest, they would bear their iniquity and die (Exodus 28:43). God said that this was a statute forever for Aaron and all his descendants.
- The process to hallow priests involved a young bull, two rams without blemish, unleavened bread, unleavened cakes, and unleavened wafers (Exodus 29:1-2).
- One of the uses of anointing oil was to hallow priests (Exodus 29:7).
- The office of priest would always belong to Aaron and his sons (Exodus 29:9).
- Aaron and his sons had to be consecrated before they could serve as priests (Exodus 29:9).

- There's a recurring theme of people putting their hands on the head of an animal before offering it as a sacrifice (Exodus 29:10).
- In order for a priest to be consecrated, a bull had to be sacrificed (Exodus 29:11).
- When Aaron and his sons were consecrated, a sin offering was offered (Exodus 29:14).
- When Aaron and his sons were consecrated, the blood of the second ram had to be put on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot (Exodus 29:20).
- When Aaron and his sons were consecrated, the blood that was on the altar had to be sprinkled on them and their garments (Exodus 29:21). Once this was done, their garments would be hallowed.
- In order for Aaron and his sons to be hallowed, the blood of a sacrifice had to be applied (Exodus 29:21).
- When Aaron and his sons were consecrated, they were to wave all the ingredients of the wave offering before the Lord (Exodus 29:24). It seems that in wave offerings the ingredients of the offering were literally waved before the Lord (and then burned on the altar).
- The high priestly garments of Aaron were to be passed down to Aaron's son (Exodus 29:29). In other words, the office of high priest was passed down from Aaron to one of his sons.
- There were times when animals were boiled in the holy place of the tabernacle (Exodus 29:31).
- Part of the job of being a priest involved eating the flesh

of a ram (Exodus 29:32).

- Part of the job of being a priest involved eating bread (Exodus 29:32).
- When Aaron and his sons ate the things by which atonement was made (the sacrificed meat and the bread), it consecrated and sanctified them (Exodus 29:33).
- The sacrifices that were offered to the Lord were holy (Exodus 29:33).
- God didn't allow foreigners to partake of holy things (Exodus 29:33).
- The bread that was in the basket by the door of the tabernacle was holy (Exodus 29:34).
- The consecration process for priests lasted seven days (Exodus 29:35).
- Every day during the consecration process for priests, a bull was to be offered as a sin offering (Exodus 29:36). The bull was offered to make atonement.
- There's a recurring theme in the Bible of sacrifices being offered to make atonement (Exodus 29:36).
- The process to make atonement for the tabernacle altar took seven days (Exodus 29:37). After atonement was made for the altar it would become most holy.
- After atonement was made for the tabernacle altar, anything that touched it would become holy (Exodus 29:37).
- Each day, two lambs that were a year old were to be offered upon the tabernacle altar (Exodus 29:38-39). One

was to be offered in the morning and the other in the evening.

- The lambs that were offered upon the tabernacle altar each morning and evening were a sweet savor to the Lord (Exodus 29:41).
- The Lord was going to speak to people at the door of the tabernacle (Exodus 29:42). That's why burnt offerings were to be continually offered.
- The Lord was going to sanctify the tabernacle with His glory (Exodus 29:43).
- Before Aaron and his sons could minister to the Lord, they first had to be sanctified (Exodus 29:44).
- One of the reasons God brought the Israelites out of Egypt was so He could dwell among them (Exodus 29:46).
- The altar of incense, which was inside the holy place of the tabernacle, was to have horns (Exodus 30:2).
- God commanded Aaron to burn incense on the altar of incense every morning and every evening (Exodus 30:7-8). God described that incense as being sweet.
- God commanded Aaron to dress the lamps that were in the holy place of the tabernacle every morning (Exodus 30:7).
- God commanded Aaron to light the lamps in the holy place of the tabernacle every evening (Exodus 30:8).
- The only incense that could be offered on the altar of incense was the specific incense that God permitted. No other incense could be offered on it (Exodus 30:9). Two of the sons of Aaron would later violate this commandment and be killed for it on the spot (Leviticus 10:1-2).

- No burnt offering, meat offering, or drink offering could be offered on the altar of incense (Exodus 30:9).
- Once a year Aaron was commanded to make atonement for the sins of Israel by putting blood on the horns of the altar of incense (Exodus 30:10). That blood was taken from a sin offering.
- When a census was taken of the Israelites, each male who was 20 years old or older was required to give a half shekel to God as an offering (Exodus 30:12-14). This was required to ransom their soul. If they didn't give this offering then God would send a plague among them and kill them. (The money was used for the upkeep of the tabernacle. If the tabernacle wasn't maintained then the sacrificial system that made atonement for people's sins would stop.)
- Taking a census of the Israelites wasn't forbidden. However, when a census was taken, each Israelite male that was included in the census had to give money to God in order to avoid being hit by a plague (Exodus 30:12).
- When a census was taken of the Israelites, both the rich and the poor were to give a half shekel to God as an offering (Exodus 30:15). The rich didn't pay more and the poor didn't pay less.
- Whenever Aaron or his sons went into the holy place of the tabernacle or approached the altar, they first had to wash their hands and feet with water in the brass laver (Exodus 30:20-21). If they didn't then God would kill them. God required them to be clean before they could approach Him.
- God didn't allow the holy anointing oil or incense to be used outside of its usage in the tabernacle (Exodus 30:32,

37). Anyone who did so was to be cut off from the nation (Exodus 30:33, 38).

- When the high priest entered the Holy of Holies, he was required to take a small amount of the holy incense (which was beaten very small) and place it before the Ark of the Covenant when he went in (Exodus 30:36).
- God called Bezaleel (a craftsman) by name, and chose him to make the items of the tabernacle (Exodus 31:2). He's the first person who God said that He filled with His Spirit (Exodus 31:3). There are times when God uses a skilled craftsmen, filled with His Spirit, to make items for His glory.
- God filled Bezaleel wisdom, understanding, knowledge, and His Spirit so that he could be a master craftsman and make the holy tabernacle and its holy items (Exodus 31:3-6).
- The skills that people have come from God (Exodus 31:4). They're gifts from Him.
- The wisdom that people have comes from God (Exodus 31:6). It's a gift from Him.
- After commanded Moses to create the tabernacle and its items, God gave Moses the pattern for how they should be created, and provided someone who was capable of creating them (Exodus 31:6).
- The commandment to keep the sabbath was given specifically to Israel (and never to the Gentiles). It was a sign of the special relationship that God had with the Israelites (Exodus 31:13, 17).
- The Israelites were to keep the sabbath throughout their generations (Exodus 31:13). This was described by God as

a perpetual covenant (Exodus 31:16).

- Israelites who defiled the sabbath were to be put to death (Exodus 31:14).
- Those who worked on the sabbath defiled it (Exodus 31:14). The way the sabbath was to be kept holy was by not working on that day.
- The sabbath was the seventh day of the week (not the first day of the week) (Exodus 31:15).
- God created both heaven and earth in six days (Exodus 31:17).
- When God rested on the seventh day after creating the entire universe in six days, He was refreshed (Exodus 31:17).
- After God gave Moses the law and commanded him to build the tabernacle, He gave him two tablets of stone (which were called the tablets of the testimony) (Exodus 31:18). The reason the Ark of the Covenant was also called the ark of the testimony was because it contained the testimony that God wrote in stone.
- The two tablets of stone that God gave to Moses when he was on mount Sinai had the law of God written upon them by the finger of God (Exodus 31:18).
- When the Israelites saw Moses go up mount Sinai to speak to God on their behalf and remain there for weeks, they didn't ask God how much longer Moses would be on the mountain. Instead they rebelled against God and began worshiping idols (Exodus 32:1).
- After the Israelites made a covenant with God to keep all of His commandments and walk in all of His ways, they

broke that covenant just 40 days later (Exodus 32:1).

- The Israelites began worshiping idols while they could still see the presence of God on mount Sinai (Exodus 32:1).
- The Israelites began worshiping idols while Moses was on mount Sinai obtaining God's law and the instructions for building the tabernacle (Exodus 32:1).
- The Israelites wanted idols to lead them, not God (Exodus 32:1). In spite of all that God did for them and all the miracles they saw Him perform, they still rejected Him and turned to idols.
- When the Israelites asked Aaron to create idols for them to worship, he didn't refuse or rebuke them. Instead he agreed to make their idols (Exodus 32:2). Aaron didn't try to stop the Israelites from worshiping idols.
- In ancient Israel, both men and women wore earrings (Exodus 32:2).
- It seems that in ancient times, earrings were connected to idolatry (Exodus 32:2). There's a recurring theme in the Bible of earrings being used to make idols.
- It seems that when the Israelites wanted Aaron to make an idol, no one tried to stop him (Exodus 32:3). The only people who weren't present at the time were Moses and Joshua (because they were both on mount Sinai).
- Aaron took the golden earrings that the Israelites gave him and turned them into a molten calf (Exodus 32:4). The Israelites then claimed that their idol was the one who delivered them from Egypt (thus taking the credit away from God, who truly deserved it) (Exodus 32:4).
- After Aaron created the golden calf, he declared that a

feast should be held the next day so that the Israelites could worship the golden calf (Exodus 32:5).

- When God saw that the Israelites had created an idol and sacrificed to it, God referred to the Israelites as the people of *Moses* (Exodus 32:7). Previously God had referred to the Israelites as His people, but not this time.
- Worshiping idols is an act of corruption (Exodus 32:7).
- When God saw that the Israelites had created an idol and sacrificed to it, He told Moses that He was going to kill all of them (Exodus 32:10). If Moses hadn't immediately interceded for them they would have all died.
- When Moses interceded on behalf of the Israelites and asked God to not to kill them, he didn't argue that the Israelites deserved to be forgiven, or that they were good people, or that they had made a mistake. Instead he told God that if He killed the Israelites it would make Him look bad in the sight of the Egyptians (Exodus 32:12).
- There are times when God makes promises by swearing by Himself (Exodus 32:13).
- When the Israelites were engaging in idolatry, Joshua was unaware of it and didn't know what was going on (Exodus 32:17).
- When Moses drew near the Israelite camp and saw their idolatry, he became so angry that he threw the stone tablets out of his hands and broke them at the bottom of the mountain (Exodus 32:19). That's how the first set of stone tablets (which had the law of God engraved upon them with the finger of God) got destroyed. It seems that Moses destroyed them within a few minutes of receiving them.

- When Moses went down the mountain, he took the golden calf that Aaron had made, ground it into powder, cast the powder into water, and forced the Israelites to drink it (Exodus 32:20).
- When Moses confronted Aaron over his sin of making the golden calf, Aaron didn't apologize or take responsibility for doing it (Exodus 32:22). In fact, there's no record of him ever apologizing for it. Instead he put the blame on the Israelites and claimed it was their fault.
- When Moses confronted Aaron over his sin of making the golden calf, Aaron inadvertently confessed that the Israelites didn't force him to make the idol. Instead they simply asked him to do it and he was happy to make it for them (Exodus 32:23).
- When Moses confronted Aaron over his sin of making the golden calf, Aaron tried to put the blame on *Moses* for spending too much time with God on top of the mountain (Exodus 32:23).
- When Moses confronted Aaron over his sin of making the golden calf, Aaron said that he took the gold that the Israelites gave him, cast it into a fire, and a calf magically appeared all by itself (which was a lie) (Exodus 32:24). Aaron acted as if he was barely involved, when in reality he was the person who made the idol and declared a feast so that it could be worshiped.
- When Moses asked who was opposed to the idolatry of the golden calf, the Levites gathered to him (Exodus 32:26). This is interesting because there's no record of them objecting to that idolatry *before* Moses came down the mountain.
- After Moses destroyed the golden calf, he returned to

God and asked Him to forgive Israel's sin (Exodus 32:32).

- Moses was willing to be blotted out of the Book of Life if it meant that the Israelites would be forgiven and not killed (Exodus 32:32).
- God told Moses that He would only blot out of His book those who sinned against Him (Exodus 32:33). God wasn't willing to blot out a righteous person so that a wicked person could be forgiven.
- People can only be blotted out of the Book of Life for their own sin. They can't be blotted out for the sin of someone else, even if they desire it (Exodus 32:33).
- God won't blot out of the Book of Life those who haven't sinned against Him (Exodus 32:33).
- After the Israelites made the golden calf and worshiped it, God sent plagues upon them (Exodus 32:35).
- Even after the Israelites sinned against God and worshiped the golden calf, God was still going to bring them to the land of Canaan because that's what He promised Abraham, Isaac, and Jacob (Exodus 33:1). God keeps His promises even when other people don't.
- God was going to use an angel to drive the inhabitants of Canaan out of the promised land (Exodus 33:2).
- When Israelites sought the Lord at a time when He was angry with the nation over its idolatry, they had to go outside the camp to do so (because the tent that Moses pitched was outside the camp) (Exodus 33:7).
- There were times when God spoke to Moses through the cloudy pillar (Exodus 33:9).
- There was a time when God spoke to Moses face to face,

the way that a person speaks to their friend (Exodus 33:11). However, it seems that during this encounter Moses didn't get to see the face of God.

- It seems that when Moses was inside the tent that he pitched outside the camp, and God spoke to him face to face, Joshua was with him in the tent (Exodus 33:11).
- When God delivered the Israelites out of Egypt, Joshua was a young man (Exodus 33:11).
- God told Moses that He would give him rest (Exodus 33:14).
- Moses told God that if His presence wasn't going to go with him then he didn't want God to take the Israelites to the promised land (Exodus 33:15). Moses only wanted to go if God went with him because he didn't want to go anywhere without God.
- Moses told God that the only way the Israelites could know if they had found grace in His sight was if He went with them (Exodus 33:16).
- Moses told God that if He didn't go with the Israelites then they would be separated from all the people upon the face of the earth (Exodus 33:16).
- God told Moses that He knew him by name (Exodus 33:17).
- It seems the reason God agreed to go with the Israelites, as Moses asked, was because Moses found grace in His sight and He knew Moses by name (Exodus 33:17). Moses successfully interceded on Israel's behalf.
- Moses asked God to show him His glory (Exodus 33:18). He had an earnest desire to see God's glory – and so God

showed it to him.

- God didn't say that He would show mercy to everyone. Instead He said that He would show mercy to those He chose (Exodus 33:19).
- The reason God showed His glory to Moses was because Moses asked to see it (Exodus 33:19).
- God told Moses that He wasn't going to reveal His face to Moses (Exodus 33:20). Moses didn't get to see the face of God.
- After Moses smashed the first set of stone tablets that God gave him, God commanded Moses to carve two more stone tablets as replacements (Exodus 34:1). Once Moses created the two replacement tablets, God said that He would write the same words upon them that were on the first set.
- The second set of stone tablets, which had the words of God written upon them by God Himself, were identical to the first set of stone tablets that Moses destroyed in anger (Exodus 34:1).
- God is merciful (Exodus 34:6).
- God is gracious (Exodus 34:6).
- God is longsuffering (Exodus 34:6).
- God is abundant in goodness (Exodus 34:6).
- God is abundant in truth (Exodus 34:6).
- God forgives sins (Exodus 34:7).
- God doesn't clear those who are guilty (Exodus 34:7).
- When God defeated the nations that were in Canaan, He

said that it would be a marvel the likes of which the world had never seen before (Exodus 34:11).

- God commanded the Israelites to destroy the altars and idols that were in Canaan (Exodus 34:13).
- God is a jealous God (Exodus 34:14). He requires everyone to worship Him and Him alone.
- God forbade the Israelites from partaking in things that were sacrificed to the gods of the Canaanites (Exodus 34:15).
- The Israelites were required to rest on the sabbath even during plowing time and harvest time (Exodus 34:21).
- God promised to protect Israel from invasion during the three times of the year when the all male Israelites went to appear before Him (Exodus 34:24).
- God has the power to stop nations from waging war (Exodus 34:24).
- When Moses was up on mount Sinai for 40 days and nights, he didn't eat any bread or drink any water (Exodus 34:28).
- The words that God wrote on the second set of stone tablets were the ten commandments (Exodus 34:28). Those tablets were later put inside the Ark of the Covenant.
- When Moses went down from mount Sinai after being with God for 40 days and nights, the skin of his face shone (Exodus 34:29). When the Israelites saw that the face of Moses was shining they were afraid to get near him (Exodus 34:30).
- Since the Israelites were afraid when they saw the face of

Moses shining, he put a veil over his face so they could approach him without fear (Exodus 34:33).

- Moses only wore a veil when he was speaking to the Israelites. He didn't wear it when he spoke to God (Exodus 34:35).
- It's possible for rest to honor God (Exodus 35:2).
- The Israelites weren't allowed to kindle a fire on the sabbath (Exodus 35:3).
- Moses referred to craftsmen as those who were wise hearted (Exodus 35:10).
- Sometimes our heart can motivate us to do things (Exodus 35:21).
- Sometimes our spirit can motivate us to do things (Exodus 35:21).
- Both men and women gave to the offering that was collected to obtain the raw materials needed to build the tabernacle (Exodus 35:22).
- When the Israelites gave to the offering that was collected to obtain the raw materials needed to build the tabernacle, some women brought cloth that they created themselves (Exodus 35:25).
- When Moses collected materials to build the tabernacle, the people who donated the precious stones were the rulers (Exodus 35:27).
- When Moses collected materials to build the tabernacle, the people who donated the spices were the rulers (Exodus 35:28).
- When Moses collected materials to build the tabernacle,

the people who donated the oil were the rulers (Exodus 35:28).

- God put it in the heart of Bezaleel to teach others how to be a skilled craftsman (Exodus 35:34).
- The reason God gave Bezaleel wisdom was so he could be a skilled craftsman (Exodus 35:35). Bezaleel was a craftsman, an engraver, and an embroiderer. He could create items out of precious metals, wood, and fabric. He could even make the incense and anointing oil because he had the skills of an apothecary.
- God provided the wisdom that the craftsmen needed to build the tabernacle (Exodus 35:1).
- Bezaleel and Aholiab didn't build the tabernacle by themselves. There were other people who helped them (Exodus 35:1).
- Moses took the raw materials that was collected for the tabernacle and gave them to Bezaleel, Aholiab, and the other skilled craftsmen, so they could use it to create the tabernacle (Exodus 35:3).
- Each morning the Israelites donated to the offering that was collected to build the tabernacle (Exodus 35:3). Once the craftsmen received all the raw materials they needed, Moses told the Israelites to stop donating materials (Exodus 35:6).
- Bezaleel made the Ark of the Covenant (Exodus 37:1).
- Bezaleel made the mercy seat (which rested on top of the Ark of the Covenant and had two cherubims which faced each other) (Exodus 37:6).
- Bezaleel made the tabernacle's shewbread table (Exodus

37:10).

- Bezaleel made the tabernacle's golden candlestick (Exodus 37:17).
- Bezaleel made the tabernacle's incense altar (Exodus 37:25).
- Bezaleel made the tabernacle's holy anointing oil (Exodus 37:29).
- Bezaleel made the tabernacle's incense (Exodus 37:29).
- Bezaleel made the altar of burnt offering (Exodus 38:1).
- Bezaleel made the court of the tabernacle (Exodus 38:9).
- Ithamar was the person who counted all the items of the tabernacle and made sure that everything which needed to be made was actually made (Exodus 38:21).
- The gold that was used when making the holy place of the tabernacle weighed twenty nine talents (2175 pounds), plus an additional seven hundred and thirty shekels (15 pounds) (Exodus 38:24).
- The silver that was used when making the tabernacle weighed a hundred talents (7500 pounds), plus an additional one thousand seven hundred and seventy five shekels (36 pounds) (Exodus 38:25).
- The silver that was used when making the tabernacle came from the tax that was collected when a census was taken of the Israelites (Exodus 38:25). In that census there were 603,550 men who were 20 years old or older, each of whom paid half a shekel (Exodus 38:26). This would have collected more than 6,000 pounds of silver.
- The Israelites donated 70 talents of brass (4900 pounds),

plus an additional 2400 shekels of brass (50 pounds), in the freewill offering that was collected to create the tabernacle (Exodus 38:29).

- Bezaleel made the high priestly ephod (Exodus 39:2).
- When the craftsmen created the linen for the priestly ephod, they took gold and beat it into thin plates. They then cut those thin plates into wires and wove them into the ephod (Exodus 39:3). The golden threads in the ephod were literally made of gold.
- Bezaleel made the breastplate of the high priestly ephod (Exodus 39:8).
- The Israelites built the tabernacle exactly as God commanded (Exodus 39:32).
- After the tabernacle was created, the Israelites brought it to Moses (Exodus 39:33).
- When Moses saw that the tabernacle had been built exactly as God commanded, he blessed the Israelites (Exodus 39:43).
- After the Israelites built the tabernacle, God gave Moses instructions regarding how to set it up (Exodus 40:1). There are times when God waits for us to do what He told us to do, and only then gives us instructions regarding what to do next.
- God told the Israelites when to set up the tabernacle (Exodus 40:2). It was to be set up on the first day of the first month of the year.
- Once the tabernacle and its items were anointed with the holy anointing oil, they became holy (Exodus 40:9). It seems they weren't considered holy until then.

- Aaron needed to be washed with water, be wearing the high priestly garments, and be anointed with the holy anointing oil before he could carry out the office of high priest (Exodus 40:13).
- The tabernacle was set up in the first month of the second year (meaning it was set up one year after the Israelites left Egypt) (Exodus 40:17). It seems it took a year for the Israelites to leave Egypt, cross the Red Sea, travel to Sinai, receive the Law, and build the tabernacle.
- It seems that Moses was the one who set up the tabernacle for the first time (Exodus 40:18, 33). The text seems to indicate that the first time the tabernacle was set up, he did all the work personally.
- After Moses set up the tabernacle for the first time, a cloud covered it and the glory of the Lord filled it (Exodus 40:34).
- When the glory of the Lord filled the tabernacle, Moses couldn't enter it (Exodus 40:35).
- When the cloud of the Lord was taken up from the tabernacle, the Israelites packed up and continued their journey (Exodus 40:36). When the cloud of the Lord remained on the tabernacle, the Israelites remained where they were until the day the cloud moved (Exodus 40:37).
- The cloud of the Lord was upon the tabernacle during the day. At night, the presence of God upon the tabernacle was manifested as fire (instead of a cloud) (Exodus 40:38). This meant the Israelites could see a visible manifestation of the presence of God upon the tabernacle both by day and by night.

Leviticus

- Before a person gave a burnt offering, they had to put their hand on the head of the animal they were offering (Leviticus 1:4). This indicated that the animal was serving as a sacrificial substitute for them.
- The person who gave the animal as a burnt offering had to kill it themselves (Leviticus 1:5). Since the animal was being sacrificed for them, they were responsible for its death.
- Burnt offerings were a sweet savor to the Lord (Leviticus 1:9).
- Leaven and honey couldn't be included in offerings that were made by fire (Leviticus 2:11). However, the wave loaves that were offered on Pentecost were *required* to contain leaven. (Why? Leaven represents sin, and sacrifices offered to pay for sin had to be sinless. However, the Pentecost wave loaves represented the church, which is full of sin. Leaven makes bread rise and appear much larger than it actually is – and the visible church is much larger than the true church, due to all the false converts within it.)
- All offerings had to include salt (Leviticus 2:13).
- God gave the Israelites a perpetual commandment that they weren't allowed to eat fat or blood (Leviticus 3:17).
- God doesn't excuse sins that are committed through ignorance (Leviticus 4:2). They must be atoned for by offering a sacrifice.
- There's a recurring theme that sacrifices which were offered to make atonement for sins had to be without blemish (Leviticus 4:3).

- It's possible for an entire nation to sin in ignorance (Leviticus 4:13). When that happens, their sin must be atoned for through a sacrifice.
- God holds rulers accountable for their sins (Leviticus 4:22). This means rulers don't have a right to do whatever they please. They must obey God's commands.
- The offering for sins committed in ignorance was different based on who sinned (Leviticus 4:23).
- It can be a sin to witness something and then refuse to admit what you saw (Leviticus 5:1).
- It can be a sin to know something and then refuse to admit what you know (Leviticus 5:1).
- If a person touches something that's unclean, he becomes unclean (Leviticus 5:2).
- If a person touches something unclean and doesn't realize it, he's still unclean. He doesn't have to realize it in order to become unclean (Leviticus 5:2).
- A person who's unclean is held responsible for observing all the regulations that apply to unclean people, *even if he doesn't realize he's unclean* (Leviticus 5:2). God still holds him accountable.
- If a person makes a promise without realizing it, and doesn't keep that promise, he has sinned and is guilty in God's sight (Leviticus 5:4).
- Once a person realizes they've sinned in ignorance, they must confess their sin (Leviticus 5:5).
- The poor could offer less expensive sacrifices to make atonement for their sins, if they couldn't afford the required offerings (Leviticus 5:11).

- If a person sinned in ignorance regarding the holy things of the Lord, he had to pay for the damage he did to the holy thing, and add an additional twenty percent on top of that (Leviticus 5:16).
- It's a sin to find something your neighbor lost, and then lie and claim you didn't find it so you can keep it for yourself (Leviticus 6:3).
- If a person stole something, they must restore the thing they stole plus add an additional twenty percent (Leviticus 6:5).
- There was a special burnt offering that was burned on the fire of the altar all night until the morning (Leviticus 6:9).
- When a priest carried the ashes of a sacrifice outside the camp to dispose of them, he couldn't wear his priestly garments. Instead he had to change into other garments first (Leviticus 6:11).
- The fire on the altar of burnt offerings wasn't allowed to ever go out. God commanded that it burn forever (Leviticus 6:12). The priest was commanded to put more wood on the fire every morning to keep it burning continually.
- Although leaven couldn't be included with sin or trespass or burnt offerings, it could be included with the peace offering (Leviticus 7:13). Peace offerings weren't offered to obtain forgiveness for sins, so the rules were different.
- Wave offerings were literally waved before the Lord (Leviticus 7:30).
- The whole nation of Israel witnessed the consecration of Aaron and his sons as priests (Leviticus 8:3).

- The Urim and the Thummim were kept inside the breastplate that the high priest wore (Leviticus 8:8).
- Moses was the one who sanctified the tabernacle, its items, and its furnishings. He did so by anointing them with the holy anointing oil (Leviticus 8:10).
- Moses was the one who anointed Aaron as high priest (Leviticus 8:12).
- It took seven days to consecrate a priest. During those seven days he couldn't leave the tabernacle (Leviticus 8:33).
- Aaron had to offer sacrifices to make atonement for his own sins before he could offer sacrifices to make atonement for the sins of Israel (Leviticus 9:7).
- After Aaron was anointed as priest, God showed His glory to the Israelites (Leviticus 9:23).
- After Aaron was anointed as priest, fire came down from the Lord and consumed the burnt offering that was upon the altar (Leviticus 9:24).
- When Nadab and Abihu were killed by God for offering Him strange fire, Moses told Aaron that this was what God meant when He said that He would be sanctified by those who come near Him, and glorified before all people (Leviticus 10:3).
- Even though Nadab and Abihu had brothers who were priests, Moses commanded a more distant relation to carry their bodies out of the tabernacle and out of the camp (Leviticus 10:4). Since their brothers were priests who still had the holy anointing oil upon them, they couldn't approach the dead bodies and handle them.

- When Nadab and Abihu were killed, Moses told their surviving brothers that if they grieved over what just happened they would die (Leviticus 10:6). This is because the things people normally did to grieve would make them unclean, and if they were unclean in the presence of God then they would be killed.
- When priests had the holy anointing oil of the Lord upon them, they couldn't leave the tabernacle (Leviticus 10:7).
- God forbade the priests from drinking wine or strong drink while they were in the tabernacle (Leviticus 10:9). It seems that when Nadab and Abihu offered strange fire before the Lord, they were drunk.
- One of the reasons priests weren't allowed to drink wine or strong drink while serving in the tabernacle was so their judgment wouldn't be impaired, and they would be able to tell the difference between what was holy and what was unholy (Leviticus 10:10).
- God commanded the priests to teach the Israelites all the statutes which He had given to them through Moses (Leviticus 10:11).
- The children of the priests (both sons and daughters) were allowed to eat the priestly portion of the Israelites' peace offerings (Leviticus 10:14). In some sacrifices a portion of it was burned on the altar to the Lord, a portion was eaten by the person who offered it, and another portion was eaten by the priest and his family.
- One of the reasons God gave the priests a portion of the sin offering was so they could eat it in the holy place and, by doing so, bear the iniquity of the Israelites (Leviticus 10:17). In other words, eating the sacrifice was actually part of the atonement process.

- Priests were *required* to eat meat, because they had to eat their portion of the sacrifice to make atonement for the Israelites who offered them (Leviticus 10:17).
- Under the Mosaic Law, the Israelites were allowed to eat animals that parted the hoof, and was cloven footed, and chewed the cud (Leviticus 11:3).
- Under the Mosaic Law, the animals that the Israelites weren't allowed to eat were considered unclean (Leviticus 11:4).
- Under the Mosaic Law, the Israelites weren't allowed to touch the carcasses of unclean animals (Leviticus 11:8).
- Under the Mosaic Law, the Israelites weren't allowed to eat any aquatic creatures that didn't have fins or scales (Leviticus 11:10).
- Under the Mosaic Law, the Israelites were allowed to eat flying insects that creeped along the ground and which had legs that were used for leaping (Leviticus 11:21).
- Under the Mosaic Law, anyone who carried the carcass of an unclean animal had to wash his clothes (Leviticus 11:25).
- Under the Mosaic Law, those who touched something that was unclean became unclean themselves (Leviticus 11:26).
- Under the Mosaic Law, if the carcass of an unclean creature fell upon something, whatever it fell upon became unclean (Leviticus 11:32). That item then had to be put into water and washed, and it would remain unclean until evening (Leviticus 11:32)
- Under the Mosaic Law, if the carcass of an unclean

creature fell upon something made of clay, the vessel had to be broken because it was unclean and couldn't be cleansed (Leviticus 11:33).

- Under the Mosaic Law, if unclean water came into contact with food then that food would become unclean (Leviticus 11:34).
- Under the Mosaic Law, if any part of the carcass of an unclean creature fell upon an oven, the oven had to be destroyed (because ovens were made of clay and couldn't be cleansed) (Leviticus 11:35).
- Under the Mosaic Law, those who ate unclean creatures made themselves abominable in the sight of God (Leviticus 11:43).
- Since God is holy, He required the Israelites to be holy (Leviticus 11:44).
- Since God is holy, He required the diet of the Israelites to be holy as well, so that their diet didn't defile them and make them unholy (Leviticus 11:44).
- Under the Mosaic Law, male children were to be circumcised on the eighth day (Leviticus 12:3).
- Under the Mosaic Law, if a woman gave birth to a male child then she was unclean for 7 days. (For female children it was 14 days.) She then had an additional 33 days of purification (66 for female children) before she could touch something holy or go back into the tabernacle (Leviticus 12:4-5).
- Under the Mosaic Law, if a woman gave birth to a child then once her period of purification was over she was to offer both a burnt offering and a sin offering (Leviticus 12:6). The priest would use them to make atonement for

her, because the blood that she shed during childbirth made her unclean (Leviticus 12:7). There were *many* ways to be made unclean under the Mosaic Law, and a lot of them had nothing to do with sin.

- Under the Mosaic Law, there were specific commands for identifying and handling various skin diseases (Leviticus 13:2).
- Under the Mosaic Law, those who had symptoms that looked like leprosy were to be brought to a priest and examined (Leviticus 13:2).
- Under the Mosaic Law, those who had leprosy were unclean (Leviticus 13:3).
- Under the Mosaic Law, there were some cases where a person's symptoms required them to be quarantined for 7 days so additional testing could be performed before pronouncing them as having leprosy (Leviticus 13:4).
- Under the Mosaic Law, lepers were required to tear their clothes, bare their head, put a covering upon their upper lip, and cry "unclean, unclean" (Leviticus 13:45).
- Under the Mosaic Law, people who had leprosy were required to live alone, outside the camp (Leviticus 13:46).
- Under the Mosaic Law, there were commands regarding garments that may have become contaminated with some sort of disease (Leviticus 13:47). Garments that were suspicious had to be examined by a priest.
- Under the Mosaic Law, garments could be unclean (Leviticus 13:47).
- Under the Mosaic Law, if a garment was unclean then it had to be burned with fire (Leviticus 13:52).

- God gave Moses and Aaron commands regarding how to distinguish clean garments from unclean garments (Leviticus 13:59).
- Under the Mosaic Law, if a leper was cleansed then a priest had to examine the leper (Leviticus 14:3). If he was was indeed cured then the priest was to command that the offering for cleansed lepers was to be offered on his behalf (because a sacrifice had to be offered in order for the leper to be clean again) (Leviticus 14:4).
- Under the Mosaic Law, if a person had leprosy but was pronounced clean, he had to wash his clothes, shave all his hair, wash himself in water, and then wait 7 days. After that he could return to the camp (Leviticus 14:8).
- Under the Mosaic Law, if a person had leprosy but was pronounced clean, a priest was to offer a sin offering to make atonement for his uncleanness (because his leprosy had made him unclean) (Leviticus 14:19).
- God gave Moses and Aaron the commandments for what to do if the walls of a house had some type of disease (Leviticus 14:33).
- God said that when the Israelites were in Canaan, there may be times when He put leprosy in a house (Leviticus 14:34). God spoke of leprosy as a plague that came from Him.
- Under the Mosaic Law, priests had to be notified if it seemed that a house had some sort of disease growing in its walls (Leviticus 14:35).
- Under the Mosaic Law, if a house had a disease growing in its walls, and the priest quarantined the house for 7 days but the growth had spread, then the priest was to

command that the stones which contained the growth were to be taken to an unclean place outside the city (Leviticus 14:40).

- Under the Mosaic Law, there were supposed to be places outside of cities where unclean things could be cast (Leviticus 14:40).
- Under the Mosaic Law, it was possible for houses to be unclean (Leviticus 14:44).
- Under the Mosaic Law, if a house had been cleansed from a disease growing in its walls but the disease then came back, the house was to be destroyed. Its stones had to be carried outside the city to an unclean place (Leviticus 14:45).
- Under the Mosaic Law, if anyone went inside a house that was being quarantined due to a disease that was growing in its walls, that person would be unclean until evening (Leviticus 14:46).
- Under the Mosaic Law, if a house was cleansed of a disease that was growing in its walls, a sacrifice had to be offered in order for the house to be clean again (Leviticus 14:49).
- God taught the Israelites how to distinguish things that were clean from things that were unclean (Leviticus 14:57).
- Under the Mosaic Law, anyone who had a running issue out of his flesh (such as an oozing wound) was unclean (Leviticus 15:2).
- Under the Mosaic Law, if a man had an oozing wound then every bed he lied upon was unclean, and everything he sat on was unclean (Leviticus 15:4).

- Under the Mosaic Law, if a man had an oozing wound and he touched someone without washing his hands first, then the person he touched was unclean until evening (Leviticus 15:11).
- Under the Mosaic Law, if a man had an oozing wound that healed, he had to offer a sacrifice to make atonement for the fact that he was unclean (Leviticus 15:14).
- Under the Mosaic Law, having sex made a person unclean (Leviticus 15:16). People who had sex were required to take a bath afterward, and were unclean until evening.
- Under the Mosaic Law, if a woman was menstruating then she had to be set apart for 7 days (Leviticus 15:19). During that time she was unclean (Leviticus 15:25). Anyone who touched her was unclean until evening, and anything she sat on was also unclean (Leviticus 15:20). This means women were given a week of vacation each month, since during that time no one could touch her and she wasn't allowed to touch anything.
- If the Israelites defiled God's tabernacle with their uncleanness, they would die (Leviticus 15:31).
- Aaron wasn't permitted to go into the Holy of Holies whenever he wanted (Leviticus 16:2). He could only enter that area of the tabernacle once a year, on the Day of Atonement.
- God appeared in the cloud that was upon the mercy seat in the Holy of Holies (Leviticus 16:2).
- The reason Aaron couldn't enter the Holy of Holies whenever he wanted was because if he did then he would die, because God was going to appear there

(Leviticus 16:2). Aaron had to follow a specific procedure before he could enter, to make sure that he didn't see God and die (Leviticus 16:3).

- Before Aaron could enter the Holy of Holies he had to wash himself and put on the priestly garments (Leviticus 16:4).
- Before Aaron could enter into the Holy of Holies he had to offer a sin offering to make atonement for himself (Leviticus 16:6).
- Aaron had to atone for his own sins before he could make atonement for the sins of Israel (Leviticus 16:7).
- When Aaron went inside the Holy of Holies he had to carry a censer full of burning coals that had been taken from the altar of burnt offering. He also had to take incense in his hand. Once he was in the Holy of Holies he had to cast the incense onto the burning coals so that it would create a cloud of incense that covered the mercy seat. This was necessary because God appeared as a cloud on the mercy seat, and if He wasn't hidden by the cloud of incense then Aaron would see God and die (Leviticus 16:13).
- When Aaron went inside the Holy of Holies he was to take the blood of the bullock (which had been offered as a sin offering for his own sins) and sprinkle it on the east side of the mercy seat (Leviticus 16:14). He also had to sprinkle that blood before the mercy seat 7 times.
- When Aaron went inside the Holy of Holies, he had to kill the goat that was being offered for the sins of the Israelites, bring its blood inside the Holy of Holies, and sprinkle it on the east side of the mercy seat (Leviticus 16:15). He also had to sprinkle that blood before the

mercy seat 7 times.

- When Aaron went inside the Holy of Holies, there was to be no one else in the tabernacle until he came and had finished making atonement for himself, his household, and the Israelites (Leviticus 16:17).
- The reason Aaron had to hallow the altar of burnt offering was because the uncleanness of the Israelites polluted it (Leviticus 16:19). When Aaron went inside the Holy of Holies he had to cleanse it as well, for the same reason (Leviticus 16:20).
- The scapegoat was only released into the wilderness after all the sins of the Israelites had been put upon it (Leviticus 16:21).
- The person who led the scapegoat into the wilderness could only come back into the camp after he washed his clothes and bathed his flesh with water (Leviticus 16:26).
- God established an everlasting statute that on the Day of Atonement the Israelites were to afflict their souls (Leviticus 16:29). That was the day when the high priest made atonement for them (Leviticus 16:30).
- The Israelites weren't allowed to do any work on the day when the high priest made atonement for them (Leviticus 16:30). Atonement isn't accomplished by our works, but instead by the blood of a sacrifice.
- In order for the Israelites to be clean of all their sins before the Lord, the high priest had to make atonement for them by offering a sacrifice (Leviticus 16:30).
- It was a terrible sin for an Israelite to kill an animal for the purpose of sacrificing it to the Lord, but not bring it to the tabernacle and offer it there (Leviticus 17:3). All sacrifices

to the Lord had to be offered in the tabernacle. It was a serious sin to offer them elsewhere (Leviticus 17:4).

- If an Israelite killed an animal to offer it as a sacrifice to the Lord, but didn't bring it to the tabernacle and offer it there, then blood would be imputed to him because he had shed blood (Leviticus 17:4).
- God required all sacrifices to Him to be offered by a priest (Leviticus 17:5). Under the Mosaic Law, if you wanted to offer a sacrifice to the Lord then you had to go through a priest to do it.
- When the Israelites offered sacrifices to idols, they were actually offering them to demons (Leviticus 17:7).
- Foreigners who lived among the Israelites were allowed to offer God sacrifices, but they had to do so in the tabernacle (just like everyone else) (Leviticus 17:8).
- One of the reasons God forbade people from eating blood was because God gave blood as the means to make atonement for people's souls (Leviticus 17:11). One of the recurring themes of the Bible is that atonement is made through blood.
- Under the Mosaic Law, any Israelite who caught an animal that could be eaten was required to pour out its blood and then cover it with dust (Leviticus 17:13).
- God repeated three times in a single passage that the life of the flesh was in the blood (including twice in one verse) (Leviticus 17:14).
- Under the Mosaic Law, if a person ate something that died of itself or was killed by other animals, it made him unclean (Leviticus 17:15). He had to wash his clothes and bathe himself with water and was unclean until evening.

- God forbade the Israelites from walking in the ordinances of the Canaanites (Leviticus 18:3). God commanded the Israelites to keep His ordinances, not the ordinances of other nations (Leviticus 18:4).
- The statutes and judgments of God are a way of life (Leviticus 18:5).
- Adultery defiles those who engage in it (Leviticus 18:20).
- Under the Mosaic Law, people were forbidden from burning their children alive as human sacrifices to idols (Leviticus 18:21).
- Under the Mosaic Law, people were forbidden from profaning the name of God (Leviticus 18:21).
- Those who worship idols are profaning the name of the Lord (Leviticus 18:21).
- Before God gave the land of Canaan to the Israelites, that land had been defiled by the immorality of the nations who lived there (Leviticus 18:25).
- The reason God was casting out the Canaanites was because they had defiled themselves through their immorality (Leviticus 18:25).
- If a nation is immoral it defiles both itself and its land, and the land itself will cast them out (Leviticus 18:25).
- God punishes immoral nations (Leviticus 18:25).
- Immorality defiles those who engage in it (Leviticus 18:30).
- Since God is holy, we must be holy as well (Leviticus 19:2).
- Under the Mosaic Law, God forbade people from creating idols (Leviticus 19:4). It was a sin to both worship them

and create them.

- Under the Mosaic Law, when people reaped their land to glean the harvest they weren't allowed to wholly reap the corners of their field (Leviticus 19:9). Those were left for the poor, and for foreigners.
- Under the Mosaic Law, people weren't allowed to lie to one another (Leviticus 19:11).
- Under the Mosaic Law, people weren't allowed to use the name of the Lord to lie (Leviticus 19:12).
- Under the Mosaic Law, people weren't allowed to profane the name of the Lord (Leviticus 19:12).
- Under the Mosaic Law, if people hired someone they had to pay them that day. They weren't allowed to wait and pay them the following morning (Leviticus 19:13).
- Under the Mosaic Law, people weren't allowed to curse those who were deaf, or put a stumbling block in front of those who were blind (Leviticus 19:14).
- Under the Mosaic Law, people weren't allowed to show partiality to the poor (Leviticus 19:15).
- Under the Mosaic Law, people weren't allowed to show partiality to those who were powerful (Leviticus 19:15).
- Under the Mosaic Law, people weren't allowed to spread gossip (Leviticus 19:16).
- Under the Mosaic Law, people weren't allowed to hate others (Leviticus 19:17).
- Under the Mosaic Law, people weren't allowed to avenge themselves (Leviticus 19:18).
- Under the Mosaic Law, people weren't allowed to hold

grudges (Leviticus 19:18).

- Under the Mosaic Law, people were commanded to love their neighbor as themselves (Leviticus 19:18).
- Under the Mosaic Law, people weren't allowed to create livestock hybrids (Leviticus 19:19).
- Under the Mosaic Law, people weren't allowed to sow a field with multiple types of seeds (Leviticus 19:19). Instead each field was to contain a single type of seed.
- Under the Mosaic Law, people weren't allowed to wear clothing that consisted of both linen and wool (Leviticus 19:19).
- Under the Mosaic Law, all forms of witchcraft were forbidden (Leviticus 19:26). Genuine witchcraft involves entering into a relationship with demons and using their power, which is a serious sin.
- Under the Mosaic Law, people weren't allowed to print markings on themselves (Leviticus 19:28). In other words, tattoos were forbidden.
- Witchcraft defiles those who engage in it (Leviticus 19:31). This is because genuine witchcraft is demonic.
- Under the Mosaic Law, people were required to honor those who were old (Leviticus 19:32).
- Under the Mosaic Law, the Israelites weren't allowed to vex foreigners who lived in their land (Leviticus 19:33). Instead they were required to treat them as if they had been born among them as natives (Leviticus 19:34).
- Under the Mosaic Law, people were required to use accurate weights and measurements (Leviticus 19:35).

- Under the Mosaic Law, anyone who sacrificed a child to Molech was to be put to death (Leviticus 20:2).
- Under the Mosaic Law, when the death penalty was carried out, people would gather around the person who was sentenced to death and throw rocks at him until he died. This means the community put him to death (Leviticus 20:2).
- The name of God is holy (Leviticus 20:3).
- Those who engage in child sacrifice profane God's name (Leviticus 20:3).
- Under the Mosaic Law, the Israelites weren't allowed to ignore people who sacrificed their children to Molech (Leviticus 20:4). They couldn't tolerate it and let it go unpunished.
- Under the Mosaic Law, if someone sacrificed their child to Molech and the Israelites didn't punish him, God would set his face against him and his family (Leviticus 20:5).
- God requires holiness (Leviticus 20:7).
- God is the one who sanctifies us (Leviticus 20:8).
- Under the Mosaic Law, those who cursed their parents were to be put to death (Leviticus 20:9).
- Under the Mosaic Law, adultery was punished by death (for both the adulterer and the adulteress) (Leviticus 20:10).
- Under the Mosaic Law, if a man had sex with a woman while she was menstruating (and therefore unclean), both the man and the woman were to be cut off from their nation (Leviticus 20:18).

- Under the Mosaic Law, God said that if a man had sex with his brother's wife, both of them would be childless (Leviticus 20:21).
- God told the Israelites that if they didn't obey Him in all things then the promised land would vomit them out (Leviticus 20:22).
- The reason God abhorred the Canaanites was because they didn't walk in His ways, but instead did things that were abominations in His sight (Leviticus 20:23).
- Under the Mosaic Law, those who ate unclean animals made their souls abominable to God (Leviticus 20:25).
- God forbade the priests from defiling themselves by coming into contact with the dead (with the exception of close relatives) (Leviticus 21:1).
- Under the Mosaic Law, those who came into contact with the dead defiled themselves (Leviticus 21:1).
- Under the Mosaic Law, the dead were unclean (Leviticus 21:1).
- Under the Mosaic Law, a priest was allowed to come into contact with the dead body of his sister, but only if she was a virgin and didn't have a husband (Leviticus 21:3).
- Under the Mosaic Law, when priests grieved for the dead they weren't allowed to profane themselves (Leviticus 21:4). Since priests had to be holy, God put limits on what they were allowed to do during the grieving process.
- God required priests to be holy (Leviticus 21:6).
- God forbade priests from profaning His name (Leviticus 21:6).

- Under the Mosaic Law, priests were forbidden from marrying a woman who was divorced (Leviticus 21:7).
- Since God is holy, those who offered sacrifices to Him also had to be holy (Leviticus 21:8).
- Under the Mosaic Law, if a high priest had the holy anointing oil on his head then he couldn't defile himself by coming into contact with a dead body (Leviticus 21:10).
- Under the Mosaic Law, if a high priest had the holy anointing oil on his head then he couldn't defile himself by uncovering his head or tearing his clothes (Leviticus 21:10).
- God called the holy anointing oil a crown (Leviticus 21:12).
- Under the Mosaic Law, priests were required to marry virgins (Leviticus 21:13).
- Under the Mosaic Law, priests were required to marry from the tribe of Levi (Leviticus 21:14).
- Under the Mosaic Law, if a descendant of Aaron had a physical blemish then he wasn't allowed to be a priest (Leviticus 21:17).
- Under the Mosaic Law, if a descendant of Aaron had a physical blemish then he couldn't go near the offerings that were offered to the Lord by fire (Leviticus 21:21).
- Under the Mosaic Law, those who profaned the holy things of the tabernacle were profaning the holy name of God (Leviticus 22:2).
- Under the Mosaic Law, none of the descendants of Aaron were allowed to go to the holy things of the tabernacle if

they were unclean (Leviticus 22:3). If any of them did then God would cut them off from His presence.

- Under the Mosaic Law, if a descendant of Aaron had sex but hadn't gone through the cleansing process afterward then he couldn't eat of the holy things because he was unclean (Leviticus 22:4).
- Under the Mosaic Law, if a descendant of Aaron touched an unclean insect then he couldn't eat of the holy things because he was unclean (Leviticus 22:5).
- Under the Mosaic Law, a priest who was unclean could become clean again by waiting until evening and then washing himself with water (Leviticus 22:6).
- Under the Mosaic Law, the holy things which the Israelites offered as sacrifices to the Lord were food for priests and their families (Leviticus 22:7). This is because many sacrifices had a portion that the priests and their families could eat.
- Under the Mosaic Law, if the priests profaned the holy things of God then they could be killed (Leviticus 22:9).
- Under the Mosaic Law, foreigners weren't allowed to eat the holy things (Leviticus 22:10).
- Under the Mosaic Law, if the daughter of a priest was a widow or divorced, and if she didn't have any children, and if she was living in her father's house, then she was allowed to eat the holy things (Leviticus 22:13).
- Under the Mosaic Law, if someone ate a holy thing without realizing it, and they weren't allowed to eat it, then they had to make restitution by giving an identical replacement to the priest, along with twenty percent on top of that (Leviticus 22:14).

- The sacrifices that the Israelites offered to the Lord were holy (Leviticus 22:15).
- Under the Mosaic Law, if someone ate a holy thing while they were unclean then they were committing iniquity (Leviticus 22:16).
- Under the Mosaic Law, the Israelites were forbidden from eating holy things while they were unclean (Leviticus 22:16).
- There's a recurring theme that sacrifices had to be perfect in order for God to accept them (Leviticus 22:21).
- Under the Mosaic Law, a newborn bull, sheep, and goat was to be with its mother for 7 days (Leviticus 22:27). It could only be offered to the Lord as a sacrifice after it was at least 8 days old.
- Under the Mosaic Law, God forbade the Israelites from killing a cow or sheep and its offspring on the same day (Leviticus 22:28).
- Under the Mosaic Law, God required the Israelites to treat Him as holy (Leviticus 22:32).
- The feasts of the Lord that were established in the Mosaic Law were holy (Leviticus 23:2).
- Under the Mosaic Law, the seventh day of the week (Saturday) was the sabbath of the Lord (Leviticus 23:3).
- Under the Mosaic Law, the seventh day of the week was a day of rest (Leviticus 23:3).
- Under the Mosaic Law, the seventh day of the week was holy (Leviticus 23:3).
- Under the Mosaic Law, the Passover was on the

fourteenth day of the first month (Leviticus 23:5).

- Under the Mosaic Law, the feast of unleavened bread was on the fifteenth day of the first month (Leviticus 23:6). That means it began the day after Passover.
- Under the Mosaic Law, the feast of unleavened bread lasted for 7 days (Leviticus 23:6).
- Under the Mosaic Law, the first day of the feast of unleavened bread was to be considered a sabbath, regardless of the day of week it fell upon. It was a holy day and no work could be done on it (Leviticus 23:7). This means the day after the Passover was *always* a sabbath, regardless of the day of the week.
- Under the Mosaic Law, when the Israelites reaped the harvest of their field they were required to bring a firstfruits offering to the Lord (Leviticus 23:10).
- Under the Mosaic Law, the Israelites weren't allowed to eat from their harvest until they brought their firstfruits offering to the Lord (Leviticus 23:14).
- Under the Mosaic Law, the Israelites had to offer an offering to the Lord 50 days after they offered their firstfruits offering (Leviticus 23:16). This was the feast of Pentecost.
- Under the Mosaic Law, the wave loaves that the Israelites had to offer on Pentecost were to be baked with leaven (Leviticus 23:17). They symbolized the church (which is full of sin, and therefore appears to be much larger than it really is).
- Under the Mosaic Law, the feast of trumpets was on the first day of the seventh month (Leviticus 23:24). That day was described as a memorial.

- Under the Mosaic Law, the Day of Atonement was on the tenth day of the seventh month (Leviticus 23:27).
- Under the Mosaic Law, anyone who didn't afflict their soul on the Day of Atonement would be cut off from the nation (Leviticus 23:29).
- God repeated three times in three verses that no one was allowed to do any work on the Day of Atonement (Leviticus 23:31). Atonement isn't accomplished by our works.
- Under the Mosaic Law, the feast of tabernacles was on the fifteenth day of the seventh month (Leviticus 23:34).
- Under the Mosaic Law, the feast of tabernacles lasted 7 days (Leviticus 23:34). That week was intended to be a week of rejoicing (Leviticus 23:40).
- Under the Mosaic Law, the people who were required to celebrate the feast of tabernacles by living in tents were only those who were born Israelites (Leviticus 23:42).
- One of the reasons God commanded the Israelites to live in tents during the feast of tabernacles was so people would know that God made the Israelites live in tents when He brought them out of the land of Egypt (Leviticus 23:43).
- Under the Mosaic Law, the candlestick in the holy place of the tabernacle used pure olive oil that had been beaten for fuel (Leviticus 24:2). The Israelites were required to supply that oil.
- Under the Mosaic Law, the high priest was required to keep the candlestick burning from evening to morning (Leviticus 24:3). It couldn't be allowed to ever go out (Leviticus 24:4).

- Under the Mosaic Law, there were 12 loaves of shewbread in the tabernacle (Leviticus 24:5).
- Under the Mosaic Law, each cake of shewbread was to be baked from two tenth deals of flour (Leviticus 24:5). This would have been around an entire gallon of flour (which meant the loaves would have been fairly large).
- Under the Mosaic Law, when the shewbread was put in rows on the shewbread table, frankincense was put on top of them (Leviticus 24:7).
- Under the Mosaic Law, the shewbread served as a memorial (Leviticus 24:7). The twelve loaves of bread represented the twelve tribes of Israel.
- Under the Mosaic Law, the shewbread was considered to be an offering made by fire unto the Lord (Leviticus 24:7).
- Under the Mosaic Law, the shewbread was to be baked every sabbath and put on the shewbread table in the tabernacle (Leviticus 24:8). Even though it was baked on the sabbath, that wasn't considered a violation of the sabbath day.
- The ingredients to make the shewbread was taken from the Israelites, who were required to supply the fine flour and the frankincense (Leviticus 24:8).
- Under the Mosaic Law, the priests were required to eat the shewbread in the holy place of the tabernacle (Leviticus 24:9).
- When the son of Shelomith blasphemed the name of the Lord, God commanded that those who heard him blaspheme His holy name should stone him (Leviticus 24:14). Under the Mosaic Law it was a sin to curse God (Leviticus 24:15).

- Under the Mosaic Law, if someone killed an animal that belonged to someone else, they had to make restitution by replacing it (Leviticus 24:18).
- Under the Mosaic Law, if someone caused permanent injury to their neighbor then that same injury had to be inflicted upon them (Leviticus 24:20). This is what the "eye for an eye and a tooth for a tooth" was referring to. It wasn't talking about revenge, but instead the legal punishment for inflicting permanent harm on someone.
- Under the Mosaic Law, the law was the same both for Israelites as well as foreigners who were living in Israel (Leviticus 24:22).
- Under the Mosaic Law, every seventh year was to be a sabbath of rest for the land (Leviticus 25:4). During that year the Israelites weren't allowed to sow seed in their fields or prune their vineyards. If something grew of its own accord, the Israelites weren't allowed to harvest it (Leviticus 25:5).
- Under the Mosaic Law, the fiftieth year was the year of jubilee (Leviticus 25:10).
- Under the Mosaic Law, in the year of jubilee, liberty was to be proclaimed to all the inhabitants of the land (Leviticus 25:10).
- Under the Mosaic Law, in the year of jubilee, every servant was to be freed and returned to his family (Leviticus 25:10).
- Under the Mosaic Law, in the year of jubilee, if people lost their land it was to be returned to them (Leviticus 25:10).
- Under the Mosaic Law, in the year of jubilee, if someone

was a slave they were to be freed (Leviticus 25:10).

- Under the Mosaic Law, in the year of jubilee, the Israelites weren't allowed to sow seed or reap whatever grew in their fields or vineyards (Leviticus 25:11).
- Under the Mosaic Law, God forbade the Israelites from oppressing one another (Leviticus 25:14).
- Under the Mosaic Law, when a person purchased land they were actually renting the land until the year of jubilee, because it had to be returned in that year (Leviticus 25:15).
- Under the Mosaic Law, when people bought or sold land they were to calculate its price based on the number of years until the year of jubilee, because that was when the land had to be returned (Leviticus 25:15).
- Under the Mosaic Law, if the Israelites obeyed God and kept His Law then they would dwell in the land safely (Leviticus 25:18).
- Under the Mosaic Law, if the Israelites obeyed God and kept His Law then God would bless their land and they would eat until they were full (Leviticus 25:19).
- God told the Israelites that He knew they needed food to eat in the seventh year (the sabbatical year), since they couldn't sow seed or reap a harvest in that year. Therefore in the sixth year He would bless them so that their fields brought forth enough food for three years (Leviticus 25:21).
- The reason the Israelites weren't allowed to sell land forever was because the land actually belonged to God, and they were strangers living in His land (Leviticus 25:23).

- Under the Mosaic Law, the relatives of those who sold their land were allowed to redeem it (Leviticus 25:25).
- Under the Mosaic Law, if an Israelite was poor and sold some of his land, he had the right to redeem it (Leviticus 25:26).
- Under the Mosaic Law, land was redeemed by counting the number of years until the year of jubilee, and paying that amount to the person who purchased the land (Leviticus 25:27).
- Under the Mosaic Law, if an Israelite sold a house in a *walled* city and didn't redeem it within one year then it would become the permanent property of its new owner, and wouldn't be returned in the year of jubilee (Leviticus 25:30).
- Under the Mosaic Law, the rules regarding selling houses in *unwalled* villages were the same as the rules regarding selling land (Leviticus 25:31). If someone sold a house in an unwalled village, that house had to be returned in the year of jubilee.
- Under the Mosaic Law, if a Levite sold his house in a Levitical city, it had to be returned in the year of jubilee (Leviticus 25:33).
- Under the Mosaic Law, the fields that were in the suburbs of Levitical cities couldn't be sold (Leviticus 25:34). They were the perpetual possession of the Levites.
- Under the Mosaic Law, the Israelites were required to help the poor, regardless of whether the poor were Israelites or foreigners (Leviticus 25:35).
- Under the Mosaic Law, the Israelites were forbidden from charging interest to the poor (Leviticus 25:36).

- One of the reasons God didn't allow the Israelites to charge interest to the poor was so that the poor could survive (Leviticus 25:36).
- God called those who were poor the brother of the Israelites (Leviticus 25:36).
- Under the Mosaic Law, God forbade the Israelites from lending money or food to the poor but charging interest for it (Leviticus 25:37).
- Under the Mosaic Law, if an Israelite became poor and was sold into slavery then he was to be treated as a hired servant, not as a slave (Leviticus 25:40).
- Under the Mosaic Law, if an Israelite became poor and was sold into slavery then he was to be freed in the year of jubilee (Leviticus 25:40).
- Under the Mosaic Law, God forbade Israelites from treating their slaves harshly (Leviticus 25:43).
- Under the Mosaic Law, the redemption price for a slave was calculated by looking at how much the slave was purchased for, and then dividing that by the number of years until the year of jubilee. That represented the cost per year. The price to redeem someone was the number of years left until the year of jubilee, multiplied by that calculated cost per year (Leviticus 25:51).
- Under the Mosaic Law, God promised to bless the Israelites if they kept His commandments (Leviticus 26:3).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then they would have so much to harvest that it would take them months to harvest it all (Leviticus 26:5).

- Under the Mosaic Law, God said that if the Israelites kept His commandments then they would lie down and no one would make them afraid (Leviticus 26:6).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would remove the evil animals from their land (Leviticus 26:6).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would have respect for them (Leviticus 26:9).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would multiply the nation (Leviticus 26:9).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would establish His covenant with them (Leviticus 26:9).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then they would still be eating the food from their previous harvest when the food from the new harvest was brought in (Leviticus 26:10).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then they would have to remove the food from the previous harvest from their storehouses to make room for the food from the new harvest (Leviticus 26:10).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then God's soul wouldn't abhor them (Leviticus 26:11).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would walk among them and be their God (Leviticus 26:12).

- Under the Mosaic Law, there were serious consequences if the Israelites didn't obey all of His commandments (Leviticus 26:14).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would appoint terror over them (Leviticus 26:16).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would fill their heart with sorrow (Leviticus 26:16).
- Under the Mosaic Law, God said that if the Israelites broke His commands then their enemies would eat their harvest (Leviticus 26:16).
- Under the Mosaic Law, God said that if the Israelites broke His commands then those who hated them would reign over them (Leviticus 26:17).
- Under the Mosaic Law, God said that if the Israelites broke His commands and He punished them, and they still refused to repent, then He would multiply their punishment by seven (Leviticus 26:18).
- When God sent His punishments upon Israel for their sins, He expected them to be chastised and repent, and change their ways (Leviticus 26:18).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would break their pride (Leviticus 26:19).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would break their power (Leviticus 26:19).
- Under the Mosaic Law, God said that if the Israelites

broke His commands then He would send wild animals among them that would kill so many people there would only be a few survivors (Leviticus 26:22).

- Under the Mosaic Law, God said that if the Israelites broke His commands then He would kill so many of them that their highways would be desolate (Leviticus 26:22).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would send a famine upon them that was so severe they would eat their own children (Leviticus 26:29).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would destroy their high places and cut down their idols (Leviticus 26:30).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would cast their dead bodies upon their idols (Leviticus 26:30).
- Under the Mosaic Law, God said that if the Israelites broke His commands then His soul would abhor them (Leviticus 26:30).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would lay waste to their cities (Leviticus 26:31).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would reject their sacrifices (Leviticus 26:31).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would send such destruction upon them that their enemies would be astonished (Leviticus 26:32).

- Under the Mosaic Law, God said that if the Israelites broke His commands then He would scatter them among pagan nations (Leviticus 26:33).
- Under the Mosaic Law, God said that if the Israelites broke His commands and didn't allow the land to rest every seventh year, then He would give the land its rest by making the land desolate (Leviticus 26:35).
- Under the Mosaic Law, God said that if the Israelites broke His commands then they would be exiled from the promised land and made to live in pagan nations (Leviticus 26:38).
- Under the Mosaic Law, God said that if the Israelites broke His commands then they would pine away for their sins in the land of their enemies (Leviticus 26:39).
- Under the Mosaic Law, God said that He would forgive them if they confessed their iniquity and the iniquity of their fathers (Leviticus 26:40). True repentance involves confessing your sins.
- Under the Mosaic Law, God said that He would forgive them if they confessed that He had been against them because of their sin (Leviticus 26:41).
- Under the Mosaic Law, God said that He would forgive them if they humbled their uncircumcised hearts (Leviticus 26:41). True repentance involves humbling yourself before God.
- Under the Mosaic Law, God said that He would forgive them if they accepted their punishment for their iniquity (Leviticus 26:41).
- God said that even if the Israelites broke their covenant with Him and He exiled them from the promised land, He

wouldn't utterly destroy them or break His covenant with them (Leviticus 26:44).

- Under the Mosaic Law, if a person made a vow they could be freed from their vow by paying a sum of money to the tabernacle (Leviticus 27:2). The amount that had to be paid was determined by the priests and varied based on both gender and age.
- Under the Mosaic Law, it was very expensive to be freed from a vow (Leviticus 27:3).
- Under the Mosaic Law, the amount a poor person had to pay to be freed from a vow was based on what he was able to pay (Leviticus 27:8).
- Under the Mosaic Law, if an animal was the subject of a vow, it couldn't be changed or redeemed (Leviticus 27:10). It also couldn't be swapped for a different type of animal (either a better or worse one). However, *unclean* animals could be redeemed by paying their value (as assigned by a priest) plus twenty percent (Leviticus 27:13).
- Under the Mosaic Law, houses could be sanctified as holy to the Lord (Leviticus 27:14). The house could then be redeemed by paying the value assigned to it by a priest, plus adding another twenty percent (Leviticus 27:15).
- Under the Mosaic Law, a homer of barley seed (roughly 58 gallons) was valued at 50 shekels (about a pound) of silver (Leviticus 27:16).
- Under the Mosaic Law, if a portion of a field was sanctified to the Lord, it was to be valued according to the seed that could be sown in it. The value had to be based on the standard that a homer of barley seed was

worth 50 shekels of silver (Leviticus 27:16).

- Under the Mosaic Law, if a person sanctified their field to the Lord in the year of jubilee then it was to be given a full value (because there were 50 years until the next jubilee) (Leviticus 27:17). However, if a person sanctified their field *after* the year of jubilee, its value was to be discounted according to how many years were left until the next jubilee (Leviticus 27:18).
- Under the Mosaic Law, if a person sanctified their field to the Lord and wanted to redeem it, they had to pay its value as calculated by the number of years left until the next jubilee, plus an additional twenty percent (Leviticus 27:19).
- Under the Mosaic Law, if a person sanctified their field to the Lord but chose *not* to redeem it before the year of jubilee, it would remain dedicated to the Lord forever and wouldn't revert to its original owner (Leviticus 27:20).
- Under the Mosaic Law, if a person sanctified a field to the Lord that he purchased from someone else, a priest was to estimate the value of that land based on how many years remained until the year of jubilee, and he had to pay that amount to the Lord as a holy thing. In this case he was actually giving money to the Lord and *not* the land because he was actually just renting the land until the year of jubilee (Leviticus 27:23).
- Under the Mosaic Law, if a person sanctified a field to the Lord that he purchased from someone else, then in the year of jubilee he had to return that land to its original owner. The land didn't remain dedicated to the Lord (Leviticus 27:24).
- Under the Mosaic Law, the tabernacle shekel was defined

as having a weight of twenty gerahs (Leviticus 27:25). This was roughly a third of an ounce.

- Under the Mosaic Law, no one was allowed to dedicate the firstborn of animals to the Lord because they already belonged to Him (Leviticus 27:26).
- Under the Mosaic Law, if an unclean animal was dedicated to the Lord then it had to be redeemed (since unclean animals couldn't be sacrificed to Him) (Leviticus 27:27). In that case they had to pay the price set by the priest, plus an additional twenty percent.
- Under the Mosaic Law, if an unclean animal wasn't redeemed then it had to be sold (because it couldn't be sacrificed) (Leviticus 27:27).
- Under the Mosaic Law, if a person devoted something to the Lord using a special vow of dedication then it couldn't be redeemed, and the person couldn't be freed from the vow (Leviticus 27:28). Instead it was most holy to the Lord.
- Under the Mosaic Law, the tithe of people's harvest belonged to the Lord and was holy (Leviticus 27:30).
- Under the Mosaic Law, people were allowed to redeem the tithe of their harvest. This means instead of giving the actual crops to the Lord, they could convert its value into money and give that instead. This meant paying its value plus an additional twenty percent (Leviticus 27:31).
- Under the Mosaic Law, the tithe was defined as a tenth of people's crops, fruit, or animals (Leviticus 27:32). It wasn't a tenth of the *value*, but a tenth portion of the *actual crops or livestock*, which was to be brought to the tabernacle and given to the Lord.

- Under the Mosaic Law, the tithe of crops or fruit or animals couldn't be changed, regardless of whether the quality of those crops or animals was good or bad (Leviticus 27:33). It had to be given just as it was.

Numbers

- In ancient Israel, the people who went to war were the males who were 20 years old or older (Numbers 1:3).
- It seems that Moses and Aaron were able to take a census of all of the Israelites in a single day (by gathering them all together in one place and counting them by family) (Numbers 1:18).
- The total number of males in Israel who were 20 years old or older, at the time Moses took the census in the second year after the Israelites left Egypt, was 603,550 people (Numbers 1:46). This means the total number of Israelites (including women and children) was most likely around several million people.
- When Moses and Aaron took a census of the Israelites, they didn't include the Levites (Numbers 1:47).
- The reason God commanded the Levites to encamp around the tabernacle was so that His wrath wasn't poured out upon the Israelites, who weren't allowed to be near the tabernacle (Numbers 1:53).
- God commanded each Israelite to camp by their own standard (Numbers 2:2). There were four standards: Judah, Reuben, Ephraim, and Dan. Each of these four groups had three tribes in them, and people were to camp with their particular tribe, which was in a specific group.
- God referred to the tribes of Israel as armies (Numbers 2:10).
- When the Israelites traveled from place to place, the tribes that camped around the standard of Judah were to go first. They were followed by the tribes that camped

around the standard of Reuben, and then the tribe of Levi (and the tabernacle) was to follow (Numbers 2:17). The tribes that camped under the standard of Ephraim were to go third (Numbers 2:24), and the tribes that camped under the standard of Dan were to go last (Numbers 2:31).

- Out of all the tribes of Israel, the tribe that God gave to the priests to help them in their work in the tabernacle was the tribe of Levi. No other tribe was chosen (Numbers 3:9).
- Under the Mosaic Law, if anyone who wasn't a male descendant of Aaron tried to serve in the office of priest, they were to be put to death (Numbers 3:10).
- All of the firstborn of the Israelites belonged to God. However, instead of taking them, He chose to take the tribe of Levi (Numbers 3:12). This means the tribe of Levi served as a substitute for the firstborn of all of the Israelites. The reason the firstborn belonged to Him was because when the Israelites were in Egypt He killed all the firstborn of the Egyptians, but He didn't kill the firstborn of the Israelites. When He did that He hallowed the firstborn of the Israelites, and they became His (Numbers 3:13).
- All of the firstborn of the animals of the Israelites belonged to God (Numbers 3:13).
- God commanded Moses to take a census of the Levites which only included those who were one month old or older (Numbers 3:15).
- God put Eleazar in charge of the Levites (Numbers 3:32).
- When Moses and Aaron took a census of the tribe of Levi,

in the second year after the Israelites came out of Egypt, there were 22,000 men (Numbers 3:39).

- When Moses took a census of the firstborn of the Israelites (not counting the tribe of Levi), in the second year after the Israelites came out of Egypt, there were 22,273 men (Numbers 3:43). This means there were 273 more firstborn among the rest of the tribes of Israel than there were men in the tribe of Levi. Since the Levites were the substitute for the firstborn of Israel, but there were more firstborn among the tribes of Israel than there were Levites, that created a problem. There weren't enough Levites to substitute for the firstborn of the rest of the tribes of Israel (Numbers 3:46). For this reason God commanded Moses to charge those 273 Israelites five shekels apiece, because there was no Levite to redeem them (Numbers 3:47). That money was given to Aaron and his sons (Numbers 3:48).
- In order for someone from the family of Kohath, Gershon, or Merari to work in the tabernacle, he had to be between 30 and 50 years old (Numbers 4:3, 23, 30).
- When it was time to move the tabernacle, Aaron and his sons were to take down the veil in the tabernacle that separated the holy place from the most holy place (Numbers 4:5). Aaron and his sons were to use that veil to cover the Ark of the Covenant so it couldn't be seen (Numbers 4:5).
- When the shewbread table and the candlestick were moved, they were covered by multiple layers of cloth so they couldn't be seen (Numbers 4:8, 10).
- The Kohathites weren't allowed to touch anything that was holy, such as the tabernacle or its vessels (Numbers

4:15). If they did they would die.

- It was dangerous for the Kohathites to carry the holy things of the tabernacle (Numbers 4:18).
- It was dangerous to approach the holy things of the tabernacle (Numbers 4:19).
- God required Aaron and his sons to cover the holy things of the tabernacle before the Kohathites carried them (Numbers 4:19). This is because the Kohathites weren't allowed to see the holy things of the tabernacle (Numbers 4:20).
- Lepers couldn't live in the camp (Numbers 5:2).
- Those who had come into contact with the dead couldn't live in the camp (Numbers 5:2).
- Those who were unclean had to be put out of the camp so that they didn't defile it (Numbers 5:3).
- Since God dwelt in the midst of the camp, those who were unclean had to be removed from it (Numbers 5:3). Those who were unclean couldn't dwell with God.
- Under the Mosaic Law, if someone sinned they were required to confess their sin (Numbers 5:7).
- Under the Mosaic Law, if someone sinned they were required to make restitution for their sin (Numbers 5:7).
- Under the Mosaic Law, when someone made restitution for their sin, they were required to give the restitution to the person who they sinned against (Numbers 5:7).
- Under the Mosaic Law, if a person sinned against someone else but that other person was no longer alive and had no living relatives, the restitution was to be given

to the Lord (Numbers 5:8).

- Adultery defiles those who engage in it (Numbers 5:13).
- Under the Mosaic Law, there was a way for a jealous husband to tell if his wife was guilty of adultery (Numbers 5:15-31). This involved going to the tabernacle and carrying out a specific procedure that involved bitter holy water, which would reveal if the woman had committed adultery or not.
- There is such a thing as holy water in the Bible. However, it was taken from the laver in the tabernacle, which was in the presence of God (Numbers 5:17). The concept of creating holy water by having a priest bless ordinary water isn't Biblical. (Biblical holy water also contained dust that was taken from the tabernacle floor, which apparently gave it a bitter taste.)
- When the Israelites were in the wilderness, it seems that women commonly wore hats (Numbers 5:18).
- When a woman commits adultery, she's sinning against her husband (Numbers 5:27).
- Under the Mosaic Law, God gave husbands a way to tell whether their wives had committed adultery (Numbers 5:29). God also gave wives a way to prove that they *hadn't* committed adultery and were innocent.
- Under the Mosaic Law, wives knew that if they committed adultery there was a way for their husbands to find out, no matter how discrete she may have been (Numbers 5:29).
- Under the Mosaic Law, both men and women could take the Nazarite vow (Numbers 6:2).

- Under the Mosaic Law, those who took a Nazarite vow separated themselves to the Lord (Numbers 6:2).
- Under the Mosaic Law, those who took a Nazarite vow weren't allowed to drink wine or other strong drinks (Numbers 6:3). They also weren't allowed to eat grapes or raisins.
- The Nazarite vow was intended to be for a specific duration of time. The rules of the vow were in effect as long as the vow lasted (Numbers 6:4).
- Under the Mosaic Law, those who took a Nazarite vow weren't allowed to cut their hair (Numbers 6:5).
- Under the Mosaic Law, those who took a Nazarite vow were holy (Numbers 6:5).
- Under the Mosaic Law, those who took a Nazarite vow weren't allowed to come into contact with a dead body (Numbers 6:6). If a Nazarite was with someone who suddenly died, that meant the Nazarite had broken his vow and become defiled (Numbers 6:9).
- Under the Mosaic Law, if a Nazarite was with someone who suddenly died, the Nazarite had to shave his head because he had defiled it by coming into contact with the dead (Numbers 6:9). Since both men and women could take the vow, this applied to both.
- Under the Mosaic Law, if a Nazarite was with someone who suddenly died, the Nazarite had to bring an offering to the priest in order to make atonement for his defilement. Even though it wasn't his fault that someone suddenly died beside him, he was still guilty in the sight of God (because he was required to remain holy, and the dead person defiled him). It was still counted as a sin that

had to be made clean by an offering (Numbers 6:11).

- Under the Mosaic Law, it was possible for the actions of another person (which were outside your control) to make you unholy and guilty in the sight of God, and put you in a position where you had to offer a sacrifice in order to make atonement for your uncleanness (Numbers 6:11).
- Under the Mosaic Law, if a Nazarite was with someone who suddenly died, after atonement was made for the Nazarite's defilement he had to start the vow over. The earlier days which passed before he was defiled were lost, because being defiled broke the vow and reset it (Numbers 6:12).
- Under the Mosaic Law, when a person completed their Nazarite vow, he had to shave his head at the door of the tabernacle (Numbers 6:18). After he shaved his head, the shaved hair was to be put in the fire that was under the sacrifice of the peace offerings and burned as an offering to God.
- Under the Mosaic Law, when a person completed their Nazarite vow, they had to offer a series of offerings to the Lord and then shave their head before they could drink wine again (Numbers 6:20).
- Moses was the one who set up the tabernacle for the first time (Numbers 7:1).
- Moses anointed and sanctified all the instruments and vessels of the tabernacle, as well as its altar (Numbers 7:1).
- The day that Moses set up the tabernacle for the first time, the princes of Israel offered six covered wagons to

the Lord (Numbers 7:3). The princes also offered twelve oxen to the Lord. God commanded Moses to give what they had offered to the Levites so it could be used in the service of the tabernacle (Numbers 7:5).

- The reason Moses didn't give any wagons or oxen to the Kohathites was because they weren't allowed to carry anything on wagons. Instead they were required to carry the items of the tabernacle (such as the Ark of the Covenant) on their shoulders (Numbers 7:9).
- There were times when God spoke to people from between the two cherubims on the mercy seat, which was located on top of the Ark of the Covenant (Numbers 7:89).
- It seems that the first person to light the candlestick in the tabernacle was Aaron (Numbers 8:3).
- The Levites had to be cleansed before they could work in the tabernacle (Numbers 8:6).
- The cleansing process for Levites included being sprinkled with purifying water, then shaving their hair, then washing their clothes (Numbers 8:7).
- In order to cleanse the Levites, both a meat (flour) offering and a sin offering had to be offered (Numbers 8:8).
- The Levites had to be cleansed before they could serve the Lord (Numbers 8:14).
- The process of cleansing the Levites was done in public, before the congregation. It wasn't done in secret (Numbers 8:14).
- The Levites were to begin serving in the tabernacle when

they were 25 years old, and had to stop once they turned 50 (Numbers 8:25). After the Levites reached 50, they were allowed to serve other Levites but they weren't allowed to serve in the tabernacle any longer (Numbers 8:26).

- Under the Mosaic Law, the Israelites were to keep the Passover on the fourteenth day of the first month of their year (Numbers 9:3).
- The Israelites kept the Passover for the first time while they were in Egypt, and they kept it for the second time a year later when they were in the wilderness of Sinai (Numbers 9:5).
- Under the Mosaic Law, those who were unclean couldn't partake of the Passover (Numbers 9:6).
- When people had a hard question about the Mosaic Law, they brought it to Moses (Numbers 9:8).
- Under the Mosaic Law, those who were unclean were still required to keep the Passover. However, they kept it a month later when they were no longer unclean (Numbers 9:10).
- Under the Mosaic Law, those who kept the Passover were to eat it with unleavened bread and bitter herbs (Numbers 9:11).
- Under the Mosaic Law, when the Passover was celebrated none of the bones of the sacrificial lamb could be broken (Numbers 9:12).
- Under the Mosaic Law, those who were clean but who didn't keep the Passover on its required day would be cut off from the nation (Numbers 9:13). This was because they didn't bring the Lord His offering on its appointed

season.

- Under the Mosaic Law, foreigners who lived among the Israelites were required to keep the Passover (Numbers 9:14). When foreigners kept the Passover they had to keep it the same way that the Israelites did. The same ordinances applied to them.
- On the day when the tabernacle was set up, the cloud of God covered the tabernacle (Numbers 9:15).
- The tabernacle was also called the tent of the testimony (Numbers 9:15). This is because it contained the Ark of the Covenant, which had inside it the testimony – the two stone tablets that had the ten commandments written upon them.
- At night, the cloud of God that covered the tabernacle changed into the appearance of fire, and remained that way until morning (Numbers 9:15).
- When the Israelites were in the wilderness, whenever the cloud of God was taken up from the tabernacle, the Israelites would leave their place and set out on a journey (Numbers 9:17). Whenever the cloud of God stopped at a place, the Israelites would stop there and camp (Numbers 9:17).
- When the Israelites were in the wilderness, when the cloud (of God) remained on the tabernacle, the Israelites didn't set out on a journey. Instead they remained where they were (Numbers 9:19).
- There were times when the cloud of God was removed from the tabernacle in the morning (Numbers 9:21). There were also times when the cloud of God was removed from the tabernacle at night. When that

happened the Israelites set out on their journey at night.

- Under the Mosaic Law, there were two silver trumpets which were used to call the entire nation together when it was time for the Israelites to leave (Numbers 10:2). Likewise, at the rapture a trumpet will sound when Jesus calls all of us to meet Him in the air, when it's time for us to leave this world and be taken to the throne of God in Heaven.
- Under the Mosaic Law, the people were to listen to the sound of the trumpet, because when it sounded they had to respond to it (Numbers 10:3).
- Under the Mosaic Law, blowing one trumpet gathered the nation's leaders. Blowing two trumpets gathered the whole nation (Numbers 10:4).
- Under the Mosaic Law, the Israelites were to blow the trumpets on the beginning of each month (Numbers 10:10).
- Under the Mosaic Law, the Israelites were to blow the trumpets over their burnt offerings and their peace offerings (Numbers 10:10).
- It's possible for a day to be both glad and solemn at the same time (Numbers 10:10).
- It seems the reason Moses wanted his father-in-law Hobab to stay with the Israelites was because Hobab knew the wilderness and how to camp in it, and was serving as Israel's guide (Numbers 10:31).
- Moses urged Hobab to remain with Israel on their journey to the promised land (Numbers 10:32). However, his response isn't recorded. If Hobab did stay with Israel then he would never have reached the promised land,

because God later cursed that generation to wander around in the wilderness until it died.

- Moses expected Israel to quickly reach the promised land and inherit it (Numbers 10:32). It seems he had no idea that Israel was going to wander around in the wilderness for 40 years until that generation died, and that he would never make it to the promised land at all.
- It's good to pray that God would scatter His enemies, and that those who hate God would flee (Numbers 10:35).
- It displeases the Lord when people complain (Numbers 11:1).
- When the Israelites complained, He sent His fire among them and burned them alive (Numbers 11:1). There are times when God kills those who complain.
- There were times when Moses interceded on behalf of the Israelites and saved them from the wrath of God (Numbers 11:2).
- There was a mixed multitude in the midst of Israel (Numbers 11:4). This seems to be people who weren't Israelites, but who joined Israel when they left Egypt.
- The mixed multitude lusted after meat. Their desires infected the entire nation and caused the Israelites to weep (Numbers 11:4). Keep in mind that the sacrifices which the Israelites offered to the Lord on a regular basis included a portion of meat that the people ate. This means that meat was already part of their diet! However, the Israelites wanted more.
- When the Israelites wanted meat, they didn't humble themselves before God and ask Him to provide. Instead they whined (Numbers 11:4).

- While God was bringing the Israelites to the promised land, they kept saying they wanted to go back to Egypt because their life had been far better there (Numbers 11:5). This in spite of the fact that in Egypt they were beaten and bitterly oppressed, and their children were murdered.
- While God was bringing the Israelites to the promised land, they complained that the food they had in Egypt was better than what God was providing for them in the wilderness (Numbers 11:5). In fact, when God miraculously provided food from Heaven for them day after day, the Israelites complained about it and claimed that God was oppressing them and drying up their soul (Numbers 11:6).
- The Israelites turned manna into cakes (Numbers 11:8).
- Manna tasted like fresh oil (Numbers 11:8).
- Manna was provided during the night (Numbers 11:9).
- When God saw the Israelites complain about the manna He provided for them and weep in their tents, He became greatly angry (Numbers 11:10).
- Right after God burned people alive for complaining, the entire nation of Israel decided complain about the free food God was providing to them (Numbers 11:10).
- Moses didn't like leading the Israelites (Numbers 11:11). Moses told God that when He put him in charge of the Israelites, He was afflicting him. In fact, Moses claimed that having to lead the Israelites was a punishment.
- When the Israelites were causing Moses grief, he didn't pray to God and ask for His grace, strength, and wisdom. Instead he criticized God for putting him in this situation

and was angry about it (Numbers 11:12).

- Moses claimed that he had been taking care of all of Israel alone (Numbers 11:14). However, that wasn't true. Moses had taken his father-in-law's advice and appointed many people to help him. He also had Aaron and the princes of Israel to help him as well. Moses wasn't leading Israel alone.
- When the Israelites wept because they wanted meat to eat, it upset Moses so much that he asked God to kill him (Numbers 11:15).
- When Moses complained to God, He was gracious to him. God didn't kill Moses on the spot, or rebuke him for what he had done (Numbers 11:16). There are times when God treats people much better than the way they treat Him.
- The reason God told Moses to gather 70 elders and bring them to the tabernacle was so they could stand with Moses and help him bear the burden of leading Israel (Numbers 11:16). However, it's not clear if they ever provided any help at all. When Israel reached the border of Canaan and decided to kill Moses and go back to Egypt, none of these elders objected to that plan.
- Different people can have different amounts of the Holy Spirit (Numbers 11:17).
- Some of the Holy Spirit that Moses had was taken from him and given to the 70 elders of Israel. This means that after this was done, Moses had less of the Holy Spirit than he had before (Numbers 11:17).
- The reason God was going to provide Israel with meat for a whole month, until they hated and despised it, was because they had despised Him (Numbers 11:20). When

the Israelites criticized God for freeing them from slavery in Egypt, they were despising God.

- It angers God when people despise Him (Numbers 11:20).
- God was going to punish the Israelites for despising Him by giving them so much of what they wanted that it became loathsome to them (Numbers 11:20). There are times when God punishes people by giving them an abundance of what they asked for.
- When God said that He would provide meat for all of Israel for an entire month, Moses didn't believe Him. Moses thought that was impossible and ridiculous (Numbers 11:21). Moses didn't believe God in spite of all the astonishing things he had seen God do, and in spite of the fact that God was already providing Israel with manna six days a week.
- Just as the disciples of Jesus didn't believe that He could feed thousands of people with a small meal, so Moses didn't believe that God could provide an entire nation with meat for an entire month (Numbers 11:22).
- There were some promises of God that Moses didn't believe (Numbers 11:22). When Moses told God that he didn't believe He could supply meat to all of Israel for a month, God told him that he would see if God's word came to pass or not (Numbers 11:23).
- When God put His Holy Spirit upon the 70 elders, they prophesied (Numbers 11:25). It seems this can be a side-effect of being filled with the Holy Spirit.
- In the second year after the Israelites came out of Egypt, Joshua was a young man (Numbers 11:28).
- When Joshua asked Moses to forbid Eldad and Medad

from prophesying in the camp, Moses said that he wished that all of God's people were prophets (Numbers 11:29).

- Moses wished that God would give His Holy Spirit to all of His people (Numbers 11:29). His wish was granted after Jesus ascended into Heaven. All those within the church have the Holy Spirit eternally sealed within them.
- In the days of Moses, the Holy Spirit only rested upon a few chosen people. The vast majority of the people of God didn't have His Holy Spirit (which is very different from the way things are in the church age) (Numbers 11:29).
- After the Israelites complained about not having meat, God provided them with so many quails that they surrounded the entire camp for a day's journey (Numbers 11:31). This would have been a distance of around ten to twenty miles – and the quails were stacked up two cubits high (about 3 feet).
- God didn't provide Israel with meat over the span of 30 days. Instead He provided them with an entire months' supply of meat all at once (Numbers 11:31).
- When God provided quails 3 feet deep that surrounded the camp for 20 miles in all directions, the Israelites who gathered the least amount of quail gathered 10 homers (Numbers 11:32). Since a homer is 58 gallons, this would have been 580 gallons of quails. This means each Israelite gathered a truly *ridiculous* amount of quails per person – far more than they could have ever used. 580 gallons of quail could feed a person for several years.
- When God provided quails for the Israelites, they didn't thank Him or repent of the awful way they had treated Him. Instead they greedily gathered far more quails than

they could possibly eat, and offered *none* of them to the Lord as a sacrifice or an offering of thanksgiving (Numbers 11:33).

- When the unthankful Israelites began to eat the quail without giving God thanks, and it was in their mouth but they hadn't chewed it yet, God became angry with the Israelites and smote them with a great plague (Numbers 11:33).
- While Moses was in the wilderness after Israel left Egypt, he married an Ethiopian woman (Numbers 12:1). It's not clear if his previous wife Zipporah had died or left him. (If she died there's no mention of it.)
- When Moses married an Ethiopian woman, both Miriam and Aaron spoke against it (Numbers 11:1). This proved to be a bad decision on their part.
- God heard Miriam and Aaron speak against Moses (Numbers 11:2). God hears the things that we say and He cares about them.
- Moses was more meek than anyone else in the world (Numbers 11:3).
- God told Miriam and Aaron that Moses was faithful in all of His house (Numbers 11:7).
- God told Miriam and Aaron that He spoke to Moses in an entirely different way than He spoke to prophets (Numbers 11:7). He didn't speak to Moses using dark speeches, or dreams and visions (Numbers 11:8). Instead He spoke to Moses plainly. He even showed His appearance to Moses (Numbers 11:8)
- God asked Miriam and Aaron why they weren't afraid to speak against Moses (Numbers 11:8).

- Miriam and Aaron shouldn't have criticized Moses for marrying an Ethiopian woman (Numbers 11:8). It wasn't wrong for Moses to marry an Ethiopian.
- Interracial marriage isn't a sin (Numbers 11:8).
- God was angry with Miriam and Aaron when they criticized Moses (Numbers 11:9).
- God came down to the tabernacle so that He could personally rebuke Miriam and Aaron for criticizing Moses (Numbers 11:9). God holds people accountable for the things they say.
- God takes unjust accusations against His servants very seriously (Numbers 11:9).
- God punished Miriam for rebuking Moses (Numbers 11:10).
- Aaron said it was a sin for him and Miriam to criticize Moses (Numbers 11:11). It's always a sin to criticize people when they haven't done anything wrong. It's also a sin to elevate ourselves above what we deserve, and to take honor away from those who rightly deserve it.
- Even though Miriam had unjustly criticized Moses, he still prayed that God would heal her (Numbers 11:13).
- God wanted Miriam to be ashamed of what she had done (Numbers 11:14). God took Miriam's sin seriously.
- There are times when God punishes those who unjustly criticize His servants (Numbers 11:15).
- God commanded Moses to send Israelites to search out the land of Canaan (Numbers 13:2).
- When Moses sent spies to search out the land of Canaan,

the spy who was chosen from each tribe was to be one of that tribe's rulers (Numbers 13:2).

- Moses didn't send anyone from the tribe of Levi to spy out the land of Canaan (Numbers 13:16).
- When Moses sent the twelve spies into Canaan, it was the beginning of the grape harvest (Numbers 13:20).
- When the twelve spies searched out Canaan, there were giants living in the land (Numbers 13:22).
- The cluster of grapes that the spies cut down in Canaan was so large that it had to be carried by two people on a staff (Numbers 13:23).
- In ancient times, places were sometimes named after notable events that happened there (Numbers 13:24).
- The Israelite spies spent 40 days searching the land of Canaan (Numbers 13:25).
- Caleb (and Joshua) had faith that the Israelites could conquer the land of Canaan (Numbers 13:30). The other spies who searched out the land of Canaan disagreed (Numbers 13:31).
- Most of the Israelite spies who searched the land of Canaan (who were rulers of the tribes) didn't have faith that God could give them the land of Canaan (Numbers 13:31). This was in spite of the fact they were eyewitnesses to what God had done for them in Egypt.
- Most of the Israelite spies who searched the land of Canaan didn't believe in the promises of God or the power of God (Numbers 13:31).
- The people who convinced the Israelites to not enter the land of Canaan were the rulers of the tribes (who spied

out the land). It was their *rulers* who convinced them to reject God's plan and have no faith in His promises (Numbers 13:33).

- The Israelites didn't believe in the promises of God (Numbers 14:1). They didn't trust in Him or have faith in Him.
- The Israelites didn't believe that God could give them victory over the Canaanites (Numbers 14:1).
- When the spies told the Israelites it was impossible for them to conquer Canaan, the Israelites said they wished they had died in Egypt or in the wilderness (Numbers 14:2). They criticized God for bringing them to the promised land, and accused Him of bringing them to Canaan to kill them and their children with the sword (Numbers 14:3).
- When the spies told the Israelites it was impossible for them to conquer Canaan, the Israelites rejected Moses and decided to replace him with someone else so they could return to Egypt (Numbers 14:4).
- When the nation of Israel rejected God and decided to return to Egypt, Joshua and Caleb stood up against them and tried to change their mind (Numbers 14:7). They told the Israelites that if God delighted in them then He would bring them into Canaan and give them the land (Numbers 14:8).
- It seems that Joshua, Caleb, Moses, and Aaron were the only people in the entire nation of Israel who had faith in God and believed that He could give them the land of Canaan (Numbers 14:8). However, since Aaron's son Eleazar made it to Canaan, it appears that the sons of Aaron may have also believed and it just wasn't

mentioned.

- When Joshua and Caleb told the Israelites to trust in God because He could give them the land of Canaan, the Israelites decided to kill them (Numbers 14:10). However, glory of the Lord intervened and stopped the Israelites from carrying out their plan.
- When the Israelites decided to reject Canaan and return to Egypt, God asked Moses how long the Israelites would refuse to believe in Him (Numbers 14:11). Israel's rebellion demonstrated that they didn't believe in God.
- When the Israelites decided to reject Canaan and return to Egypt, it nearly got all of them killed on the spot (Numbers 14:12).
- When God said that He was going to kill all of the Israelites because they didn't believe in Him, the argument that Moses used to save them was based on God's glory. It wasn't based on the Israelites at all (Numbers 14:16).
- One day all of the earth will be filled with the glory of the Lord (Numbers 14:21). This will be fulfilled in the millennium.
- Since that generation of Israelites saw God's glory and miracles and yet refused to listen to Him, they didn't receive the land of Canaan (Numbers 14:23). Since that generation didn't believe in God, they didn't receive His promises.
- Those who don't believe in God won't receive His promises (Numbers 14:23).
- God said that since Caleb followed Him fully, God would bring him into the land of Canaan (Numbers 14:24). God

rewarded Caleb for following Him and not being faithless like the rest of the nation.

- Since that generation of Israelites refused to enter Canaan, God told them to leave and go back into the wilderness (Numbers 14:25).
- God hears those who murmur against Him (Numbers 14:27).
- God gave the Israelites exactly what they asked for. They said they wanted to die in the wilderness instead of going into Canaan, so that's what was going to happen to them (Numbers 14:29). There are times when God punishes people by giving them what they asked for.
- The Israelites who rejected God and didn't have faith in Him didn't get to enter Canaan. However, the two people who *did* believe in God got to enter (Numbers 14:30). They were saved by their faith.
- God told the generation of Israelites which refused to enter Canaan that their children would enter the promised land (Numbers 14:31). That's exactly what happened.
- God told the generation of Israelites which refused to enter Canaan that their children would suffer for the sins of their parents (Numbers 14:33). This is because their children had to wait for their parents to die before they could inherit the land of Canaan.
- Since the Israelite spies spent 40 days searching out the land of Canaan, God forced the Israelites to spend 40 years wandering around the wilderness (Numbers 14:34).
- There are times when God punishes those who break their promises to Him (Numbers 14:34).

- God sent a plague to kill the spies who brought back an evil report of the land of Canaan (Numbers 14:37). That plague didn't kill Caleb or Joshua, because those two men didn't bring back an evil report of the promised land.
- When Moses told the Israelites that they were going to wander around in the wilderness for 40 years until they died, the people decided to ignore him and invade Canaan anyway (Numbers 14:40). It didn't go well for them.
- Once God told that generation to leave and go back into the wilderness, it was a sin for them to invade Canaan. By that point it was too late because that option was closed to them (Numbers 14:41). There comes a time when it's too late to obey God and do what He commanded.
- Even though that generation of Israelites rebelled against God and refused to enter the land of Canaan, God was still going to give it to Israel. The disobedience of that generation didn't cancel out His promises (Numbers 15:2). God is faithful, even when people aren't.
- The feasts in the Mosaic Law were called solemn feasts (Numbers 15:3).
- God called the sacrifices which the Israelites offered a sweet savor (Numbers 15:3).
- Foreigners who lived in Israel were allowed to offer God sacrifices (Numbers 15:14).
- The foreigners who lived in Israel and offered sacrifices to God were to follow the same commands as everyone else. The laws of the sacrificial system applied to everyone equally (Numbers 15:14).
- The Mosaic Law applied equally to foreigners and to

Israelites. There wasn't one law for Israelites and a different one for foreigners (Numbers 15:15).

- When the Israelites lived in Canaan and harvested their crops, they were to take the firstfruits of their crops, turn it into dough, and offer that dough to the Lord as an offering (Numbers 15:21).
- If the Israelites didn't observe *all* of God's commandments then they were guilty (Numbers 15:22).
- God required the Israelites to start obeying His commandments from the very first day that He gave them His commandments (Numbers 15:23).
- God required all generations of Israelites to obey His commandments (Numbers 15:23).
- Sins which are committed in ignorance are still sins (Numbers 15:24).
- Under the Mosaic Law, God required a sacrifice to be offered if the nation sinned in ignorance (Numbers 15:24). God holds nations responsible for sins that they commit in ignorance.
- Under the Mosaic Law, there was one set of offerings that had to be given when the entire nation of Israel sinned in ignorance, and a different set if a single person sinned in ignorance (Numbers 15:27).
- God holds individuals responsible for sins that they commit in ignorance (Numbers 15:27).
- Sins committed in ignorance must be atoned for (Numbers 15:28).
- Under the Mosaic Law, if someone committed a sin that was *not* in ignorance then *there was no offering that*

could be made for it (Numbers 15:30). No sacrifice could atone for sins that weren't committed in ignorance.

- Under the Mosaic Law, those who committed sins that weren't done in ignorance reproached the Lord (Numbers 15:30). Those people were to be cut off from the nation.
- We must not reproach the Lord by sinning against Him (Numbers 15:30).
- When the Israelites found someone gathering sticks on the sabbath, God told Moses that he had to be put to death (Numbers 15:35). Under the Mosaic Law, the penalty for violating the sabbath was death.
- After the Israelites put to death someone who violated the sabbath, God commanded the Israelites to put fringes (tassels) on the borders of their garments (Numbers 15:38). This was so people would see those fringes and remember to obey all of God's commandments (Numbers 15:39).
- God forbade the Israelites from seeking after their own heart (the things that they desired) and their own eyes (the things that they saw) (Numbers 15:39).
- We must not follow our heart (Numbers 15:39). Our life must not be spent seeking after our own desires (the lusts of the flesh, the lust of the eyes, or the pride of life).
- In order for the Israelites to be holy, they had to obey all of God's commandments (Numbers 15:30). This is because if they broke any of His commandments then they would become unholy.
- After God struck Miriam with leprosy when she rebelled against Moses, Kohath and Dathan and Abiram and On decided it would be a good idea to do the same thing

(Numbers 16:2).

- 250 princes of Israel rose up against Moses (Numbers 16:2). It seems all of those men were famous leaders.
- Kohath, Dathan, Abiram, On, and 250 famous princes condemned Moses and Aaron for restricting the job of the Levites and not allowing them to perform the job of the priests (Numbers 16:3). They accused Moses and Aaron of being the ones who created the rules that governed the Levites (which wasn't true).
- Kohath and his rebels coveted the job of the priests and were dissatisfied with the job that God gave to the Levites (Numbers 16:3).
- When the Levites demanded the priesthood, they were rebelling against God (Numbers 16:11).
- Dathan and Abiram called Egypt a land that flowed with milk and honey (Numbers 16:13). In reality Egypt was a land of cruel slavery and oppression, where their children were murdered.
- Dathan and Abiram accused Moses of bringing them out into the wilderness to kill them (Numbers 16:13). That was a vicious lie.
- Dathan and Abiram criticized Moses for delivering the Israelites from Egypt (Numbers 16:13).
- There's a recurring theme that the Israelites didn't want to be delivered from Egypt, and were angry with Moses for freeing them from slavery and oppression (Numbers 16:13).
- Dathan and Abiram accused Moses of not giving them their inheritance of fields and vineyards (Numbers 16:14).

That was a lie. Moses *did* bring them to Canaan, but the entire nation – *including Dathan and Abiram* – refused to enter it and rejected that land entirely.

- The entire nation of Israel supported Korah in his rebellion against God (Numbers 16:19).
- When Korah gathered the entire nation of Israel against Moses and Aaron, God told Moses to separate from the nation so He could kill the entire nation at a moment (Numbers 16:21).This means when Korah gathered the entire nation of Israel against Moses and Aaron, God nearly killed all of them on the spot.
- The reason God didn't kill the entire nation of Israel when they joined Korah's rebellion was because Moses (the person they were attacking) interceded for them on their behalf (Numbers 16:22). The Israelites kept attacking Moses, and Moses kept interceding to save them.
- In order for the Israelites to be spared from judgment, they had to flee from the people who God was about to judge (Numbers 16:24). Moses told that Israelites that if they didn't leave the tens of Dathan and Abiram then they would be consumed in all their sins (Numbers 16:26).
- The family members of the people who rebelled with Korah were given a chance to flee and escape the judgment, but they didn't (Numbers 16:27). They had no fear of God (and that killed them).
- Moses didn't invent the sacrificial system. It came from God (Numbers 16:28).
- It's a terrible thing to provoke the Lord (Numbers 16:30).
- God can kill the wicked at any time. The only reason the

wicked are still alive is because God has had mercy on them and spared them (Numbers 16:31).

- The ground opened up and swallowed up all the people who joined Korah in his rebellion (Numbers 16:32). However, since some of the psalms were written by the descendants of Korah, it seems that some of his relatives didn't join his rebellion and weren't killed in this judgment. (Later in the book of Numbers we're told that the children of Korah weren't killed in this judgment.)
- After the earth swallowed up Korah, those who rebelled with him, and all of his possessions, the ground closed upon them (Numbers 16:33).
- The bronze covering which was made for the altar (from the 250 censers of the Levites who tried to take the priesthood by force) was intended to be a warning that no one who wasn't a descendant of Aaron was allowed to offer incense to the Lord (Numbers 16:40). Only the priests were allowed to offer God incense.
- The day after God punished those who rebelled against Him by causing the ground to open up and swallow them, the Israelites told Moses and Aaron that the rebels were good people and were doing the right thing, and Moses and Aaron shouldn't have killed them (Numbers 16:41).
- The entire nation of Israel supported Korah's rebellion against God. They did this even after watching God burn alive the Levites who offered Him incense in violation of the Law, and after seeing the ground open up and swallow Korah and the rest of the rebels alive (Numbers 16:41). In spite of witnessing all of that, the Israelites *still* supported those who rebelled against God. The Israelites didn't fear God (and it kept killing them).

- There are some people who see the judgments of God and watch Him kill the wicked, and yet learn nothing and continue on in their wickedness (Numbers 16:41).
- When the nation of Israel supported Korah's rebellion and gathered against Moses and Aaron, God told Moses to leave the area so He could kill the entire nation (Numbers 16:45). This means in the span of just two days, God nearly killed the entire nation *twice*.
- When God told Moses to leave the area so He could kill all of Israel, Moses didn't obey. Instead he looked for a way to save Israel (which was a good thing and wasn't an act of disobedience) (Numbers 16:46).
- When God told Moses that He was going to kill the entire nation of Israel for their rebellion against Him, Moses told Aaron to make atonement for them so they wouldn't all be killed (Numbers 16:46). The way Aaron was to make atonement for Israel was by taking fire from the altar, putting it in his censer, putting incense on the fire in his censer, and then quickly going out to the people and using it to make atonement.
- The plague that God sent to punish the Israelites who supported Korah's rebellion killed 14,700 people (Numbers 16:49). This didn't include the deaths of those who had died with Korah the previous day.
- There are times when God kills the wicked with a plague (Numbers 16:49).
- Even though Aaron acted quickly and immediately ran out to save the Israelites, by the time he stopped the plague it had already killed 14,700 people (Numbers 16:49).
- God silenced the murmurings of Israel by choosing one of

the 13 rods of the leaders of Israel and making it blossom (Numbers 17:5). When Moses went into the tabernacle the day after the rods were placed inside it, he saw that the rod of Aaron had blossomed and brought forth almonds (Numbers 17:8). This signified that God had chosen Aaron for the priesthood, not anyone else.

- If the Israelites didn't stop murmuring against God then they would die (Numbers 17:10).
- God referred to the iniquity of the sanctuary (perhaps because that was where sins were atoned for) (Numbers 18:1).
- God referred to the iniquity of the priesthood (perhaps because the priests were the ones who made atonement for sin) (Numbers 18:1).
- The Levites weren't allowed to come near the vessels of the sanctuary (Numbers 18:3). If they did they would die. Only the priests could approach them.
- The Levites weren't allowed to come near the altar (Numbers 18:3). If they did they would die. Only the priests could approach it.
- No foreigner was allowed to serve in the tabernacle (Numbers 18:4). Only those from the tribe of Levi were allowed to serve.
- Only the priests were allowed to serve in the sanctuary (Numbers 18:5).
- Only the priests were allowed to offer sacrifices on the altar (Numbers 18:5).
- The reason there had been wrath upon the Israelites was because people who weren't priests tried to take upon

themselves the job of priest (Numbers 18:5).

- The Israelites were to bring their first ripe crops and fruits to the tabernacle and give them to the Lord (Numbers 18:13). Those crops were then given to the priests, and all those who were ceremonially clean in the house of the priests were allowed to eat them.
- Everything in Israel that was devoted to the Lord belonged to the priests (Numbers 18:14). If the Israelites devoted something to the Lord, it was given to the priests and became theirs.
- The phrase "covenant of salt" was used to refer to an everlasting promise (Numbers 18:19).
- The priests and Levites weren't given territory in the land of Canaan (Numbers 18:20). Instead God gave the tithe to them as their inheritance, and as their reward for their service in the tabernacle (Numbers 18:21).
- The tithe is called "the tenth" (Numbers 18:21). It was the tenth of the crops of the Israelites and *not* a monetary amount. The tithe was given to the tribe of Levi instead of territory in Canaan.
- Since the Levites didn't have fields, the way they gave firstfruits offerings to the Lord was by giving a portion of the tithe they received. The portion they gave to God was counted as their firstfruits offering (Numbers 18:27).
- When the Levites gave God a tenth of the tithes that they received, they were to give it to Aaron (Numbers 18:28). The priests didn't give a tithe to anyone. (The whole point of the tithe was to fund the tabernacle and pay those who worked there.)
- When the Levites gave a tenth of the tithes that they

received, they were required to give the best part of it (Numbers 18:29).

- The Levites and their households were to eat the tithes that they were given (because the tithe was food, not money) (Numbers 18:31).
- God said that if the Levites polluted the holy sacrifices that the Israelites offered, they would die (Numbers 18:32). This is exactly what God did to the wicked sons of Eli, who did pollute them and were indeed killed for it.
- There's a recurring theme of priests using their finger to sprinkle blood seven times (Numbers 19:4).
- Under the Mosaic Law, the ashes of the red heifer were to be kept and used for something called the "water of separation" (Numbers 19:9). Those ashes were used to purify things that were unclean.
- Under the Mosaic Law, those who touched a dead body were unclean for seven days (Numbers 19:11)
- Under the Mosaic Law, the ashes of the red heifer were used to purify people who became unclean as a result of touching a dead body (Numbers 19:12).
- Under the Mosaic Law, if a person died in a tent then everything inside that tent was unclean for seven days (Numbers 19:14).
- Under the Mosaic Law, the dead defile everyone and everything around them (Numbers 19:14).
- Under the Mosaic Law, anyone who touched someone in an open field who had been killed with the sword was unclean for seven days (Numbers 19:16).
- Under the Mosaic Law, anyone who touched the bone of

a man that was in an open field was unclean for seven days (Numbers 19:16).

- Under the Mosaic Law, anyone who touched a grave that was in an open field was unclean for seven days (Numbers 19:16).
- Under the Mosaic Law, the ashes of the red heifer were used to purify people who were unclean (Numbers 19:17). The water of separation (which was made from those ashes) was applied to unclean people to make them clean again.
- Under the Mosaic Law, the ashes of the red heifer were used to purify people from sin. Since the ashes were applied to people who were unclean in order to make them clean again, this means that being unclean was a sin (Numbers 19:17).
- Under the Mosaic Law, when a person died in a tent, someone who was clean was to dip hyssop into the water of separation, and then sprinkle the water upon the vessels that were in the tent in order to cleanse them (Numbers 19:18).
- Under the Mosaic Law, if an unclean person touched something, that item became unclean (Numbers 19:22).
- Under the Mosaic Law, if someone touched an unclean object, they became unclean (Numbers 19:22).
- When the Israelites were in the desert of Zin, Miriam died (Numbers 20:1). This means Miriam was one of the Israelites who didn't believe that God could give them the land of Canaan, and who wanted to go back to Egypt instead of inheriting the promised land.
- Although the Bible records the death of Miriam, it doesn't

record the death of either of the wives of Moses (Numbers 20:1).

- Miriam wasn't buried in the promised land (Numbers 20:1).
- When the Israelites didn't find water in the desert of Zin, they didn't pray to God and ask Him to provide water. Instead they decided to gather together against Moses and Aaron (Numbers 20:2).
- When the Israelites didn't find water in the desert of Zin, they didn't have any faith in God that He would provide. This was in spite of the fact that God had been miraculously provided manna for them to eat for decades. No matter how many miracles God did for them, the Israelites refused to have faith in Him or believe that He would take care of them (Numbers 20:2).
- The new generation of Israelites, which replaced the one that died in the wilderness, was just as faithless as the previous one. Neither generation had any faith in God (Numbers 20:2).
- When the Israelites didn't find water in the desert of Zin, they said they wished they had died along with the previous generation (Numbers 20:3). The generation of Israelites that replaced the one that died in the wilderness didn't believe in the promises of God either.
- Even though the new generation of Israelites was just as faithless, wicked, and unbelieving as the previous one, God didn't kill them as He had the previous generation. Instead He was merciful to them in spite of their unbelief and faithlessness (Numbers 20:3).
- The generation of Israelites that replaced the one that

died in the wilderness was upset that they had been delivered from Egypt (Numbers 20:5). They wanted to go back.

- Although God told Moses to take the rod when he went to the rock to get water for the Israelites, Moses was only supposed to speak to the rock. He wasn't supposed to use his rod at all (Numbers 20:8).
- When Moses brought the Israelites to the rock, he didn't say that God was going to provide water for them out of the rock, and he also didn't speak about God's love and care for them. Instead he said that he was going to provide water for them (as if it was his doing) (Numbers 20:10).
- Although God commanded Moses to speak to the rock, Moses didn't do that. Instead he lifted up his hand and struck the rock twice with his rod (Numbers 20:11).
- There was a time when Moses deliberately didn't obey God (Numbers 20:11).
- There was a time when Moses deliberately chose to disobey God in a highly public way, in front of the entire nation (Numbers 20:11).
- After Moses disobeyed God by striking the rock instead of speaking to it, God told Moses that since he didn't believe Him, He wasn't going to allow him to bring the Israelites into the promised land (Numbers 20:12).
- The reason Moses struck the rock instead of speaking to it was because he didn't believe God. He didn't believe that God could provide water out of a rock if he just spoke to it (Numbers 20:12).
- Since Moses and Aaron didn't believe God, they didn't get

to enter the promised land (Numbers 20:12).

- When Moses and Aaron disobeyed God in the sight of the nation, they were failing to sanctify God in the eyes of the Israelites (Numbers 20:12).
- Since Moses and Aaron disobeyed God publicly in the sight of the nation, God punished them in a public way (Numbers 20:12).
- Since Moses and Aaron didn't believe that God would do what He said He would do, God gave them the same punishment that He had given to the previous generation of Israelites. Just as that generation didn't get to enter the promised land because they didn't believe in the promise of God, so Moses and Aaron wouldn't get to enter the promised land because they also didn't believe in the promise of God (Numbers 20:12).
- God wants people to have faith that He will keep His promises (Numbers 20:12).
- When people don't believe in the promises of God and don't have faith in Him, it dishonors Him (Numbers 20:12).
- Moses believed that the knowledge of the Israelites, and their history, was common knowledge among the nations (Numbers 20:15).
- The Edomites were hostile to the Israelites from the beginning (Numbers 20:18).
- The king of Edom knew what God had done to Egypt and yet still decided to be Israel's enemy. The Edomites were willing to wage war against Israel just to keep them from traveling down the king's highway (Numbers 20:18).

- God referred to death as a person being gathered to his people (Numbers 20:24).
- Aaron died at the top of mount Hor (Numbers 20:28).
- God didn't give the next generation the option of not fighting against the Canaanites. Instead the Canaanites fought against the Israelites before they even reached Canaan (Numbers 21:1).
- It seems that the Israelites lost their first battle against the Canaanites. King Arad succeeded in taking some of them as prisoners (Numbers 21:1).
- The reason King Arad waged war against Israel was because of the spies they had sent into Canaan 40 years earlier (Numbers 21:1).
- When King Arad defeated the Israelites and took some of them as prisoners, the Israelites vowed that if God would deliver the people of King Arad into their hand then they would utterly destroy their cities (Numbers 21:2).
- It seems that the Israelites didn't possess the territory of King Arad. Instead they destroyed it (just as they promised) and moved on (Numbers 21:3).
- Because the Israelites couldn't go through Edom and had to travel around Edom's territory, the soul of the Israelites became discouraged (Numbers 21:4). It seems that the path which led by the way of the Red sea was difficult.
- Soon after God gave the Israelites a mighty victory over King Arad, the Israelites turned around and spoke against Him (Numbers 21:5).
- The Israelites said that they hated the manna from Heaven that God provided them each day (Numbers

21:5). This is a recurring theme. The Israelites were incredibly ungrateful for all that God did for them.

- The Israelites called manna "light bread" (Numbers 21:5).
- When the Israelites spoke against God, He sent fiery serpents to kill many of them (Numbers 21:6). There are times when God kills people for speaking against Him.
- There are times when God uses deadly animals to judge nations (Numbers 21:6).
- When the Israelites were bitten by a fiery serpent and were about to die, the way they were saved was by looking at something outside of them for salvation (just as we look outside of ourselves to Christ for salvation) (Numbers 21:8).
- If anyone was bitten by a fiery serpent and looked at the serpent of brass, his life was saved (Numbers 21:9).
- In the days of Moses, there was a document in existence that was called the book of the wars of the Lord (Numbers 21:14). It seems this document no longer exists. However, the book of Numbers quotes from it.
- God knows the needs of His people (Numbers 21:16).
- God provides for the needs of His people (Numbers 21:16).
- It seems that the leaders of Israel were the ones who dug the well at the place called Beer (Numbers 21:18). Apparently they dug the well with their staves.
- Sihon tried to slaughter the Israelites simply because they asked him for permission to pass through his land (Numbers 21:23). There are times when “it doesn't hurt to ask” isn't true.

- When the Israelites asked Sihon for permission to go through his land, he could have simply denied it (as the Edomites did). Instead the king chose to wage war against Israel (Numbers 21:23). This went poorly for him.
- The Israelites didn't intend to conquer the territory of Sihon. Instead Sihon chose to wage war against Israel even though they hadn't harmed him in any way (Numbers 21:23).
- When Sihon attacked the Israelites, they defeated him and possessed his land (Numbers 21:24).
- In ancient times there were people who spoke in proverbs (Numbers 21:27).
- The Israelites didn't attack Og. Instead Og decided to attack the Israelites (Numbers 21:33).
- When the Israelites were on their way to Canaan, nations kept coming out and attacking them unprovoked (Numbers 21:33).
- The reason the Israelites defeated Og and possessed his land was because God gave them the victory (Numbers 21:35).
- Balak knew that Israel had defeated Sihon and Og (Numbers 22:2).
- One of the reasons the Moabites were afraid of the Israelites was because there were a great many Israelites (Numbers 22:3).
- Balak believed the only way he could defeat the Israelites was if they were cursed (Numbers 22:6).
- Balak believed that Balaam had special powers to bless people and curse people (Numbers 22:6).

- God told Balaam that the Israelites were blessed (Numbers 22:12).
- God forbade Balaam from cursing the Israelites (Numbers 22:12).
- When the messengers from Balak asked Balaam to curse Israel, Balaam didn't tell them that God had already forbidden him from cursing Israel. Instead he hid that information from them (Numbers 22:19).
- When the messengers from Balak asked Balaam to curse Israel, Balaam asked them to spend the night with him so that he could see what God had to say about their request (Numbers 22:19). Balaam did that even though he knew full well that God wasn't going to allow him to curse the Israelites.
- Balaam was motivated by greed. Even though he knew that God didn't want the Israelites to be cursed, he still looked for a way to curse them so he could gain the great reward that Balak had promised (Numbers 22:19).
- God gave Balaam permission to go with the messengers from Balak, but only if they came to call him (which was a provision Balaam was going to ignore) (Numbers 22:20).
- God gave Balaam permission to go with the messengers from Balak, but only if he said exactly what God told him to say (Numbers 22:20). This meant Balaam wasn't allowed to curse the Israelites.
- The day after the second set of messengers came to Balaam, he didn't wait for the men to come and call him, as God commanded. Instead he set out early on his own. The only people who were with him when he went to Balak was himself and his two servants. The princes of

Moab were nowhere to be found (Numbers 22:21).

- Balaam didn't tell the princes of Moab that the only thing he was allowed to do was bless Israel and not curse them (Numbers 22:21). If he had told them that, they wouldn't have wanted him to go.
- When Balaam didn't wait for the men from Balak to call him, and didn't tell them that he was only allowed to bless Israel and not curse them, God became angry with him (Numbers 22:22). In fact, God sent the angel of the Lord to kill him (Numbers 22:22). God wasn't going to allow Balaam to curse the Israelites.
- There are times when animals can see angels (Numbers 22:23).
- The donkey could see the angel of the Lord, but Balaam couldn't (Numbers 22:23). There are times when animals can see things that people can't (Numbers 22:23).
- There are some angels who have swords (Numbers 22:23).
- The donkey that Balaam was riding saved him from the angel of the Lord a total of three times (Numbers 22:23, 25, 27).
- Before God showed Balaam the angel that was trying to kill him, God opened the mouth of the donkey so she could speak to Balaam (Numbers 22:28). God can give animals the ability to talk to people.
- Balaam's donkey didn't understand why Balaam had smote her three times (Numbers 22:28).
- God cared about Balaam's donkey (Numbers 22:28).
- It seems that Balaam was quick to anger and prone to

violence (Numbers 22:29).

- Balaam had an entire conversation with his donkey, without once stopping to consider the fact that it should be impossible for him to have a conversation with his donkey (Numbers 22:30). It seems that Balaam wasn't very observant.
- When Balaam's donkey began acting erratically right after he disobeyed God and did something he shouldn't, even though his donkey had never behaved that way before, Balaam didn't wonder if maybe something was wrong. Instead he blamed his donkey and wanted to kill her (Numbers 22:30).
- God only showed Balaam the angel of the Lord after opening the mouth of Balaam's donkey and allowing his donkey to have a conversation with him (Numbers 22:31).
- Balaam was only able to see the angel of the Lord after God opened his eyes and revealed the angel to him (Numbers 22:31).
- God was upset about the way Balaam had treated his donkey (Numbers 22:32). God cares about the way that people treat their animals.
- When Balaam left to go to Balak, he was being perverse in the sight of God (Numbers 22:32). He didn't wait for the men to call on him as God required, and he also didn't tell the men that he would only be able to bless Israel and not curse them.
- There are times when the angel of the Lord is sent to kill people whose ways are perverse (Numbers 22:32).
- There are times when God sends out His angels to kill people (Numbers 22:32). This means angels don't always

save people. Sometimes they're used to kill the wicked.

- The angel of the Lord told Balaam that if the donkey hadn't turned aside those three times, he would have killed Balaam by now (Numbers 22:33).
- In spite of everything, Balaam *really* wanted the reward that Balak had promised (Numbers 22:35). Otherwise he would have been honest and told the princes that God had forbidden him from cursing Israel, and they would have sent him home because they definitely didn't want him to bless Israel.
- Balaam wasn't brought directly to Balak. Instead Balak went to meet Balaam in the city where he had been brought (Numbers 22:36).
- Balak didn't understand why Balaam hadn't come the first time the king had called him (Numbers 22:37). That gave Balaam the perfect opportunity to glorify God by explaining that God had blessed Israel and wouldn't allow Israel to be cursed. However, Balaam chose not to do that. Instead he dodged the question entirely (Numbers 22:38). Why? Because he badly wanted the reward for cursing Israel.
- When Balak wanted Balaam to curse the Israelites, the king brought him to a place where he could see the Israelites and then curse them from there (Numbers 22:41).
- It seems that the way that Balaam blessed or cursed people was by offering sacrifices to God, and then going to speak with God to hear what God had to say (Numbers 23:3).
- When Balaam went to meet the Lord, he went alone. He

didn't bring Balaam or the princes of Moab with him (Numbers 23:3).

- The word that God gave to Balaam to speak to Balak the firsrt time was a parable (Numbers 23:7).
- Balaam referred to the Israelites as "Jacob" and "Israel" (Numbers 23:7). It's rare for both names to be used in the same verse. Balaam was one of the only people in the Bible who did this.
- Balaam couldn't curse those who God hadn't cursed (Numbers 23:8).
- God hadn't cursed Israel (Numbers 23:8). In spite of everything the Israelites had done, God hadn't cursed them.
- Balaam said that the Israelites would dwell alone and not be reckoned among the nations (Numbers 23:9). This seems to mean that Israel would be given a supreme position above all other nations.
- Balaam said that the Israelites would be exceedingly numerous (Numbers 23:10). Even counting the fourth part of the Israelites would be extremely difficult. Balaam compared it to counting the dust.
- The word that God gave to Balaam to speak to Balak the second time was a parable (Numbers 23:18).
- God doesn't lie (Numbers 23:19).
- God isn't like men. He does exactly what He says He will do (Numbers 23:19).
- Although Balak was hoping that God would change His mind and curse Israel, God wasn't going to do that. He would never change His mind about Israel (Numbers

23:19). God will surely keep all of the promises that He made to Israel.

- The blessings of Israel can't be reversed. Israel will surely be blessed, because God always keeps His promises (Numbers 23:20).
- God hasn't beheld the iniquity and perverseness of Israel (Numbers 23:21). This seems to mean that He has chosen to forgive their sins, instead of destroying them or taking His promises away from them.
- It seems that when Balaam blessed or cursed people, he used enchantments and divination to do so (Numbers 23:23).
- After God told Balak (through Balaam) that He would never change His mind about Israel and would never break His promises to Israel, Balak ignored this entirely and decided to try to curse Israel a third time (Numbers 23:27).
- It pleases God when people bless Israel (Numbers 24:1).
- In Balaam's third attempt, he didn't use enchantments to seek the Lord (Numbers 24:1).
- There was a time when the spirit of God came upon Balaam (Numbers 24:2).
- There's a recurring theme in the Old Testament of God putting His Spirit within people, and those people suddenly starting to prophesy (Numbers 24:2).
- When Balaam was at the top of Peor (in his third attempt), he spoke in a parable (Numbers 24:3).
- It seems that when Balaam was at the top of Peor, he fell into a trance even though his eyes were open (he wasn't

asleep or dreaming) (Numbers 24:4). Apparently God spoke to Balaam through some sort of vision.

- Balaam said that the king of Israel would be greater than Agag (Numbers 24:7). This may be a Messianic reference.
- There's a recurring theme in the Bible that God blesses those who bless Israel and curses those who curse Israel (Numbers 24:9).
- Balaam gave one of the oldest prophecies of the coming Messiah (Numbers 24:17).
- Balaam said that the Messiah was coming, but His coming wasn't near (Numbers 24:17). Since the Messiah didn't come until more than a thousand years later, that was accurate.
- Balaam referred to the Messiah as a Star out of Jacob (Numbers 24:17).
- The Messiah would come from Israel (Numbers 24:17).
- The Messiah would be a source of light to the world (Numbers 24:17).
- Balaam referred to the Messiah as a Scepter that arose out of Israel (Numbers 24:17).
- Amalek had been the first of the nations (Numbers 24:20). In spite of this, it was going to be destroyed and would never rise again.
- There are times when mighty and powerful nations are utterly destroyed and never return (Numbers 24:20).
- The latter days (when Balaam's prophecies would finally come to pass) would be a terrible time which would kill many people (Numbers 24:23). Since his prophecies talk

about the coming of the Messiah and judgments that follow His coming, this may be a reference to end-times events.

- When the Israelites were in Shittim, they engaged in sexual immorality with Moabite women (who were from the very nation that had just hired Balaam to curse them) (Numbers 25:1). Later it's revealed that Balaam was the one who taught Balak that if he tempted Israel and got them to sin, God would curse Israel. That means this entire episode was Balaam's doing (who did it out of greed).
- Right after God didn't allow Balaam to curse Israel, the Israelites began fornicating with Moabite women (which was a serious sin) (Numbers 25:1).
- When the Israelites were in Shittim, they sacrificed to the false gods of the Moabites and bowed down to them (Numbers 25:2).
- Both generation of Israelites worshiped idols. The prior generation worshiped the golden calf, and the next generation worshiped Baalpeor. The new generation wasn't better than the previous generation and learned nothing from what happened to their parents (Numbers 25:2).
- God commanded Moses to put to death all of the Israelites who worshiped Baalpeor (Numbers 25:4). Under the Mosaic Law, the penalty for worshiping other gods was death.
- God commanded Moses to execute all of the Israelites who worshiped Baalpeor, and then cut off their heads and hang them up in the sun (where they could clearly be seen) (Numbers 25:4). God said that once this was done,

His fierce anger would be turned away from Israel.

- The Moabites were able to get God to curse Israel by tempting them to commit idolatry and sexual immorality. What the Moabites were unable to do by hiring Balaam to curse Israel, they accomplished by tempting Israel to sin (Numbers 25:4).
- In the days of Moses there were judges who were over the Israelites (Numbers 25:5). The task of executing all those who worshiped Baalpeor was given to those judges.
- When some of the Israelites worshiped Baalpeor, there were others who were greatly upset about it (Numbers 25:6). Some people wept at the door of the tabernacle because they were greatly grieved by this sin.
- At the very moment Israelites were weeping at the door of the tabernacle over the idolatry that was being committed, an Israelite brought a Midianite woman into the camp. Not only was he not grieved, but he openly paraded himself and his sin in the sight of everyone (Numbers 25:6). Some of the Israelites were very proud of their sin (and that attitude killed them).
- The plague that God sent upon Israel for their idolatry and sexual immorality wasn't stopped until those who were committing that sin were killed as He commanded (Numbers 25:8). The number of people that God killed in that plague was 24,000 people (Numbers 25:9).
- There are times when God kills people for committing sexual immorality (Numbers 25:9).
- There are times when God kills people for idolatry (Numbers 25:9).
- When the Israelites worshiped Baalpeor, God became

jealous (Numbers 25:11).

- Because Phinehas was zealous for God and turned away His fierce wrath from Israel, God gave him His covenant of peace (Numbers 25:12). Specifically, God gave Phinehas the covenant of an everlasting priesthood (Numbers 25:13). There are times when God rewards those who are zealous for Him.
- Because Phinehas was zealous for God, the descendants of Phinehas were blessed (Numbers 25:13). There are times when God blesses people because of something that one of their ancestors did.
- God holds leaders accountable for their sin (Numbers 25:14).
- When the Moabites tempted Israel to worship their gods and fornicate with their women, God decided to punish the Moabites (Numbers 25:17). There are times when God punishes nations that tempt other nations to sin.
- When God killed Korah and those who were part of his rebellion, God didn't kill the children of Korah (Numbers 26:11).
- Joseph was given a double portion in Israel (Numbers 26:37). He had two tribes: Ephraim and Manasseh.
- When Moses and Eleazar took a census of the tribes of Israel (excluding Levi) after the 40 years of wandering in the wilderness were over, there were 601,730 men who were 20 years old or older (Numbers 26:51).
- God commanded that the land of Canaan be divided among the tribes of Israel according to the size of each tribe (Numbers 26:53).

- Even though God commanded Moses to allocate the land of Canaan according to the size of each tribe of Israel, the land of Canaan was also going to be divided by casting lots (Numbers 26:55). Both of these things were true. The land of Canaan would be divided by lot, and the land would be allocated based on the size of each tribe.
- When a census was taken of the tribe of Levi after the 40 years of wandering in the wilderness were over, there were 23,000 men who were a month old or older (Numbers 26:62).
- The reason Moses and Eleazar didn't include the tribe of Levi when they took a census of Israel was because the tribe of Levi wasn't going to be given any land in Canaan (Numbers 26:62).
- The land of Canaan was called the inheritance of the Israelites (Numbers 26:62).
- When Moses and Eleazar took a census of the Israelites, there was no one left alive of those who had been part of the census that was taken 40 years earlier (Numbers 26:64). The exceptions to this were Caleb and Joshua (Numbers 26:65). God kept His promise and did exactly what He said He would do.
- In the Bible, Noah was used as both a male name and a female name (Numbers 27:1).
- There were times when Moses brought difficult cases to God so that He could pass judgment on them (Numbers 27:5).
- Under the Mosaic Law, if a man had both sons and daughters, his inheritance would be given to his sons and not to his daughters (Numbers 27:8).

- Under the Mosaic Law, if a man died and didn't have a son, his inheritance would be given to his daughter (Numbers 27:8). This means a daughter would only receive an inheritance from her father if she had no brothers.
- Under the Mosaic Law, God specified who would receive the inheritance (the family's land). It wasn't left up to the discretion of the person who died, and it couldn't be given to just anyone (Numbers 27:8).
- Under the Mosaic Law, if a man died and didn't have any children, his inheritance would be given to his brothers (Numbers 27:9). It wasn't given to his wife or to whoever the dead man chose.
- Under the Mosaic Law, if a man died and didn't have any children or any brothers, his inheritance was to be given to the brothers of his father (his uncles on his father's side) (Numbers 27:10).
- Under the Mosaic Law, if a man died and didn't have any children or brothers, and his father also didn't have any brothers, his inheritance was to be given to his nearest relative (Numbers 27:11).
- God commanded Moses to go up mount Abarim so he could see the land of Canaan before he died (Numbers 27:12).
- Before the Israelites crossed the Jordan river and began the conquest of Canaan, God had already given them the land. It was already theirs (Numbers 27:12).
- Those who obey the commandments of God are sanctifying Him (Numbers 27:14). They're treating God as holy in the sight of others.

- Moses knew that he was the leader of the Israelites, and when he died the Israelites wouldn't have a leader (Numbers 27:16). For that reason he asked God to appoint a replacement leader (Numbers 27:17). Moses didn't want Israel to be without a leader.
- God chose Joshua to be the one who led Israel after Moses (Numbers 27:18).
- God commanded Moses to put some of his honor upon Joshua (Numbers 27:20). It seems that if some of the honor of Moses was put on Joshua then the Israelites would obey Joshua.
- When Joshua became the leader of Israel, he had to go through Eleazar to inquire of God (Numbers 27:21). Joshua wasn't able to talk to God face to face the way Moses had.
- The way the priests inquired of the Lord was by using the Urim (Numbers 27:21).
- When God spoke to people through the Urim, the message was referred to as the judgment of the Urim (Numbers 27:21).
- Under the Mosaic Law, the Israelites were required to give God His offerings in due season (Numbers 28:2).
- Under the Mosaic Law, each day two lambs were to be offered to the Lord in the tabernacle (Numbers 28:3). One lamb was offered in the morning and the other in the evening (Numbers 28:4).
- Under the Mosaic Law, two lambs were to be sacrificed at the tabernacle on the sabbath day (Numbers 28:9).
- Under the Mosaic Law, a burnt offering was to be offered

to the Lord at the tabernacle at the beginning of each month (Numbers 28:11).

- The day after Passover was always considered to be a sabbath no matter what day of the week it fell upon. This is because it was the first day of the feast of unleavened bread and was therefore a holy day (Numbers 28:18).
- There is a recurring theme that no work could be done on days that were holy (Numbers 28:18).
- Under the Mosaic Law, the first day of the seventh month was said to be a day of blowing trumpets (Numbers 29:1). A lot of information was provided about the other festivals in the Law, but this one was left vague. God didn't provide any information about what this day was about or why it was celebrated. This holy day is a great mystery.
- Under the Mosaic Law, a burnt offering and a sin offering was to be offered on the day that the festival of trumpets was celebrated (Numbers 29:2, 5).
- Under the Mosaic Law, the tenth day of the seventh month was a holy day (Numbers 29:7). This was the Day of Atonement.
- Under the Mosaic Law, the Israelites were to afflict their souls on the tenth day of the seventh month (the Day of Atonement) (Numbers 29:7).
- Under the Mosaic Law, the Israelites weren't allowed to do any work on the tenth day of the seventh month (the Day of Atonement) (Numbers 29:7).
- Under the Mosaic Law, on the Day of Atonement, a burnt offering was to be offered unto the Lord (Numbers 29:8).

- Under the Mosaic Law, a seven-day feast was to be kept starting on the fifteenth day of the seventh month (Numbers 29:12). This was the feast of tabernacles.
- The first day of the feast of tabernacles was a holy day. No work could be done on that day (Numbers 29:12).
- On the eighth day of the feast of tabernacles, there was to be a solemn assembly (Numbers 29:35).
- Under the Mosaic Law, if a man made a vow to the Lord, he wasn't allowed to break his word (Numbers 30:2). He was required to do everything he said he would do.
- Under the Mosaic Law, if an unmarried young woman who was still living in her father's house made a vow, and her father forbade it the day he heard it, then her vow was canceled and wouldn't be binding upon her (Numbers 30:5). God would forgive her for not keeping her vow because her father had forbidden it.
- Under the Mosaic Law, in order for a father to have authority over his daughter, she had to be young, and she had to be unmarried, and she had to still be living with him. All three of those criteria had to be met (Numbers 30:5).
- Under the Mosaic Law, children were required to obey their parents while they were children. Once they were no longer young, their parents no longer had authority over them (Numbers 30:5).
- Under the Mosaic Law, vows were said to bind a person's soul (Numbers 30:5).
- Under the Mosaic Law, if a married woman made a vow, and her husband forbade it the day he heard it, then her vow was canceled and wouldn't be binding upon her

(Numbers 30:8). God would forgive her for not keeping her vow because her husband had forbidden it.

- Under the Mosaic Law, widows and those who were divorced weren't under the authority of any man (including their father) (Numbers 30:9).
- Under the Mosaic Law, if a husband forced his wife to break a vow that was binding upon her, then he (not her) would bear the sin for that (Numbers 30:15).
- There's a recurring theme in the Bible that when a righteous person dies he's gathered to his people (Numbers 31:2).
- The reason God commanded the Israelites to wage war against the Midianites was because the Midianites had tempted them to sin. If the Midianites had left Israel alone then this battle wouldn't have happened (Numbers 31:2).
- The army that God sent to war against the Midianites was composed of a thousand Israelites from each of the twelve tribes (Numbers 31:5). The tribe of Levi was excluded. (The Levites didn't go to war.)
- When the Israelites fought against the Midianites to get vengeance for what they had done, they also killed Balaam – the person who taught Balak that if Israel sinned then God would curse them. This means Israel got vengeance on the person who caused all these things to happen in the first place (Numbers 31:8).
- When the Israelites returned from battle, they didn't return to the camp. Instead they remained outside the camp, and people went to meet with them and see what they obtained from the battle (Numbers 31:13). This is

possibly because those who came into contact with a dead body were unclean for seven days (and therefore had to remain outside the camp for that period of time).

- Balaam was the one who counseled the Midianites that if they got Israel to sin then God would curse the Israelites (Numbers 31:16). Balaam taught the Midianites to use their women to tempt Israel to engage in idolatry and sexual immorality.
- The reason Moses was angry with the Israelites for sparing the Midianite women was because they were the ones who caused Israel to sin, and their actions led to the death of many Israelites. Moses wanted them to be punished for what they had done to Israel (Numbers 31:16).
- Moses said that any Israelite who went to battle and touched a dead body had to purify themselves on the third and seventh day (Numbers 31:19).
- God gave Moses the ordinance regarding how the spoil from battle was to be cleansed from its uncleanness. Under the Mosaic Law, any spoil from battle that could survive being put through the fire had to be put through the fire in order to cleanse it (Numbers 31:23). Any spoil from battle that couldn't survive being put through the fire had to be cleansed by putting it through water instead.
- When the spoil from the battle was counted, Moses didn't count it by himself. Instead there were multiple leaders involved (Numbers 31:26).
- After the Israelites returned from the battle against the Midianites, God commanded that half of the spoil be divided among those who went to war, and the other half

divided among the rest of the nation of Israel (Numbers 31:27). This means everyone in the nation received part of the spoil of the conquest of the Midianites.

- When the Israelites got their share of the spoil from the Midianites, God commanded that part of it was to be given to Him as tribute (Numbers 31:28). God commanded that His portion was to be given to Eleazar (Numbers 31:29).
- When the Israelites went to war against the Midianites they obtained 675,000 sheep, 72,000 cows, 61,000 donkeys, and 32,000 virgin women (Numbers 31:32-35). The women appear to have been children because everyone else was killed.
- After the Israelites returned from the battle with the Midianites, the officers told Moses that none of their soldiers died in battle (Numbers 31:49). Out of the 12,000 Israelite soldiers who went to battle, there wasn't a single casualty.
- When the officers of the army that fought against the Midianites saw that none of their soldiers had died, they brought an offering to the Lord (Numbers 31:50). They said the purpose of the offering was to make atonement for their souls.
- The tribes of Reuben and Gad asked the leadership of Israel if they could be given the land that the Israelites had already conquered on the east side of the Jordan river (Numbers 32:5). This is because those tribes had a lot of cattle, and that land was perfect for raising cattle.
- Moses didn't think it was fair that the tribes of Reuben and Gad should avoid going to war in Canaan while the rest of the nation fought to claim the promised land

(Numbers 32:6).

- Moses didn't want the tribes of Reuben and Gad to discourage the Israelites from entering Canaan, which was what the spies did to the previous generation (Numbers 32:8).
- It's possible for our heart to be discouraged (Numbers 32:9).
- When the Israelites wandered around in the wilderness for 40 years, it was a punishment for their wickedness (Numbers 32:13).
- There are times when God destroys generations that don't have faith in Him or in His promises (Numbers 32:13).
- When the tribes of Reuben and Gad asked if they could be given the land east of the Jordan river, Moses interpreted their request in the most negative way possible. Instead of asking questions and trying to understand their intentions, he assumed they were evil and accused them of sin (Numbers 32:14).
- When the tribe of Reuben and Gad asked if they could be given the land east of the Jordan river, Moses said that if the Israelites turned away from God then He would leave them in the wilderness again (Numbers 32:15). It seems Moses believed that if the current generation of Israelites rejected the promised land the way the previous generation had done, then they would also be killed just like the last generation of Israelites.
- When the tribes of Reuben and Gad asked if they could be given the land east of the Jordan river, and Moses accused them of being evil, the two tribes said that they

would join with the rest of Israel in their conquest of Canaan and remain with them until the whole nation inherited the land they were promised (Numbers 32:17).

- The reason the tribes of Reuben and Gad wanted their children to live in fenced cities was to protect them from the inhabitants of the land (Numbers 32:17).
- The tribes of Reuben and Gad were planning on leaving their wives and children behind in Gilead, and not seeing them for years, while they went with the rest of Israel to conquer the land of Canaan (Numbers 32:18). In the end that is exactly what they did (and they were gone for seven years).
- When the tribes of Reuben and Gad said that they would go with the rest of the Israelites to conquer the land of Canaan, Moses dropped his objections to their plan (Numbers 32:20).
- God was the one who was going to drive out the inhabitants of Canaan from before Israel (Numbers 32:21).
- God considered the inhabitants of Canaan to be His enemies (Numbers 32:21).
- The phrase "be sure your sin will find you out" was told by Moses to the tribes of Reuben and Gad when he was warning them to keep the promise they made to join with the rest of the Israelites in their conquest of Canaan (Numbers 32:23). If the tribes of Reuben and Gad broke their promise then it would be a sin against the Lord.
- God required all of the tribes of Israel to go to war against the Canaanites and conquer the land (Numbers 32:23).
- Moses told the leadership of Israel that if the tribes of

Reuben and Gad didn't cross over the Jordan river armed for battle then they couldn't have the land of Gilead as their possession, and would be given territory in Canaan instead (Numbers 32:30).

- The tribes of Reuben and Gad understood that they could only have the land if Gilead if they joined the rest of Israel to conquer Canaan (Numbers 32:32).
- The tribe of Gad built a lot of fortified cities in a short amount of time (Numbers 32:36).
- It seems that when the tribes of Reuben and Gad built cities, they may have been rebuilding existing cities (as opposed to building entirely new cities from scratch) (Numbers 32:38).
- Moses could write (Numbers 33:2).
- The plagues that God sent upon Egypt were judgments upon the gods that the Egyptians worshiped (Numbers 33:4).
- Aaron was 123 years old when he died (Numbers 33:39).
- When the Israelites crossed over the Jordan river into Canaan, God commanded them to drive out all of the inhabitants of the land (Numbers 33:52).
- When the Israelites crossed over the Jordan river into Canaan, God commanded them to destroy all the idols of the inhabitants of the land (Numbers 33:52).
- God warned the Israelites that if they didn't drive out the inhabitants of Canaan then those who remained would be thorns in their sides (Numbers 33:55).
- God warned the Israelites that if they didn't drive out the inhabitants of Canaan then He would do to the Israelites

what He had planned on doing to the Canaanites (Numbers 33:56).

- God warned the Israelites that if they didn't drive out the inhabitants of Canaan then He would drive the Israelites out of the land instead (which is what ultimately happened) (Numbers 33:56).
- God established the borders of the nation of Israel (Numbers 34:3).
- Before the Israelites entered the land of Canaan, God told them what their national borders were going to be (Numbers 34:3).
- The Levites were to be given cities (unlike the rest of the tribes, which were to be given territory) (Numbers 35:2).
- When the Levites were given cities, they were also to be given the suburbs that surrounded those cities (Numbers 35:2). The cities which were to be given to the Levites were called their inheritance.
- God commanded that a total of 48 cities be given to the Levites (6 cities of refuge, and 42 other cities) (Numbers 35:6).
- God commanded that Israelite tribes whose territory included many cities should give the Levites more cities, and the tribes whose territory had fewer cities should give the Levites fewer cities (Numbers 35:8).
- Cities of refuge were intended to be places where a person who accidentally killed someone could flee to and find refuge (so they weren't killed by the avenger of blood) (Numbers 35:11). If a person accidentally killed someone, they had to flee to a city of refuge.

- Under normal circumstances, the avenger of blood would execute people who accidentally killed someone (Numbers 35:12). However, the avenger of blood wasn't allowed to kill people who were in a city of refuge.
- Those who fled to a city of refuge had to stand in front of the congregation and be judged (Numbers 35:12). This was to ensure that the death had truly been accidental, and the person who fled wasn't a murderer.
- The cities of refuge were to be Levitical cities (Numbers 35:13).
- God commanded that three cities of refuge were to be located on the land that was east of the Jordan river, and three on the land to the west (Numbers 35:14).
- Under the Mosaic Law, people who deliberately injured someone who then died from that injury were murderers (Numbers 35:16).
- Under the Mosaic Law, murderers were to be put to death (Numbers 35:16).
- Under the Mosaic Law, the revenger of blood was to hunt down the murderer and then personally kill him as soon as the murderer was found (Numbers 35:19).
- Under the Mosaic Law, the revenger of blood had the legal right and obligation to hunt down and kill murderers (Numbers 35:19).
- Under the Mosaic Law, murderers were to be put to death as soon as they were found by the revenger of blood. There was to be no delay in their execution (Numbers 35:21).
- Those who accidentally killed others were required to live

in the city of refuge until the high priest died (Numbers 35:25). The death of the high priest atoned for the accidental death, and the person who was living inside the city of refuge could leave and go home (just as the death of Jesus, who is our high priest, atoned for our sins).

- If a person who accidentally killed someone left the city of refuge before the high priest died, the revenger of blood was allowed to kill him (Numbers 35:26). People who accidentally killed someone else were only protected from the revenger of blood as long as they remained within the city of refuge.
- Under the Mosaic Law, a single witness wasn't sufficient to convict a murderer (Numbers 35:30). Instead it took a minimum of two witnesses.
- Under the Mosaic Law, murderers couldn't be spared, or pardoned, or given a lesser sentence. In every case they had to be executed (Numbers 35:31).
- When a person is murdered, their blood defiles the land where their murder took place (Numbers 35:33).
- When land is defiled, it must be cleansed in order to be made clean again in the sight of God (Numbers 35:33).
- Land that's been defiled by the shedding of innocent blood can only be cleansed by putting to death the person who shed that innocent blood (Numbers 35:33).
- Since God (who is holy) was living in the land with the Israelites, He forbade the Israelites from defiling their land and making it unholy (Numbers 35:34).
- Under the Mosaic Law, a restriction was placed upon women who inherited land. They could only marry

someone from their own tribe, so that the land they owned wasn't lost and given to another tribe of Israel (Numbers 36:6).

- God didn't want the land that He gave to one tribe of Israel to be lost and given to another tribe (Numbers 36:7). God wanted each tribe to keep their territory forever.
- God referred to the land that was owned by each tribe of Israel as an inheritance (Numbers 36:7).
- Under the Mosaic Law, territory wasn't allowed to be moved between tribes (Numbers 36:9).

Deuteronomy

- Moses compared the way God cared for the Israelites in the wilderness to the way a man cares for his son (Deuteronomy 1:31).
- When we murmur against God, He hears it (Deuteronomy 1:34).
- There are times when God rewards those who wholly follow Him (Deuteronomy 1:36).
- There are times when God blesses children because of the faithfulness of their parents (Deuteronomy 1:36).
- The Israelites claimed that if they entered Canaan then their children would be killed (Deuteronomy 1:39). However, in the end those very children were the ones who conquered the land and possessed it.
- When God commanded the Israelites to invade Canaan, they disobeyed God and refused. When God commanded the Israelites to leave the area and *not* invade Canaan, they again disobeyed God and refused (Deuteronomy 1:41).
- The previous generation of Israelites didn't try to invade Canaan until after God had taken that promise away from them and sworn an oath that they wouldn't be given the land (Deuteronomy 1:41). They waited to obey God until it was too late.
- Once God swears an oath, that's the end of the matter. His word will surely come to pass (Deuteronomy 1:41).
- There comes a time when it's too late to repent, and what's been lost can't be regained (Deuteronomy 1:45).
- Moses literally said that the Israelites remained in Kadesh

according to the number of days that they stayed there (Deuteronomy 1:46).

- God referred to the Edomites (who were the descendants of Esau) as the brothers of the Israelites (Deuteronomy 2:4).
- God told the Israelites that the Edomites were afraid of them (Deuteronomy 2:4).
- God commanded the Israelites to not meddle with the Edomites (Deuteronomy 2:5).
- God told the Israelites that He had given mount Seir unto Esau as his possession (Deuteronomy 2:5). God is the one who gives nations their territory.
- When the Israelites were in the wilderness for 40 years they lacked nothing (Deuteronomy 2:7). This is because God provided for their needs.
- God told Moses that the Israelites weren't allowed to enter into conflict with the Moabites (Deuteronomy 2:9). This means when Balak (the king of the Moabites) was afraid of Israel, he was afraid of a nation that God had forbidden from waging war against him. The Israelites would never have waged war against them if Balak hadn't attacked them first (by hiring Balaam to curse them and by tempting Israel to sin).
- Although God commanded Israel to leave the Moabites alone, that didn't prohibit them from attacking the Moabites if the Moabites attacked them first (Deuteronomy 2:9). In fact, after Balak vexed the Israelites, God commanded the Israelites to fight back.
- Before God gave the land of Ar to the Moabites, the Emims (a race of giants) lived there (Deuteronomy 2:10).

- Just as the Israelites defeated the giants who lived in Canaan, so the Edomites defeated the giants who lived in Seir, and the Moabites defeated the giants who lived in Ar (Deuteronomy 2:12).
- When God gave land to the nations of Israel, Edom, and Moab, the fact that those lands were already inhabited by giants didn't matter. God gave those nations the ability to defeat the giants and inherit the land that He had given them (Deuteronomy 2:12).
- The Israelites who died in the 38 years before Israel crossed the brook of Zered were the men of war who refused to enter Canaan (Deuteronomy 2:14). This was specifically the males who were 20 years old or older at the time.
- The Lord swore that the men of war who refused to enter Canaan would die in the wilderness, and after 38 years that's exactly what happened (Deuteronomy 2:14). God always keeps His promises.
- God didn't send the Israelites back to Canaan until all the men of war of the previous generation were dead (Deuteronomy 2:16).
- The next generation of Israelites had to wait to inherit Canaan until the previous generation (which rebelled against God) had died (Deuteronomy 2:16).
- God forbade the Israelites from meddling with the Ammonites (Deuteronomy 2:19).
- The territory of the Ammonites was given to them by God as their possession (Deuteronomy 2:19).
- The land of the Ammonites was previously inhabited by giants (Deuteronomy 2:20).

- Before the Israelites inherited Canaan, there were giants in Canaan and the surrounding territories. However, God destroyed the giants and gave their territory to others (Deuteronomy 2:21).
- It seems the reason there are no longer giants in the world is because God destroyed them (Deuteronomy 2:21).
- God can fill a nation with fear (Deuteronomy 2:25).
- The reason Sihon refused to grant the Israelites permission to pass through his territory was because God hardened his spirit (Deuteronomy 2:30). There are times when God hardens people's spirit so they do what He wants them to do.
- God rules over the spirit and heart of kings (Deuteronomy 2:30). This means God determines the decisions that they make.
- Since God determines what decisions people make, that means people don't have free will (Deuteronomy 2:30).
- The reason God hardened the spirit and heart of Sihon was to give his territory to the Israelites (Deuteronomy 2:30).
- The Israelites didn't invade any place that God forbade them from invading (Deuteronomy 2:37). There was some land that God gave to the Israelites, and there was other land that He didn't allow them to enter.
- The Israelites didn't declare war on Og. Instead Og declared war on Israel (Deuteronomy 3:1).
- The Israelites took 60 cities from Og (Deuteronomy 3:4).
- It seems that Og was 13 feet tall (which certainly made

him a giant) (Deuteronomy 3:11).

- When the tribes that had territory east of the Jordan river went to war, God didn't require the women to go with them (Deuteronomy 3:19). Instead they and their children remained behind while the men went to war. This means the men didn't see their wives or children for 7 years (which is how long it took to conquer Canaan).
- There's no one else like the Lord (Deuteronomy 3:24)
- There's no one else who can do what God can do (Deuteronomy 3:24).
- The Israelites were forbidden from adding even a single word to God's commands (Deuteronomy 4:2). They were also forbidden from diminishing any of His commands.
- Obeying the statutes and judgments of God is an act of wisdom and understanding (Deuteronomy 4:6).
- If the Israelites had obeyed the statutes and judgments of God, then other nations would have viewed them as a great and wise nation, and they would have been a source of light in the world (Deuteronomy 4:6). However, the Israelites didn't obey God. Instead they became more wicked than the surrounding nations, so they didn't serve as that light.
- No other nation had a closer relationship with God than the Israelites (Deuteronomy 4:7). This fact alone made them greater than other nations.
- No other nation had statutes that were as righteous as the law that Moses gave to Israel (Deuteronomy 4:8).
- God wants His commandments to be taught to children (Deuteronomy 4:9).

- God wants people to teach their children to fear and obey Him (Deuteronomy 4:10).
- The ten commandments are a covenant that God made with the Israelites (Deuteronomy 4:13).
- At Horeb, God wrote the ten commandments on two stone tablets (Deuteronomy 4:13).
- The reason God didn't show a physical form to the Israelites when He spoke to them at Horeb was so they didn't corrupt themselves and make an idol (Deuteronomy 4:16). God is opposed to people making representations of His form (such as pictures or statutes).
- Idolatry is a form of corruption (Deuteronomy 4:16).
- God created the sun, moon, and stars for the benefit of all nations (Deuteronomy 4:19). They were created to give light to the nations, not as objects of worship.
- God called Egypt the iron furnace (Deuteronomy 4:20).
- The Israelites are the inheritance of God (Deuteronomy 4:20).
- God is a consuming fire (Deuteronomy 4:24).
- God is a jealous God (Deuteronomy 4:24).
- Moses was certain that the Israelites would disobey God and engage in idolatry once they lived in Canaan (Deuteronomy 4:25). That's exactly what happened.
- Moses called heaven and earth to witness that if the Israelites engaged in idolatry when they entered Canaan then they would be removed from the land and scattered among the nations (Deuteronomy 4:26-27). That's exactly what happened.

- Moses told the Israelites that if they were scattered among the nations, they would find God if they sought Him with all their heart and all their soul (Deuteronomy 4:29).
- Moses told the Israelites that if they were suffering tribulation in the latter days, they needed to be obedient to the voice of God (Deuteronomy 4:30-31). If they turned to God in the latter days then God wouldn't forsake them or forget the covenant He made with their forefathers.
- The things that God had done for Israel were unique. Since the creation of the world, God hadn't done such things for any other nation (Deuteronomy 4:32). God set Israel apart as unique among the nations.
- God showed His mighty works to the Israelites so that they would know there was no one else like Him (Deuteronomy 4:35).
- The reason God chose to bless the Israelites was because He loved Abraham, Isaac, and Jacob (Deuteronomy 4:37). The reason God brought the Israelites out of Egypt was because He loved their forefathers.
- The nations that possessed Canaan before the Israelites received the land were greater and mightier than Israel (Deuteronomy 4:38).
- Moses called the land of Canaan the inheritance of the Israelites (Deuteronomy 4:38).
- The Lord is the only God. There's no one else (Deuteronomy 4:39).
- Those who accidentally killed someone were to flee to a city of refuge to protect themselves from the revenger of

blood (who had a right to kill them if they weren't in a city of refuge) (Deuteronomy 4:42).

- The covenant that God made with Israel at mount Horeb (the covenant of works) wasn't made with the forefathers of Israel, but with the generation that was alive in the days of Moses (Deuteronomy 5:3).
- One of the reasons the Israelites were afraid when God spoke to them was because they were afraid of the fire (Deuteronomy 5:5).
- God punishes those who hate Him (Deuteronomy 5:9).
- God shows mercy to those who love Him and keep His commandments (Deuteronomy 5:10).
- The reason God commanded the Israelites to keep the sabbath day holy was because He delivered them out of Egypt (Deuteronomy 5:15), God didn't give the commandment to keep the sabbath to all nations. Instead He specifically gave it to the one nation that He delivered from Egypt.
- Under the Mosaic Law, God promised the Israelites that if they honored their parents then He would prolong their days (Deuteronomy 5:16).
- God spoke the ten commandments to all of Israel out of the midst of the fire, out of the midst of thick darkness, and with a loud voice (Deuteronomy 5:22).
- When God spoke the ten commandments to Israel, He didn't add any other commandments (Deuteronomy 5:22).
- After God spoke the ten commandments to Israel, the leaders told Moses that if they heard the voice of God any

more then they would die (Deuteronomy 5:25).

- God is the living God (Deuteronomy 5:26).
- God told Moses that He wished the Israelites had a heart to fear Him and always keep His commandments (Deuteronomy 5:29).
- God told Moses that if the Israelites feared Him and kept His commandments then it would be well with them and their children forever (Deuteronomy 5:29).
- The Israelites were commanded to love God with all of their heart, soul, and might (Deuteronomy 6:5).
- God wants His words to be in our heart (Deuteronomy 6:6).
- Moses commanded the Israelites to talk about God's commandments when they were sitting in their house, walking by the way, lying down, and rising up (Deuteronomy 6:7).
- Moses commanded the Israelites to write God's commandments upon the posts of their house, and upon their gates as well (Deuteronomy 6:9) God wanted His commandments to always be near them.
- God was giving cities to the Israelites that they didn't build (Deuteronomy 6:10).
- God was giving houses to the Israelites that they didn't build or furnish (Deuteronomy 6:11).
- God commanded the Israelites to beware that they didn't forget Him once they were in Canaan, and had eaten and were full (Deuteronomy 6:12). However, that's exactly what they did.

- Under the Mosaic Law, righteousness came from obeying all of the commandments of God (Deuteronomy 6:25). Righteousness under the Mosaic Law was based on works.
- The Canaanites were greater than the Israelites (Deuteronomy 7:1).
- God warned the Israelites that if they intermarried with the pagan nations that lived in Canaan then that would turn the Israelites away from following Him (Deuteronomy 7:4). In the end that's exactly what happened.
- There are times when God suddenly destroys the wicked (Deuteronomy 7:4).
- God wants all idols to be destroyed (Deuteronomy 7:5).
- The Israelites are a holy people to God (Deuteronomy 7:6).
- God chose the Israelites above all other nations upon the face of the earth (Deuteronomy 7:6).
- When God chose the Israelites, they were the fewest of all people (Deuteronomy 7:7).
- The reason God chose the Israelites was because He loved them (Deuteronomy 7:8).
- God redeemed the Israelites from Egypt (Deuteronomy 7:8).
- God keeps His covenant with those who love Him and keep His commandments (Deuteronomy 7:9).
- When God repays those who hate Him, He does so to their face (Deuteronomy 7:10).

- Under the Mosaic Law, the blessings of God depended on Israel's obedience to that entire law. They had to obey all of it in order to be blessed (Deuteronomy 7:13). If they disobeyed any part of it then they would be cursed.
- God can keep people from getting sick, or cause them to get sick (Deuteronomy 7:15). God has power over disease.
- Moses forbade the Israelites from having any pity on the nations that lived in Canaan (Deuteronomy 7:16).
- If the Israelites were worried about the strength of the nations in Canaan then they were to remember what God did to Egypt and Pharaoh (Deuteronomy 7:18-19). The Israelites were eyewitnesses to His mighty acts in Egypt.
- The reason God was going to drive out the nations that lived in Canaan a little at a time was so that the wild animals didn't increase too much and become a threat to them when the land was empty (Deuteronomy 7:22). God was doing it to protect Israel from danger.
- The silver and gold that was used to make idols was an abomination to the Lord (Deuteronomy 7:25). It was unclean, and the Israelites weren't allowed to desire it or take it.
- The Israelites were forbidden from bringing an abomination into their house (such as an idol) (Deuteronomy 7:26). If they disobeyed this then they would be cursed.
- The Israelites were commanded to utterly detest and abhor abominations (such as idols) (Deuteronomy 7:26).
- When God was leading the Israelites through the wilderness for 40 years, He was proving them and

revealing what was in their heart (Deuteronomy 8:2). He was revealing whether they would obey His commandments or not.

- God humbled the Israelites, put them through times when they were hungry, and fed them with manna so that they might know that people don't live just by bread but by every word of God (Deuteronomy 8:3).
- When the Israelites were in the wilderness, God protected their clothing so that it didn't wear out (Deuteronomy 8:4).
- Once the Israelites were in the promised land and had eaten and were full, God commanded them to bless Him for the good land He had given them (Deuteronomy 8:10).
- When the Israelites were in the promised land, and when they had eaten and were full and had prospered, God didn't want them to forget Him (Deuteronomy 8:14).
- The wilderness that God led the Israelites through for 40 years was terrible (Deuteronomy 8:15). It had fiery serpents and scorpions, and it lacked water.
- The reason God led the Israelites through the wilderness and fed them with manna was to do good for them in the latter end (Deuteronomy 8:16) The people had to go through the wilderness and suffer before they could enter the promised land.
- God didn't want the Israelites to say in their heart that their own power had obtained their wealth (Deuteronomy 8:17-18). People's wealth comes from God.
- Those who don't obey the voice of God will perish

(Deuteronomy 8:20).

- Moses didn't want the Israelites to say in their heart that the reason God brought them to Canaan to possess that land was because of their own righteousness (Deuteronomy 9:4). In fact, Moses emphasized just how unrighteous, wicked, and rebellious the Israelites had been.
- The reason God was destroying the Canaanites was because they were wicked (Deuteronomy 9:4).
- From the day the Israelites left Egypt until the day Moses proclaimed God's law to the next generation, the Israelites had been rebellious against the Lord (Deuteronomy 9:7). The previous generation of Israelites was rebellious against God, and the next generation was as well.
- God didn't give Moses the two stone tablets until after he had been on the mountain for 40 days and nights without any food or drink (Deuteronomy 9:11).
- When God was angry with the Israelites, He called them the people *Moses* had brought out of Egypt (Deuteronomy 9:12).
- The Israelites saw Moses take the two stone tablets and break them (Deuteronomy 9:17).
- When Moses saw the idolatry of the Israelites, he interceded on behalf of Israel for 40 days and nights (Deuteronomy 9:18). That intercession saved Israel from total destruction.
- When Moses interceded on behalf of Israel after they made the molten calf, he didn't eat bread or drink any water for 40 days (Deuteronomy 9:18). Moses didn't want

God to destroy Israel.

- After Aaron made the molten calf for Israel, God wanted to destroy him (Deuteronomy 9:20). The reason God spared his life was because Moses interceded for him.
- Moses told the Israelites that they had rebelled against God from the day he first knew them (Deuteronomy 9:24). The Israelites had a long history of being rebellious against God.
- When the Israelites rebelled against God and refused to enter the promised land, Moses interceded on their behalf for 40 days and nights (Deuteronomy 9:25). That intercession saved Israel from total destruction (again).
- After Moses broke the first set of stone tablets, God told him that when he brought replacement tablets up to Him on the mount Horeb, He would write the same words on the second set (Deuteronomy 10:2). This means there were two sets of stone tablets: the first one that Moses broke, and a second replacement set.
- The two sets of stone tables were the same. God wrote the ten commandments on both sets (Deuteronomy 10:2).
- The second time Moses went up the mountain at Horeb, he remained there for 40 days and nights (Deuteronomy 10:10). Moses made two trips up the mountain at Horeb.
- We must walk in all of God's ways (Deuteronomy 10:12).
- We must love God (Deuteronomy 10:12).
- We must serve God with all of our heart and soul (Deuteronomy 10:12).
- Heaven belongs to God (Deuteronomy 10:14).

- The earth and everything in it belongs to God (Deuteronomy 10:14).
- The Lord is no respecter of persons (Deuteronomy 10:17).
- The Lord doesn't take bribes (Deuteronomy 10:17).
- God cares about the fatherless (Deuteronomy 10:18).
- God cares about widows (Deuteronomy 10:18).
- God cares about foreigners (Deuteronomy 10:18).
- The reason God commanded the Israelites to love foreigners was because they were foreigners when they were in Egypt (Deuteronomy 10:19).
- God is the praise of Israel (Deuteronomy 10:21).
- The Israelites were eyewitnesses to the great things God had done for them (Deuteronomy 10:21).
- The Israelites were eyewitnesses to the terrible things God had done to their enemies (Deuteronomy 10:21).
- Because God had done great things for Israel and had rescued them from Egypt, the Israelites were to love Him (Deuteronomy 11:1).
- Since the Israelites were eyewitnesses to the great things God had done, they were to keep all of His commandments (Deuteronomy 11:8).
- In Egypt, plants had to be watered by hand. However, in Canaan the plants were watered by the rain (Deuteronomy 11:11). The land the Israelites were about to inherit (Canaan) was much better than the land they had just left (Egypt).
- The eyes of God watched over the land of Canaan from

the beginning of the year until the end of the year (Deuteronomy 11:12). God took care of Canaan in a way that He didn't take care of Egypt (Deuteronomy 11:12).

- It's possible for our heart to be deceived (Deuteronomy 11:16).
- Those who worship other gods are deceived (Deuteronomy 11:16).
- There are times when God punishes nations by withholding rain (Deuteronomy 11:17).
- It's possible to lay up the words of God in our soul (Deuteronomy 11:18).
- We must cleave to God (Deuteronomy 11:22).
- The territory that God promised to give Israel was much larger than what the nation ever possessed (Deuteronomy 11:24). The reason the Israelites never possessed all of the land that they were promised was because they weren't diligent to obey the Lord.
- The Israelites were forbidden from filling Canaan with altars to the Lord, or with high places to Him (Deuteronomy 12:4). This is because God was going to choose a specific place and put His name there, and that's where the Israelites were required to go to worship Him.
- Part of the sacrificial system in the Mosaic Law included rejoicing before God (Deuteronomy 12:7).
- When the Israelites were in the wilderness, everyone did what was right in his own eyes (Deuteronomy 12:8). This was very bad because God requires everyone to do what's right in *His* eyes. The Israelites were specifically

forbidden from doing whatever was right in their own eyes.

- God promised to one day give the Israelites rest (Deuteronomy 12:9).
- Although the Canaanites offered sacrifices throughout the land, the Israelites were forbidden from doing that (Deuteronomy 12:13). They had to bring their sacrifices to the tabernacle.
- Under the Mosaic Law, the Israelites were allowed to kill and eat animals on their property (Deuteronomy 12:15).
- People's soul can desire things (Deuteronomy 12:15).
- Under the Mosaic Law, the Israelites were required to drain the blood from animals and pour it upon the earth before they ate those animals (Deuteronomy 12:16). This is because the Israelites weren't allowed to eat blood.
- Under the Mosaic Law, the Israelites were allowed to eat a portion of their tithe. However, they had to do it at the tabernacle and not in their homes (Deuteronomy 12:17-18).
- Idolatry is a snare (Deuteronomy 12:30).
- The Canaanites committed every abomination in service to their gods (Deuteronomy 12:31).
- The Canaanites burned their children alive as offerings to their gods (Deuteronomy 12:31). That was an abomination to God.
- Moses forbade the Israelites from adding anything to what he commanded them, or taking anything away from it (Deuteronomy 12:32). The Israelites didn't obey that command.

- It's possible for wicked people to perform genuine miracles (Deuteronomy 13:2).
- Just because a person is able to accurately foretell the future, or perform a genuine miracle, doesn't mean that person is righteous in the sight of God (Deuteronomy 13:2).
- It's possible for a genuine prophet to proclaim an evil message (Deuteronomy 13:2).
- It's possible for someone to work a genuine miracle, and then use that to proclaim an evil message (Deuteronomy 13:2).
- One of the ways God tests people is by giving wicked people the power to do amazing things, and then seeing if people listen to them and follow after them (Deuteronomy 13:3).
- God doesn't want people to listen to the wicked and do evil, no matter what miraculous powers or knowledge that wicked person might have (Deuteronomy 13:3).
- Moses warned the Israelites in advance that God might test them to see if they loved Him with all of their heart and soul (Deuteronomy 13:3).
- Under the Mosaic Law, any prophet that told the Israelites to worship other gods was to be put to death (Deuteronomy 13:5).
- Under the Mosaic Law, those who tried to entice people to worship other gods were to be put to death (Deuteronomy 13:9).
- Under the Mosaic Law, if the Israelites discovered that a city in their land was idolatrous, they were required to

destroy that city and kill all of its inhabitants (Deuteronomy 13:15-16). They were even required to kill all of the city's livestock, and burn the city and everything it contained with fire. The ruined city could never be rebuilt.

- Under the Mosaic Law, the spoil of idolatrous cities was cursed (Deuteronomy 13:17).
- Under the Mosaic Law, the Israelites weren't allowed to copy the pagan mourning practices of the nations around them. Instead God restricted what they could do when it came to mourning for the dead (Deuteronomy 14:1).
- Because the Israelites were a holy people and were chosen by God, they weren't permitted to live as they pleased (Deuteronomy 14:2).
- Under the Mosaic Law, any foreigners who were living in the same household as the Israelites were allowed to eat animals that died of their own accord. However, the Israelites couldn't eat it (Deuteronomy 14:21).
- Under the Mosaic Law, only the Israelites had to follow the dietary restrictions of the Law. Foreigners didn't have to follow them, even if they lived in the same household as Israelites (Deuteronomy 14:21).
- Under the Mosaic Law, if an Israelite lived so far from the tabernacle it wasn't possible for them to bring the tithe of their of crops to the tabernacle, they were commanded to turn the crops into money, bring that money to the tabernacle, and use it to buy whatever food they wanted (Deuteronomy 14:26). The Israelites were to then eat it in the presence of God and rejoice.
- Under the Mosaic Law, it wasn't a sin to eat meat

(Deuteronomy 14:26).

- Under the Mosaic Law, it wasn't a sin to drink wine (Deuteronomy 14:26).
- Under the Mosaic Law, it wasn't a sin to drink a strong drink (Deuteronomy 14:26).
- Under the Mosaic Law, the Israelites were allowed to use their tithe to buy wine or strong drink, and then drink it before the Lord and rejoice (Deuteronomy 14:26).
- Under the Mosaic Law, if the Israelites converted their tithe into money and used it to buy food and drink, they were to share it with the Levites (Deuteronomy 14:27).
- Under the Mosaic Law, every three years the Israelites were to take all of their tithe and lay it up in their household (instead of bringing it to the tabernacle), and give it to the poor so they would have food to eat (Deuteronomy 14:29).
- Under the Mosaic Law, the Israelites were required to cancel everyone's debts every seven years (Deuteronomy 15:1-4). This was called the Lord's release. It applied only to the Israelites and not to foreigners, and was intended to help the poor by giving them a way to get out of debt. However, it applied to all of the Israelites and not just to the poor.
- It's better for a nation to lend money than to borrow money (Deuteronomy 15:6).
- God commanded the Israelites to care for the poor who lived among them (Deuteronomy 15:7). God cares about the poor.
- Under the Mosaic Law, if a poor person needed

something then the Israelites were required to lend him enough to meet his need (Deuteronomy 15:7-8).

- Under the Mosaic Law, the Israelites weren't allowed to stop lending to the poor when the seventh year (the year of canceling debts) was at hand (Deuteronomy 15:9).
- Under the Mosaic Law, God expected people to meet the needs of the poor, even if they didn't get repaid for doing so (Deuteronomy 15:9).
- Under the Mosaic Law, if a poor person needed something and others refused to lend to him, he could cry out to God and He would hear him (Deuteronomy 15:9). God hears the cries of the poor.
- Those who do nothing to help the poor are said to be doing an evil thing against their brother (Deuteronomy 15:9).
- Under the Mosaic Law, the Israelites weren't allowed to be grieved when they met the needs of the poor. Instead they were required to meet those needs willingly (Deuteronomy 15:10).
- Under the Mosaic Law, if a Hebrew was sold to an Israelite then he was to serve for six years and then be released in the seventh year (Deuteronomy 15:12-15). When he was released he didn't have to purchase his freedom. Instead he was to be released for free. He was also to be given a generous payment for his years of service.
- Under the Mosaic Law, if a Hebrew slave was well treated in the household he was serving and wanted to stay there forever, he could do that (Deuteronomy 15:16).
- Under the Mosaic Law, animals that had a blemish

couldn't be sacrificed to God (Deuteronomy 15:21).

- Under the Mosaic Law, the Israelites were allowed to eat animals that had blemishes, as long as they did so on their own property (Deuteronomy 15:22). They just couldn't bring them to the tabernacle and sacrifice them to God.
- The Passover was a memorial of the time when God brought the Israelites out of Egypt (Deuteronomy 16:1).
- Under the Mosaic Law, the Israelites weren't allowed to eat leavened bread when celebrating the Passover (Deuteronomy 16:3).
- Unleavened bread was called the bread of affliction (Deuteronomy 16:3).
- When the Israelites left Egypt, they left in haste (Deuteronomy 16:3).
- The reason the Israelites were required to eat unleavened bread was because when they left Egypt they left in haste (and their bread didn't have time to rise) (Deuteronomy 16:3).
- God wanted the Israelites to always remember the day they came out of Egypt (Deuteronomy 16:3). The Passover was intended to remind the Israelites of that day.
- Under the Mosaic Law, during the seven days when the Israelites were eating unleavened bread, there was to be no leavened bread anywhere in the land (Deuteronomy 16:4).
- Under the Mosaic Law, the Passover offering was to be sacrificed when the sun was going down (Deuteronomy

16:6).

- It's possible for an occasion to both be solemn and a time for rejoicing at the same time (Deuteronomy 16:15).
- Under the Mosaic Law, all of the male Israelites were required to appear before God three times a year (Deuteronomy 16:16). They were the feast of unleavened bread, the feast of weeks (Pentecost), and the feast of tabernacles.
- Bribes blind the eyes of the wise (Deuteronomy 16:19).
- Bribes pervert the words of the righteous (Deuteronomy 16:19).
- Under the Mosaic Law, the Israelites were forbidden from planting a grove of trees near the altar of God (Deuteronomy 16:21). In ancient times, groves of trees were used as places of pagan worship. However, the Israelites weren't allowed to copy that practice when they worshiped God.
- Under the Mosaic Law, if the Israelites found someone who was engaged in idolatry, they were required to put him to death (Deuteronomy 17:5).
- Under the Mosaic Law, there had to be at least two or three witnesses who testified against someone before that person could be put to death (Deuteronomy 17:6). A person couldn't be put to death by the testimony of just a single witness.
- Moses told the Israelites that if a dispute arose that was too difficult for them to judge, they were to bring it before the priests (Deuteronomy 17:9). Under the Mosaic Law, the hard cases were to be decided by the priests.

- Under the Mosaic Law, the sentences given for cases by priests were binding (Deuteronomy 17:10).
- Under the Mosaic Law, if the Israelites brought a hard case to a priest, the Israelites were required to carry out the sentence that the priest gave. That sentence couldn't be modified in any way, but had to be carried out exactly (Deuteronomy 17:11).
- Under the Mosaic Law, rejecting the judicial decision given by a priest was punished by death (Deuteronomy 17:12).
- Under the Mosaic Law, the death penalty was intended to cause people to become afraid and not commit the acts that were punished by death (Deuteronomy 17:13).
- Moses told the Israelites that once they were in the promised land, there would come a time when they would want to be like the nations that were around them, and would desire a king (Deuteronomy 17:14). That's exactly what happened.
- Under the Mosaic Law, the Israelites weren't allowed to choose whoever they as their king. Instead God would choose their king (Deuteronomy 17:15).
- Under the Mosaic Law, the Israelites couldn't choose a foreigner to serve as their king (Deuteronomy 17:15).
- Under the Mosaic Law, the king of Israel wasn't allowed to greatly multiply silver or gold to himself (Deuteronomy 17:17).
- Under the Mosaic Law, when the king of Israel sat upon the throne of his kingdom, he was to write his own copy of the entire Mosaic Law, which he was required to keep with him and read (Deuteronomy 17:18). There's no

evidence that any king of Israel or Judah ever did this.

- Under the Mosaic Law, the king of Israel was required to obey all the words of the Mosaic Law (Deuteronomy 17:19).
- The reason the king of Israel was required to write *by his own hand* a copy of the entire Mosaic Law, and then keep it with him and read it, was so he would learn to fear God and obey all the words of the law (Deuteronomy 17:19-20). It was also so that his heart wouldn't be lifted up above the rest of the people.
- Under the Mosaic Law, the people of the tribe of Levi were allowed to eat a portion of the sacrifices that were offered to God (Deuteronomy 18:1).
- When God chose the tribe of Levi to minister to Him, He said that this choice was forever. It wasn't a temporary assignment (Deuteronomy 18:5).
- Under the Mosaic Law, the Levites who traveled to the tabernacle were to be given the same portions of food as the Levites who continually served in the tabernacle (Deuteronomy 18:8).
- Under the Mosaic Law, the Israelites weren't permitted to engage in witchcraft (Deuteronomy 18:10).
- Moses told the Israelites that God was going to raise up a Prophet from their mist who was like him (Deuteronomy 18:15). This is a reference to the Messiah.
- One of the reasons God was going to raise up a Prophet from among the Israelites was because they were terrified when they heard the voice of God (Deuteronomy 18:16). God was going to send a Prophet among them (the Messiah) and speak to them through that Prophet,

just as He spoke through Moses.

- God was going to judge all those who didn't listen to the words of the Prophet, which were spoken in the name of God (Deuteronomy 18:19). This is a reference to the Messiah.
- Under the Mosaic Law, any prophet who spoke a word in God's name that He didn't command him to speak was to be put to death (Deuteronomy 18:20).
- Under the Mosaic Law, any prophet who spoke a word in the name of other gods was to be put to death (Deuteronomy 18:20).
- If a prophet speaks in the name of the Lord, but the thing that he says doesn't come to pass, then God didn't speak it (Deuteronomy 18:22). The words of God *always* come to pass.
- A person is only a true prophet of God if everything that he claims will happen actually happens, with no exceptions (Deuteronomy 18:22).
- Moses told the Israelites that if they kept all of God's commandments then He would bless them and enlarge their territory (Deuteronomy 19:9).
- Moses told the Israelites that if they obeyed God and He gave them the entire promised land, then they were to add three additional cities of refuge (for a total of nine cities) (Deuteronomy 19:9). However, this never happened. Instead the Israelites were disobedient, and God ultimately cast them out of the promised land.
- God hates the shedding of innocent blood (Deuteronomy 19:10).

- If the Israelites didn't set aside cities of refuge to save the lives of those who accidentally killed people, and the avenger of blood put them to death, then that blood was upon the Israelites (because they should have set aside cities of refuge to save them) (Deuteronomy 19:10).
- Under the Mosaic Law, murderers couldn't be pitied or spared. They had to be put to death (Deuteronomy 19:13).
- Under the Mosaic Law, when an innocent person was killed, guilt came upon the nation of Israel (Deuteronomy 19:13). The way innocent blood was atoned for, and guilt was removed from the nation, was by putting to death the murderer who shed that innocent blood.
- Under the Mosaic Law, when two people had a controversy they were to bring their case before a priest or judge (Deuteronomy 19:17).
- Under the Mosaic Law, judges weren't permitted to simply accept whatever they were told. Instead they were commanded to inquire diligently to see if what they were being told was true (Deuteronomy 19:18).
- Under the Mosaic Law, false witnesses were to be punished by inflicting upon them the punishment they tried to inflict on others (Deuteronomy 19:19-21). For example, if they told a lie in order to get someone killed then they were to be killed. No pity or mercy could be shown to them.
- Under the Mosaic Law, the Israelites weren't allowed to be afraid of their enemies (Deuteronomy 20:1). This is because God was with them.
- Under the Mosaic Law, before soldiers went out to battle,

the priest was to tell them to not let their heart be faint, and to not be afraid, because God was going with them to battle (Deuteronomy 20:3-4).

- Under the Mosaic Law, if a solider had built a new house but hadn't dedicated it yet then he was to return to his house (Deuteronomy 20:5). This was to prevent him from dying and someone else dedicating his house.
- Under the Mosaic Law, even though God was with the Israelites in battle, there was no guarantee that there would be no casualties. Israelites might still die in battle, even if the battle was won (Deuteronomy 20:5).
- God wants His people to be able to enjoy the work of their hands (Deuteronomy 20:5).
- Under the Mosaic Law, if a soldier had planted a vineyard but hadn't eaten of its fruit yet, then he was to return to his house (Deuteronomy 20:6). This was to prevent him from dying and someone else eating the fruit of his vineyard.
- Under the Mosaic Law, if a solider was engaged to a woman but hadn't married her, then he was to return to his house (Deuteronomy 20:7). This was to prevent him from dying and someone else marrying her.
- Under the Mosaic Law, if a solider was fearful then he wasn't allowed to go to war. Instead he had to return home (Deuteronomy 20:8). This was to prevent his fear from infecting others and causing them to become fearful as well.
- Under the Mosaic Law, if the city that the Israelites were going to attack accepted the terms of peace and opened its gates, then the people in that city would become

tributaries to the Israelites and would be spared (Deuteronomy 20:11). This only applied to cities that were outside the promised land.

- Under the Mosaic Law, when the Israelites conquered a city that waged war against them and refused the terms of peace, they were required to kill all the males but spare the women and children (Deuteronomy 20:13-14). This only applied to cities that were outside the promised land.
- One of the reasons God commanded the Israelites to utterly destroy the nations that lived in Canaan was so that those people didn't teach the Israelites to commit the same abominations they were committing (Deuteronomy 20:18). In the end the Israelites *did* spare the Canaanites, and *did* worship their gods, and *did* commit the same abominations (including child sacrifice) – and so they were removed from the promised land, just as God said would happen.
- It's a serious matter to teach someone to sin against God (Deuteronomy 20:18).
- Under the Mosaic Law, if a siege against a city lasted for a long time, the Israelites weren't allowed to destroy the trees around the city (Deuteronomy 20:19). They could only cut down trees that weren't used for food (Deuteronomy 20:20).
- The tree of the field is a man's life (Deuteronomy 20:19).
- The Mosaic Law addressed the situation where a murder victim was found but no one knew who the murderer was (Deuteronomy 21:1-8). The elders and judges were to determine which city was nearest to the body of the murder victim, and then kill a heifer in a rough valley

where no crops were growing. The elders then had to say that they weren't guilty of the murder, and ask God to forgive the Israelites for the fact that innocent blood was shed in the land.

- Under the Mosaic Law, if a murder victim was found but no one knew who the murderer was, that innocent blood was a stain upon the nation and had to be atoned for (Deuteronomy 21:9).
- The Mosaic Law addressed the situation where an Israelite went to war against an enemy nation and decided to take a woman captive and bring her home (Deuteronomy 21:10-13). He first had to bring her to his house, and she was to shave her head and pare her nails. She then had to bewail her father and mother for a full month. If he survived all of that and still wanted to be with her, he was then allowed to marry her. (Given how unlikely it was that she would be well received by his household, especially by any wife he may have already had, this would have discouraged him from doing this.)
- Under the Mosaic Law, if an Israelite waged war against an enemy nation and saw a beautiful woman among the captives, he could only have sex with her after he married her (which was an involved process) (Deuteronomy 21:13).
- Under the Mosaic Law, if an Israelite waged war against an enemy nation and saw a beautiful woman among the captives, and married her and then divorced her, he couldn't sell her (Deuteronomy 21:14). Instead he had to let her go wherever she wanted.
- Under the Mosaic Law, polygamy wasn't forbidden (Deuteronomy 21:15).

- Under the Mosaic Law, if a man had two wives, and he hated one and loved the other, and his firstborn son was from the wife that he hated, that son was still his firstborn. He couldn't choose the firstborn from the wife he loved (Deuteronomy 21:15).
- Under the Mosaic Law, the firstborn son had to be given a double portion of his father's inheritance (Deuteronomy 21:17).
- Under the Mosaic Law, a man's firstborn son was said to be the beginning of his strength (Deuteronomy 21:17).
- Under the Mosaic Law, if a son was stubborn and rebellious and disobedient to his parents and refused to be corrected, his parents were to bring him to the city elders so that he could be put to death (Deuteronomy 21:21). In other words, breaking the commandment to honor your father and mother was punished by death.
- Under the Mosaic Law, if someone was put to death by being hung on a tree, he had to be buried that same day so the land wasn't defiled (Deuteronomy 21:23).
- Under the Mosaic Law, if someone saw another person's ox going astray, they were required to return it to the person who lost it (Deuteronomy 22:1). People were required to care for one another and help one another.
- Under the Mosaic Law, if someone saw another person's ox going astray, but the owner lived far away, the person who found it was required to take care of it until its owner came looking for it, at which point they were required to give it back (Deuteronomy 22:2).
- Under the Mosaic Law, if someone found clothing that belonged to another person, they were required to return

it to the person who lost it (Deuteronomy 22:3).

- Under the Mosaic Law, if someone saw an ox fall down by the way, they were required to stop and help it get up again (Deuteronomy 22:4).
- Under the Mosaic Law, there was clothing that could only be worn by men, and there was also clothing that could only be worn by women (Deuteronomy 22:5).
- Under the Mosaic Law, if a person found a bird's nest, they could take the eggs and the young but not the mother bird (Deuteronomy 22:6).
- Under the Mosaic Law, when the Israelites built a house they had to make their roof safe so that people didn't accidentally fall off of it (Deuteronomy 22:8). If they did nothing and someone fell off of their roof and died, then the person who built the house was liable.
- Under the Mosaic Law, the vineyards of the Israelites could only be sown with a single type of seed (Deuteronomy 22:9). If they used diverse seeds then the fruit of that vineyard would be defiled.
- Under the Mosaic Law, the Israelites weren't allowed to plow with an ox that was yoked to a donkey (Deuteronomy 22:10).
- Under the Mosaic Law, the Israelites weren't allowed to wear a garment that was made from different types of fabric (Deuteronomy 22:11).
- Under the Mosaic Law, the Israelites were required to add fringes upon the four corners of their garments (Deuteronomy 22:12). The fringes were to remind them to keep God's law.

- Under the Mosaic Law, if a bride claimed to be a virgin when she got married, and after marriage her husband claimed that she actually wasn't a virgin, then that was a legal matter which was to be brought before the elders of the city (Deuteronomy 22:15). The parents of the bride were required to bring proof that she was a virgin in order to clear her name. (The proof was apparently a cloth – see Deuteronomy 22:17.)

- Under the Mosaic Law, if a bride claimed to be a virgin when she got married, and it was proven (by means of the cloth) that her husband knew she was a virgin but lied about it and filed a false claim against her, then her husband was fined 100 shekels of silver (which was an enormous amount of money in the ancient world) (Deuteronomy 22:19). He had to pay that fine to his father-in-law, and he permanently lost the right to divorce the woman he lied about.

- Under the Mosaic Law, if a bride claimed to be a virgin when she got married when she actually wasn't, then when her lie was discovered she was to be put to death at the door of her father's house (Deuteronomy 22:21). However, the only way this could happen was if she lied about being a virgin when she got married. If instead she admitted to having sex before marriage and then married the person she had sex with, she wasn't punished (see Deuteronomy 22:28-29). In that case the man she had sex with had to pay her father a fine, and he could never divorce her. (If the woman was the victim of rape then her rapist would be put to death, and she wasn't punished.)

- Under the Mosaic Law, if a man had sex with a woman who was married to someone other than him, both the

man and the woman were to be put to death (Deuteronomy 22:22).

- Under the Mosaic Law, if a woman was engaged to someone then she was considered to be that person's wife (even though the marriage hadn't taken place yet) (Deuteronomy 22:24).
- Under the Mosaic Law, if a man raped a woman then the rapist was to be put to death (Deuteronomy 22:25).
- Under the Mosaic Law, if a man raped a woman, the woman wasn't to be punished. She was innocent and had committed no sin (Deuteronomy 22:26).
- Under the Mosaic Law, if a man found an unmarried woman who was *not* engaged and had sex with her, and was discovered, then he had to pay the woman's father 50 shekels of silver (which was a lot of money in those days) (Deuteronomy 22:29). He then had to marry her and could never divorce her.
- Under the Mosaic Law, if a man's genitals were crushed or cut off then he wasn't allowed to enter the tabernacle (Deuteronomy 23:1).
- Under the Mosaic Law, a child born out of wedlock wasn't allowed to enter into the tabernacle (Deuteronomy 23:2). His descendants all the way to the tenth generation weren't allowed to enter into the tabernacle.
- Under the Mosaic Law, Ammonites and Moabites weren't allowed to enter into the tabernacle (Deuteronomy 23:3). None of their descendants could *ever* enter into the tabernacle. (Interestingly, David was a descendant of Ruth, who was a Moabite.) The reason for this is because the Moabites and Ammonites didn't provide the Israelites

with bread and water when they were in the wilderness, and because they hired Balaam to curse Israel (Deuteronomy 23:4).

- In spite of the wickedness, rebellion, and idolatry of the Israelites, God loves them (Deuteronomy 23:5).
- Under the Mosaic Law, the commandment that the Israelites could never seek the peace or prosperity of the Moabites and Ammonites was an everlasting commandment that would never change (Deuteronomy 23:6).
- Under the Mosaic Law, the Israelites weren't allowed to abhor the Edomites (Deuteronomy 23:7). God said the Edomites (the descendants of Jacob's brother Esau) were their brother.
- Under the Mosaic Law, God forbade the Israelites from abhorring the Egyptians (Deuteronomy 23:7). This is because the Israelites were strangers in the land of Egypt. The third generation descendants of an Egyptian were allowed to enter into the tabernacle (Deuteronomy 23:8).
- Under the Mosaic Law, when the Israelites went to war against their enemies they weren't allowed to do wicked things or take wicked items (Deuteronomy 23:9).
- Since God walked in the midst of the camp of the Israelites, there couldn't be anything unclean in the camp (Deuteronomy 23:14).
- Under the Mosaic Law, if a servant escaped from his master then the Israelites weren't allowed to return him to his master (Deuteronomy 23:15).
- Under the Mosaic Law, if a prostitute was paid for having sex, the money that was earned from doing that was

unclean and couldn't be given to God (Deuteronomy 23:18).

- Under the Mosaic Law, when the Israelites lent money to other Israelites they weren't allowed to charge interest (Deuteronomy 23:19-20). However, they were allowed to charge interest to foreigners.
- Under the Mosaic Law, if the Israelites made a vow to God then they were required to keep it (Deuteronomy 23:21). It was a sin to break their vow.
- Under the Mosaic Law, if an Israelite went to his neighbor's vineyard, he was allowed to eat as many grapes as he wanted (Deuteronomy 23:24). However, he couldn't harvest grapes and put them into a container.
- Under the Mosaic Law, men were allowed to divorce their wives (Deuteronomy 24:1-2). The way he did it was by writing a bill of divorcement, giving it to her, and sending her out of his house. The woman was then allowed to marry someone else.
- Under the Mosaic Law, if a man divorced his wife and she married someone else, and her new husband died, she couldn't go back and remarry her first husband (Deuteronomy 24:4).
- Under the Mosaic Law, if a man married a woman, he wasn't allowed to go to war for a year (Deuteronomy 24:5). Instead he had to remain at home and cheer up his wife.
- Under the Mosaic Law, if someone owed a debt to someone else, the creditor wasn't allowed to seize any property from the debtor that his life depended upon (Deuteronomy 24:6).

- Under the Mosaic Law, those who kidnapped others were to be put to death (Deuteronomy 24:7).
- Under the Mosaic Law, creditors weren't allowed to raid the homes of debtors and take whatever they were owed (Deuteronomy 24:11).
- Under the Mosaic Law, if the Israelites had a hired servant who was poor, they had to give him his wages at the end of each day (Deuteronomy 24:15). They weren't allowed to keep his wages until the next day (because he needed the money).
- Under the Mosaic Law, fathers couldn't be put to death for the sins of their children, and children couldn't be put to death for the sins of their fathers (Deuteronomy 24:16). Instead each person was put to death for his own sin.
- One of the ways God provided for the poor under the Mosaic Law was by allowing them to go into fields and harvest crops that had been left behind by the owner of that field (Deuteronomy 24:19).
- One of the ways God provided for the poor under the Mosaic Law was by allowing them to harvest whatever remained on olive trees after the initial harvest (Deuteronomy 24:20).
- Under the Mosaic Law, judges were required to justify the righteous and condemn the wicked (Deuteronomy 25:1).
- Under the Mosaic Law, if a judge sentenced a wicked person to be beaten, the person couldn't be given more than 40 stripes (Deuteronomy 25:3). This was to prevent others from seeing the person as vile.
- Under the Mosaic Law, when the Israelites used an ox to

tread out the corn, they had to allow the ox to eat of the corn that it was treading (Deuteronomy 25:4).

- Under the Mosaic Law, if a married man died and had no children, his widow wasn't allowed to marry a stranger. Instead she had to marry the dead man's brother (Deuteronomy 25:5-6). This is because his brother had a duty to marry her and have children with her. Their firstborn would be given the name of the dead brother so that his name would be preserved.
- Under the Mosaic Law, if a man had children with his brother's widow, it seems that only the first child was considered to belong to the dead man. The rest were his (Deuteronomy 25:6).
- Under the Mosaic Law, if a man refused to marry his brother's widow, then in the presence of the city elders the widow was to remove his shoe, spit in his face, and say "so shall it be done to the man that will not build up his brother's house" (Deuteronomy 25:9-10). The man's name was then changed to "the house of him that hath his shoe loosed" (as a permanent reminder that he had refused to carry out his legal duty for his brother).
- Under the Mosaic Law, if two men were fighting with one another, and the wife of one of them tried to rescue her husband by grabbing the genitals of the other man, then she was to be punished by having her hand cut off (Deuteronomy 25:12).
- Under the Mosaic Law, the weights that the Israelites used to measure things had to be just and fair (Deuteronomy 25:14). They couldn't be fraudulent. All those who used fraudulent weights were an abomination to God (Deuteronomy 25:16).

- When the Israelites were in Canaan and had rest from their enemies, God commanded them to utterly destroy the Amalekites (Deuteronomy 25:19). When they failed to do this, God commanded Saul to do it (1 Samuel 15:1-3). Saul then failed to do it as well, and it cost him his kingdom (1 Samuel 15:23).
- Under the Mosaic Law, the Israelites were required to give the firstfruits of everything that they grew to the Lord (Deuteronomy 26:2).
- God wanted the Israelites to remember their history (Deuteronomy 26:5).
- God wanted the Israelites to remember that they had been slaves in Egypt (Deuteronomy 26:6).
- God wanted the Israelites to remember that when they were oppressed in Egypt and cried out to Him, that He brought them out of Egypt with signs and wonders and a mighty hand (Deuteronomy 26:8).
- Under the Mosaic Law, when the Israelites brought the firstfruits of their crops to God, they were to worship Him and rejoice in every good thing that He had given to them (Deuteronomy 26:10-11).
- Heaven is holy (Deuteronomy 26:15).
- When the Israelites were in the promised land, they were to set up large stones and write upon them all of the words of the Mosaic Law (Deuteronomy 27:3).
- When the Israelites were in the promised land and built an altar to God, no iron tool could be used to construct it (Deuteronomy 27:5).
- Under the Mosaic Law, those who didn't honor their

father or mother were cursed (Deuteronomy 27:16).

- Under the Mosaic Law, those who removed their neighbor's landmarks (which marked property boundaries) were cursed (Deuteronomy 27:17).
- Under the Mosaic Law, those who oppressed or deliberately harmed the blind were cursed (Deuteronomy 27:18).
- Under the Mosaic Law, those who perverted justice were cursed (Deuteronomy 27:19).
- Under the Mosaic Law, those who took money to kill an innocent person were cursed (Deuteronomy 27:25).
- Under the Mosaic Law, those who didn't obey all of the commands of the Mosaic Law were cursed (Deuteronomy 27:26).
- Children are called the fruit of the body (Deuteronomy 28:4).
- The rain is referred to as the good treasure of God (Deuteronomy 28:12).
- There are times when God punishes people for sin by cursing everything that they do (Deuteronomy 28:20).
- There are times when God punishes people for sin by sending diseases upon them (Deuteronomy 28:21).
- There are times when God uses diseases to destroy nations (Deuteronomy 28:22).
- There are times when God punishes people for sin by withholding rain (Deuteronomy 28:23).
- There are times when God uses weather to destroy nations (Deuteronomy 28:24).

- There are times when God punishes people for sin by killing them (Deuteronomy 28:26).
- There are times when God punishes people for sin by causing their bodies to lie unburied (Deuteronomy 28:26).
- There are times when God punishes people for sin by causing animals to eat their dead bodies (Deuteronomy 28:26).
- There are times when God punishes people for sin by sending madness upon them (Deuteronomy 28:28).
- It's possible for the things that a person sees to drive them mad (Deuteronomy 28:34).
- There are times when God punishes people for sin by turning them over to idolatry (Deuteronomy 28:36).
- There are times when God punishes people for their sin by using locusts to eat their crops (Deuteronomy 28:38).
- There are times when God punishes a nation for sin by raising up enemies against it (Deuteronomy 28:48).
- God said that His name was "THE LORD THY GOD" (Deuteronomy 28:58).
- The name of God is fearful (Deuteronomy 28:58).
- The name of God is glorious (Deuteronomy 28:58).
- God commands people to fear His name (Deuteronomy 28:58).
- There are times when God punishes people for sin by giving them a fearful heart (Deuteronomy 28:65).
- There are times when God punishes people for sin by

giving them sorrow (Deuteronomy 28:65).

- God made a covenant with the previous generation of Israelites when they were at Horeb (Deuteronomy 29:1).
- God made a covenant with the next generation of Israelites when they were in the land of Moab (before they crossed over the Jordan river into Canaan) (Deuteronomy 29:1).
- Although the Israelites had seen with their own eyes the great signs and miracles that God had done, God hadn't given the Israelites a heart to perceive them (Deuteronomy 29:4). Even though they had seen the miracles, they didn't have faith in God and they didn't believe.
- Even if people see the signs and wonders and miracles of God, if He doesn't give them a perceptive heart then seeing those miracles won't produce faith in Him (Deuteronomy 29:4). God must give us a heart to perceive His works before we can see them and believe.
- If God doesn't give us a heart to perceive His works, and ears to hear His words, and eyes to see what He's done, then we will never have faith in Him and we will never believe in Him (Deuteronomy 29:4).
- When the Israelites were in the wilderness for 40 years, God prevented their clothes and their shoes from wearing out (Deuteronomy 29:5).
- God wanted the Israelites to know that He was their God (Deuteronomy 29:6).
- Under the Mosaic Law, the Israelites would only prosper if they obeyed all of the commandments in the covenant that God made with them (Deuteronomy 29:9).

- There are times when God destroys cities in His wrath (Deuteronomy 29:23).
- There are secrets that are only known to God (Deuteronomy 29:29). Those secrets belong to Him alone.
- The things which God has revealed to us belong to us and to our children forever (Deuteronomy 29:29).
- One of the reasons God has revealed things to us is so we can do all the words of His law (Deuteronomy 29:29).
- Moses told the Israelites that they were going to experience both the blessings *and the curses* that were written in the book of the law (Deuteronomy 30:1). This is because Moses knew the Israelites were going to rebel against God as soon as they settled into Canaan.
- Moses told the Israelites that after they experienced the curses which were written in the book of the law and were scattered among the nations, they would remember his words (Deuteronomy 30:1).
- Moses told the Israelites that after God drove them out of the promised land and scattered them among the nations, if they obeyed the voice of God then He would have compassion on them (Deuteronomy 30:2).
- Moses told the Israelites that after God drove them out of the promised land and scattered them among the nations, if they returned to Him then He would bring them back to the promised land (Deuteronomy 30:3).
- No matter how far away the Israelites were driven from the promised land, if they repent and turn back to God with all of their heart then He would fetch them and gather them back to the land (Deuteronomy 30:4).

- Moses told the Israelites that if God removed them from the land because of their sin, and they repented and turned back to Him with all of their heart, then God would cause them to love Him with all of their heart (Deuteronomy 30:6).
- God has the power to transform us so that we love Him with all of our heart and soul (Deuteronomy 30:6).
- God must work in our heart before we will love Him (Deuteronomy 30:6).
- On the day when Moses spoke all the words of the covenant to the next generation of Israelites, he was 120 years old (Deuteronomy 31:2).
- Moses told the next generation of Israelites that he was no longer able to lead them (not because he was old, but because God wasn't going to permit him to continue) (Deuteronomy 31:2).
- Moses told the next generation of Israelites that Joshua was going to lead them across the Jordan river (Deuteronomy 31:3).
- There were times when the priests carried the Ark of the Covenant of the Lord (even though the descendants of Kohath also had that responsibility) (Deuteronomy 31:9).
- Moses commanded that the entire Mosaic Law was to be read to all of Israel every seven years, during the feast of tabernacles, when the whole nation was gathered to celebrate that feast (Deuteronomy 31:11).
- Moses wanted the Mosaic Law to be read to men, women, and children (Deuteronomy 31:12).
- God referred to death as sleep (Deuteronomy 31:16). This

is because the body lays in the ground for a time, and rises up at the resurrection.

- God referred to death as Moses sleeping with his fathers (v16)
- When Moses and Joshua presented themselves at the tabernacle, God told Moses that after he died the Israelites would rise up and worship other gods (Deuteronomy 31:16). That's exactly what happened.
- When God made His covenant with the Israelites, He knew that they weren't going to keep it (Deuteronomy 31:16).
- God chose to use a song as a witness against the Israelites (Deuteronomy 31:19).
- After Moses wrote all the words of the law in a book, he told the Levites to take that book and put it inside the Ark of the Covenant (Deuteronomy 31:26). The book that Moses wrote was originally stored inside the Ark of the Covenant.
- One of the reasons Moses wanted the book of the law to be stored inside the Ark of the Covenant was so it could be a witness against the Israelites when they sinned against God (Deuteronomy 31:26).
- There's a recurring theme in the Bible that the Rock is God (not Peter) (Deuteronomy 32:4).
- God is a God of truth (Deuteronomy 32:4).
- God is without iniquity (Deuteronomy 32:4).
- God is just (Deuteronomy 32:4).
- God is right (Deuteronomy 32:4).

- God is the one who created the nations (Deuteronomy 32:8). He gave them their territory.
- The Israelites are God's inheritance (Deuteronomy 32:9).
- God is the Rock of Israel's salvation (Deuteronomy 32:15).
- There are times when God uses heat to punish the wicked (Deuteronomy 32:24).
- There are times when God uses serpents to punish the wicked (Deuteronomy 32:24).
- There's a day of calamity that will one day come upon the wicked (Deuteronomy 32:35).
- There are times when God kills (Deuteronomy 32:39).
- There are times when God brings life (Deuteronomy 32:39).
- There are times when God wounds (Deuteronomy 32:39).
- There are times when God heals (Deuteronomy 32:39).
- No one can deliver anyone or anything out of the hand of God (Deuteronomy 32:39).
- There's no other god except for the Lord. He is the only God (Deuteronomy 32:39).
- God lives forever (Deuteronomy 32:40).
- One day God will take vengeance upon His enemies (Deuteronomy 32:41).
- One day God will take vengeance upon those who hate Him (Deuteronomy 32:41).
- One day God is going to avenge the blood of His servants (Deuteronomy 32:43).

- One day God is going to be merciful to His people (Deuteronomy 32:43).
- Moses told the Israelites to command their children to do all the words of the Mosaic Law (Deuteronomy 32:46).
- Moses told the Israelites that their life depended on keeping the laws of God (Deuteronomy 32:47).
- Although God didn't allow Moses to enter Canaan, He did allow Moses to see Canaan before he died (Deuteronomy 32:49).
- The reason God didn't allow Moses to enter into Canaan was because Moses didn't sanctify God in the midst of the Israelites (Deuteronomy 32:51). Moses didn't believe that God could provide water just by speaking to a rock, so he publicly demonstrated to all of Israel his lack of faith in God by striking the rock instead.
- In spite of all that the Israelites did to Moses during his lifetime (all their rebellion and disobedience), Moses still blessed the Israelites before he died (Deuteronomy 33:1).
- When Moses blessed the Israelites before he died, he said that all of the saints of God are in His hand (Deuteronomy 33:3).
- It seems that the actual first king of the Israelites was Moses. The text specifically calls him a king (Deuteronomy 33:5).
- The tribe of Levi was responsible for teaching God's commandments to the Israelites (Deuteronomy 33:10).
- When Moses blessed the Israelites before he died, he said the tribe of Benjamin would dwell between the shoulders of God (Deuteronomy 33:12). Mount Zion was

in Jerusalem, which was Judah's territory. Mount Moriah, where the temple was built, was in Benjamin's territory.

- There are treasures hidden in the sand (Deuteronomy 33:19).
- God is the refuge of Israel (Deuteronomy 33:27).
- God is holding Israel in His everlasting arms (Deuteronomy 33:27).
- One day the Israelites will dwell in safety (Deuteronomy 33:28).
- God is a shield to the Israelites. He protects them (Deuteronomy 33:29).
- God is against the enemies of the Israelites (Deuteronomy 33:29).
- One day the Israelites will tread upon the high place of their enemies (Deuteronomy 33:29).
- God was the one who buried Moses (Deuteronomy 34:6).
- God buried Moses in a valley in the land of Moab (Deuteronomy 34:6). However, no one knows where Moses is buried.
- When Moses died, he was still healthy and strong. He hadn't grown weak or feeble (Deuteronomy 34:7).
- When Moses died, the Israelites wept for Moses for 30 days (Deuteronomy 34:8).
- The reason Joshua was full of wisdom and the spirit of God was because Moses laid his hands on him and blessed him (Deuteronomy 34:9).
- It's possible for people to be blessed with wisdom

(Deuteronomy 34:9).

- Moses was a prophet (Deuteronomy 34:10).
- God spoke to Moses face to face (Deuteronomy 34:10). After Moses, no other prophet arose in Israel who God knew face to face.
- The hand of God is mighty (Deuteronomy 34:12).
- The terror of God (which He pours out upon His enemies) is great (Deuteronomy 34:12).

Joshua

- The land of Canaan was a gift from God to the Israelites (Joshua 1:2).
- God was giving Israel all the land west of the Jordan river (Joshua 1:3).
- God set the national boundaries of Israel (Joshua 1:4).
- Joshua needed to be both strong and courageous to conquer the land of Canaan. This was true even though God was giving that land to the Israelites as a gift (Joshua 1:6).
- It takes strength and courage to obey God (Joshua 1:7).
- When Israel was under the Mosaic Law, the blessings of God depended on their obedience. In order for God to bless them they had to keep the entire law (Joshua 1:8).
- God gave some of the tribes of Israel their land before the rest of the tribes (Joshua 1:13).
- When the tribes of Reuben, Gad, and Manasseh went to war with the rest of the tribes of Israel, they left their wives and children behind in the land that they already possessed (Joshua 1:14). This means they wouldn't have seen them for seven years.
- Those who rebel against God's commandments aren't listening to them (Joshua 1:18). They're acting as if they aren't hearing them at all.
- When the two spies that Joshua sent reached Jericho, they stayed at the house of a prostitute (Joshua 2:1).
- The spies that Joshua sent to Jericho did a terrible job remaining hidden. The people of Jericho knew they had

arrived, where they were from, what they were doing, and that they had gone to Rahab's house (Joshua 2:3).

- Rahab sided with the Israelite spies over her own people and her own king (Joshua 2:4).
- Rahab lied to the king of Jericho to protect the Israelite spies (Joshua 2:5).
- Rahab knew God had given the land of Canaan to the Israelites (Joshua 2:9).
- When God hardened Pharaoh so he would pursue the Israelites, and then parted the Red Sea so Israel could cross over, He was preparing Canaan for invasion. That divine miracle filled with Canaanites with fear and made their conquest much easier (Joshua 2:10).
- The people of Jericho knew the Israelites had come out of Egypt (Joshua 2:10).
- The people of Jericho believed that God was the one who dried up the Red Sea. They knew it was a divine miracle (Joshua 2:10).
- Rahab believed the God of Israel was the God of heaven and earth (Joshua 2:11).
- Rahab helped the Israelites spies escape Jericho by sending them out her window and down a cord (Joshua 2:15). At the time, the gate to the city of Jericho was shut.
- Rahab's house was located on the wall that surrounded Jericho (Joshua 2:15).
- The cord that the Israelite spies used to escape Jericho was scarlet (Joshua 2:18).
- The scarlet cord that Rahab hung in her window, which

identified her house as one that should be spared, was the same cord that she used to lower the Israelite spies out of that very window and help them escape (Joshua 2:18).

- The spies told Rahab that whoever remained in her house (which was covered by the scarlet thread) would have their life spared (Joshua 2:19). Everyone else would be killed.
- There's a recurring theme in the Bible of people rising up early in the morning to obey God (Joshua 3:1).
- The Israelites lodged at the Jordan river for three days before they crossed it (Joshua 3:2).
- The Israelites weren't allowed to get close to the Ark of the Covenant (Joshua 3:4).
- Joshua told the people to sanctify themselves before they crossed the Jordan river (Joshua 3:5).
- God can magnify people in the sight of others (Joshua 3:7).
- The crossing of the Jordan river was a sign to the Israelites that God was with them and was going to give them the land of Canaan as an inheritance (Joshua 3:10).
- God is the living God (Joshua 3:10).
- When the Israelites reached Canaan there were seven nations who lived there (Joshua 3:10).
- The waters of the Jordan river weren't going to part until the priests who carried the Ark of the Covenant actually set foot in the river. They first had to do what God said, and then He would part the river for them (Joshua 3:13).

- When the priests who were carrying the Ark of the Covenant set foot in the Jordan river, it had overflowed its banks (Joshua 3:15).
- The Lord didn't tell Joshua what to do next until all of the Israelites crossed the Jordan river (Joshua 4:1).
- There were times when God commanded people to create a memorial so that future generations would know what He had done for them (Joshua 4:6). God wants people to teach their children about the great things He has done.
- It's good for children to ask their fathers questions (Joshua 4:6).
- Joshua created a memorial in the midst of the Jordan river that marked where the priests who bore the Ark of the Covenant stood (Joshua 4:9). This means there were two memorials of twelve stones. One was located where the Israelites camped after crossing the Jordan river, and another one was located where the priests who bore the Ark of the Covenant stood while the Israelites crossed over.
- When the Israelites crossed over the Jordan river, they did so with haste (Joshua 4:10).
- After God parted the Jordan river, the Israelites feared Joshua for the rest of his life (Joshua 4:14). God used the parting of the Jordan river to magnify him in the sight of the Israelites.
- When the Israelites crossed over the Jordan river, they did so on dry ground (Joshua 4:22).
- The parting of the Jordan river was a supernatural miracle, not a natural event. It was something God did for

the Israelites (Joshua 4:23). God parted both the Jordan river and the Red Sea.

- One of the reasons God parted the Jordan river and the Red Sea was so that all the people of the earth would know that His hand was mighty (Joshua 4:24).
- Another reason God parted the Jordan river and the Red Sea was so the Israelites would fear Him forever (Joshua 4:24).
- The kings of the Canaanites knew that God was the one who dried up the Jordan river for the Israelites (Joshua 5:1).
- God used the drying up of the Jordan river to greatly discourage the enemies of the Israelites and fill them with fear and dismay (Joshua 5:1).
- After the Israelites crossed the Jordan river, God commanded Joshua to circumcise them (Joshua 5:2). The Israelites hadn't circumcised their sons during the 40 years they spent in the wilderness.
- God told Joshua that when the Israelites circumcised their males after crossing the Jordan river, He removed the reproach of Egypt from them (Joshua 5:9).
- Before the Israelites began conquering Canaan they kept the Passover (Joshua 5:10).
- The Israelites were given manna until they crossed the Jordan river and began eating crops from Canaan. The following day the manna stopped (Joshua 5:12).
- When Joshua saw a stranger standing with a drawn sword, he didn't run. Instead he went over and talked to him (Joshua 5:13).

- The man with the drawn sword didn't stop Joshua from worshiping him. Since angels don't allow people to worship them (Revelation 22:8-9), that means this being must have been a preincarnate appearance of the Lord Jesus Christ (Joshua 5:14).
- God isn't on our side, and He's not on the side of our adversaries. Instead He's on His own side (Joshua 5:14).
- Joshua didn't know he was standing on holy ground until God told him (Joshua 5:15). It seems that holy places must be pointed out to us by God. They're not something we can figure out on our own.
- It's inappropriate to wear shoes while standing on holy ground (Joshua 5:15).
- God can give cities to whoever He chooses (Joshua 6:2).
- God gave Joshua specific instructions regarding how to conquer Jericho. Even though God had given the city to Joshua, he still had to obey His commands in order to receive it (Joshua 6:3).
- The walls of Jericho weren't going to fall until the people obeyed the Lord and did *everything* He commanded (Joshua 6:5). For the first six days it would seem like they had accomplished nothing.
- Although the priests blew their trumpets when the Israelites walked around Jericho each day, the rest of the people weren't allowed to speak or make any noise. They had to remain silent during those first six days (Joshua 6:10).
- There's a recurring theme in the Bible of having to do things seven times before God acts and does something miraculous (Joshua 6:15).

- Before the Israelites conquered Jericho, Joshua told them that the city and everything in it was cursed (Joshua 6:17). He warned them that if they took anything from Jericho they would be cursed themselves, and would also bring a curse upon Israel (Joshua 6:18). In the end that's exactly what happened.
- The first city west of the Jordan river that the Israelites conquered couldn't be looted. Instead it was cursed, and all of its treasure had to be given to God and put in His treasury (Joshua 6:19).
- The two Israelites who spied on Jericho were young men (Joshua 6:23).
- When the book of Joshua was written, Rahab was still alive (Joshua 6:25).
- When the Israelites conquered Jericho, God spared the person who helped His people (along with her family), and killed all those who didn't (Joshua 6:25).
- Joshua placed a curse upon the person who rebuilt the ruined city of Jericho. He said that the person who rebuilt Jericho would sacrifice his firstborn to lay the city's foundations, and his youngest son to set up the city's gates (Joshua 6:26). Both of those things came to pass (1 Kings 16:34).
- When Achan sinned against the Lord, He became angry with all of Israel (Joshua 7:1). This means it's possible for the sin of one person to cause God to become angry with an entire nation.
- It angers God when people take things that He has cursed (Joshua 7:1).
- It seems that Joshua didn't inquire of the Lord before

sending men to attack Ai. Instead he listened to the scouts and did what they said (Joshua 7:4). That decision got 36 people killed (Joshua 7:5).

- Without God's blessing, the Israelites were unable to defeat even a small city (Joshua 7:5).
- God becomes angry when we sin (Joshua 7:11).
- God becomes angry when we lie (Joshua 7:11).
- God knew about the sin of Achan. Even though he had hidden that sin from others, he hadn't hidden it from God (Joshua 7:11).
- The reason the Israelites couldn't stand before their enemies was because they had sinned and God was no longer with them (Joshua 7:12). The sin of one person can cause a nation to be defeated by its enemies.
- From God's point of view, tribes are composed of families, which are composed of households, which are composed of individuals (Joshua 7:14).
- One of the few people in the Bible who God commanded to be burned was Achan, who stole a cursed item (Joshua 7:15). When Achan stole something from a cursed city that God said had to be burned with fire, God commanded that Achan be burned with fire. In fact, God commanded Israel to burn all of his possessions as well.
- When Achan took the cursed item, it cursed both him and all of his possessions (Joshua 7:15).
- Before Achan was put to death, the evidence that he had indeed stolen the cursed items was collected and displayed before the nation (Joshua 7:23).
- The Israelites didn't take Achan's father or grandfather to

the valley of Achor. They weren't included in his judgment (Joshua 7:24).

- Achan was only burned with fire after he had been stoned (Joshua 7:25). It seems he was already dead by then.
- Since God doesn't allow children to be put to death for the sins of their fathers, and since the children of Achan were put to death along with him, that means his children participated in his sin in some way (Joshua 7:25).
- The wrath of God wasn't turned away from Israel until Achan was punished (Joshua 7:26).
- God controls the fate of kings (Joshua 8:1).
- It seems that once Joshua stretched out his spear against Ai, he continued to hold out his spear until the battle was over and all the people of Ai were killed (Joshua 8:26).
- On mount Ebal, Joshua built an altar to the Lord (Joshua 8:30).
- On mount Ebal, Joshua wrote a copy of the law of Moses upon stones (Joshua 8:32).
- When Joshua read the law of Moses to the Israelites, he read every single word. He didn't omit or skip anything (Joshua 8:35).
- When Joshua read the law of Moses to the Israelites, their children weren't taken somewhere else. Instead they were present to hear all of it (Joshua 8:35).
- The Gibeonites believed that the Israelites would keep any treaty that they made, even if the treaty was based on lies and they were tricked into making it (Joshua 9:6). It seems that in the ancient world there was an

expectation that people would keep their promises even if they were tricked into them.

- The Israelites knew they weren't allowed to make an alliance with any nation that lived in Canaan, and they wanted to avoid doing that (Joshua 9:7).
- When the Gibeonites claimed they were from a distant country, the Israelites could have inquired of the Lord to discover the truth but they didn't (Joshua 9:14).
- If the Israelites had waited a few days and not made an alliance with the Gibeonites immediately, they would have learned the truth and could have avoided making that mistake (Joshua 9:16).
- The Israelites weren't happy that their princes had sworn an oath to not kill the Gibeonites (Joshua 9:18).
- The princes of Israel believed that since they had sworn an oath to the Gibeonites, they had to keep it even though they had been tricked into it and the oath was made on the basis of lies (Joshua 9:19). The princes of Israel believed that if they killed the Gibeonites, the wrath of God would be upon them (Joshua 9:20).
- The Gibeonites told Joshua the reason they lied was because they knew God had commanded Moses to kill everyone in the land of Canaan (Joshua 9:24).
- During the days of Joshua, Adonizedec was the king of Jerusalem (Joshua 10:1).
- When Adonizedec heard that the Gibeonites had made peace with Israel, he and his people were greatly afraid (Joshua 10:2). This is because Gibeon was one of the royal cities.

- The Gibeonites expected the Israelites to rescue them from their enemies. They demanded that Israel keep the agreement they tricked them into making, and wage war *on their behalf* to save their lives (Joshua 10:6).
- God supported Joshua going to war to fight the enemies of the Gibeonites (Joshua 10:8).
- There was a time when God slaughtered an army by casting down hailstones at them from heaven (Joshua 10:11). This means God has used hailstones as a weapon of war.
- The reason Joshua asked God to stop the sun in the sky was so he could finish fighting the people who were waging war against *Gibeon* – a nation that tricked Israel into making an alliance with them (Joshua 10:12).
- When Joshua prayed that God would stop the sun in the sky so he could finish waging war against the enemies of the Gibeonites, God did (Joshua 10:13). That was the only time God listened to someone and stopped the sun and moon in the sky (Joshua 10:14).
- Joshua used the five kings of the Amorites as an object lesson, to teach the Israelites that this was what God would do against all their enemies they were going to war against (Joshua 10:25).
- Joshua had a practice of not allowing dead bodies to hang on trees after sundown (Joshua 10:27).
- God commanded the Israelites to kill everyone in Canaan (Joshua 10:46).
- The combined armies of all the people who joined Jabin to fight against Israel was incredibly large. The book of Joshua compares it to the sand upon the seashore

(Joshua 11:14).

- Joshua did everything God commanded Moses. He didn't leave anything undone (Joshua 11:15).
- The reason the Gibeonites were the only cities who made peace with Israel was because God hardened the hearts of the other kings, to ensure they fought against Israel instead of making peace (Joshua 11:20).
- God has control over the heart of kings (Joshua 11:20).
- The reason God wanted the kings of Canaan to go to war against Israel was so He could utterly destroy them (Joshua 11:20).
- When Joshua waged war against the cities who joined with Jabin, he cut off the Anakims (giants) from the mountains of Canaan (Joshua 11:21).
- It seems the reason that Goliath was around to fight David was because when Joshua invaded Canaan, the giants who lived in Philistine territory weren't killed (Joshua 11:22).
- Og was one of the remnants of the giants (Joshua 12:4). There was a time when giants actually existed.
- Joshua defeated the king of Jerusalem (Joshua 12:10).
- Joshua defeated 31 kings (Joshua 12:24).
- The Israelites didn't conquer all the promised land during Joshua's lifetime. This was partially because Joshua became old and was no longer able to wage war (Joshua 13:1).
- When Joshua became old, the Israelites hadn't conquered the territory of the Philistines (Joshua 13:2).

- God didn't give an inheritance to the tribe of Levi (Joshua 13:14). This is because their inheritance was the sacrifices of the Lord.
- The Israelites killed Balaam, the man who Balak hired to curse Israel (Joshua 13:22).
- Moses told the tribe of Levi that the Lord was their inheritance (Joshua 13:33).
- The inheritance of each of the tribes of Israel was determined by casting lots (Joshua 14:2). God was the one who commanded that it be done that way.
- The Levites were given cities to dwell in (Joshua 14:4).
- When Caleb brought back a good report, Moses swore an oath to him that the land he had visited in Canaan would be given to him and to his descendants forever (Joshua 14:9).
- Because Caleb wholly followed the Lord, he was given a reward (Joshua 14:9).
- Caleb was as strong at 85 as he was at 40 (Joshua 14:11). Caleb gave God the credit for keeping him alive.
- The mountain that God promised to give to Caleb and his descendants was home to Anakims (giants) (Joshua 14:12).
- When Caleb asked Joshua to give him the mountain that God had promised, Joshua did so. He gave Hebron to Caleb (Joshua 14:13).
- God believes in national borders. He set the borders for the tribes of Israel (Joshua 15:2).
- One of the boundary markers of Judah's territory was the

stone of Bohan (Joshua 15:6).

- Caleb drove the three sons of Anak out of Hebron (Joshua 15:14). Those people were giants, and he did that when he was in his 80s. This means Caleb defeated three giants.
- When Othniel (Caleb's brother) conquered Kirjathsepher, Caleb rewarded him by giving him his daughter Achsah as a wife (Joshua 15:17). He did this even though Achsah was Othniel's niece, and Leviticus 18:14 prohibits marriage between a man and his niece.
- The tribe of Judah couldn't drive the Jebusites out of Jerusalem (Joshua 15:63). When the book of Joshua was written the Jebusites still lived there.
- The tribe of Ephraim owned cities that were located in land that belonged to the tribe of Manasseh (Joshua 16:9).
- The tribe of Ephraim didn't drive out the Canaanites who lived in Gezer (Joshua 16:10).
- The daughters of Zelophehad told the leadership of Israel that God commanded Moses to give them an inheritance among their male relatives (Joshua 17:4). They knew they had a right to that land, and instead of hoping that someone would give it to them they went and asked for it (which was their right to do). Because of this, they were given their land (Joshua 17:6).
- When the Israelites became strong they chose to *not* drive out the Canaanites. Instead they put them under tribute, which was a violation of God's command (Joshua 17:13). The Israelites had an opportunity to drive out the Canaanites but they didn't.
- The tribes of Ephraim and Manasseh went to Joshua to

complain that they weren't given enough land (Joshua 17:14). In response, Joshua told them to go conquer the territory of the wood country (Joshua 17:15).

- The tribes of Ephraim and Manasseh wanted more land but they didn't want to work for it. They wanted to get it for free (Joshua 17:16). Joshua told the tribes of Ephraim and Manasseh that if they wanted more land then they would have to work for it (Joshua 17:18).
- After the Israelites conquered Canaan they set up the tabernacle at Shiloh (Joshua 18:1).
- When Joshua cast lots before the Lord to divide Canaan among the tribes of Israel, he did it in Shiloh (where the tabernacle had been set up) (Joshua 18:8).
- The tribe of Simeon was given an inheritance that was within the territory allocated to the tribe of Judah (Joshua 19:1). This is because the land given to the tribe of Judah was too large for them (Joshua 19:9).
- The reason the tribe of Dan conquered Leshem was because the territory they were given was too small (Joshua 19:47).
- Joshua didn't receive his inheritance in Canaan until after all the tribes of Israel had received theirs (Joshua 19:49).
- Joshua asked for Timnathserah, a city located in mount Ephraim (Joshua 19:50). The tribes of Israel gave Joshua that city because the Lord told them to.
- The lots which divided Canaan among the tribes of Israel were cast in front of the door of the tabernacle (Joshua 19:51).
- God commanded the Israelites to appoint cities of refuge

(Joshua 20:2). Those cities were a place of safety for anyone who accidentally killed someone (Joshua 20:3). This is because if a person accidentally killed someone he was in danger of being killed by the avenger of blood. However, those who were in a city of refuge were protected from that avenger.

- It was legal for the avenger of blood to pursue those who accidentally killed someone (Joshua 20:5)
- Those who accidentally killed someone were required to live in the city of refuge until the high priest died (Joshua 20:6). After that, he was forgiven and could return to his own city.
- Three cities of refuge were assigned west of the Jordan river, and three were assigned east of the Jordan river (Joshua 20:8).
- The reason the Levites needed the suburbs of cities was so they would have a place for their cattle (Joshua 21:2). When the Israelites gave them cities they also gave them the suburbs of those cities (Joshua 21:3).
- When God commanded that the Levites should be given cities, they went to Joshua and asked for them. Instead of waiting around to see what happened, they asked Joshua to obey the Lord and give them what He had commanded (Joshua 21:2).
- The priests were given a total of 13 cities (Joshua 21:4).
- The priests were given the city of Arba (Joshua 21:11). This is notable because Arba was the father of Anak, which means he was a giant. Arba is also called Hebron.
- God promised to give the forefathers of Israel the land of Canaan, and He kept that promise. Their descendants did

possess the land and live in it (Joshua 21:43).

- God is able to give peace to nations (Joshua 21:44).
- God is able to give victory to nations (Joshua 21:44).
- Every single good thing that God promised Israel came to pass (Joshua 21:45).
- We must be diligent to keep God's commandments (Joshua 22:5).
- We must love the Lord (Joshua 22:5).
- We must walk in all of God's ways (Joshua 22:5).
- We must cleave to God (Joshua 22:5).
- We must serve God with all our heart and soul (Joshua 22:5).
- In the days of Joshua, brass and iron was a spoil of battle (Joshua 22:8).
- In the days of Joshua, clothing was a spoil of battle (Joshua 22:8).
- When the Israelites heard that the tribes east of the Jordan river had built a giant altar, they didn't send messengers to ask them why they had built it. Instead they gathered the entire nation and decided to go to war against them (Joshua 22:12).
- After the Israelites gathered at Shiloh to go to war against the eastern tribes, they sent people to talk to those tribes (Joshua 22:13).
- The Israelite tribes west of the Jordan river believed it was a serious sin for the eastern tribes to build an altar to the Lord (Joshua 22:16).

- Phinehas told the eastern tribes that to that very day, the nation still hadn't been cleansed from the iniquity of Peor (Joshua 22:17). This was a reference to Numbers 25:1-13, where the Israelites joined themselves to Baalpeor and sinned. In that incident Phinehas stopped the plague that God had sent to kill them. Phinehas believed that when the eastern tribes built an altar to the Lord, they were doing something as bad as the time when they worshiped Baalpeor.
- The sin of one person can kill people who had nothing to do with that sin (Joshua 22:20).
- A person's sin can kill him (Joshua 22:20).
- The tribes east of the Jordan river said the reason they built the altar was because they were afraid the children of the western tribes would one day disown them and say they had nothing to do with the God of Israel, and would block them from going to the tabernacle to worship the Lord (Joshua 22:24). The altar wasn't built for sacrifices, but to serve as a witness for future generations (Joshua 22:27).
- The tribes east of the Jordan river wanted to protect their children from being drawn away from the Lord (Joshua 22:25).
- Even though Joshua was in his eighties during the invasion of Canaan, Joshua didn't become old until long after the Israelites received their inheritance (Joshua 23:1).
- Joshua told the Israelites they were eyewitnesses to everything God had done to the nations that lived in Canaan (Joshua 23:3).

- The reason Israel was victorious over the nations of Canaan was because God fought for them (Joshua 23:3).
- The Israelites were forbidden from even saying the name of false gods (Joshua 23:7).
- Joshua didn't want Israel to be corrupted by the pagan nations that still lived in Canaan (Joshua 23:7).
- God can enable a single person to cause a thousand enemies to flee (Joshua 23:10).
- The Israelites were forbidden from intermarrying with the pagan nations that still lived in the land (Joshua 23:12).
- Joshua told the Israelites that if they didn't conquer the remaining nations of Canaan, but instead intermarried with them, then God would curse them and they would eventually be removed from the land (Joshua 23:13). In the end that's exactly what happened.
- Joshua told the Israelites that they knew, with all their heart and souls, that not a single good blessing which God had promised had failed to come to pass (Joshua 23:14). God kept all of His promises to Israel.
- Joshua warned Israel that just as God kept all His promises to bless Israel, so He would keep all His promises to curse Israel if they disobeyed Him (Joshua 23:15).
- God would only bless the Israelites if they obeyed Him. In order to continue to receive His blessings they had to continue to be obedient (Joshua 23:15).
- Children are gifts from God. He is the one who gives them to people (Joshua 24:3).
- God sent Moses and Aaron to Egypt (Joshua 24:5).

- God has the power to cause people to bless nations instead of cursing them, even if they intend on cursing instead of blessing (Joshua 24:10).
- God gave Israel cities that they didn't build (Joshua 24:13).
- God gave Israel vineyards that they didn't plant (Joshua 24:13).
- We must serve the Lord with sincerity and truth (Joshua 24:14).
- The Israelites were commanded to put away the false gods their ancestors had worshiped in Egypt (Joshua 24:14).
- Joshua said that he and his house were going to serve the Lord (Joshua 24:15).
- Joshua told the Israelites that since God was holy and just, they would be unable to serve Him (Joshua 24:19).
- Joshua told the Israelites that if they forsook the Lord then He would punish them (Joshua 24:20).
- Joshua told the Israelites that if they served false gods then He would punish them (v20)
- We must remove all idols and false gods from our lives (Joshua 24:23).
- We must make a choice to incline our heart to the Lord (Joshua 24:23).
- When Joshua made a covenant with Israel that they should serve the Lord, he created a memorial of this event by setting up a great stone under an oak tree that was near the tabernacle (Joshua 24:26).

- When Joshua made a covenant with Israel that they should serve the Lord, the tabernacle was located at Shechem (Joshua 24:26).
- Joshua told the Israelites that the stone he set up under the oak tree had heard the covenant they made to serve the Lord (Joshua 24:27). Joshua wanted the stone to serve as a witness so the people wouldn't deny God. (You might say that Joshua intended for that stone to cry out against them.)
- Joshua died when he was 110 years old (Joshua 24:29).
- Joshua was buried in Timnathserah, which was located in mount Ephraim (Joshua 24:30). He was buried on the north side of the hill of Gaash. This means Joshua was buried on his own land.
- The Israelites served the Lord all the days of Joshua, and all the days of the elders who lived longer than Joshua (Joshua 24:31).
- The Israelites buried the bones of Joseph in Shechem (Joshua 24:32). Joseph were buried in the land that Jacob purchased from the sons of Hamor.

Judges

- After Joshua died, the Israelites resumed the conquest of Canaan (Judges 1:1).
- After Joshua died, the Lord wanted the Israelites to continue their conquest of Canaan (Judges 1:2).
- After Joshua died, the Lord was still with the Israelites (Judges 1:2).
- King Adonibezek believed that since he had cut off the thumbs and large toes of 70 kings, God had done the same thing to him (Judges 1:7). He was treated the way he treated others.
- Before the tribe of Judah waged war against Adonibezek, they conquered Jerusalem (Judges 1:8).
- When the tribe of Judah fought against the Canaanites who lived Hebron, they killed three giants (Judges 1:10).
- When Othniel conquered Kirjathsepher, Caleb gave him his daughter Achsah as a wife, even though she was Othniel's niece. This seems to have been a violation of Leviticus 18:14 (Judges 1:13).
- The tribe of Judah was unable to drive out the Canaanites who lived in the valley (Judges 1:19). This is because the Canaanites had chariots of iron.
- Caleb expelled the three sons of Anak (who were giants) from Hebron (Judges 1:20). However, he didn't kill them. They were later killed by the tribe of Judah.
- The tribe of Benjamin didn't drive out the Jebusites who lived in Jerusalem (Judges 1:21).
- The Amorites forced the tribe of Dan to live in the

mountain. They didn't allow them to come down to the valley (Judges 1:34).

- In ancient times, rocks were used as boundary markers (Judges 1:36).
- The angel of the Lord who condemned the Israelites for not driving out the Canaanites said that he was the one who brought them to the land of Canaan. That means the angel of the Lord was actually a preincarnate appearance of the Lord Jesus (Judges 2:1).
- God will never break the covenant He made with the Israelites (Judges 2:1).
- God commanded the Israelites to not make any alliances with the inhabitants of the land of Canaan (Judges 2:2). They disobeyed, and put the Canaanites under tribute instead of driving them out.
- God commanded the Israelites to destroy the altars of the inhabitants of the land of Canaan (Judges 2:2). They disobeyed, and worshiped the Canaanite gods instead of destroying their altars.
- False gods are a snare (Judges 2:3).
- Since the Israelites didn't keep God's command to drive out the Canaanites, God was no longer going to give the Israelites victory over them. Instead the Canaanites would become a problem (Judges 2:3).
- After the angel of the Lord rebuked Israel for not driving out the Canaanites or destroying their altars, the Israelites wept and offered sacrifices (Judges 2:5). However, they didn't repent or change their ways.
- The Israelites served the Lord all the days of Joshua, and

all the days of the elders who lived longer than Joshua (Judges 2:7). They served the Lord during the lifetime of the leaders who had seen the great things God had done for Israel.

- Joshua died when he was 100 years old (Judges 2:8).
- The book of Judges says that when people died they were "gathered unto their fathers" (Judges 2:10).
- The generation which arose after Joshua's generation died wasn't taught about the great things the Lord had done for Israel (Judges 2:10).
- Worshiping false gods makes the Lord angry (Judges 2:12).
- The Lord swore an oath to the Israelites that if they forsook Him then His hand would be against them (Judges 2:15).
- The reason the Israelites were oppressed wherever they went was because they had forsaken the Lord, so His hand was against them (Judges 2:15).
- Even though God raised up judges to free the Israelites from those who oppressed them, the Israelites continued to worship false gods (Judges 2:17).
- When the Israelites forsook God and worshiped other gods, the Lord compared them to whores (Judges 2:17).
- The reason God raised up judges to save Israel was because He knew the people were suffering and He wanted to free them from those who oppressed them (Judges 2:18).
- Even when the Israelites were rebelling against Him, He still loved them and cared about them (Judges 2:18).

- The Israelites were stubborn. They were unwilling to repent of worshiping other gods (Judges 2:19).
- The Israelites did things their way instead of God's way (Judges 2:19).
- One of the reasons God didn't deliver all the nations of the land of Canaan into the hand of Joshua was because He wanted to use those nations to test the Israelites, to see if they would walk in His ways (Judges 2:23).
- Another reason why God left some nations in the land of Canaan was to teach Israelites about war (Judges 3:2).
- There are times when God punishes nations for doing evil by strengthening their enemies (Judges 3:12).
- There was a time when God delivered His people by raising someone up to assassinate the king who was oppressing His people (Judges 3:21).
- Shamgar used an ox goad to kill 600 Philistines (Judges 3:21). An ox goad is a long wooden stick used to prod oxen.
- In the days of the judges there were female judges (Judges 4:4).
- In the days of the judges there were female prophets (Judges 4:4).
- Deborah was married (Judges 4:4).
- God used Deborah to tell Barak to do what He had *already* commanded Barak to do (wage war against Sisera) (Judges 4:6).
- Even though God promised Barak that He would deliver Sisera's army into his hand, Barak refused to go unless

Deborah went with him (Judges 4:8). Barak lacked faith in God.

- Because Barak refused to go to war unless a woman went with him, God gave the honor of killing Sisera into the hand of a woman (Judges 4:9).
- There are consequences for failing to trust God (Judges 4:9).
- Even though God told Barak what to do, Barak refused to do it until a woman told him to do it (Judges 4:14).
- When Sisera asked for a drink, Jael didn't give him the water he asked for. Instead she gave him milk (which would have made him sleepy) (Judges 4:19).
- It seems that the oppression of Sisera and Jabin was so great that the villages of Israel were depopulated (Judges 5:7).
- In Deborah's song, she praised herself for defeating those who oppressed Israel (Judges 5:7). The song of Deborah in Judges 5 is pretty weird, if you stop and think about it. I'm not convinced we should be writing songs that praise ourselves or which boast about our own greatness.
- In the days of Sisera and Jabin, the Israelites worshiped false gods (Judges 5:8). It seems God delivered them anyway, which is astounding.
- In the days of Sisera and Jabin, it seems that the Israelites didn't have weapons (Judges 5:8).
- It seems that in the days of Deborah, judges rode on white donkeys (Judges 5:10).
- Deborah said the reason the angel of the Lord cursed the inhabitants of Meroz was because they didn't help the

Lord wage war against Sisera (Judges 5:23).

- In ancient times, one of the spoils of battle was clothing (Judges 5:30).
- Deborah wanted all the enemies of the Lord to perish (Judges 5:31).
- When God turned Israel over to the Midians, things got bad that the Israelites hid in caves (Judges 6:2).
- When the Israelites sowed their fields during the time of Midianite oppression, their enemies took away all their crops and livestock (Judges 6:4).
- When the Midians came against Israel, they entered the land in order to destroy it (Judges 6:5).
- The Midianites greatly impoverished the Israelites (Judges 6:6).
- The angel of the Lord told Gideon that he was a mighty man of valor (Judges 6:12). The angel said this *before* Gideon went to war against the Midianites.
- It seems that Gideon didn't understand why God had forsaken Israel (Judges 6:13), even though He had already sent a prophet to explain why (Judges 6:8-10).
- When Gideon asked the angel of the Lord why so many terrible things had befallen Israel, the angel didn't answer any of his questions (Judges 6:14).
- When Gideon spoke to the angel of the Lord, the one who looked at Gideon was the Lord (Judges 6:14). It seems the angel was a preincarnate appearance of the Lord Jesus.
- Gideon was the least of his father's house (Judges 6:15).

- The reason Gideon asked for a sign from God was because he didn't believe Him. The request for a sign was a demonstration that he lacked faith in God's promises (Judges 6:17).
- When the angel of the Lord agreed to wait for Gideon to return, he prepared a young goat and unleavened cakes (Judges 6:19). This was a significant gift because the Midianites had stolen Israel's food supply.
- Gideon became upset when he realized he had seen an angel of the Lord face to face (Judges 6:22). He thought he was going to die.
- When the book of Judges was written, the altar that Gideon built to the Lord still existed (Judges 6:24). This is impressive because the book of Judges was written after the tribe of Dan was sent into captivity, which means it was written at the end of the reign of the kings (and long after the period of judges was over).
- Although Israel cried out to God for deliverance from the Midianites, they didn't repent of their idolatry (Judges 6:25). It seems they expected God to save them even though they were worshiping idols.
- Gideon's father worshiped Baal (Judges 6:25).
- God commanded Gideon to destroy his father's altar to Baal (Judges 6:25).
- Although Gideon claimed to be from a poor family (Judges 6:15), when he went to destroy his father's altar he brought ten of his servants with him (Judges 6:27).
- The reason Gideon destroyed his father's altar to Baal at night, instead of during the day, was because he was afraid (Judges 6:27).

- When the men of the city discovered that Gideon had destroyed his father's altar to Baal, they wanted to put him to death (Judges 6:30).
- Even though the Israelites were being oppressed by the Midianites and were crying out to God to save them, they still refused to give up their idolatry (Judges 6:30).
- The Israelites expected God to save them from the Midianites, and yet they sought to kill those who destroyed Baal's altars (Judges 6:30).
- When the men of the city wanted to kill Gideon for destroying his father's altar to Baal, his father said that those who would plead on behalf of Baal should be put to death that very morning (Judges 6:31).
- When the men of the city wanted to kill Gideon for destroying his father's altar to Baal, his father said that if Baal was truly a god then he should plead for himself, because someone had destroyed his altar (Judges 6:31). If Baal couldn't defend his own altar then he clearly wasn't actually a god at all. From that point on Gideon was called Jerubbaal (which seems to mean "let Baal contend with him") (Judges 6:32).
- After God promised to use Gideon to save Israel from the Midianites, and after Gideon gathered people from Manasseh and Asher and Zebulun, he asked for a sign (Judges 6:36). This was in spite of the fact he had *already* asked for a sign the first time he met the angel of the Lord, and God had *already* given it to him when the angel ascended in the flame of the sacrifice.
- The reason Gideon kept asking for signs was because he lacked faith in God. Instead of taking God at His word and acting upon His promise, he kept asking for one sign after

another (Judges 6:36).

- When Gideon asked God for a second sign, he didn't let God pick the sign. Instead he asked for a sign which was so stupid that even he wasn't convinced when it happened (Judges 6:37).
- Even when God promised to be with Gideon and use him to free Israel, and even after God gave Gideon two signs, he still refused to believe and instead asked for a *third* sign (Judges 6:39). There are some people who ask for signs from God, and are then unconvinced even when He gives them the sign they asked for.
- Gideon knew that he shouldn't have kept asking God for signs but he did it anyway (Judges 6:39).
- The person that God chose to use to free Israel from Midianite oppression (Gideon) was someone who had very little faith and required a lot of signs (Judges 6:39). This means God doesn't always choose to work through people who are rich in faith. Sometimes He uses people who have very little faith.
- The reason God told Gideon he had too many people in his army was because if God used a large army to save Israel from the Midianites then they might believe they saved themselves by their own strength (Judges 7:2). In that case God wouldn't get the glory that He deserved for their salvation.
- When God does great things, He wants us to give Him the glory that He deserves for doing it (Judges 7:2).
- There are times when God chooses to work through a smaller number of people instead of a larger number, so it's clear that He was the one who did the work (Judges

7:2).

- There are times when God rejects those who are afraid, and instead works through those who are *not* afraid (Judges 7:3).
- When Gideon amassed an army of 30,000 people, God rejected 99% of his army and chose to save Israel with the remaining 1% (which was 300 people) (Judges 7:7).
- God gave Gideon a way to overcome his fear before attacking the Midianites (Judges 7:10).
- Before Gideon attacked the Midianites, they already knew who he was (Judges 7:14).
- God used the Midianite army to defeat the Midianite army. He caused it to fight itself (Judges 7:22).
- When the tribe of Ephraim saw that Gideon had won a victory over the Midianites, they responded by criticizing him for doing it without them (Judges 8:1).
- When Gideon pursued the two kings of Midian, the princes of Succoth refused to provide his weary army with food. Instead the princes chose to side with the kings of Midian who had viciously oppressed the Israelites for years (Judges 8:6).
- Before Gideon attacked the Midianites they had 135,000 men in their army. When Gideon attacked, 120,000 men in their army died (Judges 8:10).
- When Gideon chased the Midianites across the Jordan river, he was chasing two kings who had 15,000 soldiers. Gideon only had 300 people of his own, who were both weary and hungry (Judges 8:10).
- When Gideon chased the Midianites across the Jordan

river, he didn't pursue them by taking the main road. Instead he took the path that was traveled by those who lived in tents (Judges 8:11).

- Gideon and his men attacked the Midianites at night, then fought and chased them all the next day. He then returned to Succoth the following night, all without sleeping (Judges 8:13).
- In the days of Gideon, Succoth had 77 princes and elders (Judges 8:14).
- When Gideon returned to Succoth, he punished the princes of the city who refused to help him fight the Midianites (Judges 8:14).
- The Midianite kings put ornaments on the necks of their camels (Judges 8:21).
- When the Israelites asked Gideon to reign over them, he refused (Judges 8:23). Instead he told them that God would reign over them.
- When the ephod which Gideon made became a snare for Israel and an object of idolatry, he didn't destroy it (Judges 8:37).
- Gideon fought for the people of Shechem. He risked his life for them and saved them from the Midianites. In return, they helped Abimelech murder 70 of his children (Judges 9:17).
- Abimelech reigned over Israel for three years (Judges 9:22). It seems that he was Israel's first king.
- God gave Abimelech and the men of Shechem three years to repent of the murder of Gideon's household, but they didn't repent (Judges 9:22).

- God can cause people who are at peace with one another to become enemies (Judges 9:23).
- The reason God sent an evil spirit between Abimelech and the men of Shechem was to hold them responsible for the blood they had shed (Judges 9:24).
- When Abimelech was dying after committing the mass murder of Gideon's children, the thing he was most concerned about was making sure that no one said he was killed by a woman (Judges 9:54). He cared more about his pride than anything else.
- There are times when the death of a wicked ruler brings peace (Judges 9:55).
- Murder is an act of wickedness against the victim's father (Judges 9:56).
- There are times when God punishes people in this life for the wicked things they do (Judges 9:56). Sometimes the consequences of sin are felt *before* people reach the life to come.
- God waited three years to punish Abimelech for the murder of his 70 brothers (Judges 9:56).
- The Israelites knew that their idolatry was sinful (Judges 10:10). They did it anyway.
- During the days of the judges, there came a time when God refused to save the Israelites while they were still worshiping idols (Judges 10:13). Instead He told them to cry out to the false gods that they were worshiping to see if they would save them (Judges 10:14).
- God's soul was grieved for the misery of the Israelites, even though they were worshiping idols and ignoring His commands (Judges 10:16). There are times when God

grieves over a nation's misery even though that nation is living in sin.

- Jephthah was the son of a prostitute (Judges 11:1).
- The reason the sons of Gilead cast Jephthah out was because they didn't want to share their father's inheritance with him (Judges 11:2).
- When the Ammonites waged war against the Israelites, the elders of Gilead asked Jephthah (who they had cast out) to lead the fight against the Ammonites (Judges 11:6). It seems that the elders of Gilead didn't reach out to Jephthah until they wanted him to save them from their enemies.
- When the elders of Gilead asked Jephthah to lead the fight against the Ammonites, he reminded them that they hated him and had cast him out of his father's household (Judges 11:7).
- Jephthah knew he could only win the fight against the Ammonites if the Lord delivered them into his hand (Judges 11:9).
- Jephthah considered Gilead to be his home, even though his own family had cast him out of that place (Judges 11:9).
- The reason Jephthah agreed to fight the Ammonites was because the elders of Gilead promised that if he did so, they would bring him back home and make him their leader (Judges 11:11).
- Jephthah tried to find a peaceful resolution before going to war against the Ammonites (Judges 11:12).
- When the king of the Ammonites claimed that the

Israelites had stolen his land when they left Egypt, Jephthah corrected him and told him what actually happened (Judges 11:15).

- Jephthah told the king of the Ammonites that since the God of Israel had given the land he was trying to take to Israel, the king had no right to it (Judges 11:23).
- Jephthah told the king of the Ammonites that when he tried to take Israel's land he was actually fighting against the God of Israel, because He was the one who had taken that land from the Amorites and given it to Israel (Judges 11:23).
- Jephthah told the king of the Ammonites that the Israelites would possess whatever land God gave to them (Judges 11:24).
- Jephthah asked the king of the Ammonites why he waited 300 years to retake the lands that he claimed belonged to him (Judges 11:26).
- Jephthah told the king of the Ammonites that God would hold him accountable for waging an unjust war against Israel (Judges 11:27).
- Jephthah gave the king of the Ammonites a chance to retreat and leave in peace (Judges 11:27). The king refused.
- Jephthah made a vow to the Lord that if God gave him victory over the Ammonites, he would sacrifice whatever came out of his house when he returned as a burnt offering (Judges 11:31). That was a wicked vow, because God placed restrictions on what could be sacrificed to Him. People weren't allowed to sacrifice anything they wanted.

- When Jephthah saw his daughter come out to meet him, he immediately blamed her for causing him problems (instead of blaming himself and his wicked vow to sacrifice whoever came out to greet him) (Judges 11:35). Jephthah was a terrible father.
- Jephthah believed he had to keep his vow and offer his daughter as a human sacrifice, even though such a thing was an abomination to God and wasn't something He would ever accept (Judges 11:35). Jephthah did what *he* thought was right, not what God thought was right (which is a recurring theme in the book of Judges).
- Jephthah didn't seem to understand that it was *very* wrong for a father to offer his own daughter as a human sacrifice (Judges 11:35). Apparently in the days of Jephthah that was an accepted practice, because no one tried to stop him.
- Jephthah's daughter didn't ask her father to spare her life (Judges 11:36). She didn't seem to think it was wrong for her father to kill her, which is more evidence that this was a common practice in those days.
- After Jephthah defeated the Ammonites, the men of Ephraim told him that they were going to kill him because he hadn't asked for their help when he went to war against the Ammonites (Judges 12:1). Jephthah told them that he *had* asked for their help but they did nothing (Judges 12:2).
- It seems the real reason the men of Ephraim tried to kill Jephthah was because he was a Gileadite, and they hated Gileadites (Judges 12:4).
- When God used Jephthah to save the men of Ephraim from the Ammonites, the people of Ephraim were wicked

and violent (Judges 12:4). God was saving wicked people, not righteous people.

- There were times when God saved the Israelites from their enemies even though they weren't walking in His ways (Judges 12:4).
- The Gileadites killed 42,000 Ephraimites (Judges 12:6).
- Jephthah continued to be a judge of Israel, even after he killed his daughter and offered her as a burnt offering (Judges 12:7).
- Ibzan, one of the judges of Israel, married his 30 sons and 30 daughters to pagans (Judges 12:9). That was a violation of the Mosaic Law. It seems that Ibzan didn't obey God's commands and instead did as he pleased (which was fairly typical of the judges). The theme of the book of Judges is that people did whatever was right in their own eyes, and that comes through over and over again.
- There's a recurring theme in the book of Judges that the judges of Israel weren't good people and weren't careful to obey God's commands (Judges 12:9).
- There's a recurring theme in the Bible of God giving children to women who are barren, and then using those children in a special way (Judges 13:3).
- God set apart Samson while he was still in the womb (Judges 13:5).
- God cared about the purity of Samson while he was still in the womb. He took steps to ensure that his Nazarite vow wouldn't be broken before he was born (Judges 13:5).

- The angel of the Lord told Samson's mother that she was going to have a son, but didn't tell her husband (Judges 13:6).
- It's possible to talk to an angel of the Lord without realizing it (Judges 13:16).
- The name of the angel of the Lord who Samson's father spoke to was a secret (Judges 13:18). It's possible this was a preincarnate appearance of the Lord Jesus.
- The reason Samson wanted to marry a Philistine woman was because he wanted to use her to find an excuse to attack the Philistines (Judges 14:4). His plan to marry her was actually of the Lord.
- In the days of the judges, people were in danger of being attacked by lions while they were outdoors (Judges 14:5).
- It seems that Samson may not have talked with the Philistine woman until after he told his parents that he wanted her as his wife (Judges 14:7).
- When Samson saw that the lion he killed now had bees and honey in its corpse, he took some of the honey (Judges 14:9). This was a violation of his Nazarite vow, because touching a dead body made him unclean. However, he took the honey anyway. It seems that Samson didn't really care about the Nazarite restrictions he was supposed to be living under, with the one exception of not cutting his hair.
- When Samson took some of the honey out of the lion's corpse and gave it to his parents, he didn't tell them it had been taken from a dead body (Judges 14:9). That's something they may have wanted to know, because that would have made the honey unclean.

- The feast that Samson threw at his wedding lasted for seven days (Judges 14:12).
- All Samson wanted from the thirty Philistines who came to his week-long wedding feast was one set of clothing from each of them (which wasn't a lot to ask) (Judges 14:13).
- Samson gave the thirty Philistines who attended his wedding feast a riddle about the dead lion he had killed, which had become home to bees (Judges 14:14). This was a ridiculously unfair riddle that they had no chance of figuring out.
- On the seventh day of the feast, the thirty Philistines who attended Samson's wedding feast told his wife that if she didn't give them the answer to the riddle then they would kill her and her father (Judges 14:15). Apparently they were willing to slaughter an entire family in order to get out of paying a small debt.
- The book of Judges repeatedly says that the Philistine woman was Samson's wife (Judges 14:15). She really was married to Samson.
- When the thirty Philistines who attended Samson's wedding feast threatened Samson's wife and family, she didn't tell Samson about the threat (Judges 14:16).
- Samson's wife wept the entire seven days of the wedding feast (Judges 14:17). This means she started trying to learn the answer to Samson's riddle from the very first day of the feast, even though she wasn't threatened until the last day of the feast.
- The reason Samson told his wife the answer to his riddle was because she vexed him about the riddle for the

entire seven days of the wedding feast (Judges 14:17).

- Samson's wife chose to reveal the answer to Samson's riddle, instead of telling Samson about the threat against her and her family (Judges 14:17). She did this even though it meant her husband would have to provide thirty changes of clothing.
- When the thirty Philistines told Samson the answer to his riddle, the Spirit of the Lord came upon him (Judges 14:19). He then went to Askhelon (a Philistine city), killed 30 people, and used their clothing to pay his debt.
- When Samson became angry that his wife had shared the secret to his riddle, and then left, his wife didn't wait for him to return or try to go to him. Instead she went home with another man, even though she was married to Samson (Judges 14:20).
- The father of Samson's wife was the one who decided to give her to someone else (Judges 15:2). He did that instead of waiting to see what happened, or sending her to be with Samson, or doing literally anything that that didn't involve giving a married woman to another man.
- Samson didn't get his wife back (Judges 15:3).
- Samson said that because the Philistines had taken his wife from him and given her to someone else, he was more blameless than them (Judges 15:3). The reason Samson married a Philistine woman was to find an occasion to attack the Philistines. When the Philistines gave his wife to someone else, he took that as the opportunity he'd been looking for.
- To repay the Philistines for giving his wife to another man, Samson didn't directly take revenge against the person

who took away his wife, or the person his wife was now with. Instead he set Philistine fields on fire (Judges 15:5).

- Samson burned down the Philistine's fields during the time of the wheat harvest (Judges 15:5).
- When the Philistines learned that Samson burned down their fields because his father-in-law gave his wife to another man, they killed both his wife and his father-in-law (Judges 15:6).
- The reason Samson's wife betrayed his secret to the Philistines was so that she wouldn't be killed. However, by doing that she started a chain of events that got her killed. Her betrayal of her husband didn't save her (Judges 15:6).
- When the Philistines killed Samson's wife and father-in-law, Samson said that he would be avenged for what they had done to him and then he would stop (Judges 15:7).
- When the Philistines came after Samson, the men of Judah didn't try to protect him. Instead they cooperated with the Philistines and arrested him (Judges 15:12).
- 3000 men of Judah brought Samson to the Philistines at Lehi, but Samson only killed 1000 people. It seems the men of Judah outnumbered the Philistines, and yet they chose to help the Philistines anyway instead of helping Samson (Judges 15:15). Throughout Samson's life there's no record of anyone helping him wage war against the Philistines. In every case he acted alone.
- When Samson was thirsty, he could have asked God to provide water for him. Instead he asked God if he was now going to die after being given a great victory over the Philistines, which was a very whiny way of handling the

situation (Judges 15:18).

- The water that God provided for Samson came out of "the jaw". This seems to be referring to a place in Ramathlehi ("jawbone hill"), and not the jawbone he had just thrown away (Judges 15:19).
- The spring that God used to provide Samson with water was still located in Lehi when the book of Judges was written, hundreds of years later (Judges 15:19).
- Samson judged Israel for twenty years (Judges 15:20).
- God didn't free Israel from the Philistines during Samson's lifetime. Instead they remained in power (Judges 15:20).
- Samson was sexually immoral (Judges 16:1).
- When Samson went to Gaza (a city in Philistine territory) and had sex with a prostitute, he was putting his life in danger for no good reason (Judges 16:2).
- Delilah knew the reason the lords of the Philistines wanted to learn the secret to Samson's strength was so they could destroy him (Judges 16:5). She helped them anyway.
- Although Samson loved Delilah, she didn't love Samson (Judges 16:6). She decided to betray Samson to people who wanted to bind and afflict him.
- Delilah specifically asked Samson to tell her how he might be bound, so that he could be afflicted (Judges 16:6). Samson knew that Delilah was looking for a way to bind him, and yet he didn't leave her. Instead he chose to remain with someone who he knew was trying to betray him.
- Even though Samson was vexed by Delilah asking him the

source of his great strength, he didn't leave her (Judges 16:16).

- Samson had a habit of revealing his secrets to women who kept pestering him until he gave in and told them (Judges 16:17).
- When Samson revealed the answer to his riddle to the Philistine women he married, she immediately used that information to betray him. When Samson revealed the secret to his great strength to Delilah, she did the same thing (Judges 16:17).
- Delilah used Samson's love for her to destroy him (Judges 16:18).
- Delilah valued the money from the lords of the Philistines more than Samson's love (Judges 16:18).
- The lords of their Philistines kept their promise to pay Delilah if she told them the secret to Samson's great strength (Judges 16:18).
- Delilah didn't cut Samson's hair herself. Instead she had someone else do it while Samson slept on her knees (Judges 16:19).
- Samson's hair was divided into seven locks (Judges 16:19). Apparently that's how he managed his hair (since it had never been cut).
- After Samson's hair was cut, Delilah began to afflict him (Judges 16:19).
- When Samson woke up after his hair was cut he thought that he would be fine, just like all the other times (Judges 16:20). It seems he didn't actually believe that he would lose his strength if his hair was cut.

- Samson retained the Holy Spirit until his hair was cut, and then the Spirit left (Judges 16:20). In the Old Testament it was possible for people to lose the Holy Spirit through their actions.
- When the Philistines blinded and arrested Samson, they brought him to Gaza (the place where he had sex with a prostitute) (Judges 16:21).
- The Philistines believed that their god Dagon had delivered Samson into their hand. They gave their false god the credit for his capture (Judges 16:23).
- God allowed Samson to lose his strength, even though that caused the Philistines to think that their false god had triumphed (Judges 16:24).
- The Philistines believed that Samson had permanently lost all of his great strength and wasn't dangerous (Judges 16:25). They were wrong.
- Samson wanted to kill the Philistines because of what they had done to him personally, not because of what they had done to Israel (Judges 16:28). Throughout Samson's life he was motivated by personal vengeance.
- Samson knew the only way he could get his strength back was if God gave it to him (Judges 16:28).
- Samson specifically asked to die with the Philistines (Judges 16:30). It seems that after Samson was blinded, he wanted to die.
- Samson killed more Philistines when he died than he had during all of his life up to that point (Judges 16:30). When he died he killed 3000 Philistines.
- When Samson died, he killed the five lords of the

Philistines who paid Delilah to betray him (Judges 16:30).

- Micah's mother had planned on giving 1100 shekels of silver to her son, but he stole them from her before she could do that (Judges 17:3).
- Even though Micah's mother said she had dedicated the 1100 shekels of silver to the Lord, she planned on using it to create an idol (which was something God hated and had forbidden) (Judges 17:3).
- Micah's house was in mount Ephraim (Judges 17:8). That place comes up a *lot* in the book of Judges.
- Even though Micah worshiped idols, he believed that since he had a Levite as a priest then God would surely bless him (Judges 17:13). He was wrong.
- The story of Micah took place when the tribe of Dan was still looking for land to live in (Judges 18:1). This means it took place in the days of Joshua, before the time of the judges. In fact, it seems that all the material at the end of the book of Judges (about Micah and the Levite's concubine) took place *before* the days of the judges.
- The five spies from the tribe of Dan knew the Levite who was staying with Micah (Judges 18:3).
- The Levite (who was acting as a priest) told the five spies from the tribe of Dan that God was with them (Judges 18:6). However, it's not clear if God was speaking through him, since he was the priest for an idol.
- The five spies from the tribe of Dan coveted Micah's idols (Judges 18:14).
- The five spies from the tribe of Dan went into Micah's house and stole his idol (Judges 18:18).

- When the Levite confronted the spies from the tribe of Dan who were robbing Micah's house, they told him to join them (Judges 18:19). He agreed, and helped them rob Micah (Judges 18:20).
- Micah's most prized possessions were his idols (Judges 18:24).
- The people from the tribe of Dan told Micah (who they had just robbed) that if he didn't leave them alone they would kill his entire household (Judges 18:25). This means when the tribe of Dan received their inheritance in the promised land, they were already thieves and murderers and idolaters.
- The reason there was no one to deliver the people of Laish when the tribe of Dan attacked was because they had no dealings with anyone else (Judges 18:28). They were isolated.
- After the people from the tribe of Dan killed the inhabitants of Laish and burned it down, they built a city in the area and named it Dan (Judges 18:28-29).
- After the tribe of Dan settled in the city of Dan, they set up the graven image that they had stolen from Micah (Judges 18:30).
- The book of Judges was written after the tribe of Dan was carried away into captivity (Judges 18:30).
- The tribe of Dan never repented of their idolatry. They worshiped idols from the day they received their land in Canaan to the day they were carried into captivity (Judges 18:30).
- When the temple of God was located at Shiloh, the tribe of Dan had already set up a graven image in their territory

and was worshiping it (Judges 18:31).

- It seems that the story of the Levite's concubine who was raped and murdered happened before the days of the judges (Judges 19:1).
- The Levite who married a concubine lived on the side of mount Ephraim (Judges 19:1). Many of the events in the book of Judges involve mount Ephraim in some way.
- The concubine who the Levite married was from Bethlehemjudah (that is, the Bethlehem which was located in Judah) (Judges 19:1).
- The Levite's concubine was sexually immoral (Judges 19:2). She left him and went to her father's house in Bethlehemjudah, which started a chain of events that ultimately led to the deaths of tens of thousands of people and the near extermination of an entire tribe of Israel.
- The Levite waited four months before going to see his concubine who had left him (Judges 19:3).
- The Levite didn't divorce his concubine when she was unfaithful. Instead he went to get her back (Judges 19:3). It's not clear why he did this, since he definitely didn't care about her.
- The Levite's father-in-law didn't want him to go home. He kept urging the Levite to stay with him, even though the Levite kept trying to leave (Judges 19:6). This ultimately got his daughter killed.
- The reason the Levite chose to travel to Gibeah instead of spending the night in Jerusalem was because he wanted to spend the night in an Israelite city, not in a city of foreigners (Judges 19:12). At that time Jerusalem was a

Jebusite city.

- When the Levite reached Gibeah, he couldn't find anyone who was willing to take them into their house and lodge them for the night (Judges 19:15). The Benjamites in Gibeah weren't hospitable.
- The Levite told the old man who met him in the streets of Gibeah that he was from mount Ephraim (which was the same place the old man was from) (Judges 19:18).
- The old man (who was from mount Ephraim) was more hospitable than any of the Benjamites who were in Gibeah (Judges 19:20). He asked the Levite to spend the night with him.
- In the days of Joshua, the Benjamites had no fear of God. They lived as they pleased (Judges 19:22).
- The old man tried to protect the Levite from being raped by the Benjamites, but he did nothing to protect his daughter or the Levite's concubine (Judges 19:24).
- The Levite did nothing to protect his concubine. He handed her over to a gang of Benjamites who he knew were going to spend the night raping her (Judges 19:25).
- When the Levite saw that his concubine had collapsed in front of the door of the old man's house after being raped all night, he showed no concern for her at all. He was completely uninterested in her welfare (Judges 19:28). The Levite's actions prove that he didn't love his concubine or even care about her.
- The Levite sent the twelve pieces of his concubine's corpse throughout Israel (Judges 19:29). It seems they testified to the terrible abuse she had suffered (Judges 19:30).

- Before the Israelites went to war against the tribe of Benjamin, they didn't inquire of the Lord to see how they should respond to the terrible thing that was done to the Levite's concubine. Instead they did what was right in their own eyes (Judges 20:11). This led to a chain of horrifying decisions.
- The Benjamites defended the men of Gibeah who raped the Levite's concubine to death (Judges 20:13). They supported her rape and murder, and actually went to war to defend the rapists. That's how bad things had gotten in Israel just a few years after God gave them the promised land.
- There are times when God only tells you what you asked, but doesn't reveal other things that you need to know but didn't ask (Judges 20:18).
- Even though God told the Israelites to fight the Benjamites a second time, He didn't give them the victory when they obeyed. Instead they lost the battle and 18,000 Israelites died (Judges 20:25). It should be noted that although God told them to attack, He didn't say He was going to give them the victory.
- Even though God told the Israelites that He was going to give them victory over the tribe of Benjamin when they attacked them for the third time (and He did), 30 Israelite men were still killed (Judges 20:31).
- After the Israelites won the victory over the Benjamites, they tried to utterly eradicate the tribe of Benjamin. This included burning down their cities and even killing all of their animals (Judges 20:48).
- The Israelites were so angry with the Benjamites over the rape and murder of the Levite's concubine that they

swore an oath to not let their daughters marry *any* Benjamite (Judges 21:1). This was a decision they came to regret very quickly.

- After the Israelites swore to never let their daughters marry a Benjamite, and after they killed all the Benjamites they could find (both men and women) and burned down all their cities, they realized they had gone too far (Judges 21:2). Sadly, they didn't inquire of the Lord to ask Him what they should do. Instead they compounded their wicked decisions by making more wicked decisions.
- When the Israelites realized they had gone too far in punishing the Benjamites by carrying out a campaign of genocide that nearly wiped out the entire tribe, they didn't take responsibility for their actions and repent. Instead they acted as if this was some strange disaster they had nothing to do with (Judges 21:3).
- When the Israelites saw that no one from Jabeshgilead had joined the nation at Mizpeh to help deal with the Benjamites, they didn't inquire of the Lord to determine how they should handle the situation. Instead they decided to kill all of the people who lived in Jabeshgilead, including the women and children (Judges 21:10). They were unwilling to show any mercy, or even ask why the people hadn't come to Mizpeh.
- The Israelites decided to slaughter all the children in an entire town just because their parents didn't go to Mizpeh with the rest of Israel (Judges 21:10). They put children to death for the sins of their parents, in violation of the Mosaic Law.
- When the Israelites punished the Benjamites of Gibeah

for the rape and murder of the Levite's concubine, they committed far worse crimes on a much larger scale, and killed far more innocent people. Their reaction to the crime was worse than the crime they were punishing (Judges 21:10). It seems that in the days of Joshua, all of the tribes were violent and devoid of love or mercy, and eager to slaughter entire towns for the smallest reason.

- The Israelites decided to obtain wives for the remaining Benjamites by slaughtering everyone in an entire town (including children), except for the females who were virgins (Judges 21:11). They did what was right in their own eyes instead of inquiring of the Lord.
- The women who the Israelites took as wives for the remaining Benjamites were taken by force from Jabeshgilead after the Israelites slaughtered their parents, their brothers, and their entire family (Judges 21:12). This doesn't seem like a recipe for a happy marriage.
- After the Israelites carried out their campaign of genocide against the Benjamites, the only surviving Benjamites were a few hundred men who were living on the rock Rimmon (Judges 21:13). It seems that everyone else was dead, including women and children.
- When Israel went to war against the Benjamites, they killed all of their women and children as well, even though none of them had anything to do with the rape and murder of the Levite's concubine in Gibeah (Judges 21:16).
- When the Israelites realized there was a feast of the Lord every year in Shiloh, they decided the best way to get wives for the surviving Benjamites was to send people to kidnap the women who went to that festival to worship

the Lord (Judges 21:20). They did what was right in their own eyes instead of inquiring of the Lord and asking Him what they should do.

- When the fathers of the women who were kidnapped from Shiloh complained, the Israelites planned on telling them to get over it. They weren't planning on compensating them in any way for the loss of their daughters, who were taken away from them by force (Judges 21:22).
- The reason the Israelites carried out a campaign of genocide against the Benjamites, in which all of their women and children were killed, was because of the rape and murder of a single woman. Yet in order to give the surviving Benjamite men wives, they told them to kidnap hundreds of women from Shiloh (who had gone there to worship the Lord) and carry them away by force. That seems to be a much greater crime than the rape and murder of a single woman (Judges 21:22). Under the Mosaic Law, both kidnapping and murder were punishable by death.
- In the days when the Israelites inherited the promised land, everyone did that which was right in his own eyes (Judges 21:25).

Ruth

- This story takes place in the days when the judges ruled (Ruth 1:1). That means it happened before the reign of King Saul.
- God has the power to give bread to nations (Ruth 1:6). He can both send a famine and end it.
- Naomi believed the reason her husband and sons were dead was because the hand of the Lord was against her (Ruth 1:13). However, the death of her husband led to her return to Bethlehem, which is where Ruth met and married Boaz – the great-grandfather of David (and one of the ancestors of the Messiah).
- Naomi told the people of Bethlehem not to call her "naomi", which means "pleasant". Instead she told them to call her "mara", which means "bitter". Naomi believed that God had treated her very bitterly and afflicted her (Ruth 1:20-21). However, Naomi couldn't see what God was doing. Not only did all of her suffering lead to the birth of David, but David was in the line of the Messiah. If God had given Naomi the life she wanted history would have been radically different (and not in a good way).
- Ruth 1:22 goes to great pains to emphasize the fact that Ruth was a foreigner from Moab. It actually says that Ruth was a Moabitess from Moab, just in case you missed it. The book doesn't want you to overlook the fact that this story isn't about a godly Jewish woman; it's about a foreigner who rejected her gods and chose to serve the Lord (Ruth 1:16). This is a story about a Jewish man who took a Gentile bride – just like Christ, who took the Gentile church as His bride.
- Naomi had a rich relative: Boaz (Ruth 2:1). However, it

seems Naomi didn't call upon Boaz when she returned to Bethlehem or try to use his wealth to her advantage, even though she was so poor that she apparently depended on her daughter-in-law to provide food for their household (Ruth 2:2). Ruth just happened to meet Boaz by chance.

- No one went to Ruth's house and gave her free food. Instead she had to go into the field and harvest it herself (Ruth 2:3). If she hadn't had to go harvest her own food then this story wouldn't have happened.

- There's a lot of "coincidences" in this story. A famine just happened to take place in Israel. Elimelech just happened to go to Moab. Naomi just happened to have two sons. Both of Naomi's sons just happened to die. Ruth just happened to go with Naomi back to Bethlehem. Naomi just happened to have a rich relative. Ruth just happened to go to one of his fields. Boaz just happened to visit his field on the day when Ruth came to glean. The providence of God is *very* strong in this book.

- The servant who was in charge of the field of Boaz called Ruth the Moabite damsel who came from Moab (Ruth 2:6). This book is really going out of its way to emphasize the fact that Ruth was a Moabite.

- Boaz first met Ruth when she was working in one of his fields to get food for her mother in law (Ruth 2:8). That means he first saw her when she was hard at work.

- The reason Boaz was kind to Ruth was because when her husband died she left her people to stay with Naomi, and left Moab to come to Israel. Ruth left everything she knew to go to a land she had never seen before. She left all of her people to travel to a new land where she knew

no one – all so she could take care of Naomi, her mother-in-law. That made a huge impression on Boaz (Ruth 2:11).

- Ruth harvested an ephah of barley (Ruth 2:17). That's about a bushel, or 35 liters. She carried all of that barley back to Bethlehem by herself.
- Naomi told Ruth that Boaz was a relative (Ruth 2:20). It seems no one mentioned that fact to her until after she met Boaz and returned to Naomi.
- Naomi is the one who took action to push Ruth to marry Boaz (Ruth 3:1-4). It was her plan. If Ruth and Boaz had been left to their own devices they would never have gotten together.
- Boaz didn't approach Ruth. Instead Ruth followed the instructions of her mother-in-law and approached Boaz (Ruth 3:6). She instigated the relationship, not him.
- Boaz said that Ruth had showed him great kindness because she hadn't chased after young men (Ruth 3:10). This is one of several hints that Boaz was much older than Ruth.
- The reason Boaz was willing to carry out the role of the near kinsman for Ruth and marry her was because she was a woman of virtue (Ruth 3:11).
- This book doesn't tell us the name of the person who was a nearer relative to Ruth than Boaz. The only thing we know about him is that he refused to do what the Mosaic Law required him to do, which was perform the duty of the near kinsman and marry Ruth. Instead of doing what God commanded, he came up with a ridiculous excuse (Ruth 4:6). This man didn't honor the Lord, so the only thing God recorded about him was his act of

disobedience.

- Boaz found 10 witnesses to witness his interaction with the near kinsman (Ruth 4:2).
- Boaz didn't start the conversation with the near kinsman by talking about Ruth. Instead he talked about a piece of land that Naomi was selling (Ruth 4:4). When the kinsman expressed interest in the land but not in Ruth, it became obvious he lacked integrity. The kinsman was motivated by greed, not obedience to the Law.
- The word "redeem" is used five times in Ruth 4:4. Boaz wanted Ruth, his Gentile bride, to be *redeemed*.
- When the near kinsman refused to obey the Mosaic Law and marry Ruth, he robbed himself of a tremendous blessing. In reality his inheritance was marred by *not* taking Ruth, and it would have been greatly enhanced if he had taken her. The blessing of God went to the person who obeyed His Law and acted as Ruth's redeemer, instead of the person who disobeyed Him.
- Boaz purchased all that once belonged to Elimelech from Naomi. He also purchased everything that once belonged to her two sons (Ruth 4:9).
- According to Ruth 4:11, when Rachel and Leah bore children to Jacob they built up his house. The act of having children was considered to be building up the person's house because the house was the *family*, not the building in which they lived.
- After Ruth married Boaz she conceived and bore a son. She had no children from her previous husband but she did have a child with Boaz. Why? Ruth 4:13 says it's because God "gave her conception". God was the one

who caused her to conceive and have a son. This book teaches that children come from God. He can withhold children (as He did in Ruth's first marriage) or give them (as He did in Ruth's second marriage).

- This book seems to have been written after David was born because it mentions him by name (Ruth 4:22).

1 Samuel

- In the days of the judges, the tabernacle was located at Shiloh (1 Samuel 1:3).
- When people sacrificed to God, they gave their families a portion of the sacrifice (1 Samuel 1:4). This was commanded by the Mosaic Law for certain types of offerings.
- When Elkanah's family partook of the sacrifice they didn't eat whatever they wanted. Instead Elkanah decided the size of the portion they were given (1 Samuel 1:5).
- The reason Hannah had no children was because God shut up her womb (1 Samuel 1:5). There are times when God prevents people from having children.
- When Hannah was full of bitterness, she prayed to God (1 Samuel 1:11).
- Hannah told God that if He gave her a son then no razor would come upon his head (1 Samuel 1:11). It seems that Samuel may have been a Nazarite from birth.
- The reason Hannah was willing to give Samuel to God was because she had been tormented for many years for not having any children, and she was desperate to have a son (1 Samuel 1:11). There are time when God uses family strife to carry out His will.
- It's not wrong to pray silently, in our heart (1 Samuel 1:13). There are times when God answers those prayers.
- When Eli saw Hannah approach God and weep and pray, he didn't try to comfort her. Instead he assumed she was drunk and criticized her (1 Samuel 1:13). Eli assumed the worst of people and condemned them without first

understanding what was going on.

- After Hannah defended herself, Eli told her to go in peace. However, he did nothing to comfort her, or address her problems, or even find out what her problems were (1 Samuel 1:17). Throughout Eli's life he had a consistent pattern of not caring about other people.
- When Hannah brought Samuel to Shiloh to give him to Eli, she brought three sacrifices with her (1 Samuel 1:24).
- Hannah told Eli that Samuel would be loaned to God for as long as he lived (1 Samuel 1:28).
- No one is as holy as God (1 Samuel 2:2).
- God is the only God (1 Samuel 2:2).
- We must not speak arrogantly (1 Samuel 2:3).
- God is a God of knowledge (1 Samuel 2:3).
- God weighs our actions (1 Samuel 2:3).
- There are times when God puts people to death (1 Samuel 2:6).
- There are times when God resurrects people (1 Samuel 2:6).
- There are times when God makes people poor (1 Samuel 2:7).
- There are times when God makes people rich (1 Samuel 2:7).
- There are times when God humbles people (1 Samuel 2:7).
- There are times when God elevates people (1 Samuel 2:7).

- God will protect His saints (1 Samuel 2:9).
- One day the wicked will be silent in darkness (1 Samuel 2:9).
- No one can prevail by their own strength (1 Samuel 2:9).
- One day the adversaries of God will be broken into pieces (1 Samuel 2:10).
- One day God will judge the ends of the earth (1 Samuel 2:10).
- The priests at Shiloh (Hophni and Phinehas) robbed the Israelites who went to the tabernacle to offer sacrifices to God (1 Samuel 2:14). They stole from God's sacrifices, which *greatly* angered God.
- The priests at Shiloh (Hophni and Phinehas) stole God's portion of the sacrifices for themselves (1 Samuel 2:15-16). The Israelites didn't want to give God's portion of their sacrifices to the priests, but Hophni and Phinehas stole it by threats of violence.
- Each year Hannah made Samuel a little coat (1 Samuel 2:19). She brought it to him when she went to the tabernacle once a year to sacrifice to God.
- After Hannah gave Samuel to God, she had three more sons and two daughters (1 Samuel 2:21).
- When Eli was old, he heard about all the evil things his sons were doing (1 Samuel 2:22). However, he refused to stop them or remove them from the priesthood. He knew they were robbing the Israelites (and God) and he allowed it to continue. Eli didn't care enough about God or His sacrifices to take action (just as he didn't care enough about Hannah to ask why she was upset).

- The reason the sons of Eli (Hophni and Phinehas) didn't repent was because God had decided to kill them (1 Samuel 2:25). God hardened them so they wouldn't repent and be saved. There are times when God prevents people from repenting so that they'll die and face His wrath.
- The sons of Eli (Hophni and Phinehas) were robbing God *in His own house*, by stealing His portion of His sacrifices *while they were in the process of being offered* (1 Samuel 2:29). Eli could have stopped this, but he chose not to.
- When Eli refused to stop the wicked things his sons were doing, he was honoring his sons above God (1 Samuel 2:29). Eli should have stopped his sons – but instead he allowed their evil to continue for *years*.
- God asked Eli why he was making himself fat by eating the chiefest of all the offerings of the Israelites (which were portions he wasn't allowed to have) (1 Samuel 2:29). Apparently Eli's family had stolen so much from God that they had become fat.
- God said that He would honor those who honored Him (1 Samuel 2:30).
- God said that He would lightly esteem those who despised Him (1 Samuel 2:30).
- There are times when people lose the promises of God by despising Him (1 Samuel 2:30).
- God told Eli in advance that He was going to kill both him and his two sons (1 Samuel 2:31). However, Eli didn't repent or show any remorse. Instead he ignored God and allowed his sons to continue to steal from Him. God gave Eli a chance to repent and seek forgiveness and mercy,

but Eli was uninterested. He didn't care.

- God told Eli that there would never be an old man in his house again (1 Samuel 2:32). Yet Eli didn't repent, or show remorse, or express sorrow. Instead he ignored God and refused to take Him seriously. Even though God told Eli that He was going to curse Eli's family *forever* because of their sins, he did nothing. Eli didn't care.
- When God told Eli that enemies were going to enter into His tabernacle, he was indifferent (1 Samuel 2:32). He took no action and did nothing to either seek God's mercy or protect the tabernacle. Eli didn't care.
- There are times when God allows children to survive in order to bring grief to their parents (1 Samuel 2:33).
- God was so angry with the sins of Hophni and Phinehas, and Eli's failure to do anything about it, that He cursed Eli's descendants *forever* (1 Samuel 2:33). There are times when God curses a person's descendants because of that individual's sins.
- There are times when God gives people an early death because of the sins of their ancestors (1 Samuel 2:33).
- There are times when God blesses people by building them a house (that is, giving them a family and descendants) (1 Samuel 2:35).
- God seeks people who will do what's in His heart (1 Samuel 2:35).
- When Samuel was a child, there was no open vision. God wasn't speaking to Israel (1 Samuel 3:1). Since Eli didn't care about the things God told him, this isn't surprising.
- God is the one who gave victory to the Philistines, and

gave the Ark of the Covenant into their hands (1 Samuel 3:11).

- God spoke to Eli about the coming judgment upon his household, and gave him time to repent and change. When Eli did nothing, God spoke to Samuel and told him that He was going to carry out that judgment (1 Samuel 3:12).
- At first God spoke to Eli about the coming judgment upon his household. When Eli ignored God, the next time God spoke He spoke to Samuel instead (1 Samuel 3:12).
- There are times when God punishes a household with an eternal judgment for its sins (1 Samuel 3:13).
- God told Samuel there was no way the household of Eli could ever be purged of its iniquity. It was too late, and their sins couldn't be forgiven (1 Samuel 3:14). There comes a time when God is no longer willing to forgive someone's sins. (Before that day came, God did warn Eli. He even gave Eli many years to repent. The limit only came after Eli spent years despising God *in His own house* and stubbornly refused to care about what God told him.)
- When Eli wanted to know what God had told Samuel, he didn't try to reassure Samuel or encourage him. Instead he threatened him (1 Samuel 3:17). Eli treated other people badly.
- God gave Eli two witnesses that judgment was coming against his house before He sent that judgment (1 Samuel 3:18). Eli ignored both of them.
- God warned Eli that His judgment was coming against his house *years* before it actually came (1 Samuel 3:19). However, it did come, just as God said.

- All of the words of God are important, and must be heard and taken seriously (1 Samuel 3:19).
- Samuel was a prophet of God (1 Samuel 3:20). All of Israel knew this.
- God used Samuel to speak to all of Israel (1 Samuel 4:1).
- In the days of Eli, the Israelites put their faith in the Ark of the Covenant instead of in God (1 Samuel 4:3). They didn't inquire of the Lord and seek His aid in battle. Instead they took His holy Ark into battle as if it would somehow save them when God was against them.
- God dwells between the cherubims (v1 Samuel 4:4).
- The Philistines were afraid of the God of Israel (1 Samuel 4:7). They knew about the great things He had done in the past. It seems the Philistines took God more seriously than the Israelites did.
- The Philistines believed that the God of Israel was multiple gods (1 Samuel 4:8). They were wrong.
- When the Philistines fought against Israel after the Israelites brought the Ark of the Covenant to the battlefield, 30,000 Israelite soldiers died (1 Samuel 4:10).
- Hophni and Phinehas were both killed on the same day (which is exactly what God said would happen) (1 Samuel 4:11).
- When Eli was told that the Ark of the Covenant had been taken, he fell backwards and died (1 Samuel 4:18). Eli and his two sons died on the same day, just as God had said.
- When Eli died, he was fat (1 Samuel 4:18).
- When Eli died, he had judged Israel for 40 years (1

Samuel 4:18).

- The day after the Ark of the Covenant was put into the temple of Dagon, the Philistines saw that Dagon (the idol) had fallen upon his face to the earth before the Ark (1 Samuel 5:3).
- While the Ark of the Covenant was in Ashdod (which was in Philistine territory), God destroyed the people of Ashdod (1 Samuel 5:6). God punished them for having possession of it.
- Even though the Philistines of Ashdod realized that the God of Israel was stronger than the false god that they worshiped, they didn't repent and stop worshiping Dagon. Instead they decided to get rid of the Ark of the Covenant (1 Samuel 5:7). The wicked often seek to get rid of God when they realize He's stronger than them.
- When the hand of God was against the Philistines because the Ark of the Covenant was in one of their cities, the lords of the Philistines decided to solve the problem by moving the Ark to a different Philistine city (1 Samuel 5:8). That went poorly.
- When the Ark of the Covenant was in Gath (which was in Philistine territory), God sent very great destruction against that city (1 Samuel 5:9). When the Ark of the Covenant was in Ekron (which was in Philistine territory), there was deadly destruction throughout all the city (1 Samuel 5:11). The Philistines understood pretty quickly that destruction and death had come upon them because they had the Ark of the Covenant in their midst (1 Samuel 5:11).
- The Ark of the Covenant was in the country of the Philistines for seven months (1 Samuel 6:1).

- Even the pagan priests and diviners of the Philistines knew that the hand of the God of Israel was against them, and that's why they had been suffering (1 Samuel 6:3).
- The pagan priests and diviners told the Philistines that when they returned the Ark of the Covenant to Israel, they should include a trespass offering of five golden emerods and five golden mice (1 Samuel 6:4). This represented the ways God had plagued them for possessing the Ark of the Covenant. The reason there were five was to represent the five lords of the Philistines.
- Even though the Philistines knew that the God of Israel was far stronger than the gods that they worshiped, and even though they had seen His power and His might, they still refused to repent and worship Him. Instead they continued to worship their pagan gods that couldn't save them (1 Samuel 6:5). There are times when nations clearly see God's power, and yet refuse to worship Him. Instead they continue to worship idols that can't save them.
- The Philistines knew the story of the exodus. They knew that Pharaoh had hardened his heart and refused to let Israel go, and as a result God sent plagues upon Egypt. They didn't want to repeat Pharaoh's mistake (1 Samuel 6:6). They were worried that if they didn't return the Ark of the Covenant then the God of Israel would do to them as He had done to the Egyptians.
- It seems the pagan priests and diviners of the Philistines didn't know how to transport the Ark of the Covenant (1 Samuel 6:7). They should have asked someone in Israel to help them, but they didn't.
- The Philistines wanted to test God by returning the Ark of

the Covenant in a spectacularly stupid way, to see if He would cause the Ark to miraculously return in spite of their foolishness (1 Samuel 6:v7). God was gracious to them and allowed their plan to work.

- The pagan priests and diviners of the Philistines would only admit that God was responsible for the disasters that had fallen upon them if their cows were able to take the Ark of the Covenant back to Israel on their own, without a driver. Yet the truth is that God was indeed responsible for all the things that happened to them, regardless of how He chose to treat their incredibly stupid way of transporting the Ark back to Israel (1 Samuel 6:9).
- God can control the actions of cows (1 Samuel 6:12).
- The lords of the Philistines wanted to see if the driverless cart that was carrying the Ark of the Covenant reached Bethshemesh (in Israel). They wanted to witness what happened (1 Samuel 6:12).
- When the cart carrying the Ark of the Covenant came to the field of Joshua the Bethshemite, the Israelites broke apart the wood of the cart and offered the cows as a burnt offering to God (1 Samuel 6:14).
- The Ark of the Covenant was also called the Ark of the Lord (1 Samuel 6:15).
- The men of Bethshemesh didn't have respect for the Ark of the Covenant. Instead of leaving it alone or having the priests carry it away, they violated the Mosaic Law by opening it and looking inside it (1 Samuel 6:19). When they did this God killed 50,070 people. (The restrictions of the Mosaic Law protected the Israelites. Circumventing them had terrible consequences.)

- God is holy (1 Samuel 6:20). He requires people to treat Him as holy.
- When the Philistines returned the Ark of the Covenant to Israel, it wasn't transported back to the tabernacle. Instead it was transported to the house of Abinadab (1 Samuel 7:1). The Ark actually *never* made it back into the tabernacle. Instead it remained in strange places until Solomon dedicated the first temple and moved it there (which was around 100 years later). This was senseless and foolish, but it's what the Israelites did.
- We must return to God with all our heart (1 Samuel 7:3).
- We must remove any idols that we have from our lives (1 Samuel 7:3).
- We must prepare our hearts for God (1 Samuel 7:3).
- We must serve God alone (1 Samuel 7:3).
- The reason the Israelites put away their idols was because they wanted God to deliver them from the Philistines (1 Samuel 7:4).
- Samuel was a judge of Israel (1 Samuel 7:6).
- In the days of Samuel, God used thunder to give the Israelites victory over the Philistines (1 Samuel 7:10).
- The reason Samuel named the stone that he set up between Mizpeh and Shen "Ebenezer" was because that's how far the Israelites went when God helped them (1 Samuel 7:12). It seems that "Ebenezer" means "stone of help".
- The hand of God was against the Philistines all the days that Samuel judged Israel (1 Samuel 7:13).

- Samuel remained a judge of Israel for all his life (1 Samuel 7:15). This seems to mean he continued to judge Israel during the reign of Saul.
- The elders of Israel claimed that they wanted a king so Israel would be like the nations around them (1 Samuel 8:5). They didn't want Israel to be different from other nations, or set apart from them (which was what God wanted). In reality the Israelites wanted a king because they didn't want God to rule over them (1 Samuel 8:7). They had rejected Him.
- Even though God knew the Israelites wanted a king because they had rejected Him, He still commanded Samuel to give them the king they asked for (1 Samuel 8:7). There are times when God gives wicked people exactly what they want (and it costs them dearly).
- God told Samuel that the Israelites had forsaken Him since the day He brought them out of Egypt (1 Samuel 8:8).
- God commanded Samuel to warn the Israelites how bad a king would treat them. The Lord wanted them to know in advance that when He granted their prayer, they would suffer (1 Samuel 8:9). God was right. Saul was far worse than any judge had ever been.
- There are times when God warns people in advance will happen to them if they choose the wrong path (1 Samuel 8:9). This gives them a chance to repent and change.
- The Israelites were told that God didn't want them to have a king, and yet they demanded one anyway (1 Samuel 8:10). They didn't care what God wanted.
- When a nation has a king, it's a heavy burden upon that

nation (1 Samuel 8:11).

- The system of government that God gave to Israel (being ruled over by judges) was better than having a king (1 Samuel 8:11).
- God considered it to be a heavy and oppressive burden for a king to levy a 10% tax upon a nation (1 Samuel 8:15).
- Samuel warned Israel that if they cried out to God when the king they had chosen oppressed them, God wouldn't hear them (1 Samuel 8:18).
- Kish (the father of Saul) was a mighty man of power (1 Samuel 9:1).
- Kish (the father of Saul) was from the tribe of Benjamin (1 Samuel 9:1). That tribe had a violent and bloody history.
- Saul was said to be the most handsome person among all of the Israelites (1 Samuel 9:2). He was also about a foot taller than everyone else.
- It seems that in ancient Israel, the common people inquired of God by going to prophets instead of going to priests (1 Samuel 9:9).
- God referred to Saul as the captain of the Israelites (1 Samuel 9:16).
- God told Samuel that Saul was the person He had chosen to be the ruler of Israel (1 Samuel 9:17). Saul was exactly what Israel said that they wanted: a tall and handsome person who would lead them into battle.
- Samuel told Saul that God had anointed him to be the captain over Israel (1 Samuel 10:1).

- Samuel used a vial of oil to anoint Saul as the ruler of Israel (1 Samuel 10:1).
- Rachel's sepulcher was located at the border of Benjamin at Zelzah (1 Samuel 10:2). It still existed in the days of Saul.
- The Spirit of the Lord can cause people to prophesy (1 Samuel 10:6).
- God gave Saul multiple signs that His word to him was true and he really had been anointed as the ruler of Israel (1 Samuel 10:7).
- God told Israel that for hundreds of years He had been doing the very things the Israelites wanted a king to do: leading them, delivering them, and giving them victory in battle (1 Samuel 10:18-19). Yet they rejected Him anyway, even though He repeatedly saved them from all their adversaries and delivered them from all their troubles.
- Even after God told Israel that by seeking a king they were rejecting Him, the Israelites didn't repent or show remorse. Instead they continued to seek a king, even though God plainly told them that doing so was a rejection of Him (1 Samuel 10:19).
- It seems the first time people said "God save the king" was when the Israelites said it about Saul (1 Samuel 10:24). That turned out to be the wrong thing to wish for.
- Samuel told the Israelites how the kingdom of Israel would function now that it had a king, and then wrote it down in a book (1 Samuel 10:25). However, that book has been lost.
- God has the ability to touch people's hearts and cause them to do things (1 Samuel 10:26). He is sovereign over

our heart.

- When the men of Jabesh wanted to make peace with Nahash the Ammonite, Nahash said he would only make a covenant with them if he could first put out all of their right eyes (1 Samuel 11:2). He wanted to do this so it would be a reproach upon Israel. (Saul saved the men of Jabesh from Nahash. When Saul was later killed in battle, the men of Jabesh recovered his body from the Philistines and buried it.)
- At the beginning of Saul's reign, there were times when the Spirit of God came upon him (1 Samuel 11:6).
- Saul didn't have the Spirit of God all the time. Instead the Spirit only came upon him occasionally (1 Samuel 11:6).
- When Saul wanted to gather the nation of Israel together to fight against the Ammonites, he threatened to kill those who wouldn't come (1 Samuel 11:7). Saul continued to use threats of violence to get his way for the rest of his reign.
- Saul killed his own oxen to make a point that he would kill anyone who didn't do what he commanded (1 Samuel 11:7). He was a violent and savage king who ruled by force and threats.
- When Saul decided to attack the Ammonites, he didn't first inquire of God. Instead he used death threats to gather a large army, and then attacked the Ammonites (1 Samuel 11:11).
- Saul's first act as the king of Israel was saving the people of Jabeshgilead from the Ammonites (1 Samuel 11:11).
- When Saul was victorious over the Ammonites, he gave the glory to God (1 Samuel 11:13).

- Samuel served the Israelites his whole life, from his childhood until old age (1 Samuel 12:2).
- Samuel was a man of integrity (1 Samuel 12:4). He wasn't corrupt.
- After God gave Canaan to the Israelites, they forgot Him (1 Samuel 12:9).
- God is the one who caused the Philistines to fight against Israel (1 Samuel 12:9). The reason the Lord did it was because the Israelites forgot Him.
- Even though God had delivered the Israelites many times throughout their history, they refused to go to Him when Nahash came against them. Instead they demanded a king (1 Samuel 12:12).
- Samuel told the Israelites that the reason enemies came against them in the first place was because they rejected God and served idols. Yet instead of repenting, the Israelites decided to reject God even more and demand a king (1 Samuel 12:12).
- Saul was the king the Israelites desired (1 Samuel 12:13) He was tall, handsome, and would go out and fight battles for them, which was what Israel wanted.
- Samuel told the Israelites that if they feared God then their king would as well (1 Samuel 12:14). It seems the reason Israel had so many wicked kings was because the people themselves were wicked. The kings God gave Israel were a reflection of the spiritual condition of the nation.
- It was very wicked for the Israelites to reject God as their king and seek someone else to rule over them (1 Samuel 12:17).

- Thunder and rain can be signs from God (1 Samuel 12:18).
- Idols don't benefit those who serve them (1 Samuel 12:21). They can't deliver people in times of trouble.
- God won't forsake the Israelites (1 Samuel 12:22).
- Samuel said he would never stop praying for the Israelites (1 Samuel 12:23).
- Samuel said he would teach the Israelites the way that was good and right (1 Samuel 12:23).
- We must serve God in truth (1 Samuel 12:24).
- We must consider the great things God has done (1 Samuel 12:24).
- Samuel warned the Israelites that if they were wicked then their king would be consumed (1 Samuel 12:25).
- By the time Saul was in his second year as king over Israel, his son Jonathan was already an adult who was leading men to war (1 Samuel 13:2). Jonathan must have been born years before Saul was made king over Israel.
- When the Israelites saw the enormous army that the Philistines brought against them, they didn't cry out to God, or look to God for deliverance, or trust in Him to help them. Instead they fled (1 Samuel 13:6).
- When Samuel didn't come to Gilgal within seven days, Saul didn't send someone to look for him to see if something had happened, or go search for him himself, or send his son Jonathan to find him. He also didn't inquire of God. Instead he offered the burnt offering himself, even though he was forbidden from doing so under the Mosaic Law (1 Samuel 13:9). What made this worse is

that the burnt offering symbolized complete dedication to God, and yet Saul disobeyed God when he offered it! This means *his offering was a sinful mockery of the very concept of that offering*. It's not surprising this greatly angered God.

- The reason Samuel didn't go to Saul in the seven days that were appointed was because God was testing Saul. If Saul had waited and obeyed God then He would have established Saul's kingdom upon Israel forever (1 Samuel 13:13). There are times when God blesses those who wait upon Him (and curses those who don't).
- Samuel told Saul that since he offered the burnt offering in disobedience to God, his kingdom wouldn't continue (1 Samuel 13:14). This means his kingdom wouldn't be passed on to his children after he died. Saul violently rejected this and refused to accept it, and yet the word of God still came to pass anyway.
- We must seek the heart of God (1 Samuel 13:14).
- Those who don't keep God's commandments don't have a heart after God (1 Samuel 13:14).
- Those who don't wait upon God don't have a heart after Him (1 Samuel 13:14).
- In the second year of Saul's reign, the only people in Israel with swords and spears were Saul and Jonathan (1 Samuel 13:22).
- Jonathan went to the garrison of the Philistines with just his armorbearer, while Saul did nothing even though he had 600 men with him (1 Samuel 14:2).
- Jonathan told his armorbearer that God could work through many people or through few people (1 Samuel

14:6).

- There are times when God uses earthquakes to fill armies with fear (1 Samuel 14:15).
- On the day that God saved Israel from the Philistines, Jonathan made things much better (by going out and fighting the Philistines) and Saul made things much worse (by forbidden his army from eating any food) (1 Samuel 14:24).
- When Saul spoke to his men about the Philistines, he didn't refer to them as the enemies of Israel. He also said nothing about saving Israel or protecting its people. Instead he viewed the Philistines as *his* enemies, and he wanted to be avenged of them. To Saul it was all about himself, not about his nation or its people (1 Samuel 14:24).
- The Israelites feared Saul (1 Samuel 14:26).
- The Israelites waited to tell Jonathan about Saul's curse on those who ate food until *after* Jonathan ate some honey (1 Samuel 14:28). They should have said something sooner.
- Saul didn't want to show his son Jonathan any mercy. He wanted put his own son to death for eating some honey, even though Jonathan didn't know that Saul had forbidden people from eating food that day (1 Samuel 14:44). Saul was cruel and merciless, even to his own children.
- The kingdom of Saul was full of wars. It wasn't a time of peace (1 Samuel 14:47).
- The captain of Saul's army was his cousin Abner (1 Samuel 14:50).

- There was war against the Philistines all the days of Saul (1 Samuel 14:52). Even though Saul won victories for Israel against the Philistines, he never defeated them. Instead he fought against them all his life.
- Israel wanted a king to lead them in to battle, and that;s what Saul did. Saul led Israel into battle all his life, but he never led them into peace (1 Samuel 14:52).
- Samuel told Saul that since God was the one who anointed him as king, Saul had to listen to God and do as He commanded (1 Samuel 15:1). However, throughout Saul's life he rejected this principle.
- God remembered that the Amalekites had attacked the Israelites after they left Egypt, but had never been punished for it (1 Samuel 15:2). He still cared about it hundreds of years later. The passage of time doesn't erase the guilt of sin. (Only the blood of Jesus can do that.)
- God commanded Saul to utterly destroy the Amalekites because of something they did to Israel hundreds of years ago that had never been avenged (1 Samuel 15:3). There are times when God waits hundreds of years to punish a nation for its wickedness.
- God holds nations accountable for their actions (1 Samuel 15:3).
- God holds nations accountable for how they treat the Israelites (1 Samuel 15:3).
- When God commanded Saul to utterly destroy everything that belonged to the Amalekites, Saul didn't do that. Instead he kept everything he wanted to keep, and destroyed everything he didn't desire (1 Samuel 15:9).

- God holds kings accountable for their actions (1 Samuel 15:11).
- God is grieved when people don't obey Him (1 Samuel 15:11).
- When Samuel went to Saul, Saul immediately lied to his face and told him that he had performed the commandment of the Lord (1 Samuel 15:13). Saul did this even though he knew Samuel was a prophet, and even though he knew his disobedience was obvious.
- Although Saul sought to violently punish other people for their sins, he refused to be corrected for his own sin and he refused to take responsibility for his actions (1 Samuel 15:15).
- When Saul first became king over Israel, he was humble (1 Samuel 15:17). That didn't last long.
- It's better to obey God than to give Him gifts (1 Samuel 15:22).
- Rebellion is like the sin of witchcraft (1 Samuel 15:23). Both are an act of wicked defiance against God. (It's interesting that Samuel was the person who told Saul that, and Saul later used witchcraft to speak to Samuel after he died. Saul did whatever he pleased no matter how much God hated it – and in the end it killed him.)
- After Saul disobeyed God and didn't destroy the Amalekites, God rejected Saul from being king (1 Samuel 15:23).
- Since Saul rejected God's word, God rejected him from being king over Israel (1 Samuel 15:26). There are times when God rejects those who reject Him.

- Saul knew right away that he was no longer the rightful king of Israel (1 Samuel 15:27). Yet he refused to accept this and spent the rest of his life fighting it.
- When Saul tore Samuel's mantle, Samuel told him that *on that very day* God had torn the kingdom of Israel away from him and given it to one of his neighbors (1 Samuel 15:28). From that moment Saul was no longer the rightful king of Israel. Instead David was the rightful king.
- Samuel called God the Strength of Israel (1 Samuel 15:29).
- God will not lie (1 Samuel 15:29).
- Samuel told Saul that God wasn't going to change His mind, and would never give the kingdom of Israel back to him (1 Samuel 15:29). But Saul never accepted this and never yielded the throne. Instead he relentlessly fought against David until God killed him.
- Saul didn't show any actual remorse when he was confronted with his sin. Instead of repenting, he demanded to be honored instead (even though he had just been told that he was no longer the rightful king of Israel) (1 Samuel 15:30). There are times when wicked people demand honor that doesn't belong to them.
- Even though God commanded Saul to kill Agag, he refused. Instead Samuel was the one who killed him (1 Samuel 15:33).
- After Samuel killed Agag, he never went to see Saul again for the rest of his life (1 Samuel 15:35).
- God didn't want Samuel to continue mourning over Saul, who He had rejected (1 Samuel 16:1).

- Samuel knew that Saul would kill him if he openly anointed someone else as the king over Israel (1 Samuel 16:2). Saul wasn't going to allow anyone else to be anointed as the next king over Israel, even though he knew God had rejected him and he had no right to reign over Israel any longer.
- When Samuel asked God how he could anoint a king to replace Saul without getting killed, God told Samuel to use a cover story to deceive Saul and hide his true intentions (1 Samuel 16:2). It seems it wasn't wrong for Samuel to deceive Saul and lie about why he had gone to see Jesse's family.
- God doesn't regard a person's outward appearance (their height or countenance). Instead what He regards is their heart (1 Samuel 16:7).
- David was the youngest of eight sons (1 Samuel 16:11).
- David was handsome (1 Samuel 16:12).
- Samuel took his horn of oil and anointed David as the king of Israel, just as God commanded him (1 Samuel 16:13).
- When Samuel anointed David, he did so while David was in the midst of his brethren (1 Samuel 16:13). This means David's brothers knew that Samuel had anointed him as king. Yet they despised him and treated him poorly anyway.
- When Samuel anointed David, the Spirit of the Lord came upon him (1 Samuel 16:13). It seems that after Samuel anointed David, the Spirit of the Lord remained upon him for the rest of his life.
- After God rejected Saul, He took His Spirit from him (1

Samuel 16:14). In the Old Testament, people could lose the Holy Spirit.

- After God rejected Saul, God sent an evil spirit to trouble him (1 Samuel 16:14).
- It seems that harp music can help those who are troubled by an evil spirit (1 Samuel 16:16). This means harp music can be used as a tool in in spiritual warfare.
- By the time Saul was being troubled by an evil spirit, David had a reputation for being a skilled harp player and a mighty man of war (1 Samuel 16:18).
- David loved Saul greatly (1 Samuel 16:21). This may be why he never took any action against Saul.
- David became Saul's armorbearer (1 Samuel 16:21).
- When Saul was troubled by an evil spirit and David played a harp for him, the evil spirit departed (1 Samuel 16:23). It seems that harp music can drive away evil spirits. (Apparently they don't like it.)
- Goliath was a giant who was around 9 feet tall (1 Samuel 17:4-5). The coat of mail that he wore weighed more than 100 pounds.
- Goliath said that if the champion of Israel was able to fight him and kill him, the Philistines would be the servants of Israel (1 Samuel 17:9). This was a lie. When David defeated Goliath the Philistines didn't surrender.
- When Saul went to battle against the Philistines, David left Saul and went home to Bethlehem (1 Samuel 17:17). This may mean that when Saul went out to war, he left his job playing the harp and returned home.
- Even though Goliath challenged Israel for 40 days, no one

went out to fight him. Not Saul, not Jonathan, not any of the Israelites, and not the three oldest sons of Jesse. They all had a chance to fight him but none of them did (1 Samuel 17:16).

- The Philistines weren't in a hurry to fight the Israelites. They did nothing for 40 days while Goliath challenged them every morning and every evening (1 Samuel 17:16).
- It seems Saul didn't feed his army. Instead the Israelites had to supply their own food while they were on the battlefield (1 Samuel 17:17).
- The reason David went to the camp of the Israelites when Goliath was challenging them was because his father sent him there to provide food for his brothers (1 Samuel 17:17).
- Jesse told David to take ten cheeses to the captain of the unit that his three oldest sons were assigned to (1 Samuel 17:18). This means one of the reasons David went to the Israelite camp was to deliver cheese.
- It seems that Saul promised to give great riches and his daughter to whoever killed Goliath (1 Samuel 17:25). Those were lies. Saul didn't do either of those things.
- David said that Goliath was reproaching Israel (1 Samuel 17:26). He believed that killing Goliath would take away that reproach.
- David wasn't afraid of Goliath (1 Samuel 17:26).
- Before David fought Goliath he wanted to know what reward he would be given for killing him (1 Samuel 17:26). However, he never got that reward. That was another one of Saul's many lies.

- Eliab (who didn't fight Goliath, even though he was given the opportunity to do so) was angry with David for being willing to fight the giant (1 Samuel 17:28). Although Eliab refused to fight Goliath himself, he did criticize David for being willing to fight him. (It's not surprising God rejected Eliab and said he had a bad heart.)
- There are times when the wicked falsely condemn innocent people for the very sins they're guilty of (1 Samuel 17:28).
- Eliab accused David of only coming to the camp so he could see the battle (1 Samuel 17:28). Yet Eliab knew full well that he had come to bring them food. This means Eliab knowingly and deliberately lied.
- Saul thought that David was too young and inexperienced to fight Goliath (1 Samuel 17:33). Apparently it never occurred to Saul to seek God's help to kill Goliath.
- David told Saul that killing Goliath would be no different from the time he killed a lion and a bear. This was because Goliath had defied the armies of the living God (1 Samuel 17:36). Since David had faith in God, he wasn't concerned about Goliath's size.
- It seems that David was about the same height as Saul, since Saul's armor fit him (1 Samuel 17:38).
- Even though Saul had a full set of armor, he didn't go and fight Goliath (1 Samuel 17:38).
- The reason David was unwilling to wear Saul's armor to fight Goliath was because he hadn't worn them before and wasn't used to them (1 Samuel 17:39). David didn't tell Saul that his armor was too large, which is evidence that David and Saul were roughly the same height.

- It seems David didn't take Saul's sword with him when he fought Goliath (1 Samuel 17:39).
- When David fought Goliath, he went alone. No one else went with him (such as his brothers, or Jonathan, or Saul, or other Israelites) (1 Samuel 17:40). David fought Goliath by himself. No one else was willing to do it.
- When Goliath saw that David was young and handsome, he despised him (1 Samuel 17:42).
- David told Goliath that he was coming against him in the name of the God who Goliath had been defying (1 Samuel 17:45).
- When Goliath fought David, Goliath put his faith in his size, his might, his weapons, and his armor (1 Samuel 17:45). None of those things were able to save him.
- David intended to kill both Goliath *and* the army of the Philistines (1 Samuel 17:46-47). David said he wanted to do that so all the earth would know that there was a God in Israel. David's purpose was to give God glory and show that the battle belonged to Him.
- David used Goliath's own sword to cut off his head (1 Samuel 17:51). This means David was strong enough to wield Goliath's sword.
- When the Philistines saw that Goliath was dead, they didn't surrender as promised. Instead they fled (1 Samuel 17:51).
- David took Goliath's head and brought it to Jerusalem (1 Samuel 17:54). He put the giant's armor in his tent (1 Samuel 17:54).
- After David killed Goliath, the soul of Jonathan was knit

with the soul of David (1 Samuel 18:1). This is when their relationship began.

- Jonathan loved David as he loved his own soul (1 Samuel 18:3).
- When the women came out of the cities of Israel to meet Saul, they sang that David had slain ten thousands (1 Samuel 18:7). This praise caused David immense trouble, both in Israel and in the land of the Philistines. It made his life worse and did him great harm.
- When Saul heard the women of Israel say that David had done more on the battlefield than him, he believed it meant that David was going to take his throne (1 Samuel 18:8). However, God had *already* taken Saul's throne away from him. Saul had no right to be reigning over Israel.
- After the women of Israel praised David more than they praised Saul, Saul turned against David (1 Samuel 18:9). Saul spent the rest of his life trying to kill David.
- Saul tried to kill David the day after the women of Israel praised David more than they praised him (1 Samuel 18:11).
- When Saul tried to kill David with a javelin, David didn't defend himself and attack Saul, even though by this point David was the rightful king and Saul was not (1 Samuel 18:11). This decision to spare Saul cost many people their lives, because Saul went on to commit both mass murder and genocide.
- Saul was afraid of David (1 Samuel 18:12).
- Saul knew that God was with David (1 Samuel 18:12). Yet Saul kept trying to kill him anyway.

- Saul broke his promise to give his daughter Merab to David so she could be his wife (1 Samuel 18:19). Saul lied throughout his reign. He was a deeply dishonest man.
- One of David's wives was Michal, the daughter of Saul (1 Samuel 18:27). This didn't turn out well for either of them.
- When Saul told Jonathan to kill David, and Jonathan defended David, Saul swore by the Lord that David wouldn't be killed (1 Samuel 19:6). This was a lie. Saul never stopped trying to kill David for as long as he lived.
- Saul used the holy name of God to tell lies (1 Samuel 19:6).
- David continued to play his harp for Saul when the evil spirit came upon him. He did this even though Saul was armed with a deadly weapon, and even though he knew that Saul had already told both his son and his servants to kill him (1 Samuel 19:9). His decision to continue serving Saul didn't help anyone.
- When Saul failed to kill David with his javelin (again), Saul sent messengers to watch David's house so they could kill David in the morning (1 Samuel 19:11).
- Even though Saul knew that his daughter Michal loved David, he still sent messengers to the house where Michal lived in order to kill David (1 Samuel 19:11).
- When Saul sent messengers to David's house to kill him, Michal let David down through a window so he could escape (1 Samuel 19:12).
- When Saul sent messengers to David's house to kill him, David didn't take his wife Michal with him when he fled. Instead he left her behind (1 Samuel 19:12). This proved

to be a terrible mistake. After David left, Saul gave her to another man and that destroyed his relationship with her. By the time he saw her again years later, she hated him and their relationship never recovered.

- When Saul asked Michal why she deceived him and allowed David to escape, Michal lied and said that David threatened to kill her if she didn't let him go (1 Samuel 19:17). In reality she was the one who told David to leave.
- When David went to Samuel after Saul tried to kill him, he told Samuel everything that Saul had done to him (1 Samuel 19:18).
- Even though David was popular among the Israelites, they still betrayed him to Saul and told Saul where he was hiding. The Israelites consistently betrayed David throughout the rest of Saul's life (1 Samuel 19:19).
- Saul didn't care that God was miraculously protecting David. Saul kept trying to kill David over and over again, even though God protected him every time (1 Samuel 19:21).
- When Saul traveled to Naioth to kill David, the Spirit of God came upon him (1 Samuel 19:23). This may have been the last time God's spirit came upon him.
- There are times when God sends His Spirit upon wicked people to stop them from doing something evil that they intended on doing (1 Samuel 19:23).
- There were two instances when God sent His Spirit upon Saul and caused him to prophesy. The first was to confirm to Saul that God had chosen him as king. The second was to confirm to Saul that God was no longer with him and had given the kingdom of Israel to David (1 Samuel

19:24).

- David didn't understand why Saul was trying to kill him (1 Samuel 20:1). It should have been obvious to him, but it wasn't.
- When David told Jonathan that Saul was trying to kill him, Jonathan thought David was wrong (1 Samuel 20:2). He wasn't.
- Jonathan wanted David to never stop being kind to his descendants (1 Samuel 20:15). David didn't keep this promise. Late in David's life he unjustly took away half of the property of Jonathan's son Mephibosheth, and gave it to Saul's servant. When David found out that servant had lied to him and Mephibosheth was innocent, he didn't care and he didn't make it right.
- It seems it was common in the ancient world to have someone fetch arrows after they were shot (1 Samuel 20:21).
- When the new moon came and Saul saw that David's place was empty, Saul didn't say anything because he thought David didn't attend because he was unclean (1 Samuel 20:26). It's astonishing that Saul thought the person he was trying to kill would come and share a meal with him.
- Saul told Jonathan that as long as David was alive, Jonathan's kingdom wouldn't be established (1 Samuel 20:31). Yet God had already taken the kingdom away from both Saul and Jonathan! By that point it was far too late.
- Even though God took the kingdom of Israel away from Saul, Saul intended on keeping it (1 Samuel 20:31). Saul

didn't succeed.

- When Jonathan asked Saul what David had done that was worthy of death, Saul had no answer. Instead Saul tried to kill Jonathan on the spot (1 Samuel 20:33). This was the second time Saul tried to kill his own son.
- There are times when the wicked are unwilling or unable to reason with the righteous, and try to kill them instead (1 Samuel 20:33).
- Jonathan was ashamed because David was Saul's faithful servant, and yet Saul was trying to kill him (1 Samuel 20:34).
- When Ahimelech the priest asked David why he was alone, David told him that he was on a mission from Saul (1 Samuel 21:2). That was a lie.
- One of the reasons David went to Ahimelech the priest was because David didn't have any food, and he thought he could get food from the tabernacle (1 Samuel 21:3).
- Even though the shewbread was holy and could only be eaten by the priests, Ahimelech was willing to give it to David when he was hungry and wanted food (1 Samuel 21:4).
- Ahimelech thought there were other people with David, because David lied to him about what was going on (1 Samuel 21:4). In reality David was alone and the food was just for him.
- One of the reasons David went to Ahimelech the priest was because when he fled his house, he didn't bring any of his weapons with him (1 Samuel 21:8). It seems he thought there would be weapons at the tabernacle (and he was right).

- For some reason the sword of Goliath was kept in the tabernacle complex (1 Samuel 21:9).
- It seems David was strong enough and tall enough to wield the sword of Goliath (who was a nine-foot-tall giant) (1 Samuel 21:9).
- David didn't flee from Goliath, but he did flee from Saul (1 Samuel 21:10). This was in spite of the fact that both of them were the enemies of God, and neither had a right to reign over Israel.
- When David was identified while hiding in Philistine territory, he pretended to be a madman (1 Samuel 21:13). This was the first time he lied to Achish (but not the last).
- When David's family and brothers heard that he was in the cave Adullam, they went to him (1 Samuel 22:1). It's possible this was to hide from Saul.
- When David was in the cave Adullam, he was joined by around 400 men (1 Samuel 22:2).
- David was captain over a group of people who were in distress, in debt, and discontent (1 Samuel 22:2).
- David asked the king of Moab if his parents could stay with him for a while (1 Samuel 22:3). It's possible this was to protect them from Saul.
- Although David took action to protect his father and mother, he did nothing to protect his wife Michal. He left her behind when he fled, and he never fetched her or put her in a safe place (1 Samuel 22:3). This ultimately destroyed his relationship with her.
- Saul didn't claim that David had done something evil, or say that David deserved to be killed. Instead Saul used

bribes and threats to get people to do what he wanted (1 Samuel 22:7). This was a consistent pattern throughout his life.

- Saul claimed that none of his servants felt sorry for him because none of them had told him that Jonathan had stirred up David against him (1 Samuel 22:8). This was a lie. Jonathan did *not* stir up David against him. In fact, David never fought against Saul his entire life.
- Saul wanted his servants to feel sorry for him even though he was trying to murder David, one of his most loyal and faithful servants (1 Samuel 22:8).
- Saul claimed that David was lying in wait to kill him (1 Samuel 22:8). This was a lie. David never took any action against Saul his entire life.
- Doeg told Saul that Ahimelech the priest had inquired of the Lord for David (1 Samuel 22:10). That was a lie. Ahimelech gave David food and Goliath's sword, but he didn't inquire of the Lord for him (and David never asked him to either).
- It seems Doeg didn't tell Saul that the reason Ahimelech helped David was because David told him he was on a mission from Saul. Apparently Doeg wanted to make it look like Ahimelech was David's ally, which wasn't the case (1 Samuel 22:10).
- Saul said that Ahimelech plotted with David to kill him (1 Samuel 22:13). That was a lie.
- Saul condemned Ahimelech to death (1 Samuel 22:16). Under the Mosaic Law a person could only be put to death at the testimony of two witnesses. There was only one witness against Ahimelech, but Saul killed him

anyway. Throughout Saul's life he ignored God's law and did whatever he pleased.

- Saul condemned the entire household of Ahimelech's father to death (1 Samuel 22:16). Under the Mosaic Law fathers couldn't be executed for the sins of their children, but Saul didn't care. He had no problem killing entire families over the offense of a single person.
- Saul told his servants that the priests of the Lord deserved to die for two reasons: because they supported David, and because they knew where David had fled and didn't tell him (1 Samuel 22:17). Both of those statements were lies.
- When Saul commanded his servants to kill the priests of the Lord, they refused (1 Samuel 22:17).
- Saul was far worse than any judge of Israel. No other judge killed as many innocent people as he did (1 Samuel 22:17). Israel's desire for a king didn't improve their lives.
- When Saul's servants wouldn't kill the priests, Saul commanded Doeg (the captain of his servants) to kill them (1 Samuel 22:18). Doeg killed 85 priests of the Lord in a single day. (It's amazing that Saul did this and then expected God to continue to speak to him and solve his problems.)
- At Saul's command, Doeg slaughtered *everyone* in the city of Nob, including the men, women, children, and infants (1 Samuel 22:19). Doeg even killed all of the animals. The reason Saul did this was because Ahimelech the priest helped David. Saul shed a *tremendous* amount of innocent blood, and he did so without remorse or pity. He was truly a violent, bloody, and cruel man.

- Saul was unwilling to put to the Amalekites to death, even though God had commanded him to kill them. Yet Saul was willing to slaughter everyone and everything in the priestly city of Nob, even though they had taken no action against him (1 Samuel 22:19). Saul was willing to kill the priests of God *and their families*, but not the wicked king of the Amalekites.
- Saul murdered Hebrew men (1 Samuel 22:19).
- Saul murdered Hebrew women (1 Samuel 22:19).
- Saul murdered Hebrew children (1 Samuel 22:19).
- Saul murdered Hebrew infants (1 Samuel 22:19).
- When Saul commanded Doeg to kill the Lord's priests, and he did so, God held Saul responsible for killing them (1 Samuel 22:21). Those who command other people to commit murder are guilty of murder (which is a lesson David failed to learn).
- David told Abiathar that he knew Doeg would surely tell Saul about his visit to Ahimelech (1 Samuel 22:22). Yet David did nothing to protect Ahimelech or to stop Doeg from telling Saul.
- Saul did a poor job defending Israel against the Philistines. They kept invading Israel during his reign (1 Samuel 23:1).
- It seems that David started inquiring of the Lord after Abiathar the priest joined his group (1 Samuel 23:2).
- Even though David was on the run from Saul and his life was in danger, he still cared about the people of Keilah (1 Samuel 23:2). He wanted to save them from the Philistines (which is something Saul should have been

doing, but wasn't).

- It seems that priests used their ephod to inquire of the Lord (1 Samuel 23:6).
- Even though David had just rescued Keilah from the Philistines, when Saul heard that he was at Keilah his only concern was hunting down David so he could murder him (1 Samuel 23:7).
- Saul used a lot of religious language, even though he was a very wicked person who was in open rebellion against God (1 Samuel 23:7).
- Saul wanted to wage war against the very city (Keilah) that David had just saved from the Philistines (1 Samuel 23:8). In fact, Saul's plan was to bring his entire army against that city! It seems Saul was an even bigger danger to Keilah than the Philistines.
- When David inquired of God, he didn't ask if he should take some action against Saul (1 Samuel 23:11). In fact, David *never* asked God that question, even though David was the rightful king of Israel and Saul was not. Even after Saul slaughtered an entire town of Israelites (including the women and children), David *still* didn't ask God what he should do about Saul.
- Even though Saul hunted David every day, David didn't take any action against him (1 Samuel 23:14). David refused to defend himself or his throne, even though God had rejected Saul and made David the king of Israel.
- When David was in the wilderness of Ziph, Jonathan visited him (1 Samuel 23:16). However, Michal (David's wife) didn't. David never sent for her and Jonathan didn't bring her to him. Although David put his parents into the

care of the king of Moab, he did nothing to protect Michal.

- When Jonathan met David in the wilderness of Ziph, he told David that when David was king, Jonathan would be next to him supporting him (1 Samuel 23:17). However, Jonathan was killed in battle so that never happened.
- Jonathan wanted David to be king (1 Samuel 23:17). He wasn't jealous of David.
- Saul used God's holy name to bless people who were trying to help him murder an innocent man (1 Samuel 23:21). It's a terrible sin to use God's name to support evil.
- David was afraid of Saul (v1 Samuel 23:6).
- When Saul was in the wilderness of Maon, David didn't attack Saul, or defend himself from Saul, or inquire of God to ask what he should do in that situation. Instead he tried to flee (1 Samuel 23:26). David refused to take *any* action against Saul, even though Saul posed a tremendous danger to Israel, and to David's men, and to David's family, and to David himself. Even though David was the anointed king of Israel and Saul was guilty of mass murder, David *still* refused to bring Saul to justice. Instead he did nothing (1 Samuel 24:4).
- David had several opportunities to end Saul's bloody reign, but he rejected all of them. He chose to do nothing and allowed Saul to escape (1 Samuel 24:4). This consistently led to the death of innocent people whose lives could have been saved.
- Even though the Mosaic Law required murderers to be put to death and said they couldn't be spared under any

circumstances (Numbers 35:31), David repeatedly spared Saul and let him go (1 Samuel 24:4). At the very least David could have inquired of God to seek His will in this matter, but he never did.

- David was so opposed to bringing Saul to justice that he felt bad about even cutting off the robe of Saul's skirt (1 Samuel 24:5). The *many* terrible things that Saul did failed to motivate David to inflict any punishment upon him at all – even though God had anointed David as the king of Israel, and God had rejected Saul and taken His Spirit from him.
- David referred to Saul as his master (1 Samuel 24:6). This was a lie. David was the rightful king of Israel. Saul wasn't, and David knew this.
- David said that Saul was God's anointed, which was a lie (1 Samuel 24:6). David knew that he was the actual anointed king of Israel, and God had rejected Saul. David's reasons for not killing Saul were lies.
- David insisted on honoring Saul, a man God had utterly rejected (1 Samuel 24:8).
- David insisted on treating Saul as the rightful king of Israel, even though God had taken the kingdom away from Saul and had rejected him (1 Samuel 24:8).
- David asked Saul why he listened to people who told him that David sought to hurt him (1 Samuel 24:9). This was nonsense. *Saul* was the one who was telling people that! Everyone else consistently told Saul that David was innocent.
- David said that his hand wouldn't be upon Saul (1 Samuel 24:12). It seems there was literally nothing Saul could do

that would motivate David to take action against him.

- In the days of Saul, there was an ancient proverb in Israel which said that wicked people should be left alone and not opposed (1 Samuel 24:13). *That is a very wicked saying*. God has commanded those in authority to *stop* the wicked! It's an awful thing when rulers do nothing and allow violent and bloody evildoers to flourish.

- David rejected the idea that he had a responsibility to bring evildoers to justice and protect the innocent from those who would murder them. Instead his approach was to do nothing and let God handle it (1 Samuel 24:13). This was a *serious* violation of the responsibility that God gave to rulers, which dated all the way back to the days of Noah (Genesis 9:5-6).

- David told Saul that David was nothing (1 Samuel 24:14). This was a lie. David was a powerful warrior and had an army of hundreds of men.

- David wanted God to judge between him and Saul (1 Samuel 24:15). In other words, David abdicated his responsibility to judge the man who gave the command to slaughter the entire priestly city of Nob, and instead asked God to deal with it Himself. David did this even though God told Noah that it was *mankind's* responsibility to bring murderers to justice, not His (Genesis 9:5-6).

- Saul prayed that God would bless David for sparing Saul's life (1 Samuel 24:19). In reality, David's decision to spare Saul's life had terrible consequences for him, his men, and the whole nation of Israel. It even got Jonathan killed (because he died in a battle that took place when David was hiding from Saul in the land of the Philistines).

Nothing good came from sparing Saul.

- Saul told David that he knew David would be king (1 Samuel 24:20). Yet Saul never stopped trying to kill him (because that knowledge was the very reason why Saul was trying to kill him in the first place).
- Saul told David to swear an oath by the Lord that after Saul died, David wouldn't kill all of Saul's descendants (1 Samuel 24:21). David agreed to this. However, he wouldn't have wiped out Saul's family even if he hadn't sworn an oath.
- When Samuel died, all of Israel lamented his death (1 Samuel 25:1). It's not wrong to lament the passing of God's faithful servants.
- Even though Nabal hadn't hired David to work for him, David still expected him to give David a gift (1 Samuel 25:8).
- When David sent people to ask Nabal for a gift, Nabal gave them a rude and churlish answer (which lived up to his bad reputation) (1 Samuel 25:10).
- When David sent people to ask Nabal for a gift, Nabal claimed that he didn't know who David was (1 Samuel 25:10). This was a lie. Not only was David was famous for killing Goliath and being a mighty man of valor, but Nabal knew that David was a son of Jesse!
- When David sent people to ask Nabal for a gift, Nabal called David a wicked servant who had rebelled against his master Saul (1 Samuel 25:10). Nabal was definitely a wicked and vile man. However, the only actions he took against David were insulting him, and refusing to pay him for services that he never requested in the first place.

- Even though David was unwilling to kill Saul, who slaughtered of dozens of the Lord's priests and murdered both women and infants, he *was* willing to murder Nabal – a man who was only guilty of insulting him. In fact, not only did David decide to kill Nabal, but he also decided to kill *everyone in Nabal's household* – even though Nabal's household hadn't harmed David in any way (1 Samuel 25:13).
- When David heard that Nabal had insulted him, he didn't try to speak to him again, or pursue other solutions, or inquire of God. Instead he *immediately* decided to kill Nabal and everyone in his household (1 Samuel 25:13).
- David's men protected Nabal's servants and sheep while they were in the fields (1 Samuel 25:16). David expected to be paid for this service, even though he hadn't been hired to provide it.
- The young man who spoke to Nabal's wife Abigail believed that something bad would happen as a result of Nabal's rudeness to David's servants (1 Samuel 25:17). He wasn't wrong. If Abigail hadn't taken quick action, David and his men would have killed all of them.
- Nabal had a bad reputation among his servants (1 Samuel 25:17).
- Abigail decided to give David a large present of food in order to keep him from killing Nabal and everyone in his household (1 Samuel 25:19). It worked.
- David was determined to kill Nabal and his entire household before morning (1 Samuel 25:22). If it hadn't been for Abigail, he would have.
- Abigail asked David not to avenge himself and not kill

Nabal and his household. She did this in a very humble way that was designed to appease David (1 Samuel 25:26).

- Abigail told David that he fought God's battles (1 Samuel 25:28). She may have been implying that killing her and the rest of her family was *not* one of God's battles, and was something David shouldn't do.
- Abigail told David that no evil had been found in him all his days (1 Samuel 25:28). She may have been implying that it would be evil for David to kill her and her family.
- Abigail told David that God would sling out the souls of his enemies the way a stone was slung out of a sling (1 Samuel 25:29). It's interesting that she used the analogy of a sling, given that David used a sling to kill Goliath.
- Abigail told David that when he became the ruler of Israel, she didn't want him to be grieved that he had shed blood without a just cause (1 Samuel 25:31). Abigail was telling David that if he killed her and her family, he would regret it.
- When Abigail told David to not kill Nabal's household, *he listened* (1 Samuel 25:33). This set hims apart from all the kings of Israel and Judah who refused to listen to rebuke and who couldn't be reasoned with.
- David said God had prevented him from hurting Abigail and her family (1 Samuel 25:34). There are times when God prevents people from sinning.
- About ten days after Abigail met David and gave him food, God smote Nabal and killed him (1 Samuel 25:38). God gave Nabal ten days to repent of his wicked ways (but it seems he never did).

- When David heard that Nabal was dead, he sent messengers to take Abigail as his wife (1 Samuel 25:39-42). Yet it seems he never sent messengers to fetch his wife Michal.
- When Abigail became David's wife, she brought five maids with her who served her (1 Samuel 25:42).
- David also took Ahinoam as his wife (1 Samuel 25:43).
- When David was hiding from Saul, he had two wives who were with him (Abigail and Ahinoam) (1 Samuel 25:43).
- When David was hiding from Saul, Saul took Michal (who was David's wife) and gave her to Phalti (1 Samuel 25:44). The Mosaic Law didn't allow Saul to give someone's wife to someone else, but he did it anyway. Phalti also had no right to take someone else's wife, but he did – even though that union was an adulterous one which was punishable by *death* under the Mosaic Law.
- Although Saul asked David to swear an oath that David wouldn't kill his descendants after he died, Saul kept trying to kill David (1 Samuel 26:2). Saul never repented and he never stopped.
- When Saul pitched in the hill of Hachilah, David didn't ask God what he should do. In fact, he never asked God what he should do about Saul (even though he inquired of the Lord about other matters). Instead of asking God he asked Abishai and Ahimelech (1 Samuel 26:6).
- David told Abishai that it would be wrong to kill Saul, because Saul was the Lord's anointed (1 Samuel 26:9). This was a lie. God had rejected Saul and made David the rightful king of Israel.
- God gave David two occasions to kill Saul. Both times

David did *not* ask Him what he should do, and both times he spared Saul (even though the Mosaic Law said that murderers could *not* be spared but had to be put to death) (1 Samuel 26:9). God kept turning Saul over to David, and David kept refusing to take any action against him. This had terrible consequences.

- After David and Abishai left Saul's camp, David told Abner that he was worthy of death because he failed to protect Saul (1 Samuel 26:16). Yet the reason Abner fell asleep was because God put the whole camp to sleep. It wasn't Abner's fault.

- David was angry with Abner for not protecting Saul (1 Samuel 26:16). Yet David never expressed any anger against Saul, who was guilty of genocide and mass murder. Throughout David's life he was consistently angry with the wrong people.

- David asked Saul why he was pursuing him, and asked what evil he had done (1 Samuel 26:18-19). This was a foolish question to ask. David knew full well that Saul was pursuing him because Saul wanted to kill David to prevent him from becoming king. David kept refusing to acknowledge the very obvious fact that *David* (not Saul) was the rightful king of Israel, and Saul was trying to kill David so he could keep the throne for himself.

- David said that when Saul hunted him, it made it impossible for him to go to the tabernacle and worship God (1 Samuel 26:19). Yet David refused to take action against Saul, even though David was the rightful king of Israel and Saul was not.

- David compared himself to a flea (1 Samuel 26:20). This was a lie. David was a powerful warrior with an army, and was the rightful king of Israel.

- When David confronted Saul the second time, Saul said that he would stop trying to kill David because David hadn't killed him (1 Samuel 26:21). This was a lie. Saul never stopped trying to kill David.
- When David confronted Saul the second time, he prayed that God would repay each person according to their righteousness (1 Samuel 26:23). However, it was *not* a righteous thing for David to spare Saul. The Mosaic Law didn't allow murderers to be spared. It was wrong for Saul to try to kill David, and it was wrong for David to flee instead of bringing him to justice.
- When David confronted Saul the second time, David prayed that God would deliver him out of all tribulation (1 Samuel 26:24). Yet God gave David two opportunities to bring Saul to justice for the *extremely* evil things he had done and all the innocent blood he had shed, and David rejected both of them! The reason David suffered and was in hiding for so many years was because *that was his choice*. God gave him another option *twice* and he rejected it.
- David believed that one day Saul would kill him (1 Samuel 27:1).
- When David went to Gath (to flee from Saul), he brought his 600 men with him (1 Samuel 27:2).
- Saul only stopped trying to kill David after David moved to the territory of the Philistines (1 Samuel 27:4).
- Achish gave the Philistine town of Ziklag to David (1 Samuel 27:6). When the book of 1 Samuel was written, the city of Ziklag still belonged to the kings of Judah.
- There was a time when the Philistines allowed David to

live in their midst (1 Samuel 27:7).

- When David fled from Saul, he left Israel for 16 months (1 Samuel 27:7).
- David successfully deceived Achish into believing that he was waging war against Israel, even though he really wasn't (1 Samuel 27:12). This caused Achish to believe that David was one of his faithful servants.
- When the Philistines gathered their armies to fight against Israel, Achish told David that he wanted him and his men to join him in battle (1 Samuel 28:1). Achish believed the lies David had been telling him and thought David was on his side.
- Saul continued to inquire of the Lord even though God had rejected him, and he had shed much innocent blood and hadn't repented (1 Samuel 28:6). It's amazing Saul would dare to try to inquire of God after all the evil he had done.
- At the end of Saul's life, when God refused to answer him, Saul didn't repent. Instead he decided to sin even more by resorting to witchcraft, which was something God hated and had forbidden (1 Samuel 28:7). Saul had a lifelong habit of breaking the Mosaic Law whenever he thought he would benefit from it.
- When the witch at Endor was reluctant to engage in witchcraft, Saul swore an oath to her *in the name of the Lord* that she wouldn't die for doing so (1 Samuel 28:10). This was a very wicked thing for Saul to do. The Mosaic Law required witches to be put to death (Leviticus 20:27), and yet Saul used the holy name of God to violate His law and swear that the witch would *not* be put to death. Saul had a consistent pattern of using God's name to violate

His law.

- The witch at Endor was actually able to bring up Samuel (who was dead) so that Saul could talk to him (1 Samuel 28:12). It really worked. However, God hates witchcraft and has forbidden it. Although Saul did get to talk to Samuel, it didn't work out for him. Nothing good came of it.
- It seems the witch at Endor could see Samuel, but Saul couldn't (1 Samuel 28:13).
- When the witch at Endor brought Samuel up out of the ground, it disturbed his peace. He didn't want to be brought up (1 Samuel 28:15).
- When the witch at Endor brought Samuel up out of the ground, he didn't know what was going on. He didn't know why Saul had brought him up (1 Samuel 28:15).
- The reason God stopped answering Saul was because God had departed from him and become his enemy (1 Samuel 28:16). It turned out that violating God's law even more by engaging in witchcraft didn't help Saul. (What he needed to do was *repent*, but he never did that.)
- When Saul asked Samuel what to do, Samuel said the reason God took the kingdom of Israel away from him and gave it to David was because Saul didn't carry out God's fierce wrath against Amalek (1 Samuel 28:18). Saul disobeyed God and it cost him the kingdom. There are times when disobedience costs people the promises of God.
- There are times when God punishes kings who disobey Him (1 Samuel 28:18). God holds people accountable for their actions – including kings.

- When Saul asked Samuel what to do, Samuel told him that tomorrow he and his sons would die (1 Samuel 28:19). Everything that Samuel told Saul was bad news that he didn't want to hear.
- Even though Saul knew that he was going to die the next day, he didn't repent (1 Samuel 28:20). There's no evidence that thought even crossed his mind.
- The reason the princes of the Philistines didn't want David and his men to join them in battle against Israel was because they were afraid David would fight against them instead of against Israel (1 Samuel 29:4). They were wiser than Achish (and they were probably right).
- The people who destroyed Ziklag and kidnapped the families of David and his men were Amalekites (1 Samuel 30:1). That was the same group that God commanded Saul to utterly wipe out. (Saul refused, and wiped out the Israelite city of Nob instead.) If Saul had obeyed God then that raid would never have happened.
- It seems the Amalekites waited until the Philistine army left the country and went to fight Israel, and then invaded Philistine territory (since the land was left defenseless) (1 Samuel 30:1).
- When David and his men returned to Ziklag and found that it had been burned with fire and their families were gone, they wept until they no longer had power to weep (1 Samuel 30:4). It's not wrong to weep when something terrible happens.
- When David and his men returned to Ziklag and found that it had been burned with fire and their families were gone, David's men talked about stoning him (1 Samuel 30:6).

- When David was greatly distressed, he encouraged himself in God (1 Samuel 30:6). David truly was a man after God's own heart, and he truly did have enormous faith in God. No other king of Israel or Judah was like him.
- When David and his men returned to Ziklag and found that it had been burned with fire and their families were gone, David didn't immediately chase after the Amalekites. Instead he first inquired of God to see if he should pursue them (1 Samuel 30:8).
- When God told David that he would recover everything if he pursued the Amalekites, David believed Him (1 Samuel 30:9).
- The reason the Egyptian servant was in the field where David and his men found him was because he had fallen sick three days earlier, and his master had abandoned him (1 Samuel 30:13-15). If his master hadn't done that, David and his men wouldn't have been able to find and overtake the Amalekites. God put things in motion to give David victory over the Amalekites *three days* before David began pursuing them (which was before David knew he had a problem). God led David to exactly the right person who could lead him and his men to the Amalekites.
- When David and his men found the Amalekites who burned Ziklag, they smote them from twilight until the evening of the next day (1 Samuel 30:17). God gave David and his men victory over a very large company of Amalekites.
- God told David that if he pursued after the Amalekites he would overtake them and recover everything, and that's exactly what happened. Not a single thing or person was missing (1 Samuel 30:19). God always keeps His promises.

- David gave God the glory for the victory over the Amalekites (1 Samuel 30:23).
- David gave God the glory for the loot that was taken from the Amalekites (1 Samuel 30:23).
- David made it a statute in Israel that those who remained behind received the same portion of the spoils of battle as those who went to battle (1 Samuel 30:25).
- The Amalekites who David defeated obtained their spoil in part by raiding Israel. When David recovered the loot, he returned a portion of it to people within Israel (1 Samuel 30:26).
- Jonathan died in battle while facing the Philistines, at a time when David had left Israel and was chasing the Amalekites (1 Samuel 31:2). If David had brought Saul to justice instead of fleeing the country, David would have been fighting that battle at Jonathan's side – and the outcome may have been different.
- When Saul was badly wounded by Philistine archers, his immediate thought wasn't repenting of his sins. Instead he looked for a way to be killed by someone other than the Philistines (1 Samuel 31:4). It was a foolish end to a foolish life.
- Saul committed suicide (1 Samuel 31:4).
- While in battle with the Philistines, Saul died, along with three of his sons and his armorbearer. They all died on the same day, just as Samuel said would happen (1 Samuel 31:6).
- The king that the Israelites desired didn't save them. Instead Saul and his three sons died in battle, and the Philistines took over cities in Israel (1 Samuel 31:7).

- When the Philistines found that Saul was dead, they cut off his head (1 Samuel 31:9).
- The Philistines fastened the body of Saul and his sons to the wall of Bethshan (1 Samuel 31:10). They were displayed as trophies.
- When the inhabitants of Jabeshgilead heard what the Philistines had done to Saul, they decided to recover the bodies of him and his sons (1 Samuel 31:11). These were the same people Saul had saved 40 years earlier at the beginning of his reign.
- When the valiant men of Jabeshgilead recovered the body of Saul and his sons from the Philistines and brought them to Jabesh, they burned them (1 Samuel 31:12).
- After the men of Jabeshgilead burned the body of Saul and his sons, they took their bones and buried them under a tree in Jabesh (1 Samuel 31:13).

2 Samuel

- When Saul went to battle against the Philistines on the day that he died, he wore a crown upon his head (2 Samuel 1:10).
- David and his men mourned over Saul's death (2 Samuel 1:12).
- An Amalekite went to see David right after some other Amalekites destroyed Ziklag and took captive all of the families and possessions of David and his men (2 Samuel 1:13). Thta means he came at a time when David and his men were exceptionally angry with the Amalekites.
- Even though God utterly rejected Saul (1 Samuel 16:1), David never did. David kept defending Saul and his position as king long after God rejected him and took the kingdom away from him. David never accepted God's rejection of Saul (2 Samuel 1:16).
- David commanded the people of Judah to learn how to use the bow (2 Samuel 1:18). This could be related to the fact that Saul was killed by archers.
- David was obsessed with the fact that at one point Saul had been anointed with oil (2 Samuel 1:21). David refused to acknowledge the fact that God rejected Saul (1 Samuel 16:1), took the kingdom away from Saul (1 Samuel 15:23, 28), took His Spirit away from Saul (1 Samuel 16:14), anointed David as Saul's replacement (1 Samuel 16:12-13), and gave the kingdom of Israel to David (1 Samuel 15:28). Throughout Saul's life David acted as if none of those things happened.
- David said that Saul was lovely and pleasant (2 Samuel 1:23). This was an enormous lie. Saul was a vile man who

God rejected. Saul killed many innocent people, committed genocide against the Gibeonites, and died the enemy of God. Saul was neither lovely nor pleasant. Yet David refused to find fault in Saul, even though God rejected Saul and was his enemy.

- David wanted the Israelites to mourn over Saul's death (2 Samuel 1:24). Yet God commanded Samuel *not* to mourn over Saul, because God had rejected him (1 Samuel 16:1).
- David said that Jonathan's love to him surpassed the love of women (2 Samuel 1:26).
- The tribe of Judah was the first tribe to recognize David as king (2 Samuel 2:4).
- When Saul died, Abner made Saul's son Ishbosheth king over Israel (2 Samuel 2:9). This was a sin. God had forbidden Saul's descendants from reigning over Israel (1 Samuel 13:14), and had anointed David as the king. Ishbosheth had no right to reign.
- Ishbosheth began reigning over Israel when he was 40 years old (2 Samuel 2:10). He was the second person to reign over Israel as king (after Saul, who reigned over Israel first), and he reigned for two years. David didn't begin reigning over Israel until after Ishbosheth was killed.
- Even though God forbade Saul's children from reigning over Israel, He didn't prevent Ishbosheth from reigning over the nation for a time (2 Samuel 2:10). This is an example of God forbidding something but still allowing it to happen.
- Even though God anointed David as the ruler over Israel and rejected the children of Saul, the tribes of Israel

rejected that. In spite of all the evil that Saul had done, the Israelites rejected David and chose Ishbosheth to rule over them (2 Samuel 2:10). The tribes of Israel didn't want David to reign over them, even though David was the person who God had chosen. Instead they wanted the children of Saul to be their king.

- David reigned over the tribe of Judah in Hebron for 7 years and 6 months (2 Samuel 2:11). That's how long the Israelites rebelled against God by rejecting the king that He had chosen.
- Abner started a civil war in order to secure Ishbosheth's throne (even though Ishbosheth had no right to reign) (2 Samuel 2:12).
- Abner wanted to watch people kill one another (2 Samuel 2:14). He was a bloody, violent, and cruel man.
- People died in the civil war that Abner started to secure Ishbosheth's throne (2 Samuel 2:16). This means Ishbosheth killed people in order to rule over a nation that God had forbidden him from reigning over. He reigned by violence and bloodshed.
- The Israelites were willing to die to prevent David from reigning over them (even though God had chosen David and rejected Saul's descendants) (2 Samuel 2:17).
- The speed of Asahel was compared to the speed of a wild roe (2 Samuel 2:18).
- Joab, Abishai, and Asahel were all brothers (2 Samuel 2:18).
- Abner didn't want to kill Asahel (2 Samuel 2:22). However, Abner was the person who started the civil war against David. The reason this battle took place was

because of him. He could have stopped that unjust and wicked battle and surrendered at any time, but he didn't.

- Abner killed Asahel, Joab's brother, in the civil war that Abner started to prevent David from reigning over Israel (2 Samuel 2:23).
- Abner didn't surrender to Joab. Instead, Abner talked Joab out of continuing the fight (2 Samuel 2:26). This allowed the civil war against David to continue for *years*, and led to the death of many more people (2 Samuel 2:26). Joab should have finished his victory and put an end to the war that day, but he didn't.
- When the sun went down, Abner called out to Joab and asked if the sword would devour forever (2 Samuel 2:26). Yet Abner was the one who started the civil war against David, and he refused to surrender. All of the bloodshed was entirely his fault – and yet he tried to place all of the blame on Joab.
- Abner was eager to begin fighting David's men, until he lost. Then he placed all the blame on Joab and told him to stop (2 Samuel 2:26).
- In the battle between the servants of David and the servants of Ishbosheth, 20 of David's men were killed, and 360 of Abner's men were killed (2 Samuel 2:30-31). This means hundreds of people died in the first battle of the civil war that Abner started in order to make Ishbosheth the king of Israel. The war then continued on for several more years (killing even more people).
- It seems that no children were born to David while he lived in Ziklag (even though he had two wives and was there for 16 months) (2 Samuel 3:2).

- Amnon was the firstborn son of David (2 Samuel 3:2). He's the son who raped his sister and was then killed by Absalom.
- Absalom was the third son of David (2 Samuel 3:3). He's the son who started a civil war against David.
- When David was living in Hebron he had six wives (Ahinoam, Abigail, Maacah, Haggith, Abital, Ithream, and Eglah) (2 Samuel 3:5). He later married more.
- In ancient Israel, one of the ways people affirmed something was by asking God to curse them if they didn't carry out their promise (2 Samuel 3:9).
- It seems Abner knew that God had sworn to David that He was going to give him the kingdom of Israel (2 Samuel 3:9). This makes Abner's rebellion worse, since it means he *knew* that he was waging a war against God.
- There's no indication that David was suspicious when Abner offered to betray Ishbosheth (2 Samuel 3:13). This is surprising, given that Abner had been waging war against David for years. David had no reason to trust him.
- When Abner asked David to make a league with him, David said he wouldn't meet with him unless Abner brought Michal to him (2 Samuel 3:13). The problem is by this point Michal had become another man's wife (1 Samuel 25:44). Under the Mosaic Law, once your wife became another man's wife you couldn't make her your wife again. (See Jeremiah 3:1.)
- When David asked Ishbosheth to give Michal back to him, the text is clear that Phaltiel was her husband (2 Samuel 3:15). Although Michal had been David's wife, she was no longer his wife and was now the wife of another man (2

Samuel 3:15). Under the Mosaic Law, David couldn't have her back.

- When Ishbosheth took Michal away from her husband Phaltiel, her husband followed her all the way to Bahurim and wept the whole way (2 Samuel 3:16).
- Abner actually did try to persuade the elders of Israel to make David their king (2 Samuel 3:18).
- Joab killed Abner by smiting him under the fifth rib (2 Samuel 3:27). That's exactly how Abner killed Joab's brother Asahel on the battlefield.
- Joab was guilty of treason. He killed a person who made a league with David, and who promised to give David the kingdom of Israel (2 Samuel 3:27).
- Even though David knew that Joab had murdered Abner, he didn't put Joab to death (even though the Mosaic Law required that murderers were to be put to death) (2 Samuel 3:28). In fact, David didn't even fire Joab from his job. Although David recognized that what Joab had done was a sin and an act of murder, David refused to punish Joab for his wicked actions.
- Throughout David's life he refused to take action against very wicked people who did very wicked things, and instead told God to handle it (2 Samuel 3:29). This is in spite of the fact that God requires mankind to bring evildoers to justice, and doesn't allow kings and governments to sit back and do nothing while the wicked slaughter the innocent (Genesis 9:5-6).
- When David heard that Joab had murdered Abner, he prayed that God would curse Joab's household so it always had someone who was too poor to buy food (2

Samuel 3:29). Even though Joab was the one who committed the murder, David wanted God to punish Joab's children, who had nothing to do with it and weren't involved.

- Instead of punishing Joab for murder, David did nothing and prayed that God would one day punish him for his wickedness (2 Samuel 3:39). This was an abdication of his responsibility as a king to punish murderers (Numbers 35:31).
- The reason Mephibosheth spent his life crippled was because of Saul. When Saul was killed in battle, his nurse picked him up to flee and dropped him, and that crippled him for life (2 Samuel 4:4). This caused Mephibosheth enormous problems for the rest of his life.
- Rechab and Baanah assassinated Ishbosheth (2 Samuel 4:6-8). They then brought his head to David.
- David refused to punish Joab for murdering Abner, a man who made peace with David and wanted to help him become the king of Israel. Yet David executed Rechab and Baanan for killing Ishbosheth, a man who was waging war against David and killing his followers (2 Samuel 4:11).
- David called Ishbosheth a righteous man (2 Samuel 4:11). This was an enormous lie. Ishbosheth took a throne that didn't belong to him, and then waged a civil war against David which lasted for years and which claimed many lives.
- David was 30 years old when he began to reign (2 Samuel 5:4). He reigned for 40 years.
- David reigned over all of Israel and Judah for 33 years (2 Samuel 5:5). During the first seven years he only reigned

over Judah.

- When David and his men attacked Jerusalem, the Jebusites told him that the city was so strong that even the blind and the lame could defend it (2 Samuel 5:6). They were wrong.
- After David conquered Jerusalem and took it from the Jebusites, it became known as the city of David (2 Samuel 5:7).
- When David reigned over Israel, he built himself a palace (2 Samuel 5:11). It was built from cedar trees.
- When David moved to Jerusalem, he took more concubines (2 Samuel 5:13). He also took more wives, even though he already had six wives (plus Michal) before moving to Jerusalem.
- Nathan, son of David, was born in Jerusalem (2 Samuel 5:14). He was the ancestor of Mary, the mother of Jesus.
- Solomon, son of David, was born in Jerusalem (2 Samuel 5:14). He was the ancestor of Joseph, the husband of Mary.
- After David became king of Israel, the Philistines chose to invade Israel and attack him (2 Samuel 5:17). They decided to wage war against him instead of seeking peace.
- David didn't assume that God was with him and would give him victory. Instead he inquired of God before going out to fight the Philistines (2 Samuel 5:19).
- When the Philistines who were defeated in Rephaim left their idols behind, David and his men burned them (2 Samuel 5:21). This set David apart from the kings who

followed him, who worshiped the idols of other nations (and were punished by God for it).

- God dwells between cherubims (2 Samuel 6:2).
- When David tried to transport the Ark of the Covenant from Baale to Jerusalem, he set the Ark upon a cart (2 Samuel 6:3). This was a violation of the Mosaic Law, which required the Ark to be carried on poles. It seems David didn't know how God commanded people to carry the Ark. Either he never asked any priests, or the priests themselves didn't know.
- When Uzzah touched the Ark of the Covenant, God killed him (2 Samuel 6:7). God requires people to treat Him as holy.
- Even though there was a mighty procession of Israelites who were accompanying the Ark of the Covenant, and even though they were playing music to God, and even though David meant well and was sincere, when Uzzah touched the holy Ark of the Covenant God still struck him dead on the spot (2 Samuel 6:7). Their sincerity and earnestness didn't save them when they disobeyed God and placed a hand on a holy object.
- When David was too afraid to carry the Ark of the Covenant to Jerusalem because God just killed Uzzah, he decided to move the Ark into someone else's house and leave it there (2 Samuel 6:10).
- When the Ark of the Covenant was in the house of Obededom, God blessed him and all of his household (2 Samuel 6:11).
- The reason David brought the Ark of the Covenant from the house of Obededom to Jerusalem was because he

heard that God blessed Obededom for having possession of the Ark (2 Samuel 6:12). It seems that blessing motivated David to make a second attempt.

- When David transported the Ark of the Covenant from the house of Obededom to Jerusalem, it was carried by people on poles (which is what the Mosaic Law required) (2 Samuel 6:13).
- Every time the people who were carrying the Ark of the Covenant to Jerusalem took six steps, David sacrificed oxen (2 Samuel 6:13).
- When David transported the Ark of the Covenant to Jerusalem, he danced with all his might (2 Samuel 6:14).
- When David transported the Ark of the Covenant to Jerusalem, he wore a linen ephod (2 Samuel 6:14). However, it seems he didn't wear anything under it. The Mosaic Law required priests to wear undergarments to avoid exposing themselves (Exodus 28:42), but David didn't do that. (It's not clear if David was even aware that he was supposed to do that.)
- When David and the Israelites brought the Ark of the Covenant to Jerusalem with music and great joy, Michal wasn't part of the procession. Instead she remained home (2 Samuel 6:16).
- When Michal saw David leaping and dancing before God, she despised him in her heart (2 Samuel 6:16). Although David succeeded in taking Michal from her husband, he ended up with a woman who despised him.
- When the Ark of the Covenant was brought to Jerusalem, it was put in a tent that David had pitched for it (2 Samuel 6:17). It seems that after the Ark of the Covenant was

taken by the Philistines it was never put back into the tabernacle. Instead it remained in odd places until Solomon put it into the first temple.

- After Michael condemned David for exposing himself in public, she didn't have any children until the day she died (2 Samuel 6:23). However, the text doesn't say why. It's not clear if that was Michal's choice, David's choice, or something God did.
- Although David married a daughter of Saul, he didn't have any children with her (2 Samuel 6:23).
- There came a day when God gave David rest from all of his enemies (2 Samuel 7:1).
- It bothered David that he lived in a house of cedars while the Ark of the Covenant was in a tent (2 Samuel 7:2). It seems David thought it wasn't right for his house to be nicer than the resting place of the holy Ark of the Covenant.
- There's a recurring theme of God speaking to people at night (2 Samuel 7:4).
- God referred to David as His servant (2 Samuel 7:5).
- God walked with the Israelites in all the places where they had gone (2 Samuel 7:7).
- God told David that He had taken him from following sheep and made him the ruler over Israel (2 Samuel 7:8).
- God told David that He had made him a name that was like the great men that were in the earth (2 Samuel 7:9).
- God told David that one day He would plant the Israelites and they would never leave that place again. They would remain planted there forever and wouldn't be afflicted by

the wicked any more (2 Samuel 7:10). This seems to be looking forward to the millennium.

- God decides how long we will live (2 Samuel 7:12).
- There's a recurring theme that when people die they're being gathered to their forefathers (2 Samuel 7:12).
- God took His mercy away from Saul (2 Samuel 7:15). There are times when God takes His mercy away from people.
- God told David that He would establish David's house and kingdom forever (2 Samuel 7:16). God decides the fate of both individuals and kingdoms.
- After Nathan spoke God's message to David, David went in and sat before God (2 Samuel 7:18). It's not wrong to sit in God's presence.
- There are times when God does things for the sake of His word (2 Samuel 7:21).
- God is great (2 Samuel 7:22).
- There's no one like God (2 Samuel 7:22).
- There's no other God beside Him (2 Samuel 7:22).
- God redeemed the Israelites for Himself (2 Samuel 7:23).
- The Israelites will always be God's people (2 Samuel 7:24).
- It's not wrong to pray that God would keep His promises and do the things He said He would do (2 Samuel 7:25).
- We should seek to magnify God's name (2 Samuel 7:26).
- God preserved David wherever he went (2 Samuel 8:6).

- David dedicated to God the silver and gold that had obtained from all the nations he subdued (2 Samuel 8:11). These materials were later used to build the temple.
- David became famous after defeating the Syrians in the valley of salt (2 Samuel 8:13).
- The sons of David were chief rulers in his kingdom (2 Samuel 8:18).
- David wanted to show kindness to the house of Saul for Jonathan's sake (2 Samuel 9:1).
- David said that Mephibosheth would eat at his table, as if he was one of his sons (2 Samuel 9:11).
- The princes of the Ammonites are the ones who turned Hanun, the ruler of the Ammonites, against David (2 Samuel 10:3). They did this even though David tried to show Hanun kindness and hadn't taken any action against either him or his father.
- When Hanun falsely believed that David had sent his servants to spy on the land, he didn't simply reject them and send them home. Instead he humiliated them and deliberately provoked David (2 Samuel 10:4). This proved to be a terrible decision.
- When Hanun realized that he had greatly offended David, he didn't apologize. Instead he hired armies to wage war against David (2 Samuel 10:6). This was an even worse decision.
- After the Israelites defeated the Syrians who Hanun hired to fight against David, the Syrians stopped helping the Ammonites wage war (2 Samuel 10:19).

- In ancient times, there was a specific time of the year when kings went out to battle (2 Samuel 11:1).
- Even though David sent Joab to wage war against the Ammonites, and even though all of Israel went with him, and even though it was the time of year when kings went forth to battle, David didn't go (2 Samuel 11:1-2). The reason David was tempted to commit adultery with Bathsheba was because he failed to go to battle with the rest of Israel, and instead remained behind at Jerusalem. (In other words, Uriah was doing his job but David wasn't.)
- Even though David had many wives and concubines, he wasn't content with them. When he saw Bathsheba he wanted her (2 Samuel 11:3).
- David took Bathsheba *after* he was told that she was married to someone who was fighting for him on the battlefield (2 Samuel 11:4). He knew what he was doing and he did it deliberately.
- When David found out that he had gotten Bathsheba pregnant, he tried to cover up his sin (instead of confessing it and repenting) (2 Samuel 11:8).
- Uriah was a man of great honor and integrity (2 Samuel 11:11). Sadly, David killed him for it.
- Uriah was in Jerusalem for four days (2 Samuel 11:12-14). This means David had multiple days in which he could have repented, or confessed his sins, or stopped his plan to cover up his adultery. But he didn't.
- Even though David refused to kill Saul (who was guilty of genocide), David ordered the death of Uriah (even though Uriah wasn't guilty of anything at all) (2 Samuel 11:15).

- David decided it would be better to murder one of his faithful warriors rather than repenting and confessing his sin (2 Samuel 11:15). He killed one of his own servants to hide his sin.
- David wanted Uriah's death to look like a casualty of war (2 Samuel 11:15).
- People considered Abimelech to have been killed by a woman (2 Samuel 11:21). In Judges 9:53-54, after a woman cast a stone that broke Abimelech's skull, Abimelech quickly asked his armorbearer to kill him specifically so that people *wouldn't* say that a woman killed him. It seems his foolish last act didn't work.
- Joab deliberately sent his men near the wall of a city so that they would be killed, in order to carry out David's command to kill Uriah (2 Samuel 11:21).
- Joab wanted David to understand that the reason he sent his men so close to the city wall was specifically to get them killed, because that's what David wanted. It wasn't because Joab made a mistake (2 Samuel 11:21).
- It seems Uriah was killed by an Ammonite, who shot him from the wall of the city (2 Samuel 11:24).
- When David committed adultery with Bathsheba and then murdered her husband Uriah to cover it up, it displeased God (2 Samuel 11:27).
- Even though God was displeased when David committed adultery with Bathsheba and killed Uriah, He didn't punish David right away. Instead He waited until after David married her and after their child was born (2 Samuel 11:27). There are times when God doesn't punish sin immediately.

- Nathan used a parable to confront David over his sin with Bathsheba, to show him how sinful and wicked he had been (2 Samuel 12:1).
- It's not wrong for people to love their animals (2 Samuel 12:3).
- It's not wrong for people to treat their animals as if they were their children (2 Samuel 12:3).
- It seems Uriah may have grown up with Bathsheba (2 Samuel 12:3).
- It seems Uriah loved Bathsheba (2 Samuel 12:3).
- When Nathan told David the story of the rich man who took the poor man's lamb, David said that the rich man would be forced to repay the poor man fourfold (2 Samuel 12:6). In the end, Uriah lost one wife and David lost ten concubines (a tenfold payment). On top of that, David lost three of his sons as a result of his actions (Amnon, Absalom, and the son he conceived in an act of adultery).
- God gave Saul's house to David (2 Samuel 12:8).
- God gave Saul's wives to David (2 Samuel 12:8).
- The reason David had many wives was because God gave them to him (2 Samuel 12:8).
- God told David that if he wanted more wives then He would have given them to him (2 Samuel 12:8). This means polygamy wasn't a violation of the Mosaic Law. Not only did God give David many wives, but God was willing to give him *even more* if he wanted them. At no point did God ever hint that it was wrong for David to have as many wives as he did.

- Those who commit adultery are despising God's commandment (2 Samuel 12:9).
- Those who commit murder are despising God's commandment (2 Samuel 12:9).
- God held David responsible for killing Uriah the Hittite (2 Samuel 12:9). The Lord did this even though David used the Ammonites to kill him, and didn't personally put him to death. Those who use other people to commit their murders are guilty of murder.
- God told David that when he killed Uriah, he was despising Him (2 Samuel 12:10). The Lord considers all those who sin against Him to despise Him.
- Since David used the sword of the Ammonites to kill Uriah, God punished David by saying the sword would never depart from his house (2 Samuel 12:10). The Lord was going to bring the sword against David's household, just as David brought the sword against Uriah's household.
- Since David had sex with Uriah's wife, God said that He was going to raise up someone to have sex with David's wives (2 Samuel 12:11). God would take David's wives, just as David had taken Uriah's wife.
- Since David hid his sin of committing adultery with Bathsheba, God was going to raise up someone to have sex with David's wives in public, where it wouldn't be hidden (2 Samuel 12:11). God is displeased when people hide their sin instead of confessing it and repenting.
- There are times when wives suffer because of the sins of their husband (2 Samuel 12:11).
- There are times when God punishes someone by sending

trouble upon someone else (2 Samuel 12:11).

- There are times when sin has consequences that go beyond the individual who sinned (2 Samuel 12:11).
- There are times when God publicly punishes people for the sins that they commited in secret (2 Samuel 12:12).
- When God used Nathan to confront David over his sin Bathsheba, David didn't reject Nathan or persecute him. Instead he repented (2 Samuel 12:13). This set him apart from the other kings of Israel and Judah, who rejected God's correction.
- There are times when God forgives people for their sin, but still sends consequences into their life because of what they did (2 Samuel 12:13). Forgiveness doesn't remove the consequences of sin from our life.
- The reason God killed the child that David conceived in adultery was because that act gave God's enemies occasion to blaspheme (2 Samuel 12:14).
- There are times when children suffer because of the sins of their parents (2 Samuel 12:14). Although God punishes each person for his own sin, the consequences of evil can go far beyond the person who committed the evil.
- There are times when people are killed because of the sins of someone else (2 Samuel 12:14).
- Some illnesses are caused by God (2 Samuel 12:15).
- When David conceived Solomon with Bathsheba, she was David's wife (since Uriah was dead) (2 Samuel 12:24).
- Even though God knew how Solomon's life would turn out, God still loved him (2 Samuel 12:24).

- God gave Solomon the name "Jedidiah" (which seems to mean "beloved of the Lord") (2 Samuel 12:25).
- The gold crown that belonged to the king of the city of Rabbah weighed a talent (2 Samuel 12:30). It's not clear how heavy it was, but its weight could have exceeded twenty pounds.
- Jonadab (David's nephew) is the one who told Amnon how he could get alone with his sister Tamar so he could rape her (2 Samuel 13:5). It's possible none of the subsequent events would have happened if it hadn't been for him. God said that He was going to raise up evil for David out of his own house, and He did.
- David was the one who sent Tamar to her brother Amnon (2 Samuel 13:7). The reason she went was because her father David ordered it.
- There were many witnesses who knew that Tamar had gone to Amnon's house (2 Samuel 13:9). Amnon didn't hide his sin.
- Tamar told her brother Amnon that what he asked for shouldn't be done in Israel (2 Samuel 13:12). It was a violation of the Mosaic Law to have sex outside of marriage, and for a brother to have sex with his sister, and for one person to rape another. She refused to have sex with him (because she was more righteous than him).
- Amnon raped his sister Tamar (2 Samuel 13:14). He did this even though he knew that there were *many* witnesses who knew she had gone to see him (including David).
- After Amnon raped his sister Tamar, he hated her exceedingly (2 Samuel 13:15).

- After Amnon raped his sister Tamar, she wept (2 Samuel 13:19-20). She then moved into Absalom's house and remained there, desolate and devastated. It ruined her life.
- David didn't punish Amnon for raping his daughter Tamar (2 Samuel 13:21). Even though the Mosaic Law required rapists to be put to death (Deuteronomy 22:25-27), David chose to do nothing about it. David put to death the person who claimed to have killed Saul, but he did nothing to the person who raped his daughter.
- The servants of Absalom killed Amnon (2 Samuel 13:29). Absalom got his brother Amnon drunk, and then had his servants kill Amnon for raping his sister Tamar. It should be noted that Absalom waited two years before doing this, which gave David plenty of time to do *something* to Amnon to punish him for the vile thing he had done. But David did nothing. David was quick to avenge Saul, but took no action to avenge his own daughter.
- Absalom had been plotting to kill his brother Amnon from the day that Amnon raped Tamar (2 Samuel 13:32). This was because David did nothing about it and Absalom was unwilling to let Amnon go unpunished. If David had taken action then it's possible that neither of the following two rebellions would have happened.
- After Absalom killed his brother Amnon, he fled to Geshur and remained there for three years (2 Samuel 13:38).
- When Absalom fled after killing his brother Amnon, David mourned for him every day (2 Samuel 13:37). Yet David did nothing. There were a lot of things David could have done in this situation, but instead he chose to do nothing at all (which turned out to be a terrible choice).

- In ancient times there was clothing that was specifically for mourning (2 Samuel 14:2).
- When Joab realized that David's heart was toward Absalom, he decided to do something to bring Absalom back to David (2 Samuel 14:2). This ultimately ended *very* poorly for both David and Absalom.
- When the woman from Tekoah spoke to David, she literally told him that she was a widow woman whose husband was dead (2 Samuel 14:5).
- The story that Joab told the woman from Tekoah to tell David involved wanting to spare the life of a brother who had killed his brother (just as Absalom killed Amnon) (2 Samuel 14:7). Joab was trying to be clever and copy the way Nathan confronted David about his sin with Bathsheba. However, Joab didn't do nearly as good a job, and his entire plan was a bad idea that ultimately led to ruin and death.
- When the woman from Tekoah asked David to promise to spare her son, who she claimed murdered her other son, David consented (2 Samuel 14:10). However, under the Mosaic Law, murderers *could not be spared*. They had to be executed (Numbers 35:31). David had no right to agree to this.
- Throughout David's life he had a pattern of being hard on people who were righteous (such as Tamar, who he did nothing to avenge), and lenient on people who were wicked (such as Saul, Amnon, Absalom, and Joab) (2 Samuel 14:10).
- Throughout David's life he repeatedly spared murderers (such as Saul, Absalom, and Joab), even though the Mosaic Law didn't allow them to be spared (2 Samuel

14:10).

- The argument that the woman from Tekoah made was *not* that Absalom was justified in killing Amon because he was carrying out his duty as the avenger of blood. It also wasn't that Amnon was a rapist and deserved to be killed. Instead her argument was that since everyone dies eventually, Absalom shouldn't be punished for killing his brother (2 Samuel 14:14). That was a *terrible* argument. Under that logic no one should ever be punished for anything.
- The woman from Tekoah came up with a vaguely religious-sounding reason for asking David to bring Absalom home (2 Samuel 14:14). Her argument was nonsense, but it does seem that it was the argument David wanted to hear.
- The woman from Tekoah used a lot of flattery to try to manipulate David (2 Samuel 14:17, 20). It seems to have worked.
- David said that Absalom was a young man (2 Samuel 14:21). It's not clear how old Absalom was at this time.
- Even though David told Joab to bring Absalom back to Jerusalem, David refused to see him (2 Samuel 14:24). This was bizarre behavior. David refused to punish Absalom for killing his brother *and* refused to forgive him.
- Absalom was exceptionally beautiful (2 Samuel 14:25). In all of Israel, no one was praised for their beauty more than Absalom. There was no blemish on him from the sole of his foot to the crown of his head.
- Absalom only cut his hair once a year (2 Samuel 14:26). This practice lead directly to his death.

- When Absalom cut his hair at the end of every year, the weight of the hair that was cut was 200 shekels, according to the king's weight (2 Samuel 14:26). This may have been around 3 to 6 pounds, which is extraordinary. Absalom had *very* long hair.
- Absalom had three sons and one daughter, who was named Tamar (2 Samuel 14:27). She may have been named after Absalom's sister (who was also named Tamar).
- Absalom told his servants to set Joab's field on fire (2 Samuel 14:30). Absalom did this because he wanted to meet with Joab but Joab was refusing to see him. (Absalom wasn't a good person.)
- Absalom told Joab to arrange a meeting between him and David, and if David thought there was iniquity in Absalom them let him kill him (2 Samuel 14:32). David spared him, in spite of the fact that Absalom had killed his brother Amnon. That choice had tremendous negative consequences.
- Absalom began working to overthrow David right after he returned to Jerusalem and met David (2 Samuel 15:1).
- When people went to the gate of Jerusalem to bring their problems to David, Absalom met them and told them he wished they could go to him for justice instead, because he would have helped them (2 Samuel 15:4). This was a lie. When he overthrew David he carried out no justice. Instead his first act was to rape ten innocent women. He brought justice to no one.
- David allowed Absalom to stand at the gate of Jerusalem and undermine his authority (2 Samuel 15:4).

- Absalom launched his rebellion against David "after forty years" (2 Samuel 15:7). However, it's not clear what this period is referring to. Absalom wasn't yet forty years old. David hadn't yet reigned for forty years. The kingdom of Israel was much older than forty years.
- Ahithophel (David's counsellor) joined Absalom's rebellion (2 Samuel 15:12). Ahithophel was Bathsheba's grandfather, so it's possible that he hated David for what he had done to her family.
- When Absalom rebelled against David, the Israelites supported Absalom (2 Samuel 15:13). In fact, the Israelites supported every single rebellion against David.
- When David heard that Absalom had rebelled against him and the Israelites supported him, David didn't try to defend Jerusalem (which was a strong, well-fortified city). Instead he fled (2 Samuel 15:14).
- David didn't take his concubines with him when he left Jerusalem. Instead he left them behind in Jerusalem, even though he knew that Absalom was coming, and even though the reason he fled was because he thought Absalom would kill him and his servants (2 Samuel 15:16). Just as David failed to protect Michal from Saul (which gave Saul the opportunity to give her to someone else), so David failed to protect his concubines. This failure had terrible, life-long consequences for those women.
- When David left Jerusalem, there were children in his group (2 Samuel 15:22).
- When David left Jerusalem, the people who were with him wept with a loud voice (2 Samuel 15:23).
- When David let Jerusalem, he didn't pass over the brook

Kidron until the rest of his group passed over first (2 Samuel 15:23).

- When David left Jerusalem, he didn't allow the Ark of the Covenant to be brought with him. Instead he sent it back (2 Samuel 15:25).
- David believed that whether Absalom's rebellion succeeded or failed depended on whether David had found favor in God's sight (2 Samuel 15:26).
- After David left Jerusalem, he went up by the ascent of mount Olivet (2 Samuel 15:30). He wept as he went up. The people who were with him wept as well.
- When David heard that Ahithophel had joined Absalom's rebellion, he prayed that God would turn Ahithophel's counsel into foolishness (2 Samuel 15:31). God granted that prayer.
- Even though David prayed that God would defeat Ahithophel's counsel, he also sent Hushai to take action against Ahithophel (2 Samuel 15:34). David didn't pray and then sit back, do nothing, and hope for the best.
- When Ziba lied to David and said that Mephibosheth remained in Jerusalem because he thought the kingdom of Israel would be given to him, David gave Ziba everything Mephibosheth owned (2 Samuel 16:4). However, David wasn't allowed to do that. According to the Mosaic Law, a person could only be convicted on the testimony of at least two witnesses. It was wrong for David to take away everything Mephibosheth owned on the basis of a single person's testimony (Deuteronomy 19:15). This also broke the covenant David made with Jonathan to be good to Jonathan's offspring (1 Samuel 20:15).

- David refused to prosecute the person who raped his daughter Tamar. However, he did take away everything Mephibosheth owned on the basis of a single accusation, without putting any effort into verifying that accusation (2 Samuel 16:4).
- The only person in Saul's household that David ever took any action against was Mephibosheth – the one person in Saul's household David made a covenant to protect. David took away all of his possessions, even though Mephibosheth supported him and never did him anything wrong (2 Samuel 16:4). Yet David refused to take any action against Saul, who repeatedly tried to murder him, or Ishbosheth, who led a civil war against him for years.
- David said that Shimei was cursing him because God commanded him to curse (2 Samuel 16:10). However, there's no evidence that was true. Shimei hurling false accusations against David, not true ones. On top of that, it was a violation of the Mosaic Law for people to curse their king (Exodus 22:28).
- David refused to protect his servants from Shimei, who was not only cursing them but was also *throwing rocks at them* (2 Samuel 16:10). Even though David could have stopped it, he chose to do nothing and allow his servants to be assaulted by a very wicked man.
- David said that since his son Absalom was trying to kill him, it was fine for Shimei to try to kill him as well (2 Samuel 16:11). This means not only did David refuse to protect his servants from Shimei, but he actually *justified* Shimei's wicked behavior (which he shouldn't have done). Throughout David's life he had a pattern of finding reasons to not prosecute wicked people for the terrible things they did, even when the Mosaic Law *required* that

they be punished.

- David refused to allow his men to stop Shimei from cursing him, and instead prayed that God would see Shimei's wickedness and bless David (2 Samuel 16:12). This was an abdication of David's responsibility as king to protect his people from harm. David was unwilling to protect his own people (but he *was* willing to seize all of Mephibosheth's property and give it to someone else).
- Ahithophel told Absalom that if he publicly raped his father David's concubines, that would *increase* his support and would be viewed *favorably* by the Israelites (2 Samuel 16:21). The fact that he was right showed how wicked the nation had become. It had reached a point where publicly raping women *made you more popular.*
- People considered Ahithophel's counsel to be on the same level as inquiring at the oracle of God (2 Samuel 16:23). However, his counsel was deeply evil, cruel, and depraved. He was a vile man who gave demonic counsel.
- Ahithophel (the grandfather of Bathsheba) wanted to kill David (2 Samuel 17:2).
- In ancient times, one of the ways people attacked cities was by using ropes to drag the city into the river (2 Samuel 17:13).
- The reason Absalom and the elders of Israel decided that Hushai's counsel was better than Ahithophel's counsel was because God had appointed that Ahithophel's counsel should be defeated (2 Samuel 17:14). God is sovereign over the choices that people make.
- After Hushai learned what Absalom was doing he communicated it to Zadok and Abiathar, who

communicated it to a woman, who communicated it to Jonathan and Ahimaaz, who finally told David (2 Samuel 17:17). The news had to go through a lot of people to reach David.

- It seems that even children were on Absalom's side (2 Samuel 17:18).
- When Ahithophel saw that his counsel wasn't followed, he hanged himself (2 Samuel 17:23).
- The Israelites didn't support David. Instead they supported Absalom and tried to kill David (2 Samuel 17:24). Even after Absalom publicly raped ten women, he *still* had the support of the entire nation of Israel.
- God was gracious to David, and provided food for him at the very time when He was punishing David for killing Uriah (2 Samuel 17:28). There are times when God is gracious and provides for people's needs, even when He's chastising them for their sin.
- The people who fled with David believed that his life was worth far more than theirs (2 Samuel 18:3). They fought for him and risked their lives to protect him.
- When the people told David that he must not join them on the battlefield, he agreed to do what they wanted (2 Samuel 18:4). David remained in the city while the battle took place.
- David commanded Joab, Abishai, and Ittai (the three leaders of his forces) to deal gently with Absalom. David didn't want them to harm him (2 Samuel 18:5). Even though Absalom was waging a civil war against David, and had murdered his brother Amnon, and had publicly raped ten of David's concubines, and hadn't repented of

anything, David didn't want him to be harmed. It seems there was literally nothing Absalom could do that would motivate David to punish him.

- David's sin with Bathsheba, and his murder of Uriah, ultimately led to the death of more than 20,000 people (2 Samuel 18:7). A leader's sin can have terrible and far-reaching consequences. One person's private and secret sin can lead to immense death and destruction.
- When David's servants fought the supporters of Absalom, the forest killed more people than the sword did (2 Samuel 18:8). Apparently the forest of Ephraim was very dangerous.
- Absalom's hair got caught in an oak tree and his mule went off without him, leaving him suspended in the air (2 Samuel 18:9). It seems he wouldn't have gotten caught if he hadn't allowed his hair to grow out to absurd lengths.
- Joab expected his soldiers to disobey David's command and kill Absalom on sight (2 Samuel 18:11).
- Joab thought that disobeying the king was behavior that should be rewarded (2 Samuel 18:11).
- Joab's soldiers didn't trust him (2 Samuel 18:13).
- Joab wasn't the person who actually killed Absalom. Even though he thrust three darts into Absalom's heart, the people who actually killed Absalom were the ten young men who bore Joab's armor (2 Samuel 18:15).
- After Absalom was killed, Joab put an end to the battle (2 Samuel 18:16).
- After Absalom was killed, people took his body and cast it into a great pit, and put a great heap of stones on top of

it (2 Samuel 18:17).

- The reason Absalom set up a pillar for himself was because he said that he had no sons to carry on his name (2 Samuel 18:18). However, he actually had *three* sons (2 Samuel 14:27). It's possible that either he set up this pillar before they were born, or they had all died by the time he set it up pillar.
- It seems Ahimaaz was the person Joab used to bring good news to David (2 Samuel 18:20).
- When David asked if Absalom was safe, Ahimaaz said that he didn't know (2 Samuel 18:29). This was a lie. Joab had already told him that Absalom was dead. It seems Ahimaaz was unwilling to give David bad news.
- David said he would have preferred it if he had been killed and Absalom had lived (2 Samuel 18:33). This is in spite of the fact that Absalom was a vile man who never repented, and the Mosaic Law *required* murderers to be put to death. David didn't want Absalom to be punished for any of the monstrous evil that he had done.
- When David mourned over Absalom's death, the victory was turned into mourning (2 Samuel 19:2).
- When David mourned over Absalom's death, his servants began sneaking away (because his mourning made them ashamed) (2 Samuel 19:3).
- It's a shameful thing to flee from battle (2 Samuel 19:3).
- Joab told David that when he mourned Absalom's death, he shamed the people who saved the life of both David and David's family, and was saying that he didn't care about them and would have been happier if they had all died and Absalom had lived (2 Samuel 19:5-6). This was

absolutely true. David literally said he would have preferred that (2 Samuel 18:33).

- Joab told David that he loved his enemies and hated his friends (2 Samuel 19:6). This was true. Throughout David's life he ignored the sins of very evil and unrepentant people, and he treated his friends badly.
- The Israelites had actually anointed Absalom as their king (2 Samuel 19:10).
- After Joab killed Absalom, David fired him from being the captain of Israel's army and replaced him with Amasa (2 Samuel 19:13). This didn't last long.
- When Shimei “repented” of cursing David he brought 1000 people from his tribe with him, which was a significant and dangerous armed force (2 Samuel 19:17).
- Shimei didn't repent of the evil things he had done to David until *after* Absalom was killed, his rebellion had been defeated, and David was returning to Jerusalem (2 Samuel 19:19). In other words, he waited until it looked like he was about to be punished and then he suddenly claimed he had a change of heart.
- David told Shimei that he wasn't going to be put to death (2 Samuel 19:23). This was a lie. David later commanded Solomon to kill him (1 Kings 2:8-9). This means David *did* kill him in spite of his promise. He just used Solomon to do it instead of killing him personally.
- In ancient times, one of the ways people mourned was by not trimming their beard or washing their clothes (2 Samuel 19:24).
- When David unjustly took away everything Mephibosheth owned on the basis of a single false accusation (which

was a violation of the Mosaic Law), Mephibosheth didn't criticize him. Instead he humbled himself before David and accepted the injustice (2 Samuel 19:28).

- When David asked Mephibosheth why he hadn't fled with him, Mephibosheth explained that his servant Ziba had lied to David. In response, David *immediately* condemned Mephibosheth for bringing up the subject and told him to be quiet (2 Samuel 19:29). David refused to allow Mephibosheth to even defend himself.
- When Absalom told people that David was unwilling to hear their case or help them, it seems he was telling the truth. David refused to hear Mephibosheth's case and refused to correct the injustice that had been done to him (2 Samuel 19:29).
- David didn't want Absalom to be harmed, even though Absalom murdered his own brother and raped ten women. Yet David took away everything Mephibosheth owned, even though Mephibosheth had done nothing wrong and was a strong supporter of David (2 Samuel 19:29). David was good to wicked people like Saul and Absalom, and cruel to innocent people like Uriah and Mephibosheth.
- David left Mephibosheth, the only son of Jonathan, utterly destitute. David took away everything he owned and refused to allow Mephibosheth to defend himself (2 Samuel 19:29). Mephibosheth did nothing to deserve this.
- In the ancient world, someone who was 80 years old was considered to be very old (2 Samuel 19:32).
- It seems that men and women may have sung at David's table in Jerusalem (2 Samuel 19:35).

- The men of Israel were angry over the fact that the men of Judah were the ones who brought David back across the Jordan river (2 Samuel 19:41). This was a pointless and stupid thing to argue about.
- When the men of Judah fought with the men of Israel over who brought David back across the Jordan river, it seems that David didn't intervene (2 Samuel 19:43). Instead David allowed another civil war to start.
- In ancient times, wicked people were referred to as men of Belial (2 Samuel 20:1).
- Soon after Absalom was killed, Sheba led the Israelites in another rebellion against David (2 Samuel 20:1).
- When David returned to his house, he took the ten concubines who Absalom had raped and put them in a ward, where they lived in isolation. He fed them, but didn't have sex with them and treated them as widows (2 Samuel 20:3). Under the Mosaic Law, a man and his son weren't allowed to have sex with the same woman (Amos 2:7). However, the law didn't forbid a man from having sex with his wife if his son raped her. This seems to have been a terrible application of the Mosaic Law (and wasn't what Jacob did when Reuben had sex with Jacob's concubine).
- It seems that Amasa joined Sheba's rebellion against David (2 Samuel 20:5).
- When Joab met Amasa at the great stone in Gibeon, Joab killed him (2 Samuel 20:10). This ended Amasa's involvement in Sheba's rebellion.
- The city of Abel had a reputation for providing wise counsel (2 Samuel 20:18).

- The decision of the woman at Abel to kill Sheba and give his head to Joab was called wisdom (2 Samuel 20:22). After they did that, Joab blew a trumpet and the people who were with him left the city and returned home.
- After David fired Joab and replaced him with Amasa, Joab killed Amasa and then remained the captain of Israel's army (2 Samuel 20:23).
- During Saul's reign he slaughtered the Gibeonites, a group Israel had made a covenant to protect (2 Samuel 21:1). This means Saul was guilty of genocide.
- Even though Saul was the one who slaughtered the Gibeonites, God didn't send the punishment for it during his reign. Instead God waited and sent it during David's reign (2 Samuel 21:1). It seems He gave Israel a chance to repent and make it right, but they didn't.
- There are times when God punishes nations for their sins (2 Samuel 21:1).
- There are times when God sends a famine upon a nation as punishment for its sins (2 Samuel 21:1).
- There are times when God waits to punish a nation for its sins, and sends the punishment during the reign of someone who didn't commit that sin (but who did fail to make it right) (2 Samuel 21:1).
- God referred to the house of Saul as a bloody house (2 Samuel 21:1).
- God expected Israel to keep the covenant that they made with the Gibeonites (2 Samuel 21:1-2), even though the Gibeonites lied in order to trick Israel into making it (Joshua 9:1-16).

- There are times when God punishes nations for not keeping their promises (2 Samuel 21:1).
- Saul was unwilling to kill the Amalekites, a nation God commanded him to utterly destroy (1 Samuel 15:3). However, he did kill the Gibeonites, a group that Israel had sworn to protect (2 Samuel 21:1).
- David didn't inquire of God until the famine had entered its third consecutive year (2 Samuel 21:1).
- When David asked the surviving Gibeonites how he could make atonement for what Saul had done to them, they said they wanted to hang seven of Saul's sons (2 Samuel 21:6). The people the Gibeonites ended up killing were seven of Saul's grandsons, since all of Saul's sons were already dead.
- Even though Michal (David's wife and daughter of Saul) had no children of her own, she raised five of the sons of Adriel (2 Samuel 21:8). These seem to be sons that her sister Merab bore to Adriel.
- When the Gibeonites hanged seven of the sons of Saul, they left them hanging (2 Samuel 21:9). This was a violation of the Mosaic Law, which said that the bodies of those who were hung had to be taken down and buried that same day, and couldn't be left hanging (Deuteronomy 21:22-23).
- Rizpah mourned the death of her two children, who the Gibeonites killed (2 Samuel 21:10). However, it seems that Michal did nothing to mourn the death of the five children that she raised. Rizpah took action, but Michal didn't.
- Even though Saul committed suicide, the text still says the

Philistines killed him (2 Samuel 21:12). This is because they were the ones who critically injured him. The fact that Saul committed suicide didn't change the true reason why he died.

- David didn't retrieve the bones of Jonathan and Saul from the men of Jabeshgilead until after the Gibeonites hanged seven of Saul's sons (2 Samuel 21:12).
- The bones of Saul and Jonathan were buried in Zelah, in in the sepulcher of their father Kish (2 Samuel 21:14).
- After David gave seven of the grandsons of Saul to the Gibeonites and they hanged them, God was intreated for the land (2 Samuel 21:14). God accepted their deaths and put an end to the famine.
- After Abishai saved David from being killed by Ishbibenob the giant, David's men told him that he should no longer go out to battle with them (2 Samuel 21:17). David's men told him that if he died in battle it would quench the light of Israel.
- Abishai (servant of David) killed a giant (2 Samuel 21:17).
- Sibbechai (servant of David) killed a giant (2 Samuel 21:18).
- Elhanan (servant of David) killed a giant (2 Samuel 21:19).
- In Gath, a man of great statute fought with the Philistines against Israel. He had six fingers on each hand and six toes on each foot (2 Samuel 21:20). It seems he was a giant.
- Jonathan (the nephew of David) killed a giant (2 Samuel 21:21).
- The giant who lived in Gath during the reign of David had

at least four sons (2 Samuel 21:22). It seems the giant may have had five sons, if Goliath was counted.

- God is our rock (2 Samuel 22:2).
- God is our fortress (2 Samuel 22:2).
- God is our deliverer (2 Samuel 22:2).
- God is our shield (2 Samuel 22:3).
- We must look to God for salvation (2 Samuel 22:3).
- God is our high tower (2 Samuel 22:3).
- God is our refuge (2 Samuel 22:3).
- God is our savior (2 Samuel 22:3).
- We must call upon God (2 Samuel 22:4).
- God is worthy of praise (2 Samuel 22:4).
- David was afraid of his enemies (2 Samuel 22:5).
- God's anger can shake the earth (2 Samuel 22:8).
- God's anger can shake the foundations of heaven (2 Samuel 22:8).
- God's anger can set coals on fire (2 Samuel 22:9).
- God's anger can bow the heavens (2 Samuel 22:10).
- God's anger can bring darkness (2 Samuel 22:10).
- It seems that one of the purposes of cherubs is to transport God from place to place (2 Samuel 22:11).
- Cherubs can fly (2 Samuel 22:11).
- The brightness of God can set coals on fire (2 Samuel 22:13).

- There are times when God speaks in anger (2 Samuel 22:14).
- The rebuke of God is immensely powerful (2 Samuel 22:16).
- The breath of God is immensely powerful (2 Samuel 22:16).
- God is able to deliver us in the day of our calamity (2 Samuel 22:19).
- There are times when God delivers those He delights in (2 Samuel 22:20).
- There are times when God rewards those who are righteous (2 Samuel 22:21).
- It's wicked to depart from God (2 Samuel 22:22).
- We must seek to be upright before God (2 Samuel 22:24).
- We must keep ourselves from iniquity (2 Samuel 22:24).
- God is merciful to those who are merciful (2 Samuel 22:26).
- God is upright to those who are upright (2 Samuel 22:26).
- God is pure to those who are pure (2 Samuel 22:27).
- To the wicked, God reveals Himself as someone who's unpleasant and distasteful (2 Samuel 22:27).
- There will come a day when God will save the righteous who are being afflicted (2 Samuel 22:28).
- God is against the proud (2 Samuel 22:28).
- God can provide light in the darkness (2 Samuel 22:29).

- The way of God is perfect (2 Samuel 22:31).
- The way of God is pure (2 Samuel 22:31).
- God is a shield to all those who trust in Him (2 Samuel 22:31).
- The way of God isn't wrong or corrupt (2 Samuel 22:31).
- The Lord is the only God. There is no other (2 Samuel 22:32).
- God is the only rock. There is no other (2 Samuel 22:32).
- We should look to God for strength (2 Samuel 22:33).
- There are times when God teaches people how to wage war (2 Samuel 22:35).
- There are times when God gives people strength so they can wage war (2 Samuel 22:35).
- God is gentle (2 Samuel 22:36).
- It's not always a sin to wage war (2 Samuel 22:40).
- We should bless God (2 Samuel 22:47).
- We should exalt God (2 Samuel 22:47).
- God is able to save us from our enemies (2 Samuel 22:49).
- When we're in danger, we should look to God (2 Samuel 22:49).
- We should give thanks to God when he saves us from the wicked (2 Samuel 22:50).
- We should sing praises to God when he saves us from the wicked (2 Samuel 22:50).

- We should sing praises to the name of God among those who don't believe in Him (2 Samuel 22:50).
- 2 Samuel 23 records the last words of David.
- David was the sweet psalmist of Israel (2 Samuel 23:1).
- Those who rule over men must be just (2 Samuel 23:3).
- Those who rule over men must fear God (2 Samuel 23:3).
- God is the God of Israel (2 Samuel 23:3).
- God is the Rock of Israel (2 Samuel 23:3).
- Just rulers are a blessing (2 Samuel 23:4).
- God made an everlasting covenant with David (2 Samuel 23:5).
- The reason David compared wicked people to thorns was because thorns couldn't be taken with bare hands (2 Samuel 23:6). If you try to grab thorns with your bare hands, you'll experience great pain and the thorns will win.
- David said that those who move against the wicked must be fenced with iron, and with the staff of a spear (2 Samuel 23:7). In other words, it's dangerous to move against the wicked. Those who do so need protection.
- One day the wicked will be utterly burned with fire (2 Samuel 23:7). All of the wicked will be burned with fire in the same place (the lake of fire).
- The Tachmonite (Adino) was the mightiest of the mighty men of David (2 Samuel 23:8). He was the chief among the captains. He once defeated 800 men single-handedly, armed with only a spear.

- When the men of Israel fled and the Philistines remained on the battlefield, Eleazar arose and fought them single-handedly until his hand cleaved to his sword (2 Samuel 23:10). God used him to achieve a great victory.
- When the men of Israel fled and the Philistines were in a field full of lentils, Shammah stood in the midst of the ground and defended it single-handedly (2 Samuel 23:12). God used him to achieve a great victory.
- There was a time during David's life when the Philistines conquered Bethlehem (David's hometown) and stationed a garrison of soldiers there (2 Samuel 23:14).
- When David longed for a drink of water from the Bethlehem well, the three mighty men of David broke through the army of the Philistines, retrieved water from the well of Bethlehem, and brought it to him (2 Samuel 23:16).
- The reason David wouldn't drink the water from the Bethlehem well that his three mighty men brought to him was because he considered that water to be the blood of the men who put their lives in jeopardy to obtain it (2 Samuel 23:17). It was too precious for him to drink, so he poured it out before God.
- Abishai single-handedly fought and killed 300 men with only a spear (2 Samuel 23:18).
- Abishai was the captain of David's three mightiest men because he was more honorable than them (2 Samuel 23:19). However, he wasn't as great as them.
- Benaiah slew two men of Moab who were like lions (2 Samuel 23:20). It's not entirely clear what this means.
- Benaiah killed an Egyptian by taking the Egyptian's spear

from him and killing him with it (2 Samuel 23:21).

- Uriah (the husband of Bathsheba) was one of David's mighty men (2 Samuel 23:39). This means when David killed Uriah, he was killing one of his strongest and best soldiers – someone who was legendary in Israel.
- David had a total of 37 mighty men (2 Samuel 23:39).
- There came a time when God's anger was kindled against Israel (2 Samuel 24:1). The text doesn't explain why. Given the fact that Israel supported *three* rebellions against David (Ishbosheth, Absalom, and Sheba), and Israel's support of Absalom *increased* after he publicly raped ten women, it's possible the Israelites of David's time were exceptionally wicked.
- Since God's anger was kindled against Israel, He moved David against the Israelites (2 Samuel 24:1). In other words, the reason David took a census of Israel and Judah was because *God was angry with Israel and moved David to do it*. God is the one who caused David to take a census of Israel and Judah.
- When God was angry with Israel, He didn't just punish them. Instead He moved David to take a census of Israel, and *then* poured out His wrath (2 Samuel 24:1).
- When David commanded Joab to take a census of Israel and Judah, Joab didn't want to do it (2 Samuel 24:3). It seems even Joab realized this was a terrible idea.
- The captains of David's army didn't want to take a census of Israel and Judah either (2 Samuel 24:4).
- During David's reign there were still Canaanites in Israel (2 Samuel 24:7).

- It took Joab and the captains of the army 9 months and 20 days to take a census of Israel and Judah (2 Samuel 24:8).
- When Joab took a census, there were 800,000 valiant Israelite men who drew the sword (2 Samuel 24:9). There were also 500,000 men of Judah. It seems this only counted the men who could go to battle, and didn't include women, children, or the elderly.
- It seems David realized it was wrong to take a census immediately after the census was finished and he was given the number (2 Samuel 24:10). David then repented and told God that he had greatly sinned.
- When David asked God to forgive his iniquity of taking a census, God didn't do that. Instead God gave him the choice of three different punishments and commanded him to pick one (2 Samuel 24:12-14). David said that he wanted the nation to fall into the hand of God, because the mercies of God were great.
- Even when David was facing God's punishment, he still believed in God's mercies (2 Samuel 24:14).
- When God sent a pestilence upon Israel as punishment for David's census, 70,000 people died (2 Samuel 24:15).
- It seems that when God sent a pestilence in Israel as punishment for David's census, He used an angel to kill the Israelites (2 Samuel 24:16).
- David saw the angel that smote the Israelites (2 Samuel 24:17).
- When David saw the angel that smote the Israelites, he prayed that God's hand would be against him and his father's house, and not against the Israelites (2 Samuel

24:17). David said this because he was the one who had sinned by ordering the census.

- The reason David went to the threshing floor of Araunah and built an altar to God was because Gad told him to do so (2 Samuel 24:18).
- David didn't allow Araunah to give him his threshing floor, oxen, and threshing instruments for nothing (2 Samuel 24:24). Instead David said that he would pay for them, because he wasn't willing to offer to God burnt offerings that cost him nothing.
- After David bought from Araunah his threshing floor and oxen, and offered peace offerings on the altar he had built, God was intreated for the land of Israel (2 Samuel 24:25). The Lord stopped the plague.

1 Kings

- When David was old, he had a medical problem that prevented him from getting warm (1 Kings 1:1).
- Two of David's children launched a rebellion and declared themselves to be king (Absalom and Adonijah) (1 Kings 1:5). They both ultimately died because of it.
- All of David's sons (except for Solomon) supported Adonjah's attempt to be king (1 Kings 1:9).
- David had promised Bathsheba that Solomon would reign after him and sit on his throne (1 Kings 1:13).
- Benaiah wanted God to bless Solomon even more than He had blessed David (1 Kings 1:37). In many ways this prayer was granted.
- When Solomon was brought to Gihon to be anointed king, David didn't join them (1 Kings 1:38). David may have been too old to make the journey.
- When Solomon was anointed king, the people rejoiced so greatly that the earth rent with the sound of them (1 Kings 1:40).
- Solomon began reigning over Israel while David was still alive (1 Kings 1:46).
- David rejoiced that he lived long enough to see Solomon become king (1 Kings 1:48).
- David gave God the glory for putting one of his children on the throne of Israel after him (1 Kings 1:48).
- Adonijah was told that his life would be spared as long as he didn't do anything wicked (1 Kings 1:52). He failed that test.

- When David was about to die, he told Solomon to walk in God's ways (1 Kings 2:3). Sadly, Solomon failed to do this. David remained faithful until death, but Solomon didn't.
- The promise that one of David's descendants would always sit on the throne of Israel had a requirement: his children had to walk before God in truth with all their heart and soul (1 Kings 2:4). They didn't do that.
- God wants us to take heed to our way so that we do what's right in His sight (1 Kings 2:4).
- God requires rulers to walk before Him in truth, with all of their heart and all of their soul (1 Kings 2:4).
- When David was dying, he was still angry with Joab for killing Amasa many years earlier. David wanted Joab to be executed for it, but he was unwilling to do it himself. He therefore told Solomon to do it for him after he died (1 Kings 2:5-6). David had a lifelong habit of wanting other people to take care of his problems, and being unwilling to deal with them himself.
- Even though David wanted Joab to be executed for killing Abner and Amasa, he wanted Solomon to find an excuse to execute him (instead of just being honest and putting him to death for the murders he committed) (1 Kings 2:6). It seems David wanted Solomon to hide the real reason why Joab was being put to death (which was foolish).
- When David was dying, he was still angry with Shimei for cursing him. Even though Shimei asked David to forgive him (2 Samuel 19:18-20), David never did (1 Kings 2:8). David bore a grudge against Shimei for the rest of his life.
- Even though David swore an oath that he wouldn't kill Shimei (2 Samuel 19:23), he commanded Solomon to put

him to death (1 Kings 2:9). This broke his promise. If you command someone else to kill your enemy, you're still the one putting them to death. (God held David responsible for Uriah's death even though David didn't personally kill him.)

- David told Solomon to find some excuse to kill Shimei (1 Kings 2:9). It seems David wanted Solomon to hide the real reason why Shimei was being executed.
- When David was dying, his final thoughts were about getting vengeance against his enemies (1 Kings 2:5-10). David could have taken action against Joab and Shimei at any time, but instead he decided to have his son do it for him.
- David reigned over Israel for 40 years (1 Kings 2:11). He was 70 years old when he died.
- Even though Solomon told Adonijah that he would be killed if wickedness was found in him, Adonijah still plotted against Solomon anyway (1 Kings 2:13). This got him killed.
- When Adonijah went to see Bathsheba, he told her that the kingdom of Israel belonged to him (which was a lie) (1 Kings 2:15). Although Adonijah was bitter about not becoming king, he never had a right to the kingdom.
- When Adonijah went to see Bathsheba, he tricked her by asking her to go to Solomon and request that Abishag be given to him as his wife (1 Kings 2:17). Since Abishag had been David's wife, this was an attempt to steal the throne. That means tried to use Bathsheba to overthrow Solomon (who was her own son).
- Solomon treated his mother with great respect (1 Kings

2:19).

- In ancient Israel, one of the ways people affirmed a promise was by asking God to curse them if they didn't carry out their promise (1 Kings 2:23).
- Adonijah was put to death for trying to overthrow Solomon and take the throne from him (1 Kings 2:25).
- The reason Solomon didn't put Abiathar to death (even though he helped Adonijah try to overthrow Solomon) was because Abiathar bore the Ark of the Covenant before David (1 Kings 2:26).
- When Solomon removed Abiathar from being a priest, he was fulfilling the word that God had spoken concerning the house of Eli (1 Kings 2:27).
- There are times when a person's sins have consequences for their descendants (1 Kings 2:27).
- Joab told Benaiah that he would die in the tabernacle at the altar (1 Kings 2:30). This was a terrible thing to do, because his death would pollute the tabernacle and the altar. Joab was forcing Solomon to kill him in a way that would pollute the holy place where God was worshiped, which was wicked.
- The reason Solomon commanded Benaiah to kill Joab was to atone for the innocent blood that Joab had shed (1 Kings 2:31). Under the Mosaic Law, the only way to make atonement for innocent was to put the person who shed it to death (Numbers 35:33).
- At Solomon's command, Benaiah went into the tabernacle and slew Joab (1 Kings 2:34).
- Solomon told Shimei that if he left Jerusalem and passed

over the brook Kidron, he would certainly die (1 Kings 2:37). That was the same brook David crossed over when he fled from Absalom (2 Samuel 15:23), after which Shimei cursed him (2 Samuel 16:5).

- When Shimei heard that two of his servants had fled to Gath, he arose to go get them (1 Kings 2:40). However, under the Mosaic Law, if a servant fled then his master wasn't allowed to go get him. Servants were allowed to leave if they chose (Deuteronomy 23:15-16). This means Shimei had no right to chase them.
- Even though Solomon told Shimei that if he left Jerusalem he would be put to death, Shimei still left Jerusalem anyway (1 Kings 2:41-43). After he did that Solomon told him that he hadn't kept the oath of the Lord, since Shimei had sworn that if he left Jerusalem he would be put to death.
- At Solomon's command, Benaiah killed Shimei (1 Kings 2:46). David told Solomon to have Joab and Shimei killed, and Solomon used Benaiah to put both of them to death.
- Solomon took Pharaoh's daughter as his wife (1 Kings 3:1). This proved to be a terrible decision. She was a pagan and played a role in turning his heart away from God.
- At the beginning of Solomon's reign, he loved God and walked according to His law (1 Kings 3:3). Solomon started well but ended poorly.
- When Solomon went to Gibeon at the beginning of his reign, he offered a thousand burnt offerings on the altar that was there (1 Kings 3:4). That very night God appeared to Solomon and asked him to choose what he wanted.

- There are times when God blesses children because of the uprightness of their parents (1 Kings 3:6).
- The reason Solomon asked God for wisdom was so he could be a good king over the Israelites, and could discern between good and evil (1 Kings 3:9).
- It pleases God when we seek wisdom (1 Kings 3:10).
- It pleases God when we seek discernment (1 Kings 3:10).
- It's better to seek wisdom and discernment than to seek riches or a long life (1 Kings 3:11).
- God is able to give people a wise and understanding heart (1 Kings 3:12). If we want to have that kind of heart then we should ask for it.
- God is able to give people great riches (1 Kings 3:13).
- God is able to give people great honor (1 Kings 3:13).
- God is able to extend a person's life (1 Kings 3:14).
- God considered David to be His faithful servant (1 Kings 3:14). Even though David sinned, God still considered him to be faithful. Unlike Solomon, David never worshiped idols, and David repented when God rebuked him.
- Prostitution was openly practiced during the reign of Solomon (1 Kings 3:16). This is in spite of the fact that it was forbidden under the Mosaic Law (Leviticus 19:29).
- Solomon had twelve officers that provided food for him and his household (1 Kings 4:7). Each officer was responsible for supplying food one month of the year. The twelve officers covered all twelve months.
- The population of Israel and Judah during the reign of Solomon was compared to the sand by the sea in

multitude (1 Kings 4:20).

- In the days of Solomon, the people in Israel and Judah ate and drank and were merry (1 Kings 4:20). However, by the end of his reign they were miserable and begged Rehoboam to lighten their load.
- The territory of Solomon reached from the Euphrates river to the land of the Philistines, and to the border of Egypt (1 Kings 4:21). This is *much* larger than modern Israel.
- The daily provisions for Solomon's household included 30 measures of fine flour, 60 measures of meal, 10 fat oxen, 20 oxen out of the pastures, 100 sheep, harts, roebucks, fallow deer, and fatted fowl (1 Kings 4:23). All of that was needed to supply his household for *one day*. (In other words, having 700 wives and 300 concubines is extremely expensive.)
- Solomon had peace on all sides of his kingdom around him (1 Kings 4:24-25). During his reign, Israel and Judah dwelt safely.
- Solomon multiplied horses and chariots for himself (1 Kings 4:26). This was in spite of the fact that the Mosaic Law forbade this (Deuteronomy 17:16).
- Solomon and his household lacked nothing (1 Kings 4:27). This is amazing, given the enormous size of his household.
- God gave Solomon a tremendous amount of wisdom and understanding, just as He promised (1 Kings 4:29).
- God gave Solomon a large heart (1 Kings 4:29).
- Solomon was wiser than all of the men of his era (1 Kings

4:31).

- Solomon spoke 3,000 proverbs and 1,005 songs (1 Kings 4:32). Only a small part of that can be found in the Bible.
- The wisdom and understanding of Solomon included trees, animals, birds, insects, and fish (1 Kings 4:33). This means it included a deep understanding of the natural world.
- The kings of the earth came to hear Solomon's wisdom (1 Kings 4:34).
- Hiram was the king of Tyre (1 Kings 5:1). He was also a highly talented metalworker.
- Hiram loved David (1 Kings 5:1).
- The reason David wasn't allowed to build the temple was because of the many wars that he fought (1 Kings 5:3). The temple had to be built during a time of peace.
- God was the one who defeated David's enemies (1 Kings 5:3).
- When Hiram heard that Solomon wanted to build the temple, he rejoiced greatly and blessed God (1 Kings 5:7). It seems that Hiram worshiped the God of Israel.
- Hiram blessed God for giving David a wise son to rule over Israel (1 Kings 5:7).
- Hiram believed the Israelites were a great people (1 Kings 5:7).
- Hiram told Solomon that in return for the timber that Solomon needed to build the temple, what Hiram desired was food for his household (1 Kings 5:9-11). Solomon therefore gave Hiram 20,000 measures of wheat and 20

measures of pure oil each year.

- When Solomon built the temple, he raised a levy of 30,000 people (1 Kings 5:13-14). Each month one third of these people worked, while the other two thirds took care of their personal business at home.
- When Solomon built the temple, he had 70,000 people who carried burdens and 80,000 hewers who worked in the mountains (1 Kings 5:15-16). He also had 3,300 officers who managed those workers.
- Solomon began to build the temple 480 years after the Israelites left Egypt (1 Kings 6:1). The Israelites spent 40 years in the wilderness, the reign of Saul was 40 years, and the reign of David was 40 years. This means the era of the judges lasted roughly 360 years. (The book of Judges isn't in chronological order. The first half of the book took place at the same time as the second half of the book.)
- The fourth year of Solomon's reign took place 480 years after the Israelites left Egypt (1 Kings 6:1).
- The temple was 60 cubits long, 20 cubits wide, and 30 cubits high (1 Kings 6:2). This is roughly 90 feet by 30 feet by 45 feet. More than 100,000 people worked on its construction.
- All throughout this book, the temple is called the house of the Lord (1 Kings 6:3). It's repeatedly referred to as a *house*.
- The temple had narrow windows (1 Kings 6:4).
- No noise of a hammer, axe, or iron tool was heard at the temple's construction site. The stones were prepared before they were brought to the site (1 Kings 6:7).

- Even though the temple was built by more than 100,000 Israelites, Solomon was still given the credit for building it (1 Kings 6:9). He's the one who commanded the work to be done and who paid for it.
- God spoke to Solomon about the temple while he was still building it. He told Solomon that if he kept all of His commandments then He would dwell among the Israelites, and wouldn't forsake them (1 Kings 6:11-13). Sadly, Solomon didn't do that.
- The Holy of Holies was 20 cubits in length, width, and high (1 Kings 6:20). This was approximately 30 feet by 30 feet by 30 feet.
- The altar in the temple was overlaid with pure gold (1 Kings 6:20).
- The inside of the temple was overlaid with pure gold (1 Kings 6:21).
- The Holy of Holies was overlaid with pure gold (1 Kings 6:21).
- The altar that was by the Holy of Holies was overlaid with gold (1 Kings 6:22).
- Inside the Holy of Holies were two giant statues of cherubim (1 Kings 6:23-28). They were covered in gold and were 10 cubits high (which was approximately 15 feet). Each statue had two wings, which reached from one wall to the next.
- The inside walls of the temple had carved figures of cherubim, palm trees, and open flowers (1 Kings 6:29).
- The inside and outside floor of the temple was overlaid with gold (1 Kings 6:30).

- The doors that served as the entrance to the Holy of Holies were made of olive wood (1 Kings 6:31-32). They had carvings of cherubims, palm trees, and open flowers, and were overlaid with gold.
- The two doors of the temple were made of fir wood (1 Kings 6:34-35). Each door of the temple had two leaves, which could be folded. Each door had cherubims, palm trees, and open flowers carved upon them. The carvings were covered with gold.
- The foundation of the temple was laid in the 4th year of Solomon's reign, and the temple was completed in the 11th year of his reign (1 Kings 6:38). It took Solomon 7 years to build the temple.
- It took Solomon 13 years to finish the house that he built for himself (1 Kings 7:1). This means Solomon spent more time building his house than he did building the temple.
- Solomon's house was 100 cubits long, 50 cubits wide, and 30 cubits high (1 Kings 7:2). This would have been around 150 feet long, 75 feet wide, and 45 feet high.
- The porch in Solomon's house, where his throne was located, was called the porch of judgment (1 Kings 7:7).
- Solomon made a house for the daughter of Pharaoh (who was his wife) (1 Kings 7:8). Apparently she had her own house and didn't live with Solomon. (Solomon's house was large, but not large enough to house 700 wives and 300 concubines.)
- Hiram's mother was from the tribe of Naphtali. His father was from Tyre (1 Kings 7:14).
- Hiram was filled with wisdom and understanding when it came to working with brass (1 Kings 7:14).

- The reason Solomon sent for Hiram was so Hiram could make brass items for him (1 Kings 7:14). Hiram made all the brass items of the temple.
- Hiram cast two pillars of brass for the temple (1 Kings 7:15). Each pillar that he cast measured 18 cubits high (which was 27 feet), and had a circumference of 12 cubits (which was 18 feet). These were *enormous* pillars, especially for the ancient world. They lasted for hundreds of years, until the temple was destroyed.
- Hiram named the right pillar of the temple "Jachin" (which seems to mean "He shall establish") (1 Kings 7:21). He named the left one "Boaz" (which seems to mean "In Him is strength").
- Hiram made a molten sea of brass for the temple (1 Kings 7:23). It was 10 cubits from one brim to the other (which was around 15 feet). It had a height of 5 cubits (7.5 feet) and a circumference of 30 cubits (45 feet).
- The molten sea stood upon 12 oxen (1 Kings 7:25). Three faced north, three faced south, three faced east, and three faced west. All of the oxen faced outward.
- The molten sea contained 2,000 baths (1 Kings 7:26). A bath was about six gallons, so this would have been around 12,000 gallons.
- All the vessels that Hiram crafted for the temple were made of bright brass (1 Kings 7:45).
- Hiram cast the brass items that he made for the temple in the plain of Jordan, in the clay ground that was between Succoth and Zarthan (1 Kings 7:46).
- The reason Solomon didn't weigh the vessels that were made for the temple is because there were a great many

of them (1 Kings 7:47). Solomon didn't even measure the weight of the brass that Hiram used. It was just too much.

- Solomon made an altar of gold for the temple (1 Kings 7:48).
- Solomon made ten gold candlesticks for the temple (1 Kings 7:49).
- Solomon made gold tongs for the temple (1 Kings 7:49).
- Solomon made gold bowls for the temple (1 Kings 7:50).
- Solomon made gold basins for the temple (1 Kings 7:50).
- Solomon made gold spoons for the temple (1 Kings 7:50).
- Solomon made gold censers for the temple (1 Kings 7:50).
- Solomon made hinges of gold for the doors of the temple (1 Kings 7:50).
- When the temple was finished, Solomon brought into it all the things that David had dedicated to the temple before he died (1 Kings 7:51).
- When the temple was dedicated, the priests and the Levites brought the Ark of the Covenant to the temple (1 Kings 8:4). They also brought the tabernacle, along with all of its holy vessels.
- The number of sheep and oxen that were sacrificed when the temple was dedicated was so large that it couldn't be numbered (1 Kings 8:5).
- When the temple was dedicated, the priests brought the Ark of the Covenant into the Holy of Holies (1 Kings 8:6). It was placed under the wings of the cherubims.
- When this book was written, the Ark of the Covenant was

still in the Holy of Holies (1 Kings 8:8). It seems this book was written before the temple was destroyed.

- When the Ark of the Covenant was placed in the temple, there was nothing inside it except for the two tables of stone that had the Ten Commandments written upon them (1 Kings 8:9). Apparently Aaron's rod and the golden jar of manna had been lost by that point (Hebrews 9:4).
- When the temple was dedicated and the priests left the holy place of the temple, a cloud filled the temple (1 Kings 8:10). This was a cloud of the glory of God.
- God said that He would dwell in thick darkness (1 Kings 8:12).
- When the temple was dedicated, Solomon said that he had built God a house to dwell in (1 Kings 8:13). This is why the temple was repeatedly called a house throughout this book.
- When the temple was dedicated, Solomon said that he had built God a settled place to abide in forever (1 Kings 8:13). It seems Solomon thought the temple would stand forever. He was wrong.
- Solomon gave God the credit for building the temple (1 Kings 8:15).
- There's no one else like God (1 Kings 8:23).
- God keeps the covenants that He makes (1 Kings 8:23).
- God is merciful to those who walk before Him with all of their heart (1 Kings 8:23).
- The construction and completion of the temple fulfilled the promise that God made, that David's son would build

the temple (1 Kings 8:24).

- This universe is far too small to contain God (1 Kings 8:27).
- Solomon expected people to pray while facing toward the temple (1 Kings 8:30). Since that's where God put His presence, that meant people would be praying while facing God.
- Heaven is the place where God dwells (1 Kings 8:30).
- It's not wrong to pray that God would condemn the wicked and justify the righteous (1 Kings 8:32).
- It's not wrong to pray that God would repay the wicked for the evil they've done (1 Kings 8:32).
- It's not wrong to pray that God would reward the righteous for the good they've done (1 Kings 8:32).
- Repentance includes turning to God, confessing His name, praying, and making supplication to Him (1 Kings 8:33).
- Solomon knew that if the Israelites sinned, God would remove them from the promised land (1 Kings 8:34). God told this to the Israelites during the days of Moses (Deuteronomy 4:25-26).
- It seems Solomon expected the temple to remain standing even if God removed the Israelites from the promised land (1 Kings 8:34). Solomon was wrong.
- There are times when God punishes nations for their sin by withholding rain (1 Kings 8:35).
- There are times when God punishes nations for their sin by afflicting them (1 Kings 8:35).

- Repentance includes turning away from sin (1 Kings 8:35). Those who repent *must* turn away from their sin! (There's no such thing as a true repentance that prays “God, please forgive me for murdering all those people. However, I'm going to keep murdering people forever because I enjoy it.” That's not repentance! All throughout the Bible we're told that repentance involves turning away from sin.)
- God's ways are good (1 Kings 8:36).
- We must walk in God's ways (1 Kings 8:36).
- God can teach us His ways (1 Kings 8:36).
- We should pray that God would teach us His ways (1 Kings 8:36).
- God is able to send rain (1 Kings 8:36).
- There are times when God punishes nations for their sins by sending famine upon them (1 Kings 8:37).
- There are times when God punishes nations for their sins by sending disease upon them (1 Kings 8:37).
- There are times when God punishes nations for their sins by sending insects to devour their crops (1 Kings 8:37).
- There are times when God punishes nations for their sins by sending their enemies upon them (1 Kings 8:37).
- God knows our hearts (1 Kings 8:39).
- Solomon wanted God to grant the prayers of foreigners so that all the people of the earth would know His name and would fear Him (1 Kings 8:43).
- There's no one who doesn't sin (1 Kings 8:46).

- Repentance includes confessing your sin to God (1 Kings 8:47).
- Repentance includes confessing that sin is wicked (1 Kings 8:47).
- God chose the city of Jerusalem (1 Kings 8:48). He chose that city as the place where He put His name.
- God can cause one group of people to have compassion on another group of people (1 Kings 8:50). The Lord is sovereign over people's hearts.
- The Israelites are God's inheritance (1 Kings 8:51).
- When the temple was dedicated, Solomon said that God had kept all of the good promises that He made by the hand of Moses (1 Kings 8:56).
- None of the words of God fail. All of them come to pass (1 Kings 8:56).
- God is able to incline people's hearts toward Him (1 Kings 8:58). We should pray for this.
- God is able to change people's hearts so that they walk in all of His ways (1 Kings 8:58). The way to overcome sin is by praying that God would change our heart so that we walk in all of His ways.
- It's good to pray that God would always be with us (1 Kings 8:59).
- It's good to pray that God would always meet our needs (1 Kings 8:59).
- God is the only God. There is no one else (1 Kings 8:60).
- All of the people of the world need to know that the Lord is God (1 Kings 8:60).

- The fact that God is with Israel is a testimony to the world that the Lord is the true God, and there are no other gods (1 Kings 8:60).
- When Solomon held a feast on the day that temple was dedicated, the Israelites celebrated from Hamath to the river of Egypt (1 Kings 8:65). This seems to mean from one end of Israel to the other.
- The feast that Solomon held when the temple was dedicated lasted for 14 days (1 Kings 8:65).
- Solomon finished everything that he wanted to do (1 Kings 9:1). That's when God appeared to him a second time.
- We must walk before God with integrity of heart (1 Kings 9:4).
- We must do everything God has commanded us to do (1 Kings 9:4).
- God considered David to be upright (1 Kings 9:4). Although David sinned, he repented when God rebuked him (which Solomon failed to do).
- When God appeared to Solomon the second time, He promised Solomon that if he kept all of His commandments then He would establish the throne of his kingdom upon Israel forever (1 Kings 9:5). However, Solomon didn't do that.
- When God appeared to Solomon the second time, He told Solomon that there would be consequences if he or his children turned away from following Him and served other gods (1 Kings 9:6). Those consequences came to pass. Israel was divided into two kingdoms, and the people were ultimately exiled from the land.

- We must not serve other gods (1 Kings 9:6).
- God warned Solomon in advance that if he or his descendants turned away from Him and served other gods then He would cut Israel out of the promised land (1 Kings 9:7). That's exactly what happened.
- God warned Solomon in advance that if he or his descendants turned away from Him and served other gods then He would cast the temple out of His sight (1 Kings 9:7). That also came to pass. God does exactly what He says He will do.
- When Hiram saw the 20 cities that Solomon gave him, he wasn't pleased with them (1 Kings 9:12). It seems these cities were near Hiram's territory, but they were in a rocky and mountainous area. What Hiram wanted was food for his household, and food couldn't grow in that region. This means the cities were useless to him.
- After Hiram gave Solomon everything he desired, Solomon gave him a worthless gift in return that didn't meet his needs (1 Kings 9:12). There are times when wealthy people give worthless gifts to those who've helped them.
- Hiram called land that Solomon gave to him the land of "Cabul" (1 Kings 9:13). It seems this means "displeasing".
- Hiram sent 120 talents of gold to Solomon (1 Kings 9:14). If each talent weighed 75 pounds then this would have been 9,000 pounds of gold, which would be worth around $750 million.
- Solomon built the temple (1 Kings 9:15).
- Solomon built a house for himself (1 Kings 9:15).

- Solomon built Millo (1 Kings 9:15).
- Solomon built the wall around Jerusalem (1 Kings 9:15).
- Solomon built Hazor (1 Kings 9:15).
- Solomon built Megiddo (1 Kings 9:15).
- Solomon built Gezer (1 Kings 9:15).
- During Solomon's reign, Pharaoh conquered Gezer and gave the city to his daughter (who was Solomon's wife) as a gift (1 Kings 9:16). Solomon then rebuilt that city.
- Solomon built Bethhoron the nether (1 Kings 9:17). It seems there were two towns with this name, and Solomon built the lower one.
- Solomon built Baalath (1 Kings 9:18).
- Solomon built Tadmor (1 Kings 9:18).
- Solomon built store cities (1 Kings 9:19).
- Solomon built cities for his chariots and horsemen (1 Kings 9:19). Under the Mosaic law, kings were forbidden from amassing horses (Deuteronomy 17:16), but Solomon did it anyway.
- Solomon built everything that he desired in Jerusalem and Lebanon (1 Kings 9:19).
- During the reign of Solomon there were still Amorites, Hittites, Perizzites, Hivites, and Jebusites in the promised land (1 Kings 9:20-21). Although God commanded Israel to destroy those wicked nations (Deuteronomy 20:17), they never did. Instead Solomon turned them into slaves.
- Solomon didn't turn any of the Israelites into slaves (1 Kings 9:22).

- There were 550 chief officers over Solomon's construction projects (1 Kings 9:23).
- The house that Solomon built for Pharoah's daughter (who was his wife) wasn't located in Jerusalem (1 Kings 9:24). After her house was built, she left Jerusalem and moved into it.
- Solomon offered burnt offerings and peace offerings to God three times a year (1 Kings 9:25). It seems these were the three yearly festivals that were in the Mosaic Law (Passover, Pentecost, and Tabernacles).
- Solomon's ships brought him 420 talents of gold from Ophir (1 Kings 9:28). If each talent weighed 75 pounds then this would have been 31,5000 pounds of gold, which would be worth around $2.5 billion.
- The reason the queen of Sheba made a trip to see Solomon was so she could test him by asking him hard questions (1 Kings 10:1).
- When the queen of Sheba went to Jerusalem to see Solomon, she came with a large quantity of gold, spices, and precious stones (1 Kings 10:2).
- Solomon was able to answer all of the hard questions the queen of Sheba asked (1 Kings 10:3).
- When the queen of Sheba saw Solomon, and his wisdom and wealth, there was no spirit left in her (1 Kings 10:5-7). She told Solomon that he was even greater than she had heard.
- It's a blessing to stand before a wise king and hear his wisdom (1 Kings 10:8).
- The queen of Sheba told Solomon that the reason God

set him on the throne of Israel was because He loved Israel forever (1 Kings 10:9). The queen recognized that God would always love Israel.

- The queen of Sheba said that since God loved Israel, He set a wise king on the throne to carry out judgment and justice (1 Kings 10:9). It's a blessing when the ruler of a nation is wise, and carries out righteous judgment.
- The queen of Sheba gave Solomon 120 talents of gold (1 Kings 10:10). If each talent weighed 75 pounds then this would have been 9,000 pounds of gold, which would be worth around $750 million.
- The quantity of spices the queen of Sheba gave to Solomon was most spices he ever received (1 Kings 10:10).
- Solomon used almug trees from Ophir to make harps (1 Kings 10:12).
- There was a single year in which Solomon received 666 talents of gold (1 Kings 10:14). If each talent weighed 75 pounds then this would have been about 50,000 pounds, which would be worth $4 billion. (Incidentally, this seems to be the only verse in the Old Testament that refers to 666 – the mark of the beast.)
- Solomon obtained income from merchants, from all the kings of Arabia, and from the governors of the country (1 Kings 10:15).
- Solomon made 200 targets (small shields) of beaten gold (1 Kings 10:16). Each one contained 600 shekels of gold, which means they weighed around 19 pounds. Each shield would have been worth around $1.5 million.
- Solomon made 300 shields out of beaten gold (1 Kings

10:17). Each one weighed around 100 shekels, which was around 3 pounds. Each one would have been worth $250,000.

- Solomon's throne was made out of ivory and overlaid with the best gold (1 Kings 10:18-20). It had six steps and twelve lions (two on each step). There was nothing like it in any other kingdom.
- All of Solomon's drinking vessels were made out of gold (1 Kings 10:21). None of them were made out of silver.
- In the days of Solomon, silver wasn't considered to be precious (1 Kings 10:21).
- Every three years a fleet of ships brought Solomon gold, silver, ivory, apes, and peacocks (1 Kings 10:22).
- Solomon's wealth and wisdom was greater than all the other kings who reigned during his lifetime (1 Kings 10:23).
- People from all over the earth sought to hear Solomon's wisdom, which God put into his heart (1 Kings 10:24).
- Those who visited Solomon brought him vessels of silver and gold, as well as garments, armor, spices, horses, and mules (1 Kings 10:25).
- Solomon accumulated 1,400 chariots and 12,000 horsemen, even though the Mosaic Law forbade it (1 Kings 10:26). He put his chariots in his chariot cities but kept some with him in Jerusalem.
- Solomon made silver as common in Jerusalem as stones (1 Kings 10:27). That may be why it had no value during his reign.
- Solomon made cedar trees as common in Jerusalem as

sycamore trees (1 Kings 10:27).

- Solomon purchased chariots and horses from Egypt and then sold them to other nations (1 Kings 10:29). This may have been a major source of income for him. However, the Mosaic Law explicitly forbade going to Egypt to buy horses (Deuteronomy 17:16).
- Solomon loved many pagan women (1 Kings 11:1-2). He married Moabite women, Ammonite women, Edomite women, Zidonian women, and Hittite women. Even though God forbade the Israelites from taking women from those pagan nations as their wives, Solomon did it anyway.
- God told the Israelites that if they took women from pagan nations to be their wives, then those women would turn their heart to worship the gods of those nations (1 Kings 10:2). That's exactly what happened to Solomon.
- God doesn't want His people to marry women who will turn their heart away from Him (1 Kings 10:2).
- Solomon had 700 wives and 300 concubines (1 Kings 10:3). This was in spite of the fact the Mosaic Law forbade kings from marrying a large number of wives *specifically so those wives wouldn't turn the king's heart away from God* (Deuteronomy 17:17). God warned Solomon in His law, but Solomon ignored it.
- The reason Solomon turned away from God, in spite of his great wisdom, was because of his wives. He married many pagan women (in violation of the Mosaic Law), and they corrupted him (1 Kings 10:3).
- When Solomon was old, he worshiped the same false

gods that his wives worshiped (1 Kings 10:5-8). He even built high places for them.

- Even though God appeared to Solomon twice, Solomon still turned away from Him (1 Kings 10:9).
- God told Solomon that since he hadn't kept His covenant, God would take the kingdom away from him and give it to Solomon's servant (1 Kings 10:11). That's why God gave 10 of the tribes of Israel to Jeroboam, and left Solomon's son Rehoboam with just two (Judah and Benjamin).
- God holds rulers accountable for their actions (1 Kings 10:11).
- Sin can have consequences that lasts for generations and goes far beyond the person who sinned (1 Kings 10:11).
- The reason God wasn't going to take the kingdom away from Solomon during his lifetime was for the sake of David (1 Kings 10:12).
- There are times when God blesses someone because of the righteousness of their ancestor (1 Kings 10:12).
- After Solomon worshiped false gods, God stirred up adversaries against him (1 Kings 10:14, 23). God is able to raise up adversaries against people.
- During the reign of David, Joab killed all the males in Edom (1 Kings 10:15).
- God is the one who took 10 of the tribes of Israel and gave them to Jeroboam (1 Kings 10:31).
- The city of Jerusalem is repeatedly described as the city where God chose to put His name (1 Kings 10:36).
- God told Jeroboam that if he listened to everything God

commanded him then He would be with him and would build him a sure house (1 Kings 10:38). Sadly, Jeroboam didn't do that.

- God said that although He was giving 10 tribes of Israel to Jeroboam, one day He would stop afflicting the house of David and it would once again reign over all of Israel (1 Kings 10:39). This may be referring to the millennium.
- When God said that He was going to give Jeroboam 10 of the tribes of Israel, Solomon didn't repent. Instead he tried to kill Jeroboam (1 Kings 10:40). Although David repented when God confronted him with his sin, Solomon didn't.
- Solomon reigned over Israel for 40 years (1 Kings 10:42). Saul, David, and Solomon all reigned for the same length of time.
- The Israelites suffered under Solomon's reign (1 Kings 12:4). Although there was a period when they were filled with joy, things got worse the longer he reigned. The Israelites told Rehoboam that Solomon forced them to do grievous service and put a heavy yoke upon them.
- When the Israelites told Rehoboam that they would serve him if he lightened their oppression, he didn't immediately say yes. Instead he said he needed three days to think about it (1 Kings 12:5). This shouldn't have been a difficult decision that required days of careful pondering.
- The old men who served Solomon told Rehoboam that if he chose to help the Israelites then they would be his servants forever (1 Kings 12:7). That was great advice. It's not clear if any king of Israel or Judah ever followed it.

- The young men who grew up with Rehoboam knew that the Israelites were suffering. However, they wanted to make them suffer even more (1 Kings 12:11). That's what Israel's leadership was like in those days.
- Rehoboam didn't care that the Israelites were suffering. He wanted to make their lives even worse, and he told them that (1 Kings 12:14). This went poorly for him.
- The reason Rehoboam didn't listen to the Israelites was because of God (1 Kings 12:15). The Lord made sure that he didn't listen so He could take 10 tribes away from him and give them to Jeroboam. God is sovereign over the decisions that rulers make.
- When the Israelites saw that Rehoboam wasn't going to make their lives easier, they rebelled against him (1 Kings 12:16-17). Rehoboam only reigned over Judah and Benjamin. He didn't reign over the other 10 tribes, which is exactly what God promised to Jeroboam.
- When Rehoboam sent Adoram (who was over the tribute) to the Israelites, they stoned him with stones (1 Kings 12:18). Rehoboam then made haste to flee to Jerusalem.
- Rehoboam was willing to go to war to force the Israelites to serve him (1 Kings 12:21).
- When God told Rehoboam to not wage war against Israel, he listened and stopped the war (1 Kings 12:24). However, that peace didn't last long.
- Even though God promised to make a sure house for Jeroboam if he was faithful to walk in all of His ways, Jeroboam didn't believe it (1 Kings 12:26). He lacked faith. In spite of God's promise, he believed that if the Israelites

sacrificed to God in Jerusalem then their heart would turn back to Rehoboam.

- Jeroboam considered the worship of God to be a threat to his reign (1 Kings 12:27-28). That's why he made the two golden calves and told the Israelites to worship them.
- Jeroboam put one of the golden calves in Bethel and the other in Dan (1 Kings 12:29).
- When Jeroboam led Israel into sin by making the golden calves, God sent someone out of Judah to rebuke him (1 Kings 13:1). David repented when God rebuked him, but Jeroboam didn't.
- God called Josiah by name hundreds of years before he was born (1 Kings 13:2).
- The man of God who came out of Judah told Jeroboam that one day Josiah would take the bones of his pagan high priests and burn them on the altar at Bethel (1 Kings 13:2). That's exactly what happened (2 Kings 23:16).
- When Jeroboam stretched out his hand against the man of God to have him arrested, Jeroboam's hand dried up so that he couldn't pull it in again to him (1 Kings 13:4). It's never a good idea to persecute God's prophets. Judgment may not always happen instantly, but it will surely come to those who don't repent.
- Although Jeroboam knew he had been given a message from God, and that God had great power, he didn't repent (1 Kings 13:6). Instead he wanted God to heal his hand – and then he went right back to his idolatry. Jeroboam personally experienced God's judgment and mercy and yet he didn't repent.
- It seems the reason the old prophet at Bethel was able to

catch up to the man of God was because the man of God took the time to stop under an oak (1 Kings 13:14). That decision led directly to his death.

- The old prophet at Bethel deliberately tempted the man of God to sin, by inviting him to do something the prophet knew God had forbidden him from doing (1 Kings 13:15). The old prophet was a wicked and vile man.
- The old prophet at Bethel lied to the man of God, and told him that an angel had spoken to him. He said the angel told him that God had changed his mind, and the man of God was allowed to go home with him and eat and drink (1 Kings 13:18). That was a deliberate lie.
- There are times when people lie and claim that they were visited by angels, when no such thing happened (1 Kings 13:18). There are also times when people claim that God spoke to them when He didn't.
- The old prophet at Bethel used the name of God to tell a lie (1 Kings 13:18). As a direct result of that lie, a person who was sincerely trying to do the right thing was killed.
- The reason the man of God ate bread and drank water in the prophet's house, even though God had forbidden it, was because he decided to listen to the word of the old prophet at Bethel instead of listening to what God Himself had told him (1 Kings 13:19). That was a terrible decision.
- When the man of God did what He commanded him not to do, God used the person who tempted him to sin to condemn him (1 Kings 13:20). The man of God should have done what God told him, and not believed the words of someone else who claimed that God gave him a different message.

- If someone claims to have a message from God that's different from what we know God has said, we shouldn't believe them (1 Kings 13:21). Any message that claims to be from God or an angel, but which violates what He's commanded us to do, isn't from God.
- God held the man of God accountable for disobeying Him, even though he was deceived by a lie and didn't intend to disobey Him (1 Kings 13:21). The Lord holds us accountable for our sins, even if the reason we sinned was because we were deceived, and even if we didn't intend to do something evil. God doesn't ignore people's sin on the grounds that they were deceived or had good intentions.
- There are times when God uses wicked people to condemn those who sin (1 Kings 13:21).
- There are times when God speaks through wicked people (1 Kings 13:21).
- There are times when God speaks through liars (1 Kings 13:21).
- In ancient Israel it was a curse to not be buried in the sepulcher of your fathers (1 Kings 13:22).
- God sent a message to Jeroboam by the man of God, which said that He was going to judge Jeroboam because he disobeyed Him. When that very same man of God also disobeyed Him, the Lord judged him as well (1 Kings 13:22).
- When the man of God left the house of the old prophet at Bethel, a lion killed him (1 Kings 13:24). The wages of sin is death.
- The old prophet at Bethel took no responsibility for the

fact that he was the one who tempted the man of God to sin (1 Kings 13:26). There's no evidence that he showed any remorse for what he did.

- The old prophet at Bethel mentioned the disobedience of the man of God. However, he had nothing to say about his own wickedness (1 Kings 13:26). He was quick to point out the sins of others, but he was unwilling to see his own sin.
- The carcass of the man of God wasn't buried in the sepulcher of his fathers. Instead it was buried at Bethel (1 Kings 13:30). This was exactly what God said would happen.
- It seems the old prophet at Bethel may have deliberately gotten the man of God killed so that he could be buried beside him, in order to keep his bones from being burned on the altar by Josiah (1 Kings 13:31, 2 Kings 23:18). It's very wicked to kill a man of God just so no one will disturb your bones hundreds of years later.
- Even though God rebuked Jeroboam for his sin and provided a sign to prove that His word would surely come to pass, Jeroboam didn't repent (1 Kings 13:33).
- When Jeroboam's son Abijah fell sick, Jeroboam sent his wife to Ahijah (the prophet who told him that he would be king) (1 Kings 14:2).
- Jeroboam had his wife disguise herself so she wouldn't be identified, and yet he was sending her to someone who was blind (1 Kings 14:4).
- Jeroboam believed his wife's disguise would fool a prophet of God (1 Kings 14:4-5). He was wrong. God told Ahijah why the wife of Jeroboam was coming, and what

she was going to do, before she even arrived.

- Jeroboam did more evil than all those who came before him (1 Kings 14:9). This means he was even worse than Saul. Although Saul was very wicked, he never made an idol and then commanded the entire nation to worship it. Saul was guilty of genocide, but he wasn't guilty of leading millions of people away from God and into idolatry.
- Making idols provokes God to anger (1 Kings 14:9).
- Those who make idols are casting God behind their back (1 Kings 14:9).
- God was going to punish the sin of Jeroboam by utterly destroying his entire house, until all of his descendants were dead and there were none left (1 Kings 14:10). That's how angry He was at Jeroboam's sin (which led *millions* of people away from Him).
- God said that the descendants of Jeroboam who died in the city would be eaten by dogs, and those who died in the field would be eaten by birds (1 Kings 14:11). This is the first time in this book that God said He was going to utterly annihilate an entire family line and feed their corpses to animals, but it's not the last. Two other families in this book were going to get that same punishment (Baasha and Ahab), and for the same reason (idolatry). God *really* hates idolatry, and He especially hates those who turn entire nations away from Him and teach them to worship idols.
- Jeroboam's son Abijah was the only descendant who would be buried (1 Kings 14:13). This is because there was something good in him toward God. It seems Abijah was the only good person in the house of Jeroboam.

- During the reign of Jeroboam (who was the very *first* king of the 10 tribes of Israel), God said that that He was going to remove the Israelites from the promised land and scatter them among the nations (1 Kings 14:15). The Lord warned Israel hundreds of years before it happened, and yet they didn't repent.
- When Abijah died he was buried, just as God said (1 Kings 14:18).
- Rehoboam began reigning when he was 41 years old (1 Kings 14:21). This means he was one year old when Solomon became king. He was an eyewitness to Solomon's entire reign.
- Sin can provoke God to jealousy (1 Kings 14:22). This is especially true of idolatry.
- In the 5th year of the reign of Rehoboam, Shishak (the king of Egypt) took away the treasures of the temple, and the treasures of the king's house (1 Kings 14:26). Only 5 years passed between Solomon's death and the looting of the temple. This means the temple remained in its original condition for only 41 years.
- When Shishak took away the shields of gold that Solomon had made, Rehoboam replaced them with bronze shields (1 Kings 14:27). Rehoboam did his best to keep up appearances and make himself look good, when he should have been repenting and seeking God.
- Even though God said that Israel and Judah weren't to fight one another, they didn't obey. Rehoboam and Jeroboam waged war against one another for their entire lives (1 Kings 14:30).
- The fact that Rehoboam's mother was an Ammonite is

mentioned twice in this chapter (1 Kings 14:31). It may be that she was the one who influenced Rehoboam to rebel against God and worship idols.

- Because David did that which was right in the eyes of God, He showed mercy to his descendants (1 Kings 15:5).
- The text says that David didn't turn aside from anything God commanded him all the days of his life, with the exception of committing adultery with Bathsheba and murdering Uriah (1 Kings 15:5). Since his sin of taking the census isn't included (2 Samuel 24:10), this may be referring to instances where David intentionally and deliberately sinned.
- Asa removed the idols that his forefathers had made (Abijam, Rehoboam, and Solomon) (1 Kings 15:12).
- Asa removed his grandmother Maachah from being queen because she made an idol in a grove (1 Kings 15:13). He was very serious about not tolerating idolatry.
- Asa didn't remove the high places (1 Kings 15:14). Under the Mosaic Law the Israelites were commanded to go to the temple to offer sacrifices (Leviticus 17:8-9). However, they disobeyed this and offered sacrifices in high places instead. Even the righteous kings were unwilling to obey God in this area.
- When Baasha besieged Asa, Asa didn't inquire of the Lord. He didn't cry out to God and ask Him to save them, and he didn't rely on God for victory. Instead he looted the temple and used the funds to pay another nation to help him (1 Kings 15:18-21). Asa could have honored God by looking to Him for help, but he chose to rob God instead.

- When Asa was old, he was diseased in his feet (1 Kings 15:23). Sadly, even then he refused to inquire of God (2 Chronicles 16:12). He's another king who started out well and ended badly.
- When Baasha killed the entire house of Jeroboam, he didn't leave any survivors (1 Kings 15:29). This fulfilled the word of God, which said that the entire house of Jeroboam would be killed.
- Even when the Israelites were being idolatrous and wicked, God still said that they were His people (1 Kings 16:2).
- God said that because of Baasha's sins, He was going to make the house of Baasha like the house of Jeroboam (1 Kings 16:3-4). The Lord was going to kill his entire house until there were no survivors. He said that the descendants of Baasha who died in the city would be eaten by dogs, and the descendants who died in the fields would be eaten by the birds of the air. This is the second family in this book that God cursed in this manner (and it's not the last). All three families were cursed this way for the same reason (idolatry).
- Although Baasha killed the house of Jeroboam, he was no different from them. (1 Kings 16:7) He committed the same sins (the idolatry of the golden calves) and got the same curse.
- It angers God when those who carry out justice against the wicked then commit the very same sins as the people they just judged (1 Kings 16:7).
- As soon as Zimri sat on his throne, he killed the entire house of Baasha (1 Kings 16:11). This fulfilled God's curse against that family.

- Zimri reigned over Israel for 7 days (1 Kings 16:15). This is because when Zimri saw that Omri and the Israelites had taken the city of Tirzah, he set the king's house on fire while he was inside it (1 Kings 16:18). In other words, he committed suicide.
- Omri did worse evil than all the kings of Israel who came before him (1 Kings 16:25). It seems he was even worse than Jeroboam.
- Ahab (son of Omri) did more evil than all those who came before him (1 Kings 16:30). The kings of Israel just kept getting worse.
- Ahab worshiped Baal (1 Kings 16:31). It seems his father Omri did as well (Micah 6:16), but Ahab took it to a new level. Ahab built a temple of Baal in Samaria (1 Kings 16:32). He did more to provoke to anger God than all the kings of Israel that came before him (1 Kings 16:33).
- When Hiel rebuilt Jericho and laid its foundation he sacrificed Abiram, his oldest son. When he set up the city gates he sacrificed Segub, his youngest son (1 Kings 16:34). This fulfilled the curse that God, through Joshua, placed upon the man who rebuilt Jericho more than 400 years earlier. The word of God always comes to pass. (All Hiel had to do to avoid that curse was *not rebuild Jericho*, like everyone else had done for four centuries.)
- Elijah told Ahab that there wouldn't even be any dew except by Elijah's word (1 Kings 17:1).
- God told Elijah that He had commanded the ravens to feed him by the brook Cherith (1 Kings 17:4). That's exactly what happened. They brought him bread and meat every morning and every evening (1 Kings 17:6).

- It seems that God didn't tell Elijah what to do next until the brook Cherith dried up (1 Kings 17:8).
- When there was a long drought in Israel, God supplied Elijah's needs (1 Kings 17:9).
- When Elijah told the widow at Zarephath that God said her supplies wouldn't run out until He sent rain, she believed him (1 Kings 17:15). God kept His word, and her supplies didn't run out (1 Kings 17:16).
- When someone dies, their soul leaves their body (1 Kings 17:21).
- When Elijah prayed that the soul of the widow's son would come back into his body, God heard his voice and the child revived (1 Kings 17:22). Elijah is one of the only people in the Old Testament who God used to raise the dead. (The other was Elisha, Elijah's successor, who asked for a double portion of Elijah's spirit.)
- The miracle that convinced the widow at Zarephath that Elijah was a man of God, and that Elijah spoke the words of God, wasn't the miracle of the food. It was raising her son from the dead (1 Kings 17:24).
- The drought that took place in Israel during the days of Elijah lasted for three years (1 Kings 18:1). It's not clear how long Elijah was at the brook before it dried up and God sent him to the widow at Zarephath, but he may have spent a year or two living with her. (Keep in mind that both Elijah and the widow were unmarried, and yet lived in the same house together with her young son.)
- God was the one who decided how long the drought upon Israel would last (1 Kings 18:1).
- Even though the Israelites hadn't repented, God still

decided to end the drought that He sent upon Israel (1 Kings 18:1).

- God is in control of the rain (1 Kings 18:1).
- Jezebel killed God's prophets (1 Kings 18:4).
- When Jezebel killed God's prophets, Obadiah took 100 prophets and hid them in two caves, and supplied them with bread and water (1 Kings 18:4). It's not wrong for God's followers to hide during times of persecution.
- Elijah didn't go to Ahab. Instead Elijah told Obadiah to tell Ahab to come to him (1 Kings 18:8).
- When Elijah told Obadiah to tell Ahab where he was, Obadiah got upset (1 Kings 18:9). He thought Elijah was trying to kill him, because he believed there was no way God would ever allow Ahab to find Elijah. (He was wrong.)
- Obadiah told Elijah there was no nation where Ahab hadn't searched for him (1 Kings 18:10). Ahab even made nations swear that Elijah wasn't living in their midst.
- The prophets of Baal ate at Jezebel's table (1 Kings 18:19).
- When Elijah met Ahab after three years of drought, Ahab didn't arrest him or kill him (1 Kings 18:20). Instead Ahab did everything Elijah told him to do (which is a miracle in and of itself). When Elijah told Ahab to gather all of Israel to mount Carmel, along with 450 prophets of Baal and 400 prophets of the groves, Ahab obeyed.
- When Elijah told Israel that if the Lord was God then they should follow Him, but if Baal was God then follow him, they didn't say anything (1 Kings 18:21). The Israelites were unwilling to say that the Lord was God. They didn't

believe it, in spite of all that God had done for them throughout history. Not a single person spoke up.

- At mount Carmel, Elijah told the Israelites that he was the only prophet of God left (1 Kings 18:22). Although Elijah apparently believed this, it seems this wasn't actually true.
- At mount Carmel, when Elijah said that whichever deity answered their prayers by sending fire to consume their sacrifices was the true God, all the people said that he had spoken well (1 Kings 18:24). It's amazing that instead of arresting Elijah, everyone agreed to put the deities that they worshiped to the test.
- At mount Carmel, when the prophets of Baal cried out from morning until noon but got no answer, Elijah mocked them (1 Kings 18:27). It's not a sin to mock idolatry. It really is foolish – and God points that out throughout His word (Isaiah 44:15-19).
- At mount Carmel, the prophets of Baal cut themselves until blood gushed out of them (1 Kings 18:28). Nothing they did made any difference. They cried out but got no answer (because their god didn't exist).
- At mount Carmel, Elijah prepared his offering at the time of the evening sacrifice (1 Kings 18:30).
- At mount Carmel there was already an altar to the Lord. However, it had become broken down (just like Israel's relationship with God) (1 Kings 18:30).
- In the middle of the story of Elijah at mount Carmel, the text takes the time to remind people that God changed Jacob's name to Israel (1 Kings 18:31).
- At mount Carmel, Elijah used 12 stones to build an altar in

the name of the Lord (1 Kings 18:32). Each stone symbolized one of the tribes of Israel.

- At mount Carmel, before Elijah called upon the Lord, he saturated the sacrifice, the wood, and the altar with a large amount of water (1 Kings 18:34). He did this while the nation was in a drought that had lasted for three years.
- At mount Carmel, Elijah prayed that Israel would know on that day that the Lord was God in Israel (1 Kings 18:36-37). Elijah wanted God to reveal Himself so that everyone knew He was the Lord.
- Elijah wanted God to turn the hearts of the Israelites away from idols and back to Him (1 Kings 18:37). That prayer wasn't granted. Israel never repented, and remained idolatrous until the time of the exile.
- At mount Carmel, when the fire of the Lord fell, it consumed the burnt sacrifice, the wood, the stones, the dust, and the water that was in the trench (1 Kings 18:38). Even though Israel witnessed this astonishing miracle, the nation never turned from its idolatry.
- At mount Carmel, when the fire of the Lord fell, the Israelites fell on their faces and said that the Lord was God (1 Kings 18:39). Yet they never destroyed the golden calves or turned from their idolatry.
- At mount Carmel, Elijah brought the prophets of Baal to the brook Kidron and killed them (1 Kings 18:40). However, Elijah didn't kill Ahab (1 Kings 18:41).
- When the hand of the Lord was on Elijah, he ran so fast that he beat Ahab to the entrance of Jezreel (even though Ahab was riding in a chariot) (1 Kings 18:46).

- When the rain came after three years of drought, Elijah went to Jezreel (1 Kings 18:46). If the reason he ran to Jezreel was because he was hoping the miracle on mount Carmel would change Israel, he was disappointed.
- It seems Ahab was an eyewitness to the things Elijah did on mount Carmel (1 Kings 19:1). This means Ahab saw the prophets of Baal receive no answer, and also saw the Lord God of Israel consumed Elijah's sacrifice with fire. Yet Ahab didn't repent. Ahab was given clear and convincing proof that Baal was a false god and the God of Israel was the true God, but he didn't turn from his idolatry.
- Ahab told Jezebel that no one answered the prophets of Baal, but the Lord God of Israel consumed Elijah's sacrifice with fire (1 Kings 19:1). Yet Jezebel didn't repent either.
- When Elijah learned that Jezebel was going to kill him, he arose and fled for his life (1 Kings 19:3). It's not a sin to flee from persecution.
- After Elijah confronted the prophets of Baal on mount Carmel, nothing changed. Israel didn't leave its idolatry, Ahab remained in power, Jezebel tried to kill him, and Elijah had to flee into the wilderness. Elijah was so upset that he asked God to kill him (1 Kings 19:4).
- There was a time when Elijah gave up (1 Kings 19:4). In that dark hour God showed mercy to him and helped him.
- Although there are several people in the Bible who prayed that God would kill them (such as Moses and Elijah), God didn't kill any of them (1 Kings 19:4).

- There was a time when God sent an angel to feed Elijah (1 Kings 19:5). Apparently some angels know how to cook.
- God took care of Elijah when he was in the wilderness (1 Kings 19:5).
- When Elijah was in the wilderness, the angel of the Lord told him that he needed to eat because the journey was too great for him (1 Kings 19:7).
- When Elijah ate the two meals that the angel of the Lord provided to him, those meals gave him enough strength to travel all the way to mount Horeb without eating anything else (1 Kings 19:8).
- Just like Moses, Elijah went for 40 days without eating anything (1 Kings 19:8).
- Just like Moses, Elijah went to mount Horeb. It took him 40 days to get there (1 Kings 19:8).
- Horeb was called the mount of God (1 Kings 19:8)
- Elijah knew where mount Horeb was located (1 Kings 19:8). Today no one knows where it is.
- Just like Moses, God spoke to Elijah at mount Horeb (1 Kings 19:9).
- When Elijah was in a cave at mount Horeb, God asked him what he was doing there (1 Kings 19:9). It seems God wasn't the one who told Elijah to go to mount Horeb.
- When Elijah was in a cave at mount Horeb, first there was a strong wind, then an earthquake, and then a fire. However, God didn't speak to Elijah through any of them (1 Kings 19:12).
- When Elijah was at mount Horeb, God spoke to him in a

still small voice (1 Kings 19:12). It should be noted that this happened *exactly one time*. It wasn't a frequent occurrence and it wasn't how God usually spoke to people. However, it was how God spoke to Elijah when he was so upset he wanted to die.

- While Elijah was at mount Horeb, God asked him twice what he was doing there (1 Kings 19:13). Elijah gave the same answer twice.
- When Elijah was at mount Horeb, God told him to anoint Hazael as king over Syria (1 Kings 19:15). God then used Hazael to begin Israel's destruction (2 Kings 10:32), just as He said He would do. However, it seems that Elisha is the one who actually told Hazael that he would be king (2 Kings 8:13). Since Elisha was Elijah's successor, perhaps Elijah anointed him through Elisha.
- When Elijah was at mount Horeb, God told him to anoint Jehu as king over Israel (1 Kings 19:16). God then used Jehu to wipe out Ahab's entire family.
- When Elijah was at mount Horeb, God told him to anoint Elisha as a prophet, to serve as Elijah's successor (1 Kings 19:16).
- When Elijah was at mount Horeb, God told him that those who escaped the sword of Jehu would be killed by Elisha (1 Kings 19:17). However, it seems that no one escaped the sword of Jehu.
- When Elijah claimed that he was the only one left who served God, the Lord told him that there were 7,000 in Israel who hadn't bowed down to Baal (1 Kings 19:18). Since Israel seems to have had a population of millions of people at that time, this was a very small number. (That being said, it does mean Elijah's estimate was off by three

orders of magnitude.)

- When God told Elijah that there were still people in Israel who hadn't worshiped Baal, God said that He had left those people for Him (1 Kings 19:18). In other words, He had chosen them. The reason they hadn't worshiped Baal was because it was His sovereign decision to reserve those people for Him.
- God is able to prevent people from worshiping idols and cause them to worship Him (1 Kings 19:18).
- When Elijah found Elisha, it seems Elijah didn't say anything to him. Instead Elijah cast his mantle upon Elisha as Elijah passed by (1 Kings 19:19).
- After Elijah cast his mantle on Elisha, Elisha cooked his twelve oxen and gave their meat to the people (1 Kings 19:21). He then arose and went after Elijah, and ministered to him.
- When Ahab agreed to give Benhadad everything he owned, and Benhadad sent Ahab messengers saying his servants would arrive the following day to take whatever they wanted, Ahab got upset (1 Kings 20:7). It seems Ahab didn't actually want to give Benhadad anything, in spite of what he said.
- When Ahab refused to let Benhadad's servants come and take whatever they wanted, and Benhadad said his army was larger than Ahab's army, Ahab told him not to boast as if he had already won the battle (1 Kings 20:11).
- When Benhadad came against Ahab, a prophet told Ahab that God was going to deliver that great multitude into Ahab's hand (1 Kings 20:13). The reason He was going to do this was so Ahab would know that God was the Lord.

(Keep in mind that God had already revealed Himself to Ahab at mount Carmel, by sending fire down to consume Elijah's sacrifice. God showed great mercy to Ahab and yet he never repented.)

- Even though Ahab didn't ask God to save him, God still told Ahab that He was going to save him (1 Kings 20:13). There are times when God saves the lives of people who don't believe in Him and didn't ask Him to rescue them.
- The reason God was going to give Ahab the victory over Benhadad was to bring glory to Himself (1 Kings 20:13).
- When God used a prophet to tell Ahab that He was going to defeat Behnadad's enormous army using the 232 young men of the princes of the provinces, Ahab believed Him (1 Kings 20:16).
- When Ahab went out to fight against the Syrians, Benhadad and the 32 kings who were with him were drinking themselves drunk in the pavilion (1 Kings 20:16). This was in spite of the fact it was only the middle of the day.
- When Ahab defeated Benhadad, the servants of Benhadad told him the reason they lost was because the “gods” of Israel were the gods of the hills, and the battle was fought in the hills. The thought if they fought against Israel on the plain then they would surely be stronger (1 Kings 20:23). They were wrong.
- Even though Ahab defeated Benhadad, the Syrians were still able to assemble a new army that was the same size as the previous one (1 Kings 20:25).
- The reason God delivered the Syrian army into the hand of Ahab for a second time was to glorify Himself, by

proving that He was both the God of the hills and the God of the valleys (1 Kings 20:28).

- When the Israelites went to war against Benhadad for the second time, a man of God told Ahab that when God delivered the Syrians into his hand, he would know that God was the Lord (1 Kings 20:28). This was the *third* miraculous sign that God gave Ahab, the most wicked king of Israel up to that point. God proved that He was the Lord, and yet Ahab still didn't repent.
- When the Israelites fought the Syrians (who vastly outnumbered them), the Israelites slew 100,000 footmen in a single day (1 Kings 20:29). When some of the surviving Syrians fled from Israel and escaped into Aphek, a wall fell upon them and killed 27,000 of them (1 Kings 20:30).
- In the days of Ahab, the kings of Israel had a reputation for being merciful (1 Kings 20:31). Given how wicked they had been for generations, this is surprising.
- A neighbor refused to obey God and wouldn't smite the prophet as God had commanded. As punishment, the prophet said that since he disobeyed God's voice a lion would kill him (1 Kings 20:36). That's exactly what happened. The wages of sin is death.
- There are times when God's judgment comes upon people very rapidly, without delay (1 Kings 20:36).
- It's a terrible thing to disobey God (1 Kings 20:36).
- A prophet told Ahab that because he let someone go that God had appointed to utter destruction (Benhadad), Ahab's life would go for his life and Ahab's people would go for his people (1 Kings 20:42). This means God would

kill Ahab and destroy Israel. Both of those things came to pass. Ahab was killed in battle a few years later, and after his death Hazael began the destruction of Israel.

- There are times when God punishes people for sparing the wicked (1 Kings 20:42).
- God warned Ahab that He was going to kill him several years before he actually died (1 Kings 20:42). This gave Ahab time to repent, but he never did.
- There are times when God warns people and nations about His judgment before He sends it (1 Kings 20:42).
- The reason Ahab wanted Naboth's vineyard was because it was near his house (1 Kings 21:2).
- When Ahab tried to buy Naboth's vineyard, Naboth said that God had forbidden him from giving the inheritance of his fathers to him (1 Kings 21:3).
- When Naboth refused to sell his vineyard to Ahab, the king pouted like a spoiled child (1 Kings 21:4).
- The letters Jezebel wrote to have Naboth killed were written in Ahab's name and sealed with Ahab's seal (1 Kings 21:8).
- Jezebel expected the elders and nobles of the city where Naboth lived to frame an innocent man and then murder him (1 Kings 21:10). She thought they would carry out the brutal slaughter of an innocent and upright man, and she wasn't wrong.
- Being innocent didn't save Naboth (1 Kings 21:13). He was stoned to death.
- God saw that Ahab had taken possession of Naboth's vineyard (1 Kings 21:18). The Lord knew what had been

done to Naboth.

- God held Ahab responsible for Naboth's death (1 Kings 21:19).
- God wanted Ahab to be told that in the place where the dogs licked Naboth's blood, they would lick his blood (1 Kings 21:19). That's exactly what happened.
- God holds rulers accountable for their actions (1 Kings 21:19).
- There are times when God punishes rulers for their wickedness (1 Kings 21:19).
- God sees the wicked things that people do (1 Kings 21:19).
- It's not wrong to tell rulers that the things they've done are evil in God's sight (1 Kings 21:20).
- Elijah told Ahab that God was going to kill all of Ahab's descendants and there wouldn't be any left (1 Kings 21:21). The descendants of Ahab who died in the city would be eaten by dogs, and the ones who died in the field would be eaten by the birds of the air (1 Kings 21:24). Jeroboam, Baasha, and Ahab were all cursed by God in this manner.
- There was no one like Ahab (in terms of wickedness) (1 Kings 21:25). It seems that Ahab was the most wicked king Israel ever had. Yet God revealed Himself to Ahab in amazing ways *three times*. God showed Ahab great mercy, but he never repented of his idolatry.
- One of the reasons Ahab was such a wicked king was because his wife Jezebel stirred him up to do evil (1 Kings 21:25).

- Idolatry is an abomination in the sight of God (1 Kings 21:26).
- Ahab committed the same sins as the Amorites (1 Kings 21:26).
- Unlike many kings who ignored the words of the prophets, when Ahab heard the words of Elijah he actually got upset and wept (1 Kings 21:27). Ahab tore his clothes, put on sackcloth, fasted, and wept. As a result, God told Elijah that since Ahab had humbled himself before Him, He would wait until after he was dead to destroy his house (1 Kings 21:29).
- There are times when people can delay God's judgment by humbling themselves before Him (1 Kings 21:29).
- Jehoshaphat agreed to go to war with Ahab *before* inquiring of God (1 Kings 22:4-5). He only asked about determining God's will after saying he would go.
- When Jehoshaphat wanted to inquire of God, he didn't try to use the Urim and Thummim. Instead he sought a prophet of God who he could talk to (1 Kings 22:7).
- Although Ahab hated the prophet Micaiah, he hadn't killed him (1 Kings 22:8).
- In ancient times, kings sat at the gate of the city (1 Kings 22:10).
- When Ahab called 400 false prophets, Zedekiah (son of Chenaanah) told Ahab and Jehoshaphat that God said their armies were going to use horns of iron to push the Syrians until they consumed them (1 Kings 22:11). This was a lie.
- Zedekiah (son of Chenaanah) was a false prophet who

told lies in the name of God (1 Kings 22:11). Under the Mosaic Law, being a false prophet was punishable by death (Deuteronomy 18:20).

- The messenger Ahab sent to fetch Micaiah tried to influence what the prophet told Ahab (1 Kings 22:13-14). It didn't work. Micaiah was determined to say whatever God gave him to say, even if his audience didn't want to hear it.
- Micaiah told Ahab that if he went to battle against the Syrians, Israel would lose and he would be killed (1 Kings 22:17). Ahab was warned, but he didn't listen.
- The story Micaiah told about God sending a lying spirit to deceive Ahab into going to battle was the word of the Lord. It was something that actually happened (1 Kings 22:19).
- There are times when it's God's will for His angels to accomplish something, and He asks His angels how they're going to carry out His will (1 Kings 22:20).
- There are times when it's God's will for His angels to accomplish something, and then sends the angel who has a plan that will accomplish His objective (1 Kings 22:22).
- The reason 400 false prophets lied to Ahab was because they were influenced to do so by a lying spirit (1 Kings 22:22). There is such a thing as a lying spirit, and it really can cause people to lie.
- A single lying spirit can influence hundreds of people (1 Kings 22:22).
- There are times when God deceives people with lies in order to kill them (1 Kings 22:22).

- There are times when God uses false prophets to deceive people so that they'll be destroyed (1 Kings 22:22).
- When Micaiah told Ahab that he was going to die in battle against the Syrians, Ahab didn't repent or change his plan. Instead he imprisoned Micaiah and had him tortured (1 Kings 22:27). That decision got Ahab killed.
- When Ahab arrested Micaiah and ordered that he be imprisoned and tortured, Jehoshaphat (who was present at the time) did nothing to intervene or save Micaiah. Instead he sat there and allowed it to happen (1 Kings 22:27).
- Even though Jehoshaphat was the one who asked for Micaiah to be brought to speak to them, Jehoshaphat did nothing to save Micaiah when Ahab commanded that he be imprisoned and tortured (1 Kings 22:27). Keep in mind that f Jehoshaphat hadn't been there, Micaiah wouldn't have been called (because Ahab hated him). Micaiah only ended up in prison because of Jehoshaphat.
- When Ahab arrested Micaiah, the prophet asked everyone who was present to listen to him (1 Kings 22:28). However, no one did – not even Jehoshaphat. Although Jehoshaphat inquired of the Lord (through Micaiah), he refused to listen to what God had to say (1 Kings 22:29).
- Ahab wanted to disguise himself in battle so the Syrian army would target Jehoshaphat instead of him (1 Kings 22:30). Jehoshaphat actually agreed to this terrible and foolish plan.
- Ahab took the words of Micaiah seriously enough to be worried about the battle, and to disguise himself in hopes that he wouldn't be killed (1 Kings 22:30). It didn't help.

- The king of Syria specifically wanted to target and kill the king of Israel. He had no interest in anyone else in Israel's army (1 Kings 22:31).
- During the battle at Ramothgilead, a certain man drew a bow at a venture and smote Ahab (1 Kings 22:34). Ahab was hit by a random arrow.
- The arrow that hit Ahab didn't kill him instantly (1 Kings 22:34-35). He didn't die until the evening, which meant he died a slow death.
- After Ahab died, someone washed his chariot in the pool of Samaria (because his blood ran into it after Ahab was shot with an arrow) (1 Kings 22:38). The dogs then licked up his blood, just as God said would happen.
- Ahab made an ivory house (1 Kings 22:39).
- Jehoshaphat made peace with the king of Israel (Ahab) (1 Kings 22:44). It seems that before this, the kings of Israel and Judah were constantly at war with one another.

2 Kings

- There were times when God spoke to Elijah through the angel of the Lord (2 Kings 1:3). This may have been a preincarnate appearance of Jesus Christ.
- There was a time when God sentenced a king to death because he inquired of an idol instead of Him (2 Kings 1:4).
- Elijah was a hairy man (2 Kings 1:8).
- God can send fire down from heaven (2 Kings 1:10).
- God can kill the wicked at any time (2 Kings 1:10). The only reason the wicked aren't already dead and in Hell is because of God's great mercy and compassion.
- Elijah didn't allow himself to be arrested by the soldiers who were sent to kill him. Instead he prayed that God would kill them with fire (and God did – *twice*) (2 Kings 1:10, 12). No other prophet or apostle in the Bible prayed that type of prayer. The only exception are the two witnesses who will be in the world during the seven-year tribulation, who will likewise use fire to kill those who come against them (Revelation 11:5). Given that Elijah will be in this world during that era (Malachi 4:5) and that Elijah never died (2 Kings 2:11), it's possible that Elijah will be one of those two witnesses.
- After fire from heaven killed the 51 people who Ahaziah sent to arrest and kill Elijah, Ahaziah didn't repent. Instead he sent a second group of 51 people (2 Kings 1:11, 13). When God killed those people with fire as well, Ahaziah then sent a *third* group. It seems Ahaziah was incapable of learning from God's rebuke.
- Of the 153 people who Ahaziah sent to kill Elijah, only 51

survived. Two-thirds were killed with fire, but one-third lived because they didn't seek to harm Elijah (2 Kings 1:15). The other place in the Bible where the number 153 appears is John 21:11 – it's the number of fish that Peter caught after Jesus rose from the dead. These passages may be pointing to the truth taught in Zechariah 13:8-9, that two-thirds of the Jews will be killed during the tribulation era and one-third will repent and enter into the millennium.

- On the day when God was going to take Elijah into heaven, both Elisha and the sons of the prophets knew about it in advance. It didn't surprise them (2 Kings 2:3, 5) Since God has revealed to us the signs that must take place before the rapture of the Church occurs (Revelation 12:1-5), the rapture shouldn't take us by surprise either.
- On the day when God was going to take Elijah into heaven, Elijah tried to leave Elisha behind three times but Elisha refused to leave him (2 Kings 2:6). As a result, Elisha was rewarded with a double portion of Elisha's spirit (2 Kings 2:10). Elisha had to witness Elijah's departure in order to get that gift, and that wouldn't have happened if Elisha had allowed Elijah to continue on alone.
- There was a time when Elijah parted the Jordan river and crossed it on dry ground (2 Kings 2:8).
- Elijah knew when the day had come that God was going to take him away to heaven (2 Kings 2:9). It didn't surprise him.
- Elijah was taken up to heaven by a whirlwind (2 Kings 2:11). A chariot of fire and horses of fire were involved.
- When Elijah was taken up to heaven, his mantle fell from

him and was left behind (2 Kings 2:13). It appears Elijah took the rest of his clothes with him (along with whatever else he was carrying at the time). The idea that people will leave all their clothes behind at the rapture, along with whatever happens to be in their pockets, isn't stated anywhere in the Bible.

- There was a time when Elisha parted the Jordan river (2 Kings 2:14).
- It seems it's possible for one person's spirit to rest upon another person (2 Kings 2:15). It's not clear how that works, but Elijah's spirit somehow rested upon Elisha.
- There was a time when Elisha used salt to heal waters that made the land around Jericho barren (2 Kings 2:21).
- Elisha didn't heal the poisoned waters by praying over them. Instead he cast salt into them and that healed them (2 Kings 2:21-22). When this book was written, the spring of waters that was near Jericho was still healed.
- As Elisha went to Bethel, a large group of little children came out of the city and told him to “go up”. In other words, they wanted him to depart from the earth, just like Elijah (2 Kings 2:23). It seems that those children hated the God of Israel and wanted His prophets to die.
- God holds children responsible for their actions (2 Kings 2:24). He doesn't ignore their sins.
- The worship of Baal was worse in God's sight than the worship of the golden calves (2 Kings 3:2).
- Jeroboam made Israel sin (2 Kings 3:3). He created the golden calves and taught the Israelites to worship them.
- Elisha didn't want to help the wicked king Jehoram. The

only reason Elisha intervened was because the righteous king Jehoshaphat was with them (2 Kings 3:13-14).

- When a minstrel played for Elisha, the hand of God came upon him (2 Kings 3:15).
- In the days of Jehoshaphat, God wanted Moab to be utterly destroyed. The Lord wanted their cities destroyed, their trees destroyed, their wells destroyed, and every good piece of land that they owned destroyed (2 Kings 3:19).
- God used the sun shining on water in the valley to deceive the Moabites and give the victory to Israel, Judah, and Edom (2 Kings 3:22-23).
- Even though God commanded the Israelites to destroy every city in Moab, they didn't destroy the royal city Kirharaseth (2 Kings 3:19, 25). They spared the most important city in the entire country, in disobedience to what God commanded them to do. Israel had a long history of not destroying the cities and nations that God commanded them to destroy (and that continual disobedience caused them a great deal of problems and pain).
- When the king of Moab saw that he was losing, he took his oldest son and offered him on the wall of Kirharaseth as a burnt offering (2 Kings 3:27). After the Israelites witnessed this, they stopped fighting (even though they had won) and left, allowing the royal city to stand. That's not what God commanded the Israelites to do, but it's what they did.
- In ancient times, if someone died and owed money, their children were sold into slavery to pay their debt (2 Kings 4:1).

- When a woman went to Elisha and told him that a creditor was coming to sell her children into slavery to pay the family's debts, Elisha didn't offer to give her any money (2 Kings 4:2).
- Elisha didn't want anyone to witness the woman filling the empty vessels she had borrowed with oil (2 Kings 4:4).
- In the miracle of the oil filling the empty vessels, Elisha told the woman what to do but he wasn't present when it happened (2 Kings 4:4). This is a recurring theme in many of his miracles: he told people to go and do something, and he wasn't present when they did it.
- Elisha told the woman who was in debt in advance that she was going to be filling up the vessels she borrowed with oil. That meant she knew that the amount of oil she would end up with depended on the number of empty vessels she could obtain (2 Kings 4:4).
- There was a time when Elisha blessed a pot of oil so that it didn't run out until all the empty vessels in the house had been filled (2 Kings 4:4).
- The great woman who lived in Shunem was very hospitable to Elisha (2 Kings 4:10).
- It seems Elisha didn't speak to the woman in Shunem directly. Instead he had Gehazi talk to her on his behalf, even though she was standing right there in front of him (2 Kings 4:13). This is another recurring theme in Elisha's life. He often had his servants act as his intermediaries, instead of talking to people himself.
- Elisha told Gehazi to ask the woman in Shunem if she wanted someone to speak to the king about her, or the

captain of the host (2 Kings 4:13). Those were the two most powerful people in the nation (who apparently both knew Elisha and were willing to do what he told them to do). However, the woman refused to ask Elisha for anything at all in return for her hospitality.

- Gehazi was the one who told Elisha that the woman in Shunem didn't have any children (2 Kings 4:14). Giving her a child was Gehazi's idea. It wasn't something the woman asked for.
- Although the husband of the woman in Shunem was old, it's possible that she herself was young (2 Kings 4:14). Gehazi said her *husband* was old.
- There was a time when Elisha blessed someone with the ability to conceive a son (2 Kings 4:16-17). God can cause women to conceive and have children.
- When the husband of the woman in Shunem asked her why she wanted to go see Elisha, she didn't tell her husband that their son had just died. Instead she said that everything would be fine (2 Kings 4:23). There are times when women say that everything is fine, even though things are not fine at all and they're very upset.
- It seems the woman in Shunem rode a donkey, but her servant determined how fast the donkey traveled (2 Kings 4:24). Apparently that's how things worked back then.
- Elisha didn't refer to the great woman by her name. Instead he called her “the Shunammite” (2 Kings 4:25). At no point are we ever told her name.
- When the great woman grabbed Elisha's feet, Elisha told Gehazi that God had hidden the situation from him and hadn't told him what was going on (2 Kings 4:27). As far

as we know, this is the only time in Elisha's life that God hid something like this from him.

- It's possible for our soul to be vexed (2 Kings 4:27).
- The woman at Shunem didn't tell Elisha what happened to her son (2 Kings 4:28). She never actually told him that her son was dead. Elisha may not have known until he got to the house and saw the child.
- The woman at Shunem blamed Elisha for her pain (2 Kings 4:28). She told Elisha that she hadn't asked for a son (which was true – she didn't). Even Gehazi didn't claim that she wanted a child. All he said was that the woman didn't have one.
- After the woman at Shunem spoke to Elisha, he told Gehazi to go to her home and lay Elisha's staff on the child's face (2 Kings 4:29-30). This followed his usual practice of having someone else do things, instead of doing them himself. It seems the only reason Elisha went personally was because the woman refused to leave.
- Gehazi was unable to use Elisha's staff to heal the child (2 Kings 4:31). As far as we know, this is the only time that Elisha's usual practice of having other people do things failed. That makes two unusual things about this story: God didn't tell Elisha what was going on, and when Elisha's commands were followed they accomplished nothing.
- When Elisha arrived at the house of the woman at Shunem and saw that the child was dead, he prayed to God. But prayer alone wasn't enough to bring the child back to life. He had to do quite a bit more before the child lived again (2 Kings 4:33-35).

- When Elisha prayed over the child who had died, he was alone. There was no one else in the room with him (2 Kings 4:33).
- Right after the child was raised from the dead, he sneezed seven times (2 Kings 4:35).
- Elisha is one of the only people in the Old Testament who raised the dead (2 Kings 4:35). The other was Elijah.
- After the child who died was raised back to life, Elisha told Gehazi to call the child's mother (2 Kings 4:36). He didn't go to her himself. Instead he had his servant bring her to him.
- Someone gathered wild gourds and put them into a pot, even though they didn't know what they were (2 Kings 4:39). That was a terrible idea, as they turned out to be poisonous.
- The sons of the prophets told Elisha that the pottage was poisonous (2 Kings 4:40). However, they didn't ask him to do anything about it. This was another recurring theme in Elisha's life. The woman at Shunem didn't ask Elisha to raise her son from the dead, and the woman in debt didn't ask Elisha for money. Instead they just told Elisha their problems.
- When there was poison in the pot, Elisha didn't fix the problem by praying over it (2 Kings 4:41). Instead he cast some meal into the pot, and that healed it.
- There was a time when Elisha fixed a pot of poisoned pottage (2 Kings 4:41).
- There was a time when Elisha used a small amount of food to feed a large group of people (2 Kings 4:44).

- Naaman, the captain of the Syrian army, was an honorable man (2 Kings 5:1). There are very few people in the Old Testament who God said were honorable. It's amazing that this was how God described the captain of the army of Israel's enemy. In those days that Syrians were *actively sending raiding parties against Israel* (2 Kings 5:2).
- God used Naaman to give deliverance to Syria (2 Kings 5:1). This means Israel and Judah weren't the only nations that God delivered in Old Testament times.
- When the Syrian raiding parties invaded Israel, they took captive from Israel a little maid (2 Kings 5:2-3). She's the one who said that Elisha could cure Naaman of his leprosy. Without her, Naaman wouldn't have even known about Elisha.
- When the little maid from Israel said that Elisha could cure Naaman of his leprosy, even the king of Syria believed it (2 Kings 5:5). It seems that none of the Syrians doubted it, which is amazing. The only person in this story who *did* doubt it was the king of Israel (2 Kings 5:7). Jesus said that although there were many lepers in Israel in those days, only Naaman the Syrian was healed (Luke 4:27). In those days the Gentiles had more faith in the God of Israel than the Israelites did. (Perhaps that's because the Israelites were busy worshiping the golden calves).
- When Naaman went see Elisha he took with him 10 talents of silver, 6000 pieces of gold, and 10 changes of clothing (2 Kings 5:5). This was an enormous amount of money. Naaman was willing to pay Elisha the equivalent of millions of dollars! Naaman wasn't asking to be treated for nothing.

- Elisha told the king of Israel to let Naaman come to him (2 Kings 5:8). The reason Elisha gave was so Naaman would know there was a prophet in Israel.
- When Naaman went to Elisha's house, Elisha didn't go out and speak to him. Instead Elisha sent a messenger to speak to him (2 Kings 5:10). This was Elisha's standard practice. It seems Elisha avoided interacting with people whenever he could.
- Naaman knew about the God of Israel (2 Kings 5:11).
- It seems Naaman didn't realize that Elisha often performed his miracles by having other people go and do things, without him being present (2 Kings 5:11).
- Naaman's servants persuaded him to do what Elisha said, instead of going away angry (2 Kings 5:13). It seems they cared about Naaman and wanted him to be cleansed.
- There was a time when Elisha cured a Syrian of his leprosy (2 Kings 5:14). This was the only time he cleansed anyone of leprosy. According to Jesus, this was because the Israelites lacked faith (Luke 4:27). The Israelites could have been healed as well, but they just didn't believe.
- When Naaman returned to Elisha, he said that he now knew that there was no God in all the earth but in Israel (2 Kings 5:15). This miracle convinced him that the God of Israel was the only true God. (If it had convinced the Israelites as well, and they had turned from their idolatry as Naaman did, then their history would have been radically different. But that didn't happen. None of the miracles of Elijah or Elisha convinced them to turn from their idolatry. Naaman believed, but the Israelites didn't.)
- Elisha refused to accept payment for performing miracles

(2 Kings 5:16). There's no record of him ever accepting payment for a miracle that he ever performed.

- After Naaman was healed of his leprosy, he requested that he be given as much dirt from Israel as could be carried by two mules (2 Kings 5:17). It seems he wanted to use that dirt in some way to worship the God of Israel. It's possible he intended to use it to build an altar to God in Syria out of dirt from the promised land (as the Mosaic Law commanded in Exodus 20:24).
- After Naaman was healed of his leprosy, he told Elisha that he would no longer offer sacrifices to any pagan gods (2 Kings 5:17). This means Naaman turned away from his idolatry to worship God alone – which was something the Israelites refused to do. Once Israel began worshiping the golden calves, they *never* departed from idolatry.
- Gehazi coveted the reward that Naaman had offered to Elisha, even though Gehazi wasn't the one who cured Naaman (2 Kings 5:20).
- Gehazi used a lie to deceive Naaman into giving him a very large sum of money (2 Kings 5:22-23). Even though Gehazi was an eyewitness to Elisha's miracles and knew firsthand about God's great power, he didn't hesitate to defraud Naaman and lie to him. It seems Gehazi had no fear of God (even though he really should have).
- It seems the house of Elisha was a tower (2 Kings 5:24).
- When Elisha asked Gehazi where he had gone, Gehazi told him that he hadn't gone anywhere (which was as lie) (2 Kings 5:25). It's amazing that Gehazi thought he could get away with lying to Elisha.
- Elisha told Gehazi that it wasn't the right time to receive

rewards for helping others (2 Kings 5:26). There's a time when it's appropriate, and a time when it's not.

- Elisha told Gehazi that because he took a reward from Naaman, Naaman's leprosy would cleave to him and his descendants forever (2 Kings 5:27).
- When the axe head that one of the sons of the prophets was using fell into the water, he cried out (2 Kings 6:5). However, he didn't ask Elisha to anything about it.
- When the axe head that one of the sons of the prophets was using fell into the water, Elisha cut down a stick and cast it into the water. That caused the iron axe head to float (2 Kings 6:6). This is another instance where Elisha didn't solve a problem by praying over it. Elisha usually either did something, or had someone else do something.
- The warnings that Elisha gave to the king of Israel about Syrian camps saved the king multiple times (2 Kings 6:10). Elisha kept saving the king's life, even though every single king of Israel was wicked from the day Jeroboam founded the kingdom.
- The servants of the king of Syria knew that Elisha was the one who was telling the king of Israel their secret plans (2 Kings 6:12).
- When the king of Syria learned that Elisha was in Dothan, he invaded Israel and sent a large army against that city (2 Kings 6:14). It seems the king of Syria thought that his army was more powerful than the God who Elisha served.
- It seems Elisha could see the heavenly army that was at Dothan, even though his servant couldn't (2 Kings 6:16). It's possible that after he saw the chariot and horses of fire that took up Elijah, he remained able to see them

from then on.

- Elisha didn't want his servant to be afraid of the Syrian army (2 Kings 6:17). There's a recurring theme in the Bible that God doesn't want us to be afraid of the wicked.
- The heavenly army that surrounded the Syrian army at Dothan had horses of fire and chariots of fire (2 Kings 6:17). This was the second time that Elisha had seen such things.
- When the Syrian army came down to the city, Elisha didn't pray that God would kill them (2 Kings 6:18). Although Elijah prayed that God would send down fire from heaven to consume the people who the king sent to kill him (2 Kings 1:10), Elisha didn't do that when he was in a similar situation.
- After God smote the Syrian army with blindness, Elisha told them that the path they were on was the wrong path, and the city they were at was the wrong city (2 Kings 6:19). In other words, Elisha lied to them. There's a recurring theme in the Bible of God using lies to deceive His enemies into doing things they otherwise wouldn't have done (1 Kings 22:22-23, 2 Kings 7:6, 2 Thessalonians 2:11).
- God can blind people so they don't understand what's going on (2 Kings 6:19).
- Elisha didn't allow the king of Israel to smite the Syrians that he led to Samaria (2 Kings 6:22-23). Elisha told the king that he wouldn't have killed those he had taken captive, so he couldn't kill these men either. Instead he told the king to feed them and send them home, which he did.

- After the king of Israel provided food and drink for the Syrian army and sent them away, the bands of Syria no longer entered into the land of Israel (2 Kings 6:23).
- During times of famine, some of the Israelites engaged in cannibalism (2 Kings 6:28-29). However, the people they murdered and ate weren't other adults, but were their own children.
- Elisha referred to the king of Israel as the son of a murderer (2 Kings 6:32). Ahab, the father of the king, murdered Naboth and stole his vineyard.
- When Elisha said that the following day food would be sold at ordinary prices in the gate of Samaria, the king's attendant didn't believe it (2 Kings 7:2). Since he didn't believe it, he never got to partake in it. There are times when God takes away His promises from those who don't believe in them.
- The lepers who found out that the Syrian army had fled were worried that if they didn't share that good news, something bad would happen to them (2 Kings 7:9). It seems they thought they would suffer some kind of judgment or curse from God.
- When the king of Israel was told that the Syrians had left, it was the middle of the night (2 Kings 7:12).
- When the king of Israel was told that the Syrians had left, it seems he didn't doubt that their camp was indeed empty. However, he thought it was a trap to lure them out of the city (2 Kings 7:12).
- The servants of the king of Israel told him that it wasn't going to do any harm to send someone out to check if the Syrians had left. It's true that those scouts might be killed

by the Syrians, but they were going to die from hunger anyway so it was worth the risk (2 Kings 7:13).

- Although the servants of the king asked for five horses to go check the Syrian camp, they ended up only taking two horses (2 Kings 7:14).
- The king of Israel didn't send his servants to the Syrian camp. Instead he sent his servants after the army of the Syrians to see where they had gone (2 Kings 7:14-15). When they followed the trail of the Syrian army to the Jordan river, they found garments and vessels strewn along the way – which was evidence the army had indeed left in a panic.
- After the Syrians fled, a measure of fine flour was sold for a shekel, and two measures of barley were sold for a shekel in the gate of Samaria, just as God said would happen (2 Kings 7:16). God always keeps His promises.
- When the king learned that the Syrian army had fled, he appointed his attendant to be in charge of the city gate. That attendant was then tramped to death (2 Kings 7:17). Elisha said that the attendant would see the crisis end but wouldn't get to partake in it, and that's exactly what happened.
- God killed the attendant who didn't believe His word (2 Kings 7:17). Without faith it's impossible to please God.
- The son of the woman at Shunem actually died (2 Kings 8:1). He wasn't just sick.
- After Elisha raised the son of the woman of Shunem back to life, he told her that there would be a famine upon the land for seven years (2 Kings 8:1). It's interesting that he told *her* to move her family, and not her husband. Since

her husband was old and isn't mentioned again after her son was raised from the dead, it's possible he was dead by this point. (As an aside, there's no record of Elisha ever speaking to her husband at all.)

- God can send a famine upon the land (2 Kings 8:1).
- In the days of Elijah there was a famine in Israel for 3 years (1 Kings 18:1, Luke 4:25). In the days of Elisha there was a famine in Israel for 7 years (2 Kings 8:1). As more time passed and the Israelites refused to repent of their idolatry, God's judgments got worse.
- Since the woman at Shunem had been gone for 7 years, she had to go before the king of Israel to get her house and her land back (2 Kings 8:3).
- It seems that Gehazi hadn't yet become a leper when the 7 years of famine ended, since he was still Elisha's servant and could still enter into the presence of the king (2 Kings 8:4). It's possible that the stories of Elisha's miracles aren't arranged in chronological order, and the healing of Naaman didn't happen until after the famine ended.
- The king of Israel asked Gehazi to tell him all the great things that Elisha had done (2 Kings 8:4). The king was interested.
- While Gehazi was telling the king that Elisha had raised someone from the dead, at that very moment the woman whose son he had raised from the dead came before the king to ask him to return her house and her land (2 Kings 8:5-6). The king granted her request (and return the fruits of her land as well, from the day she left until the day she returned).
- Not only was the son of the woman at Shunem raised

from the dead, but God (through Elisha) also told her to leave the land for seven years to save her from a famine, and God also got both her house and land returned to her, along with the fruits of her land (2 Kings 8:6). The woman took care of Elisha, and God took care of her.

- When Benhadad sent Hazael to Elisha to ask if he would recover from his illness, Hazael brought Elisha a present of every good thing that was in Damascus (2 Kings 8:9). The gift was so large that it took 40 camels to carry it. (There's no evidence that Elisha accepted it.)
- Elisha knew that Benhadad was going to be killed by Hazael, not by his illness (2 Kings 8:10). It seems Benhadad would have recovered if Hazael hadn't killed him.
- After Elisha told Hazael that Benhadad was going to die, he stared at Hazael for so long that Hazael became ashamed (2 Kings 8:11). It seems this was because Elisha knew that Hazael was going to murder Benhadad.
- Even though the Israelites were wicked and idolatrous, Elisha didn't want harm to come to them (2 Kings 8:12).
- The day after Hazael told Benhadad that Elisha said he would recover, Hazael murdered Benhadad (2 Kings 8:15). Hazael did it by taking a thick cloth, dipping it in water, and spreading it upon Benhadad's face so that he died. It's possible he chose this method to make it look like Benhadad died of his illness.
- Both Jehoshaphat and his son Jehoram reigned at the same time (2 Kings 8:16). Apparently Jehoram began reigning while his father was still alive and still king.
- Jehoram's wife was the daughter of Ahab (2 Kings 8:18). It

seems she was an idolater, and led Jehoram to worship idols (just as Solomon's wives lured him into idolatry).

- The reason God wasn't willing to destroy Judah for a long time was for the sake of David (2 Kings 8:19). God showed mercy to Judah because of the faithfulness of David.
- One of the reasons God anointed Jehu as king over Israel was to avenge the murder of His servants and His prophets, who Jezebel killed (2 Kings 9:7). There are times when God raises up rulers to avenge the murder of His people.
- God commanded Jehu to kill the entire house of Ahab (2 Kings 9:7). There are times when God utterly destroys a family because of its sins.
- When a young man anointed Jehu as king, he told Jehu that God said the dogs would eat Jezebel in Jezreel (2 Kings 9:10). That's exactly what happened.
- There's a recurring theme throughout the Bible that not being buried after death is a terrible thing (2 Kings 9:10).
- The captains of the army of Israel though the prophet who asked to speak to Jehu was crazy (2 Kings 9:11).
- Jehu had a reputation for driving his chariot furiously (2 Kings 9:20). Apparently his driving style was so distinctive that people could tell it was him from a distance.
- Jehu met Joram (the king of Israel) and Ahaziah (the king of Judah) in the land that once belonged to Naboth (2 Kings 9:21).
- Jehu accused Jezebel of witchcraft (2 Kings 9:22).
- When Joram tried to flee from Jehu, Jehu drew a bow with his full strength and smote him between his arms (2

Kings 9:24). The arrow went out Joram's heart and killed him.

- After Jehu killed Joram, Jehu told Bidkar to cast Joram's corpse into the field that once belonged to Naboth (2 Kings 9:25-26). Jehu said he wanted to do this to fulfill the word of God.
- Jehu referred to the curse that God put upon Ahab as a burden (2 Kings 9:25).
- It seems God confronted Ahab over Naboth's murder the day after it happened (2 Kings 9:26).
- Jehu claimed that Naboth's sons were also killed when Naboth was killed (2 Kings 9:26). However, there's no evidence that's true. Jehu may have been exaggerating what happened.
- When Jezebel heard that Jehu was in Jezreel, she painted her face (2 Kings 9:30). That didn't save her.
- When Jehu entered into the gate of the palace, Jezebel asked him if Zimri had peace after he killed his master (2 Kings 9:31). That didn't save her either.
- When Jezebel asked Jehu a question, he ignored her (2 Kings 9:32).
- When Jehu told the palace eunuchs to throw Jezebel down, they did so (2 Kings 9:33). Jehu then ran over her with his chariot. It's not clear if she was killed by the fall, or by being trampled.
- After Jezebel was killed, Jehu went into the palace and ate and drank. He then told people to bury Jezebel (2 Kings 9:34-35). However, by that time all they could find left of her body was her skull, her feet, and the palms of

her hands. The rest of her corpse had been eaten by dogs (just as God had said).

- Ahab had 70 sons (2 Kings 10:1).
- Ahab didn't raise his sons. Instead they were raised by other people (2 Kings 10:1).
- Jehu sent a letter to the people who were taking care of Ahab's sons. He told them to take the best son of Ahab, set him on Ahab's throne, and then fight for the house of Ahab (2 Kings 10:3). It seems Jehu wanted to fight the sons of Ahab on the battlefield.
- The people who received Jehu's letter refused to fight for Ahab's sons. They told Jehu they would do whatever he wanted them to do (2 Kings 10:4-5). They weren't willing to risk their lives to defend Ahab's children (even though they were the ones who had raised them).
- When Jehu told the elders who raised Ahab's sons to behead them, they obeyed (2 Kings 10:6-8). After they beheaded them, they brought the severed heads to Jehu in baskets. Jehu then piled them up in heaps by the city gate. (Elisha warned the prophet who anointed Jehu as king to immediately flee as soon as he had anointed him. It's easy to see why.)
- Jehu told all the people of Jezreel that none of the words of God would fall to the earth, and everything God spoke concerning the house of Ahab would surely come to pass (2 Kings 10:10). Even though Jehu knew that God always keeps His promises, he never repented of worshiping the golden calves – even though God was very clear about the fate of those who worshiped idols instead of Him.
- Jehu killed all those who remained of the house of Ahab

(2 Kings 10:11). He didn't leave any survivors. God used Jehu to destroy Ahab's entire house, just as He promised He would (2 Kings 10:17).

- Jehu killed 42 brothers of Ahaziah, the king of Judah (2 Kings 10:14).
- Jehu told the Israelites that Ahab served Baal a little, but he was going to serve Baal much (2 Kings 10:18-19). This was a lie. Jehu's plan was to gather all of the Baal worshipers together so he could kill them all at once.
- All the Baal worshipers throughout Israel came to Jehu (2 Kings 10:21). Not a single one failed to attend. It's possible this was because Jehu said he would put to death any Baal worshiper who didn't come (2 Kings 10:19).
- When the Israelites who worshiped Baal went to Jehu, the temple of Baal was full from one end to the other (2 Kings 10:21).
- When Jehu went into the temple of Baal, he told the worshipers of Baal to make sure that there were no servants of the Lord among them (2 Kings 10:23). Jehu didn't want to kill anyone who served the Lord.
- When the worshipers of Baal went into the temple to offer sacrifices to Baal, Jehu told the 80 men who were outside that whoever let any Baal worshiper escape would be put to death (2 Kings 10:24).
- Jehu's men killed the Baal worshipers (2 Kings 10:25-27). They also broke down the image of Baal and the temple of Baal.
- Jehu put an end to Baal worship in Israel (2 Kings 10:28).

- Jehu didn't depart from the idolatry of the golden calves (2 Kings 10:29).
- God told Jehu that because he did what God commanded him to do (he destroyed Ahab's house), his children would sit on the throne of Israel to the fourth generation (2 Kings 10:30). This came to pass.
- There are times when God blesses children because of the faithfulness of their parents (2 Kings 10:30).
- Jehu didn't take heed to walk in the law of God with all his heart (2 Kings 10:31). Although he was eager to kill God's enemies, he wasn't wiling to walk in God's ways.
- In the days of Jehu, God began to take away Israel's territory and give it to their enemies (2 Kings 10:32). The Lord used Hazael to do this (just as He said He would).
- When Athaliah learned that her son Ahaziah was dead, she murdered all of the royal seed (2 Kings 11:1) In other words, she murdered her children and grandchildren so she could claim the throne of Judah for herself.
- Jehosheba saved Joash from being killed (2 Kings 11:2). She was his aunt.
- Joash was hidden in the temple for six years (2 Kings 11:3).
- Jehoiada the priest organized the overthrow of Athaliah (2 Kings 11:5).
- It seems that the overthrow of Athaliah took place on the sabbath (2 Kings 11:5).
- The spears and shields that Jehoiada gave to the men who helped him overthrow Athaliah once belonged to David (2 Kings 11:10). That means they were hundreds of

years old.

- When Jehoiada brought out Joash to make him king, he put the crown upon him and he gave him the testimony (2 Kings 11:12). This may have been a copy of the Mosaic Law, or some portion of it.
- Joash was made king before Athaliah was killed (2 Kings 11:13).
- When Athaliah saw people celebrating the anointing of Joash as king, she cried out "Treason" (twice) (2 Kings 11:14). However, she was the one who was actually guilty of treason, since she murdered the royal family and took power for himself.
- Jehoiada didn't want Athaliah to be killed while she was still in the temple (2 Kings 11:15). Instead she was killed outside it.
- Jehoiada made a covenant between God and the Jews, that they should be God's people (2 Kings 11:17). They didn't keep that covenant.
- When Joash became king over Judah, the Jews went into the temple of Baal and destroyed it (2 Kings 11:18). They also killed Mattan, the priest of Baal.
- Joash was also called Jehoash (2 Kings 11:21). He began to reign when he was 7 years old.
- Jehoash (Joash) only did what was right in God's sight while Jehoiada was around to instruct him (2 Kings 12:2). There are some people who will only do what's right as long as a certain person is in their life.
- Jehoash (Joash) wanted the breaches in the temple to be fixed. Although he told the priests to use the money that

they collected to fund the temple repairs, they failed to do so (2 Kings 12:5-6).

- When Jehoiada wanted to raise money to repair the temple, he took a chest, bored a hole in its lid, and set it by the altar (2 Kings 12:9-11). The money that was put into it was used to pay the people who did the repairs.
- When money was taken out of the temple chest and put into bags, there were two people who came and did it together. It wasn't done by a single person (2 Kings 12:10).
- The temple is called the house of the Lord (2 Kings 12:11). This is true nearly every time the temple is mentioned in the books of 1 and 2 Kings. It's almost always called a house.
- When Hazael decided to attack Jerusalem, Jehoash (Joash) didn't inquire of God or cry out to Him for help. Instead he robbed God by stealing the treasure from the temple, and used that money to bribe Hazael to leave (2 Kings 12:18). In the end Joash didn't trust in God and had no faith that God could save them from Hazael.
- Joash was murdered by his own servants (2 Kings 12:20-21).
- When Jehoahaz cried out to God because the Syrians were oppressing Israel, God listened to him and saved them (2 Kings 13:4-5). God did this even though Jehoahaz never repented of his idolatry. The reason God saved them was because He saw how Israel was being oppressed.
- There are times when God hears people when they cry out to Him, even though they haven't repented of their

sins (2 Kings 13:4-5).

- Even though God delivered the Israelites from the Syrians, the Israelites didn't repent of their idolatry (2 Kings 13:6).
- Elisha died from an illness (2 Kings 13:14).
- When Elisha became sick, Joash (the king of Israel) wept (2 Kings 13:14). Even though Joash wasn't a righteous man, he cared about Elisha and didn't want him to die.
- Elisha told Joash (the king of Israel) that when he shot the arrow, it represented a victory over Syria. Yet when Elisha told him to shoot arrows, he only shot three and then stopped (2 Kings 13:17-18). Joash should have kept going until he ran out of arrows, but he didn't. Since he stopped short, he wasn't going to win enough battles against the Syrians to win his war against them.
- Someone was raised from the dead by touching Elisha's bones after Elisha died and was buried (2 Kings 13:21). This means God used Elisha's corpse to perform a miracle.
- The reason God was gracious and compassionate to Israel, in spite of their idolatry, was because of the covenant He made with Abraham, Isaac, and Jacob (2 Kings 13:23).
- Jehoash recovered from Syria the Israelite cities that Benhadad conquered during the reign of Jehoahaz (2 Kings 13:25). That's what he gained from shooting those three arrows.
- Both Israel and Judah had a king named Joash (2 Kings 14:1).

- It was written in the book of the law of Moses that fathers shall not be put to death for the sins of their children, and children shall not be put to death for the sins of their fathers. Each person could only be put to death for their own sins (2 Kings 14:6). Since God destroyed the entire house of Ahab, that means all of Ahab's relatives and descendants must have also been wicked.
- Amaziah killed 10,000 Edomites in the valley of salt (2 Kings 14:7). This filled him with pride, and that pride caused him to fall.
- Jehoash (the king of Israel) warned Amaziah (the king of Judah) not to attack him (2 Kings 14:10). Amaziah didn't listen and attacked him anyway – and lost. After he lost, Jehoash took him captive, broke down part of the wall around Jerusalem, and took the treasure out of the temple and the palace. He took hostages as well (2 Kings 14:13-14). Amaziah's pride destroyed him.
- Amaziah was murdered by people who conspired against him (2 Kings 14:19). It turns out Amaziah wasn't as invincible as he thought he was.
- God spoke through the prophet Jonah that some of Israel's territory would be restored, which was fulfilled by Jeroboam (son of Joash) (2 Kings 14:25). This means Jonah did more than what's recorded in the book of Jonah.
- The reason God used Jeroboam (son of Joash) to recover some of Israel's territory was because Israel was bitterly afflicted (2 Kings 14:26). Yet even that didn't cause Israel to repent of their idolatry.
- God cared about the affliction of Israel, even though the

Israelites were idolatrous and refused to repent (2 Kings 14:26).

- The reason God saved Israel was because He didn't want to blot out their name from under heaven (2 Kings 14:27). The Lord didn't want them to be utterly destroyed.
- When Zachariah (descendant of Jeroboam) reigned over Israel, it fulfilled the promise God made to Jehu that his fourth generation would sit on the throne of Israel (2 Kings 15:12). God kept that promise, even though Jehu and his descendants were idolatrous.
- After Menahem murdered Shallum (the king of Israel), he killed everyone who lived in Tiphsah and the surrounding area, including pregnant women (2 Kings 15:16). It seems he did this because they refused to accept him as the rightful king. This means his reign over Israel began with an act of mass murder.
- When Pul (the king of Assyria) invaded Israel, Menahem gave him 1000 talents of silver so that he would leave (2 Kings 15:19). This was an enormous amount of money.
- Menahem raised the money he gave to Pul by taxing the wealthy people in Israel (2 Kings 15:20). Even in ancient times, kings taxed the wealthy.
- Pekah murdered Pekahiah (who was the king of Israel, and the son of Menahem) (2 Kings 15:25).
- During the reign of Pekah, part of Israel was conquered by the Assyrians. The Israelites who lived in that territory were exiled from the promised land and taken away as captives to Assyria (2 Kings 15:29).
- Hoshea murdered Pekah, the king of Israel (2 Kings 15:30). It should be noted that Pekah murdered Pekahiah

to become king, and Pekahiah's father murdered Shallum to become king.

- There are times when God sends enemies against a nation (2 Kings 15:37).
- Ahaz (king of Judah) burned his son alive as a human sacrifice (2 Kings 16:3).
- When Rezin and Pekah waged war against Ahaz, Ahaz asked Tiglathpileser (the king of Assyria) to save him from the king of Syria (Rezin). Ahaz paid him to do this by robbing the holy temple of God of its silver (2 Kings 16:7-8). He could have repented of his sins and cried out to God to save him, but he chose to rob God instead.
- There's a long history of kings of Judah refusing to trust God in times of distress, and instead robbing God's holy temple in order to pay a pagan king to save them (2 Kings 16:8).
- When Ahaz asked the king of Assyria (Tiglathpileser) to save him from his enemies, the king did so. Tiglathpileser conquered the capital of Syria and killed the king who was waging war against Ahaz (2 Kings 16:9). There are times when wicked people carry out wicked plans that accomplish their objectives. (However, that doesn't mean it pleased God, or that it was the right thing to do.)
- When Ahaz saw a pagan altar in Damascus, he decided he wanted one that was just like it. Urijah the priest then built one for him. That pagan altar was then placed in the holy temple of God, and was used to offer sacrifices instead of the original altar (2 Kings 16:10-15). This means Ahaz corrupted the temple, the sacrificial system, and the worship of God. Ahaz didn't care how God required people to worship Him, and changed things to

suit his own wicked desires.

- Ahaz deliberately damaged some of the items in the temple that were used to worship God (2 Kings 16:17).
- Hoshea (king of Israel) wasn't as evil as the kings of Israel that came before him (2 Kings 17:2). That didn't save him. He should have repented of his idolatry and sought righteousness, but he didn't. Being less evil than his forefathers didn't save him from destruction.
- When the king of Assyria discovered that Hoshea had conspired against him, the king of Assyria put him in prison (2 Kings 17:4).
- In the 9th year of the reign of Hoshea, the king of Assyria conquered Samaria, took the Israelites captive, and carried them away into Assyria (2 Kings 17:6). That was the end of the kingdom of Israel.
- We must not fear other gods (2 Kings 17:7). We must only fear the Lord.
- We must not walk in the ways of pagans. Instead we must walk in the ways of God (2 Kings 17:8).
- It's a terrible thing when kings enact wicked and pagan laws (2 Kings 17:8).
- God knows about sins that are committed in secret. Those sins aren't hidden from Him (2 Kings 17:9).
- The Israelites filled their land with idols (2 Kings 17:10).
- When the Israelites burned incense in the high places, they were copying the practices of the heathen who God cast out of the land (2 Kings 17:11). The use of high places was a pagan practice that was forbidden by the Mosaic Law – and yet even the righteous kings of Judah refused

to get rid of them.

- Wickedness provokes God to anger (2 Kings 17:11).
- God used all the prophets to testify against Israel and Judah. The Lord commanded those nations to turn from their evil ways and keep His commandments. However, they refused to listen (2 Kings 17:13-14).
- Part of repentance includes turning away from our sins and obeying God's commandments (2 Kings 17:13).
- When God commanded Israel and Judah to turn from their evil ways, they chose to harden themselves (2 Kings 17:14). They refused to listen to God and refused to repent.
- God doesn't want us to be like the pagans who are around us. Instead He commands us to walk in His ways (2 Kings 17:15).
- The Israelites worshiped the stars (2 Kings 17:16)
- The Israelites burned their children alive as human sacrifices to idols (2 Kings 17:17). God commanded them to stop, but they refused.
- The murder of children provokes God to anger (2 Kings 17:17-18).
- The reason God removed Israel was because He was very angry with them (2 Kings 17:18). The Lord commanded them to repent, and stop shedding innocent blood and worshiping idols, but they refused.
- God exiled Israel from the promised land before He exiled Judah. However, Judah didn't keep God's commandments either (2 Kings 17:18-19).

- Jeroboam drove Israel away from following God (2 Kings 17:21). He made the two golden calves and led the Israelites to worship them. This was an enormous sin, and one the Israelites never turned away from. They were still worshiping the golden calves when the king of Assyria removed the Israelites from the promised land (2 Kings 17:22-23).
- Since the foreigners who were living in Samaria didn't fear the Lord, God sent lions among them and killed some of them (2 Kings 17:25). God required those who lived in Samaria to fear Him, even though they weren't Israelites.
- The Assyrians recognized that God was the one who sent the lions that were killing the foreigners who had taken up residence in Samaria (2 Kings 17:26). They even recognized it was happening because those new people didn't know God's ways, and that God was punishing them for that.
- Even though a priest was brought to Samaria to teach the foreigners who lived in Samaria how to fear God, those people still worshiped idols (2 Kings 17:29). Although they learned to fear God (2 Kings 17:32), they didn't turn from their idolatry.
- When the king of Assyria settled new pagan nations in Israel, they committed the same sins as the nations who were carried away out of the promised land (2 Kings 17:33).
- When the book of 2 Kings was written, the Israelites were still rebelling against God. They hadn't repented or changed (2 Kings 17:34-40).
- In the middle of a chapter that explains how the Israelites were wicked and rebelled against God, the text takes the

time to say that God changed Jacob's name to Israel (2 Kings 17:34).

- God wrote down His commandments for Israel (2 Kings 17:37). He used Moses to do this.
- God commanded the Israelites to not forget the covenant He made with them (2 Kings 17:38).
- God told the Israelites that if they feared Him then He would deliver them out of the hand of all their enemies (2 Kings 17:39).
- Hezekiah removed the high places (2 Kings 18:4). None of the kings who came before him were willing to take that step (even the good ones). Hezekiah was the one who was finally willing to obey God and get rid of them.
- Hezekiah destroyed the idols in Judah (2 Kings 18:4).
- When the bronze serpent that Moses made became an object of worship, Hezekiah destroyed it (2 Kings 18:4).
- There was no king before or after Hezekiah who trusted God more than him (2 Kings 18:5).
- The reason the Israelites were taken away as captives to Assyria was because they didn't obey the voice of the Lord their God (2 Kings 18:12). They wouldn't obey His commandments.
- When Hezekiah sent a message to the king of Assyria and apologized for rebelling against him, the king of Assyria demanded that he pay 300 talents of silver and 30 talents of gold (2 Kings 18:14). This was an enormous amount of money.
- When the king of Assyria invaded Judah, Hezekiah didn't inquire of God, or cry out to God, or inquire of the

prophets. Instead he robbed God's holy temple and gave its treasure to the king of Assyria (2 Kings 18:15-16). Hezekiah was yet another king who chose to rob God instead of calling upon Him in his time of distress.

- Hezekiah even cut off the gold from the doors of God's temple in order to send it to the king of Assyria (2 Kings 18:16).
- The king of Assyria told Hezekiah that he shouldn't trust in the Lord their God to save them (2 Kings 18:22). This was a major theme of his message to Jerusalem, and one that was repeated multiple times. The king of Assyria did *not* want the Jews to trust in God to save them, and he said so repeatedly.
- Rabshakeh tried to convince the Jews that God was on the side of the Assyrians (2 Kings 18:25). That was a lie.
- When Hezekiah heard the words of Rabshakeh, he didn't go to Isaiah himself. Instead he sent other people to speak to the prophet on his behalf (2 Kings 19:2).
- God said that when Rabshakeh reproached Him, he was guilty of blasphemy (2 Kings 19:6).
- Rabshakeh sent a message to Hezekiah, telling him to not let the God in whom he trusted deceive him (2 Kings 19:10). It seems Rabshakeh heard that God had said He was going to save Jerusalem, and he didn't want the Jews to believe it.
- After Hezekiah read the letter that Rabshakeh sent him, he spread it before God in the temple and prayed (2 Kings 19:14-15).
- God dwells between the cherubims (2 Kings 19:15).

- The God of Israel is the only God. There is no other (2 Kings 19:15).
- Hezekiah wanted God to demonstrate to all the nations of the world that He was the only God (2 Kings 19:19).
- In God's message against Sennacherib, He said that Sennacherib had blasphemed the Holy One of Israel (2 Kings 19:20-22).
- God told Sennacherib that the reason he was victorious was because it was God's will for him to succeed, and to destroy the cities that he had conquered (2 Kings 19:25). Sennacherib was actually carrying out the plan that God had established long ago (even though he didn't realize it).
- God decides the future of nations long in advance (2 Kings 19:25).
- There are times when God uses wicked and pagan rulers to carry out His plan (2 Kings 19:25).
- God told Sennacherib the reason the inhabitants of the nations he conquered had little power was because it was God's will for him to defeat them (2 Kings 19:26). God told Sennacherib that he had defeated weak nations, not strong nations.
- Sennacherib was full of rage against God (2 Kings 19:27).
- God is able to force kings to do things that they don't want to do (2 Kings 19:28).
- God was going to defend Jerusalem and save it for His own sake, and for the sake of David (2 Kings 19:34).
- The night after God spoke to Hezekiah, the angel of the Lord went into the camp of the Assyrians and killed

185,000 of them (2 Kings 19:35). The angel of the Lord can kill entire armies.

- Even though Sennacherib knew the power of God (because God had slaughtered his entire army in a single night), he didn't repent and worship God. Instead he continued to worship his idols (2 Kings 19:37).
- Sennacherib was murdered by two of his own sons while he was worshiping an idol (2 Kings 19:37). Sennacherib fell by the sword in his own land, just as God promised.
- When Hezekiah was told that his illness was going to kill him, he greatly wept (2 Kings 20:3). He didn't want to die.
- Before Isaiah left the middle court after telling Hezekiah that he was going to die, the word of God came to him (2 Kings 20:4). God can answer prayers very quickly.
- God referred to Hezekiah as the captain of His people (2 Kings 20:5). There's a recurring theme of God referring to kings as captains (1 Samuel 10:1, 13:14).
- There are times when God grants prayers to save people from certain death (2 Kings 20:5). Prayer really can change things.
- The reason Hezekiah lived another 15 years was because God granted his prayer to extend his life (2 Kings 20:6). Because his life was extended, his son Manasseh was born (2 Kings 20:21, 21:1). The wickedness of Manasseh is the reason why God destroyed Judah and Jerusalem (2 Kings 21:11-13, 23:26, 24:3). That means Hezekiah's wish led directly to the destruction of his nation. It would have been far better for Judah if Hezekiah had died of his illness and Manasseh had never been born.
- When God told Hezekiah that He was going to heal him,

Isaiah didn't just pronounce him healed. Instead a lump of figs was placed on the boil that was going to kill Hezekiah, and he then recovered (2 Kings 20:7).

- Hezekiah wanted a sign that God was going to heal him (2 Kings 20:8). Even though God said he would be healed and able to go to the temple in three days, Hezekiah wasn't willing to wait that long. He wanted God to give him a sign.
- God changed the direction of the sun in the sky for a period of time to show Hezekiah that He was going to keep His word and would surely heal him (2 Kings 20:9-11). That's an *enormous* sign to give over such a small request.
- God is unimaginably powerful (2 Kings 20:11).
- It seems that when the men of Babylon came to see Hezekiah, he didn't spend his time telling them about the glories of God. Instead he spent his time trying to impress them with how great and wealthy he was (2 Kings 20:13). Hezekiah was immensely proud of his wealth.
- Isaiah told Hezekiah that God said that in the days to come, everything that was in Hezekiah's house would be carried away to Babylon. Even his descendants would be taken away and turned into eunuchs (2 Kings 20:17-18). Although Amos interceded with God when the Lord told him that judgment was coming upon Israel (Amos 7:1-3), Hezekiah didn't. Hezekiah could have cried out to God and asked Him to have mercy on his house and his descendants, but he didn't.
- When Isaiah told Hezekiah that in the days to come people from Babylon would take everything in his house and turn his descendants into eunuchs, Hezekiah said it

didn't matter to him. As long as there was peace and truth in *his* days, he was happy. He didn't care what happened to his descendants in the future (2 Kings 20:19). The man who greatly wept when he thought that *he* was going to die had no tears to shed about the fate of those who would come after him. In the end, Hezekiah only cared about himself and his own comfort.

- Manasseh didn't begin reigning over Judah until after Hezekiah died (2 Kings 20:21) Since he began reigning when he was 12 years old (2 Kings 21:1), that means he was born during the 15 extra years of life that God gave to Hezekiah.
- Manasseh committed the same abominations as the heathen who God cast out when He gave the Israelites the promised land (2 Kings 21:2).
- Manasseh created altars for Baal (2 Kings 21:3).
- Manasseh worshiped the stars of heaven (2 Kings 21:3).
- Manasseh put pagan altars in the holy temple of God (2 Kings 21:4-5). He turned the holy temple of God into a place of idolatry and paganism.
- Manasseh burned his son alive as a human sacrifice (2 Kings 21:6).
- Manasseh put an idol in the holy temple of God (2 Kings 21:7).
- In order for the Israelites to remain in the promised land, they had to do everything God commanded them (2 Kings 21:8). But they didn't.
- Under the reign of Manasseh, the Jews were more wicked than the pagan nations that used to live in the promised

(2 Kings 21:9).

- Manasseh was more wicked than the Amorites (2 Kings 21:11).
- Those who introduce others to idolatry are causing them to sin (2 Kings 21:11).
- God said that because of the abominations of Manasseh, He was going to bring evil upon Judah and Jerusalem. The Lord said that He was going to wipe Jerusalem the way that a person wiped a dish and turned it upside down (2 Kings 21:12-13).
- There are times when the sins of a ruler are so great that God decides to utterly destroy that ruler's nation (2 Kings 21:13).
- God referred to the Jews as His inheritance (2 Kings 21:14).
- God said the Jews had provoked Him to anger from the day their forefathers left Egypt until the present day (2 Kings 21:15).
- Manasseh filled one end of Jerusalem to the other with innocent blood (2 Kings 21:16).
- Amon (king of Judah and son of Manasseh) was murdered by his servants in his own house (2 Kings 21:23).
- Josiah began reigning over Judah when he was 8 years old (2 Kings 22:1).
- Josiah walked in all the ways of David (2 Kings 22:2). He did what was right in the sight of God and didn't turn away to the right or the left.

- By the time Josiah became the king of Judah, the temple had fallen into disrepair (2 Kings 22:5). Josiah wanted to repair it.
- While the temple was being repaired, the book of the law of God was found (2 Kings 22:8). It seems it had previously been lost.
- In the 18th year of Josiah's reign, Shaphan read the book of the law to Josiah after it was found in the temple (2 Kings 22:10). It seems this was the first time Josiah had heard it.
- When Josiah heard the words of the book of the law, he was filled with grief (2 Kings 22:11).
- Josiah knew the sins of his forefathers had kindled God's wrath against Judah (2 Kings 22:13).
- Huldah was a female prophet (2 Kings 22:14).
- When Josiah wanted to inquire of God, the high priest didn't use the Urim and Thummim. Instead the people Josiah sent went to a prophet (2 Kings 22:14). Since the law had been lost, it's possible that in those days no one knew how to inquire of God using the Urim and the Thummim.
- Even though Josiah repented and did what was right in God's sight, the Lord was still going to destroy Judah and send the Jews into exile (2 Kings 22:16). Josiah's righteousness and repentance was unable to save his nation. There are times when it's too late for a nation to repent, and the judgment of God *cannot* be stopped. The best Josiah could do was delay national destruction until after he died.
- God told Josiah that His wrath against Judah couldn't be

quenched (2 Kings 22:17). Even repentance couldn't save Judah. It was too late.

- God wants people to humble themselves before Him when they hear His law and His judgments (2 Kings 22:19).
- God told Josiah that he wouldn't live to see all the evil that God was going to bring upon Judah (2 Kings 22:20). That's exactly what happened.
- Josiah read all the words of the book of the covenant to all the people of Judah (2 Kings 23:2).
- Josiah made a covenant before God that all the Jews would keep all of God's commandments with all of their heart and soul (2 Kings 23:3). This covenant wasn't kept.
- Josiah commanded Hikliah to remove from the temple all the vessels that were made for worshiping idols. Those vessels were then burned (2 Kings 23:4). It's disturbing that the priests left them in the temple until the king commanded them to throw them out.
- Josiah destroyed the high places throughout Judah that were used to worship false gods (2 Kings 23:5).
- The reason Josiah defiled Tophet was so the Jews could no longer use it to burn their children alive as human sacrifices to Molech (2 Kings 23:10). Josiah put a stop to that practice.
- Josiah destroyed the pagan altars that the kings of Judah had made (2 Kings 23:12).
- Solomon built pagan high places near Jerusalem for the false gods Ashtoreth, Chemosh, and Milcom. Josiah destroyed them (2 Kings 23:13). It seems that all the

previous righteous kings left them there.

- Josiah destroyed the high place and the altar at Bethel, which Jeroboam had made (2 Kings 23:15). That altar was still around, even after the Israelites were removed from the promised land.
- When Josiah burned bones upon the altar at Bethel, he was fulfilling the word of the Lord that was proclaimed by a man of God hundreds of years earlier (2 Kings 23:16).
- Burning bones upon an altar polluted it and made it unclean (2 Kings 23:16).
- Even though hundreds of years had passed, the people of Bethel still remembered the man of God. They remembered he had said that one day a man named Josiah would come and burn the bones of the priests upon the altar at Bethel (2 Kings 23:17). That hadn't been forgotten.
- When Josiah learned that the sepulcher was of the man of God who spoke against the altar at Bethel, he commanded that no one move his bones (2 Kings 23:18). However, the bones of the prophet who came out of Samaria (who tricked the man of God and got him killed) were also left alone, because they were in same the sepulcher. It's possible the reason the prophet deliberately arranged to have the man of God killed was to protect his bones after he died.
- Building pagan temples provokes God to anger (2 Kings 23:19).
- Josiah killed all the priests of the high places upon the pagan altars where they worshiped their idols (2 Kings 23:20). He then burned their bones upon those altars,

which defiled them.

- Josiah commanded the Jews to keep the Passover to the Lord. The way he kept the Passover exceeded what was done in all the days of the judges, the days of the kings of Israel, and the days of the kings of Judah (2 Kings 23:21-22). It seems he may have been the only king who kept the Passover as it was supposed to be kept.
- There was no king before or after Josiah who was like him, who turned to God with all his heart and soul and might (2 Kings 23:25-26). Yet even that was unable to turn the fierceness of God's wrath away from Judah.
- God's wrath was kindled against Judah because of the wickedness of Manasseh (2 Kings 23:26). Manasseh's wickedness was so great that nothing could save Judah from God's wrath.
- When Pharaohnechoh went to the Euphrates river to wage war against the king of Assyria, Josiah decided to attack Pharaohnechoh. Josiah did this even though that war didn't involve him in any way (2 Kings 23:29). That pride and arrogance got Josiah killed. He died in battle in a time of peace, when no one was waging war against him or his nation.
- Josiah died before God poured out His wrath upon Judah and Jerusalem, just as God promised (2 Kings 23:29).
- When God sent enemies against Judah to destroy it, He was fulfilling the word that He had spoken through the prophets (2 Kings 24:2).
- The reason God wanted Judah removed out of His sight was because of all the innocent blood that Manasseh shed (2 Kings 24:4). That blood couldn't be pardoned.

- It's possible for a nation to shed so much innocent blood that it can't be saved, and will surely be destroyed (even if it repents) (2 Kings 24:4).
- When Jehoiachin surrendered to Nebuchadnezzar, Nebuchadnezzar took him captive. Nebuchadnezzar then carried out of Jerusalem all the treasures that were in the temple and the palace (2 Kings 24:12-13). This fulfilled the promise that God made to Hezekiah, that all of his wealth would one day be carried away to Babylon.
- After Nebuchadnezzar took Jehoiachin captive, Nebuchadnezzar removed the gold plating from the vessels that were in the temple, and carried that gold away (2 Kings 24:13). The reason he did this was because many of the items in the temple were covered in gold.
- When Nebuchadnezzar took Jehoiachin captive, he also carried away 10,000 captives from Jerusalem to Babylon (2 Kings 24:14-16). This included princes, mighty men of valor, craftsmen, and smiths. The people who he left were the poorest of the land.
- Nebuchadnezzar changed Mattaniah's name to Zedekiah (2 Kings 24:17).
- God used Zedekiah's rebellion against the king of Babylon to cast Judah and Jerusalem out of His presence (2 Kings 24:20).
- After Zedekiah rebelled, Nebuchadnezzar came against Jerusalem and besieged it. On the 9th day of the 4th month of the 11th year of Zedekiah's reign, all the food in Jerusalem was gone. That night Zedekiah and his men fled from Jerusalem (2 Kings 25:3-4). In Jeremiah 38:17, right before the city fell, God told Zedekiah that if he surrendered to Nebuchadnezzar then he would be saved

and Jerusalem would be spared. Zedekiah chose to defy God instead of obeying Him.

- The army of the Chaldees captured Zedekiah in the plains of Jericho and brought him to Riblah. When Nebuchadnezzar judged him, Zedekiah's sons were slain before his eyes. Zedekiah's eyes were put out, he was bound with fetters, and he was carried to Babylon (2 Kings 25:6-7). All of that horror could have been avoided if Zedekiah had obeyed God and surrendered (Jeremiah 38:17), but he refused.
- On the 7th day of the 5th month of the 19th year of the reign of Nebuchadnezzar, Nebuzaradan entered into Jerusalem. He burned the temple, the palace, and the houses of Jerusalem (2 Kings 25:8-9). That also could have been avoided if Zedekiah had obeyed God and surrendered (Jeremiah 38:17).
- Nebuzaradan carried away the rest of the people who were left in Jerusalem, as well as those who surrendered to Nebuchadnezzar. He left the poor to serve as vinedressers and husbandmen (2 Kings 25:11-12).
- The Chaldees broke into pieces the pillars of brass that were in the temple, along with the bronze sea and the other large items that were made of brass (2 Kings 25:13).
- The Chaldees carried away to Babylon the vessels of brass that were used to serve in the temple. They also carried away the items that were made of silver and gold (2 Kings 25:14-15).
- The amount of brass that the Chaldees carried away from the temple was so great that it wasn't weighed (2 Kings 25:16).

- After Nebuzaradan brought Seraiah (the high priest) to Riblah, Nebuchadnezzar killed him (2 Kings 25:18-21).

1 Chronicles

- The Philistines were the descendants of Casluhim (1 Chronicles 1:12).
- The Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites were all the descendants of Canaan (1 Chronicles 1:14).
- The earth was divided during the days of Peleg (1 Chronicles 1:19). This may mean that in his days the earth was divided into nations (since that's what this chapter is about).
- There were kings who reigned in the land of Edom before any king reigned over the Israelites (1 Chronicles 1:43).
- God killed Judah's son Er because he was evil (1 Chronicles 2:3). There are times when God puts the wicked to death.
- The mother of Judah's first three sons was a Canaanite (1 Chronicles 2:3). Judah also had two children with Tamar, his daughter-in-law (1 Chronicles 2:4).
- David was the seventh son of Jesse (1 Chronicles 2:15).
- Bethlehem was the son of Salma (1 Chronicles 2:54). There was an actual person named Bethlehem.
- David had four sons with Bathsheba (1 Chronicles 3:5).
- David had 19 sons with his wives (1 Chronicles 3:9). That doesn't count the sons he had with his concubines.
- Jabez prayed that God would keep him from evil so that it didn't bring grief to him (1 Chronicles 4:10). God granted his prayer.
- The descendants of Ham lived in the east side of the

valley of Gedor until the reign of Hezekiah (1 Chronicles 4:41). At that time the princes of the tribe of Simeon defeated them and dwelt in the valley in their place.

- When 500 men from the tribe of Simeon went to mount Seir, they defeated the Amalekites who were there and then dwelt there (1 Chronicles 4:43). When this book was written, people from the tribe of Simeon were still living in mount Seir.
- Since Reuben had sex with his father Jacob's concubine, he lost his birthright (1 Chronicles 5:1). That birthright was then given to the sons of Joseph.
- Even though the birthright was given to Joseph, Judah was the one who prevailed (1 Chronicles 5:2). The chief ruler came from the tribe of Judah, not from Ephraim or Manasseh.
- In the days of Saul, the house of Bela made war with the Hagarites and defeated them (1 Chronicles 5:9-10). The reason they wanted the territory between the wilderness and the Euphrates river was because they needed more land for their cattle.
- When the tribes of Reuben, Gad, and half of the tribe of Manasseh made war with the Hagarites, God delivered the Hagarites into their hand (1 Chronicles 5:20). The reason God did that was because they cried out to Him in the midst of the battle, and put their faith in Him.
- When the tribes of Reuben, Gad, and half of the tribe of Manasseh defeated the Hagarites, they took away 50,000 camels, 250,000 sheep, and 2,000 donkeys (1 Chronicles 5:21). They also killed 100,000 Hagarites in battle.
- Some wars are of God (1 Chronicles 5:22).

- The tribes of Reuben, Gad, and half of the tribe of Manasseh lived in the territory they conquered from the Hagarites until they were removed from the promised land and carried away into captivity (1 Chronicles 5:22).
- God can stir up a ruler to go to war against another nation (1 Chronicles 5:26).
- When this book as written, the tribes of Israel that once lived east of the Jordan river were still in captivity (1 Chronicles 5:26).
- It was God's will for Nebuchadnezzar to carry the Jews away into captivity (1 Chronicles 6:15).
- When David brought the Ark of the Covenant to Jerusalem, it was said that the Ark had rest (1 Chronicles 6:31).
- Aaron was appointed to make atonement for Israel (1 Chronicles 6:49).
- The dwelling places that were given to the priests were determined by casting lots (1 Chronicles 6:54).
- 13 cities were given to the priests (1 Chronicles 6:60). All of them were in the territory of the tribes of Judah and Benjamin.
- When the men of Gath came down to take away the cattle that belonged to Ephraim (the son of Joseph), they killed Ephraim's sons Ezer and Elead (1 Chronicles 7:21-22). After this happened Ephraim mourned for many days. It seems this took place while the Israelites were still living in Egypt.
- After two of Ephraim's sons were killed by the men of Gath, Ephraim's wife conceived and gave birth to Beriah

(1 Chronicles 7:23). Beriah was the ancestor of Joshua, the man who led the conquest of Canaan (1 Chronicles 7:27).

- If a person had 150 sons and grandsons, that was considered to be a lot in ancient times (1 Chronicles 8:40).
- The genealogies of all of Israel were written in the book of the kings of Israel and Judah (1 Chronicles 9:1).
- The reason the Jews were carried away to Babylon was because of their transgressions against God (1 Chronicles 9:1).
- The prophet Samuel chose the people who served as porters in the tabernacle (1 Chronicles 9:22-23). The porters had oversight of the tabernacle gates.
- It seems that the position of porter was passed down to the children of the porters (1 Chronicles 9:23).
- The tabernacle porters were changed every 7 days. One group served for a week, and then they returned to their villages and were replaced by a different group which also served for a week (1 Chronicles 9:25).
- The chief porters were over the treasuries of the tabernacle (1 Chronicles 9:26).
- The chief porters lodged around the tabernacle so that they could carry out their work (1 Chronicles 9:27). They were responsible for opening the tabernacle each morning.
- The singers of the tabernacle sang both day and night (1 Chronicles 9:33). They didn't perform any other tabernacle work besides singing.

- Saul and three of his children died in the same battle with the Philistines on the same day (1 Chronicles 10:6).
- When the Philistines defeated the Israelites in mount Gilboa, they took the cities of the valley and moved into them (1 Chronicles 10:7).
- When the Philistines found Saul's body, they put his armor in the house of their false gods (1 Chronicles 10:10). They also fastened Saul's head in the temple of Dagon.
- When the people of Jabeshgilead heard what the Philistines had done to Saul, they took away the bodies of Saul and his sons from the Philistines and buried them (1 Chronicles 10:12). The people of Jabeshgilead cared about Saul and his sons, and were willing to risk their lives to bury them.
- The reason Saul died was because of the transgressions that he committed against God (1 Chronicles 10:13). There are times when God kills those who transgress against His word.
- One of the reasons Saul died was because he inquired of a familiar spirit (demon) (1 Chronicles 10:13). That's a very serious matter in the sight of God.
- There are times when God kills rulers because of their wickedness (1 Chronicles 10:14). God holds rulers accountable for their actions.
- God is in control of who reigns over nations. He gives nations to whoever He pleases (1 Chronicles 10:14).
- The Israelites knew that God had promised David that he would be the ruler of Israel (1 Chronicles 11:2).

- After Saul died, all the elders of Israel went to David and anointed him as king over Israel (1 Chronicles 11:3).
- God used the prophet Samuel to command the elders of Israel to anoint David as king (1 Chronicles 11:3).
- Jerusalem was once called Jebus. Before the time of David it was the city of the Jebusites (1 Chronicles 11:4).
- Since Joab was the first to go up and smite the Jebusites who lived in Jerusalem, he became the captain over the armed forces of Israel (1 Chronicles 11:6).
- After David conquered Jerusalem, he dwelt in the castle that was there (1 Chronicles 11:7). That's actually why Jerusalem was called the city of David.
- After David conquered Jerusalem, Joab repaired the city (1 Chronicles 11:8).
- The reason David became greater and greater was because God was with him (1 Chronicles 11:9). God is able to bless people and exalt them.
- David's mighty men played a role in making him king (1 Chronicles 11:10).
- All the people of Israel played a role in making David king (1 Chronicles 11:10).
- Jashobeam single-handedly killed 300 men with a spear (1 Chronicles 11:11). He was the greatest of David's mighty men.
- The reason Eleazar was able to defeat the Philistines after the people had fled was because God saved him and delivered him (1 Chronicles 11:14). God is able to save people in battle.

- During David's reign, there was a time when there was a garrison of the Philistines in Bethlehem (which is the city David was from) (1 Chronicles 11:16).
- The reason David wouldn't drink the water that his three mightiest men had brought him from the Bethlehem well was because they risked their lives to get it. David said that the water was the blood of the men who risked their lives, and he wouldn't drink their blood (1 Chronicles 11:19). Under the Mosaic Law, drinking blood was forbidden (Leviticus 17:14).
- Abishai single-handedly killed 300 people with a spear (1 Chronicles 11:20-21). He was the captain of the three mightiest men of David, but he wasn't as mighty as them.
- Benaiah slew two men of Moab who were like lions (1 Chronicles 11:22). It's not entirely clear what this means. They may have been some type of giant.
- The Egyptian who Benaiah slew was five cubits high (which was more than 7 feet tall) (1 Chronicles 11:23). Benaiah killed him with the giant's own spear.
- David sent Benaiah over his guard (1 Chronicles 11:25).
- One of David's mighty men was an Ammonite (1 Chronicles 11:39).
- One of David's mighty men was a Moabite (1 Chronicles 11:46).
- Some of David's mighty men could hurl stones using either their right hand or their left hand (1 Chronicles 12:2).
- Some of David's mighty men were from the tribe of Benjamin (which was the same tribe Saul was from) (1

Chronicles 12:2).

- The Gadites who joined David when he was in the wilderness were swift and had faces like lions (1 Chronicles 12:8).
- The 11 Gadites who joined David in the wilderness went over the Jordan river when it had overflowed all its banks (1 Chronicles 12:15). It seems this was a notable feat.
- When David was at Hebron, people came to make him king over Israel. This included 6,800 from Judah, 7,100 from Simeon, 4,600 from Levi, 3,000 from Benjamin, 20,800 from Ephraim, 18,000 from half of the tribe of Manasseh (west of the Jordan river), 200 from Issachar, 50,000 from Zebulun, 37,000 from Naphtali, 28,600 from Dan, 40,000 from Asher, and 120,000 from the tribes east of the Jordan river (Reuben, Gad, and half of Manasseh) (1 Chronicles 12:24-37).
- The reason people went to David at Hebron was to take the kingdom of Israel away from the house of Saul and give it to David (1 Chronicles 12:23).
- When people went to David at Hebron to make him king, they were with him for three days, eating and drinking (1 Chronicles 12:39-40). The reason such a large number of people were able to do this was because other Israelites prepared for them. People from the nearby tribes (Issachar, Zebulun, and Naphtali) brought food for everyone to eat, because there was joy in Israel.
- When the Ark of the Covenant was moved from Kirjathjearim on an ox cart, there was an enormous number of people present from all over Israel (1 Chronicles 13:6-7).

- When the Ark of the Covenant was moved from Kirjathjearim on an ox cart, David and all of Israel played music and sang before God with all his might (1 Chronicles 13:8). The people were very sincere and were trying to do the right thing, but that didn't save Uzza when he touched the Ark.
- The reason Uzza touched the Ark of the Covenant was to keep it from coming to harm after the oxen who were pulling the cart stumbled (1 Chronicles 13:9). However, having good motives didn't save him. When Uzza touched the Ark, the anger of God was kindled against him and God killed him on the spot (1 Chronicles 13:10). The Lord doesn't ignore sin on the grounds that people were sincere and had good motives.
- After God killed Uzza for touching the Ark of the Covenant, David moved the Ark to the house of Obededom (1 Chronicles 13:13-14). David did this because he was too afraid to bring the Ark to Jerusalem.
- The Ark of the Covenant remained with the family of Obededom for three months. During that time God blessed his house and all that he had (1 Chronicles 13:14).
- After God made David the king of Israel, God confirmed the kingdom to him (1 Chronicles 14:2).
- David's kingdom was lifted up on high (1 Chronicles 14:2).
- David took more wives in Jerusalem (even though he already had six wives before he moved to Jerusalem) (1 Chronicles 14:3).
- When David became king, he didn't attack the Philistines. Instead they attacked him (1 Chronicles 14:8).
- After David defeated the Philistines at Baalperazim, he

commanded that the idols the Philistines left behind were to be burned (1 Chronicles 14:12).

- The instructions God gave David the second time the Philistines came to fight him were different from what He told David the first time (1 Chronicles 14:10, 15).
- During David's reign, he was famous (1 Chronicles 14:17).
- God brought the fear of David upon all nations (1 Chronicles 14:17). God can cause a ruler to be feared.
- After the first time David tried to transport the Ark of the Covenant, David learned that God required the Ark to be carried by Levites, not by an ox cart (1 Chronicles 15:2).
- When David transported the Ark of the Covenant the second time, he gathered all of Israel together to Jerusalem (1 Chronicles 15:3).
- When David transported the Ark of the Covenant the second time, he told the chief of the fathers of the Levites to sanctify themselves so they could transport the Ark of the Covenant to the place he had prepared for it (1 Chronicles 15:12).
- When David transported the Ark of the Covenant the second time, he told the chief of the fathers of the Levites that the reason God killed Uzza was because they hadn't sought Him after the due order (1 Chronicles 15:13). David understood they hadn't done things the way God commanded (and that had serious consequences).
- The Levites carried the Ark of the Covenant upon their shoulders using staves (1 Chronicles 15:15). That's the way God commanded.
- When David moved the Ark of the Covenant to Jerusalem,

the people did it with joy (1 Chronicles 15:25).

- When David moved the Ark of the Covenant to Jerusalem, the Ark was brought with shouting, and the sound of the cornet, and with trumpets and cymbals, and the sound of psalteries and harps (1 Chronicles 15:28).
- When the Ark of the Covenant was brought to Jerusalem with great rejoicing by all of Israel, Michal (David's wife, and Saul's daughter) wasn't part of the procession. She remained at home (1 Chronicles 15:29). Instead of rejoicing, she looked out the window at David and despised him.
- After the Ark of the Covenant was brought to Jerusalem, the people offered burnt sacrifices and peace offerings before God (1 Chronicles 16:1).
- After the Ark of the Covenant was brought to Jerusalem, David gave everyone in Israel a loaf of bread, a good piece of flesh, and a flagon of wine (1 Chronicles 16:3).
- David appointed Levites to minister before the Ark of the Covenant (1 Chronicles 16:4). This was necessary because the Ark wasn't moved back to the tabernacle, but was instead placed in a tent in Jerusalem.
- David appointed Levites to continually thank and praise God (1 Chronicles 16:4).
- 1 Chronicles 16 contains a psalm that was written by David (1 Chronicles 16:7). This means the book of Psalms does *not* contain all the psalms that are found in the Bible.
- David gave the psalm found in 1 Chronicles 16 to Asaph on the day that the Ark of the Covenant was brought to Jerusalem (1 Chronicles 16:7).

- We must give thanks to God (1 Chronicles 16:8).
- We must call upon God's name (1 Chronicles 16:8).
- We must make known God's deeds among the people (1 Chronicles 16:8).
- We must sing psalms to God (1 Chronicles 16:9).
- We must talk about God's wonderful works (1 Chronicles 16:9).
- We must glorify God's holy name (1 Chronicles 16:10).
- The hearts of those who seek God should rejoice (1 Chronicles 16:10).
- We must seek God's strength (1 Chronicles 16:11).
- We must seek God's face (1 Chronicles 16:11).
- We must remember the marvelous works that God has done (1 Chronicles 16:12).
- We must remember the judgments that God has spoken (1 Chronicles 16:12).
- The children of Jacob are the chosen ones of God (1 Chronicles 16:13).
- God's judgments aren't hidden (1 Chronicles 16:14).
- The covenant that God made with Abraham is called an everlasting covenant (1 Chronicles 16:17-18). In that covenant, God promised to give Abraham the land of Canaan (and that promise was called a law).
- When God said "touch not mine anointed", He was referring to the descendants of Abraham – the Israelites (1 Chronicles 16:22).

- The whole earth is commanded to sing to God (1 Chronicles 16:23). This applies to all people and nations.
- We're commanded to sing about the salvation of God from one day to the next (1 Chronicles 16:23).
- We're commanded to declare the glory of God among those who don't believe in Him (1 Chronicles 16:24).
- We're commanded to declare God's marvelous works among all nations (1 Chronicles 16:24).
- Those who don't know God need to have His glory declared to them (1 Chronicles 16:24).
- All nations need to have God's works declared to them (1 Chronicles 16:24).
- Knowledge of God's glory and works isn't reserved for those who believe in Him (1 Chronicles 16:24).
- Since God is great, we must greatly praise Him (1 Chronicles 16:25).
- God made the heavens (1 Chronicles 16:26).
- There's glory in the presence of God (1 Chronicles 16:27).
- There's honor in the presence of God (1 Chronicles 16:27).
- There's strength in the presence of God (1 Chronicles 16:27).
- There's gladness in the presence of God (1 Chronicles 16:27).
- We must give to God the glory that He's due because of His name (1 Chronicles 16:29).

- We must bring offerings to God (1 Chronicles 16:29).
- We must come before God (1 Chronicles 16:29).
- We must worship God in holiness (1 Chronicles 16:29).
- Holiness is beautiful (1 Chronicles 16:29).
- We must glorify God (1 Chronicles 16:29).
- All of the earth must fear God (1 Chronicles 16:30).
- The heavens should be glad because God reigns (1 Chronicles 16:31).
- The earth should rejoice because God reigns (1 Chronicles 16:31).
- The people of the nations should proclaim that God reigns (1 Chronicles 16:31).
- When God comes to judge the world, it will be a cause for great rejoicing (1 Chronicles 16:32).
- God is good (1 Chronicles 16:34).
- The mercy of God endures forever (1 Chronicles 16:34).
- Salvation comes from God (1 Chronicles 16:35).
- It's good for the people of God to be gathered together (1 Chronicles 16:35).
- During David's reign, the Ark of the Covenant was in Jerusalem and the tabernacle was at Gibeon (1 Chronicles 16:39) This was in spite of the fact the Ark of the Covenant should have been in the tabernacle, and not somewhere else.
- During David's reign, there were people who were selected by name to continually give thanks to God at the

tabernacle (1 Chronicles 16:41). The reason they were given that job was because God's mercy endures forever.

- When Heman and Jeduthun gave thanks to God, they used trumpets and cymbals (1 Chronicles 16:42). It's not wrong to praise God with musical instruments.
- David lived in a palace made of cedars (1 Chronicles 17:1).
- David was bothered by the fact that his palace was nicer than the tent that housed the Ark of the Covenant (1 Chronicles 17:1).
- God told Nathan to tell David that he wasn't allowed to build Him a house to dwell in (1 Chronicles 17:4).
- God is the one who puts rulers into positions of authority (1 Chronicles 17:7).
- God was with David wherever he went (1 Chronicles 17:8).
- God destroyed David's enemies (1 Chronicles 17:8).
- God made David a great name (1 Chronicles 17:8).
- God said that one day the Israelites would dwell in the place that He had ordained for them, and would never leave that place again. In that day the wicked would no longer be able to oppress them (1 Chronicles 17:9). This may be a reference to the millennium.
- God said the wicked had oppressed the Israelites since the time of the judges (1 Chronicles 17:10).
- There's a recurring theme that when people die they go to be with their forefathers (1 Chronicles 17:11).
- God said that He would establish the throne of the son of David forever (1 Chronicles 17:12). This seems to be a

Messianic reference.

- After God spoke to David through Nathan, David came and sat before God (1 Chronicles 17:16). It seems it's not wrong to sit in God's presence.
- David was very humbled when God spoke to him through Nathan (1 Chronicles 17:16).
- David knew that God was the one who had blessed him (1 Chronicles 17:16).
- David believed that he didn't deserve the blessings God had given him (1 Chronicles 17:16).
- God knows us (1 Chronicles 17:18).
- There's no one else like God (1 Chronicles 17:20).
- There's no other God besides the Lord (1 Chronicles 17:20).
- The Israelites will always be God's people (1 Chronicles 17:22).
- It's not wrong to pray that God would keep His promises, and do the things He said He would do (1 Chronicles 17:23).
- We should seek that God's name will be magnified forever (1 Chronicles 17:24).
- The things that God blesses will remain blessed forever (1 Chronicles 17:27). God's blessings are everlasting.
- There was a time in David's reign when he subdued the Philistines (1 Chronicles 18:1).
- After David smote Moab, the Moabites became his servants (1 Chronicles 18:2).

- When the Syrians of Damscus came to help Hadarezer, David slew 22,000 Syrians (1 Chronicles 18:5-6). After David defeated the Syrians, he put garrisons in Damascus and they became his servants.
- One of the ways God preserved David was by giving him victory in battle (1 Chronicles 18:6).
- After David defeated Hadarezer, David took away his shields of gold and brought them to Jerusalem (1 Chronicles 18:7).
- The brass that Solomon used for the temple was obtained by David from the cities of Hadarezer (1 Chronicles 18:8).
- David dedicated to God the vessels of gold, silver, and brass that Tou gave him after he defeated Hadarezer (1 Chronicles 18:11).
- David dedicated to God the silver and gold that he obtained from Edom, Moab, Ammon, the Philistines, and Amalek (1 Chronicles 18:11). It was later used to build the temple.
- Abishai slew 18,000 Edomites in the valley of salt (1 Chronicles 18:12-13). After Abishai put garrisons in Edom, all of the Edomites became David's servants.
- During the reign of David, his sons were chief around him (1 Chronicles 18:17). It seems they reigned with him as princes.
- It seems that in the ancient world, having your beard shaved was greatly humiliating (1 Chronicles 19:5).
- When the Ammonites realized they had upset David, they didn't apologize or try to make peace. Instead they spent 1,000 talents of silver to hire an army of mercenaries to

wage war against David (1 Chronicles 19:6). This went poorly for them.

- The Ammonites hired 32,000 chariots to wage war against David (1 Chronicles 19:7). They did this even though he hadn't taken any action against them.
- When the Ammonites waged war against Israel at Medeba, they surrounded Joab and the army of Israel (1 Chronicles 19:10).
- When Joab saw that the Ammonites had surrounded him, Joab didn't pray for victory. Instead he prayed that God would do what seemed good in His sight (1 Chronicles 19:13). God did give the victory to Israel.
- When the Ammonites and the Syrians fled from before Joab and Abishai, Joab didn't pursue them. Instead Joab returned to Jerusalem (1 Chronicles 19:15). The war wasn't continued until the following year.
- When David brought the army of Israel to fight against the Syrians who had come to wage war with him, David slew 7,000 men who fought in chariots and 40,000 footmen (1 Chronicles 19:18). He also killed Sophach, the captain of the army of Hadarezer.
- After David defeated the Syrians the second time, the Syrians wouldn't help the Ammonites any more (1 Chronicles 19:19).
- When Joab waged war against the Ammonites, he laid waste to the country of the Ammonites (1 Chronicles 20:1).
- When Joab waged war against the Ammonites, David didn't go with him. Instead he tarried at Jerusalem (1 Chronicles 20:1). This was when David committed

adultery with Bathsheba and had Uriah killed. This book discusses Joab's campaign against the Ammonites, but it doesn't mention David's sin with Bathsheba. It only notes that David tarried at Jerusalem instead of going out with Israel to fight the Ammonites.

- The reason the country of the Ammonites was laid waste was because the king of the Ammonites decided to deliberately humiliate David's servants, and then instead of apologizing he launched a war against David. That war was entirely unprovoked, as David had done nothing except try to comfort the king after the death of his father (1 Chronicles 20:1).
- After Joab destroyed Rabbah, David took the crown of the king of the Ammonites for himself (1 Chronicles 20:2). That crown was made of gold and precious stones, and weighed a talent (which may have been around 75 pounds).
- David destroyed all the cities of the Ammonites and killed all the people who lived in those cities (1 Chronicles 20:3).
- Sibbechai, a servant of David, killed a giant named Sippai who fought with the Philistines against Israel (1 Chronicles 20:4).
- Elhanan, a servant of David, killed a giant named Lahmi who fought with the Philistines against Israel (1 Chronicles 20:5).
- Jonathan (David's nephew) killed the giant who lived in Gath, who fought with the Philistines against Israel (1 Chronicles 20:7).
- All of the giants that David and his men fought over the

years were the children of the same giant, who lived in Gath (1 Chronicles 20:8).

- Satan provoked David to take a census of Israel (1 Chronicles 21:1).
- When Joab took a census of Israel during David's reign, there were 1,100,000 men of Israel who could go to war, and 470,000 men of Judah who could go to war (1 Chronicles 21:5).
- When Joab took a census of Israel during David's reign, he didn't the tribes of Levi or Benjamin because David's commandment to take a census was abominable to him (1 Chronicles 21:6).
- When David took a census of Israel, God smote Israel (1 Chronicles 21:7). There are times when God smites a nation because of the sins of its rulers.
- After David took a census of Israel, David confessed his sin and asked God to forgive him (1 Chronicles 21:8). However, that didn't save Israel from being punished by God.
- There was a time when God gave David three options for punishments, and commanded him to select one to be inflicted upon his nation (1 Chronicles 21:10).
- The reason David chose the punishment of the sword of God was because the mercies of God were very great (1 Chronicles 21:13). He believed God would be merciful.
- When God sent pestilence upon Israel, 70,000 men died (1 Chronicles 21:14). There are times when disease is a punishment by God for the sins of a nation.
- After David chose the punishment of the sword of God,

the Lord sent an angel to Jerusalem to destroy it (1 Chronicles 21:15). Angels are powerful enough to destroy entire cities.

- After God stopped the angel who was destroying Jerusalem, David lifted up his eyes and saw the angel of the Lord. The angel was standing between the earth and the heaven, with a drawn sword in his hand that was stretched out over Jerusalem (1 Chronicles 21:16). It seems that some angels are very large.
- When David saw the angel of the Lord, David was with the elders of Israel. All of them were wearing sackcloth (1 Chronicles 21:16).
- When David saw the angel of the Lord, he prayed that the hand of God would be against him and his father's house, and not against the people of Israel (1 Chronicles 21:17). David wanted to save the Israelites from God's wrath.
- The angel of the Lord was the one who gave David the command to build an altar to the Lord at the threshing floor of Ornan (1 Chronicles 21:18).
- It seems that the angel of the Lord came against Jerusalem during the time of wheat harvest (1 Chronicles 21:20).
- David told Ornan that he wasn't going to take Ornan's property for free and give it to God. David refused to offer God burnt offerings that cost him nothing (1 Chronicles 21:24). There's little value in giving God offerings that don't cost us anything.
- It's not right to take other people's property and give it to God. Instead we should be giving God our own property (1 Chronicles 21:24).

- David paid Ornan 600 shekels of gold for his threshing floor and the items it contained (1 Chronicles 21:25). This was around a half million dollars in today's money.
- When David built an altar to God at the threshing floor of Ornan and called upon God's name, God answered David by sending fire down from heaven upon the altar (1 Chronicles 21:26).
- The angel of the Lord didn't put his sword back in its sheath until David built an altar to God and offered offerings upon it (1 Chronicles 21:27). A sacrifice had to be made before God's wrath was turned away.
- When God sent the angel of the Lord against Jerusalem, the reason David didn't go to the tabernacle to offer sacrifices was because the tabernacle wasn't at Jerusalem, but was somewhere else (1 Chronicles 21:29).
- The reason David didn't inquire of God when He sent the angel of the Lord against Jerusalem was because he was afraid of the angel's sword (1 Chronicles 21:30).
- David began preparing for the construction of the temple, even though he didn't build the temple himself (1 Chronicles 22:1).
- David referred to the temple as the house of the Lord God (1 Chronicles 22:1).
- It seems that the foreigners who lived in Israel may have been the ones who hewed the stones that were used to build the temple (1 Chronicles 22:2).
- David prepared an abundance of iron for the construction of the temple (1 Chronicles 22:3).
- David prepared an enormous amount of brass for the

construction of the temple (1 Chronicles 22:3).

- David prepared an abundance of cedar trees for the construction of the temple (1 Chronicles 22:4).
- David wanted the temple to be exceedingly magnificent and famous throughout all nations (1 Chronicles 22:5).
- God told David that since he shed blood abundantly and made great wars, he couldn't build the temple (1 Chronicles 22:8).
- God told David that in the days of Solomon, He would give peace and quietness to Israel (1 Chronicles 22:9). God is able to give a nation peace.
- God told David that Solomon would build the temple (1 Chronicles 22:10).
- God called the temple a house that was built for His name (1 Chronicles 22:10).
- David asked that God would give Solomon wisdom and understanding (1 Chronicles 22:12).
- David wanted Solomon to keep God's law (1 Chronicles 22:12).
- David wanted God to teach Solomon how to keep His law (1 Chronicles 22:12).
- David told Solomon that he would prosper if he took heed to obey the statutes of the Mosaic Law (1 Chronicles 22:13).
- David told Solomon that he had prepared for the temple 100,000 talents of gold and a million talents of silver (1 Chronicles 22:14). This is an *enormous* fortune worth billions of dollars.

- David commanded all the princes of Israel to help Solomon build the temple (1 Chronicles 22:17).
- We must set our heart and our soul to seek God (1 Chronicles 22:19).
- David wanted the Ark of the Covenant to be brought into the temple (1 Chronicles 22:19).
- During David's reign there were 24,000 Levites who worked in the tabernacle (1 Chronicles 23:4).
- During David's reign there were 6,000 male Levites who were officers and judges (1 Chronicles 23:4).
- During David's reign there were 4,000 Levites who praised God with instruments (1 Chronicles 23:5).
- The instruments the Levites used to praise God were made by David (1 Chronicles 23:5).
- The priests were given the responsibility of blessing God's name forever (1 Chronicles 23:13).
- David said that God had given rest to the Levites, because once the temple was built they would no longer have to carry around the tabernacle or its vessels (1 Chronicles 23:26).
- The office of the Levites involved standing every morning and every evening to thank and praise God (1 Chronicles 23:30).
- There were sacrifices offered to God on the sabbath, the new moons, and the set feasts of the Mosaic Law (1 Chronicles 23:31).
- Nadab and Abihu had no children (1 Chronicles 24:2). These were the two sons of Aaron who God killed on the

spot because they offered Him strange fire (Leviticus 10:1-2).

- David was the one who organized how the Levites performed their work (1 Chronicles 24:3).
- The 24 priestly divisions that David established governed the way the priests served in the temple. It seems each division took turns serving in the temple and carrying out priestly duties (1 Chronicles 24:19).
- It seems that the people who were separated to play music in the temple were prophets, and their music was intended to be prophetic (1 Chronicles 25:1).
- In ancient Israel, harps and psalteries and cymbals were used to praise God (1 Chronicles 25:1).
- David was the one who commanded that people were to be set aside to play music in the temple (1 Chronicles 25:2).
- God gave Heman 14 sons and 3 daughters (1 Chronicles 25:5). The Lord is the one who gives people children.
- Music can be used to proclaim the words of God (1 Chronicles 25:5).
- 288 people were separated to play music in the temple (1 Chronicles 25:7). Those people were given instruction, and were skilled.
- The people who were separated to play music in the temple played the songs of God (1 Chronicles 25:7).
- The reason Obededom had 8 sons was because God blessed him (1 Chronicles 26:5). It's a blessing to have 8 sons.

- The treasures that were dedicated to the temple were used to maintain the temple (1 Chronicles 26:27).
- Samuel dedicated treasure to God (1 Chronicles 26:28).
- Saul dedicated treasure to God (1 Chronicles 26:28).
- Abner dedicated treasure to God (1 Chronicles 26:28).
- Joab dedicated treasure to God (1 Chronicles 26:28).
- David had 12 groups of 24,000 people, who served him throughout the year (1 Chronicles 27:1). It seems that each group served him for one month of the year.
- The reason Joab didn't finish his census of those in Israel who were 20 years old and under was because wrath fell upon Israel for that census (1 Chronicles 27:24).
- David owned storehouses in the fields, cities, villages, and castles of Israel (1 Chronicles 27:25).
- David owned fields (1 Chronicles 27:26).
- David owned vineyards (1 Chronicles 27:27).
- David owned wine cellars (1 Chronicles 27:27).
- David owned olive trees (1 Chronicles 27:28).
- David owned sycamore trees (1 Chronicles 27:28).
- David owned cellars of oil (1 Chronicles 27:28).
- David owned herds (1 Chronicles 27:29).
- David owned camels (1 Chronicles 27:30).
- David owned flocks (1 Chronicles 27:31).
- It seems David could still stand up on his feet when he was old (1 Chronicles 28:2).

- David referred to the temple as a house of rest for the Ark of the Covenant (1 Chronicles 28:2).
- David referred to the temple as a footstool for God (1 Chronicles 28:2).
- God didn't allow the temple to be built by someone who had been a man of war, and had shed blood (1 Chronicles 28:3).
- God chose Solomon to reign over Israel (1 Chronicles 28:5).
- David wanted the leaders of his kingdom to seek God and obey His commandments (1 Chronicles 28:8).
- David told the leaders that he assembled to Jerusalem that they needed to seek and obey God so they could continue to possess the promised land (1 Chronicles 28:8).
- We must seek to know God (1 Chronicles 28:9).
- We must serve God with a perfect heart (1 Chronicles 28:9).
- We must serve God with a willing mind (1 Chronicles 28:9).
- God searches all hearts (1 Chronicles 28:9).
- God know everything that people imagine (1 Chronicles 28:9).
- God knows everything that people think (1 Chronicles 28:9).
- God will be found by those who seek Him (1 Chronicles 28:9).

- David gave Solomon the design for the buildings, treasuries, upper chambers, and inner parlors of the temple complex (1 Chronicles 28:11).
- The Holy Spirit was the one who gave David the designs for the temple complex and everything it contained (1 Chronicles 28:12).
- David gave Solomon the design for all the vessels that would be used to serve in the temple (1 Chronicles 28:13).
- David planned the way the temple would be operated (1 Chronicles 28:13). He then gave that plan to Solomon.
- The Ark of the Covenant was referred to as a chariot (1 Chronicles 28:18). This is because God manifested Himself in the Ark, and the priests could carry the Ark (and therefore the presence of God) from place to place.
- The reason David took the construction of the temple very seriously was because the temple was for God, not for man (1 Chronicles 29:1).
- David prepared for the construction of the temple with all his might (1 Chronicles 29:2).
- David prepared gold, silver, brass, iron, wood, onyx stones, precious stones, and marble for the temple (1 Chronicles 29:2).
- David set his affection on the temple (1 Chronicles 29:3).
- David gave 3,000 talents of gold and 7,000 talents of refined silver to overlay the walls of the temple (1 Chronicles 29:4).
- David wasn't the only one who gave toward the construction of the temple. The leaders of Israel gave

toward it as well (1 Chronicles 29:6).

- The chiefs, and princes, and captains, and rulers of Israel gave 5,000 talents of gold, 10,000 talents of silver, 18,000 talents of brass, and 100,000 talents of iron for the construction of the temple (1 Chronicles 29:7).
- Those who had precious stones gave them toward the construction of the temple (1 Chronicles 29:8).
- When people gave willingly toward the construction of the temple, there was rejoicing (1 Chronicles 29:9).
- Greatness belongs to God (1 Chronicles 29:11).
- Power belongs to God (1 Chronicles 29:11).
- Glory belongs to God (1 Chronicles 29:11).
- Victory belongs to God (1 Chronicles 29:11).
- Majesty belongs to God (1 Chronicles 29:11).
- Everything in heaven belongs to God (1 Chronicles 29:11).
- Everything in the earth belongs to God (1 Chronicles 29:11).
- The kingdom belongs to God (1 Chronicles 29:11).
- God is exalted as head above all (1 Chronicles 29:11).
- Riches come from God (1 Chronicles 29:12).
- Honor comes from God (1 Chronicles 29:12).
- God reigns over all (1 Chronicles 29:12).
- God is able to make people great (1 Chronicles 29:12).
- God is able to give strength to all (1 Chronicles 29:12).

- God's name is glorious (1 Chronicles 29:13).
- David said that being able to give toward the construction of the temple was a great blessing, and was an honor that he and the Israelites didn't deserve (1 Chronicles 29:14). It's a blessing to be able to give our possessions to God.
- David said that everything that was given toward the construction of the temple already belonged to God (1 Chronicles 29:14). The things that we give to God were given to us by Him, and already belonged to Him in the first place.
- God tests people's hearts (1 Chronicles 29:17).
- God has pleasure in uprightness (1 Chronicles 29:17).
- David prayed that God would always cause the Israelites to seek Him and walk in His ways (1 Chronicles 29:18).
- David prayed that God prepare the heart of the Israelites to seek Him (1 Chronicles 29:18).
- David prayed that God would give Solomon a perfect heart (1 Chronicles 29:19).
- David prayed that God would give Solomon a heart to keep His commandments (1 Chronicles 29:19).
- David referred to the temple as a palace (1 Chronicles 29:19).
- God can give people a heart to obey Him and walk in His ways (1 Chronicles 29:19).
- The Israelites made Solomon king for a second time after they donated material to build the temple (1 Chronicles 29:22). Solomon was anointed as king over Israel *twice* while David was still alive.

- God magnified Solomon exceedingly in the sight of all Israel (1 Chronicles 29:25).
- God bestowed upon Solomon more royal majesty than had been bestowed on any king in Israel before him (1 Chronicles 29:25). God is able to bestow royal majesty upon rulers.
- It seems that 70 years old was considered to be a good old age in the ancient world (1 Chronicles 29:28, 2 Samuel 5:4).

2 Chronicles

- God magnified Solomon exceedingly (2 Chronicles 1:1).
- At the beginning of Solomon's reign, the tabernacle was located at the high place at Gibeon (2 Chronicles 1:3). However, the Ark of the Covenant was in Jerusalem because David moved it there during his reign (2 Chronicles 1:4).
- God appeared to Solomon and asked him what he wanted after he went to the tabernacle with the leaders of Israel and offered a thousand burnt offerings (2 Chronicles 1:7). The Lord appeared to him that very same night.
- When God told Solomon to ask what he wanted, He didn't speak to him through a prophet (as He had done with David and Saul). Instead He appeared to Solomon directly (2 Chronicles 1:7).
- God is able to raise up whoever He chooses and make them the rulers of nations (2 Chronicles 1:9).
- The reason Solomon wanted wisdom was so he could govern the kingdom of Israel in a way that pleased God (2 Chronicles 1:10).
- God is able to give people wisdom and understanding (2 Chronicles 1:10).
- Rulers need wisdom and understanding in order to properly govern a nation (2 Chronicles 1:10).
- God is able to give people wealth (2 Chronicles 1:12).
- God is able to give people honor (2 Chronicles 1:12).
- Solomon had 1,400 chariots and 12,000 horsemen (2

Chronicles 1:14).

- Solomon made silver and gold in Jerusalem as plenteous as stones (2 Chronicles 1:15).
- The kingdom of Solomon was part of an international arms trade. Solomon purchased horses and chariots from Egypt (which were weapons of war) and sold them to other nations (2 Chronicles 1:17). At least part of his great wealth came from that trade.
- Throughout this book, the temple was called a house for the name of the Lord (2 Chronicles 2:1).
- In order to complete Solomon's building projects, he had 70,000 men who bore burdens, 80,000 men who hewed in the mountain, and 3,600 men who managed his labor force (2 Chronicles 2:2).
- The Hiram who Solomon worked with to build the temple was the same Hiram who David worked with to build his palace (2 Chronicles 2:3).
- The reason Solomon wanted the temple to be large and magnificent was because God was great above all gods (2 Chronicles 2:5). Solomon wanted the greatness of the temple to reflect the greatness of God.
- Heaven itself cannot contain God (2 Chronicles 2:6). God is larger than the universe.
- Solomon told Hiram that in exchange for the materials he needed to build the temple, he would give Hiram's servants 20,000 measures of beaten wheat, 20,000 measures of barley, 20,000 baths of wine, and 20,000 baths of oil (2 Chronicles 2:10). In other words, Solomon would provide Hiram with food for his household (which was what Hiram wanted).

- Hiram told Solomon the reason God made Solomon king over Israel was because He loved the Israelites (2 Chronicles 2:11).
- Hiram (the king of Tyre) believed in the God of Israel. He knew that the God of Israel was the one who made heaven and earth (2 Chronicles 2:12).
- The skilled craftsman who Hiram sent to Solomon to help him build the temple was also named Hiram (2 Chronicles 2:13-14). His mother was from the tribe of Dan and his father was from Tyre.
- At the beginning of Solomon's reign there were 153,600 foreigners in Israel (2 Chronicles 2:17-18). Solomon used them as a labor force to build the temple, which means the temple was built by Gentiles.
- The temple was built in Jerusalem, in mount Moriah, at the threshing floor of Ornan the Jebusite (2 Chronicles 3:1). That's where God appeared to David after He sent an angel against Jerusalem as punishment for the census that David took.
- Solomon garnished the temple with precious stones (2 Chronicles 3:6).
- Solomon overlaid the temple with gold (2 Chronicles 3:7).
- Solomon engraved cherubims on the walls of the temple (2 Chronicles 3:7).
- Solomon used 600 talents of gold to overlay the Holy of Holies in the temple (2 Chronicles 3:8). That was an exceedingly large amount of gold.
- Solomon used gold nails in the Holy of Holies in the temple (2 Chronicles 3:9). Each nail weighed 50 shekels.

- Solomon put two cherubims in the Holy of Holies in the temple (2 Chronicles 3:10). They were covered in gold.
- Solomon made the veil of the temple (2 Chronicles 3:14). It contained blue, purple, and crimson linen, and had images of cherubims.
- Solomon made so many brass vessels for the temple that their weight couldn't be discovered (2 Chronicles 4:18).
- David dedicated silver and gold to the temple before he died (2 Chronicles 5:1).
- When the Ark of the Covenant was put into the Holy of Holies in the temple, it was placed under the wings of the cherubims (2 Chronicles 5:7). This is because there were two cherubims with wings in the Holy of Holies.
- When the temple was dedicated, there were singers present (2 Chronicles 5:12). They wore white linen and had cymbals, psalteries, and harps.
- When the temple was dedicated, the 120 priests who stood by the singers sounded with trumpets (2 Chronicles 5:12).
- When the temple was dedicated, the trumpeters and the singers joined together to praise and thank God (2 Chronicles 5:13).
- God is good (2 Chronicles 5:13).
- The mercy of God endures forever (2 Chronicles 5:13).
- When the temple was dedicated it was filled the glory of God, which manifested as a cloud (2 Chronicles 5:14).
- God dwells in thick darkness (2 Chronicles 6:1).
- It seems Solomon believed the temple he built would

stand forever (2 Chronicles 6:2). He was wrong.

- There's a recurring theme in the Bible of people blessing God (2 Chronicles 6:4).
- Solomon gave God the credit for the construction of the temple. He said it was something God did with His hands (2 Chronicles 6:4).
- God chose to put His name in Jerusalem (2 Chronicles 6:6).
- There's no other God like the Lord (2 Chronicles 6:14).
- God keeps His covenant (2 Chronicles 6:14).
- God shows mercy to those who walk before Him with all their heart (2 Chronicles 6:14).
- In order for David's descendants to continue to reign over Israel, they had to keep God's law (2 Chronicles 6:16). Sadly, they didn't.
- It's not wrong to pray that God would hear our prayers (2 Chronicles 6:19).
- Solomon spoke of praying while facing in the direction of the temple (2 Chronicles 6:21).
- Solomon wanted God to hear and judge cases from heaven (2 Chronicles 6:23).
- It's not wrong to pray that God would punish the wicked and reward the righteous (2 Chronicles 6:23).
- Repentance includes returning to God (2 Chronicles 6:24).
- Repentance includes confessing God's name (2 Chronicles 6:24).
- Repentance includes praying to God (2 Chronicles 6:24).

- In order to obtain forgiveness, we must repent (2 Chronicles 6:25).
- Repentance includes turning away from sin (2 Chronicles 6:26).
- There are times when God punishes nations for their sin by withholding rain (2 Chronicles 6:26).
- God's ways are good (2 Chronicles 6:27). We must walk in them.
- God knows our heart (2 Chronicles 6:30). In fact, He's the only one who knows our heart.
- God's name is great (2 Chronicles 6:32).
- Solomon wanted God to answer the prayers of foreigners so that they would know the temple was called by His name (2 Chronicles 6:33).
- All the people of the earth need to know God's name and fear Him (2 Chronicles 6:33).
- There's no one who doesn't sin (2 Chronicles 6:36).
- There are times when God is angry with a nation because it's guilty of sin (2 Chronicles 6:36).
- One of the ways God punishes nations for their sin is by turning it over to its enemies (2 Chronicles 6:36).
- Repentance includes confessing that sin is wrong (2 Chronicles 6:37).
- Solomon referred to the temple as the resting place of God (2 Chronicles 6:41).
- Solomon referred to the Ark of the Covenant as the ark of the strength of God (2 Chronicles 6:41).

- Salvation is referred to as clothing (2 Chronicles 6:41).
- After Solomon finished his prayer during the dedication of the temple, fire came down from heaven and consumed the burnt offering and the sacrifices (2 Chronicles 7:1).
- Worship means to bow down (2 Chronicles 7:3).
- When the temple was dedicated, Solomon offered 22,000 oxen and 120,000 sheep as sacrifices (2 Chronicles 7:5).
- When the temple was dedicated, the Levites played the music of God on instruments (2 Chronicles 7:6). The music that they played was written by David.
- After Solomon dedicated the temple, God appeared to him a second time (2 Chronicles 7:12).
- In order to be forgiven, we must humble ourselves before God (2 Chronicles 7:14).
- In order to be forgiven, we must turn from our wicked ways (2 Chronicles 7:14).
- After Solomon dedicated the temple, God told him that if the Israelites worshiped other gods then He would pluck them up by the roots from the promise land, and He would cast the temple out of His sight (2 Chronicles 7:20). In the end that's exactly what happened.
- It took Solomon 20 years to finish the construction of both the temple and his palace (2 Chronicles 8:1).
- Solomon waged war against Hamathzobah (2 Chronicles 8:3). This took place after he finished the temple and his palace.
- Solomon had 250 chief captains who ruled over the

Israelites (2 Chronicles 8:10).

- Solomon didn't allow his wife (the daughter of Pharaoh) to dwell in David's palace (2 Chronicles 8:11). Solomon believed that palace was holy because it once contained the Ark of the Covenant. He therefore built her a house of her own, which was located outside of Jerusalem.
- Solomon offered burnt offerings to God on the altar at the temple on a regular basis. They were offered each day, and on each sabbath, and on each new moons, and on each of the three yearly solemn feasts (2 Chronicles 8:13).
- The porters worked at the gate of the temple (2 Chronicles 8:14).
- David divided the priests, Levites, and porters into courses (divisions) (2 Chronicles 8:14).
- Solomon obtained 450 talents of gold from Ophir (2 Chronicles 8:18).
- During Solomon's reign his fame spread to distant lands (2 Chronicles 9:1).
- The reason the queen of Sheba went to Jerusalem was to test Solomon by asking him difficult questions (2 Chronicles 9:1-2). Solomon answered all of her questions.
- The food that was served on Solomon's table was exceedingly magnificent (2 Chronicles 9:4).
- The clothing worn by Solomon's servants was exceedingly magnificent (2 Chronicles 9:4).
- Solomon's royal procession to the temple was exceedingly magnificent (2 Chronicles 9:4).

- The queen of Sheba told Solomon that she didn't believe what she had heard about him until she saw it with her own eyes (2 Chronicles 9:6). She told him that he was even greater than what she had heard.
- The queen of Sheba blessed God for putting Solomon on the throne of Israel (2 Chronicles 9:8). She said the reason God did it was because He loved Israel.
- God is the one who puts rulers into positions of authority (2 Chronicles 9:8).
- The queen of Sheba gave Solomon precious stones, 120 talents of gold, and an enormous amount of spices (2 Chronicles 9:9).
- Solomon used algum trees to make harps and psalteries for the singers in the temple (2 Chronicles 9:11).
- Solomon gave the queen of Sheba everything that she desired (2 Chronicles 9:12). However, we're not told what that was.
- There was a year when Solomon received 666 talents of gold (2 Chronicles 9:13). The only time this number appears in the Old Testament is when talking about the quantity of gold that Solomon received in a specific year of his reign.
- Solomon made 300 shields of beaten gold (2 Chronicles 9:16). Each one contained 300 shekels of gold. He stored them in a building in the forest of Lebanon.
- Solomon's throne was made out of ivory and overlaid with pure gold. It had six steps, and two lions on each step (2 Chronicles 9:17-19). No other kingdom had a throne like it.

- All of Solomon's drinking vessels were made of gold (2 Chronicles 9:20).
- In the days of Solomon silver wasn't considered to be a precious metal (2 Chronicles 9:20).
- Every three years Solomon's ships brought him gold, silver, ivory, apes, and peacocks (2 Chronicles 9:21).
- During Solomon's reign he surpassed all the other kings of his era in riches and wisdom (2 Chronicles 9:22). That's exactly what God promised him.
- All the kings of the earth sought to meet Solomon and hear his wisdom (2 Chronicles 9:23).
- God is able to give people wisdom (2 Chronicles 9:23).
- Solomon reigned over all the territory from the Euphrates river to the land of the Philistines, and to the border of Egypt (2 Chronicles 9:26).
- Solomon reigned over all of Israel for 40 years (2 Chronicles 9:30).
- Solomon oppressed the Israelites (2 Chronicles 10:4). They suffered under his reign.
- The reason Rehoboam didn't listen to the Israelites was because God had ordained him to reject them, so that He might fulfill His word to give ten of the tribes of Israel to Jeroboam (2 Chronicles 10:15).
- When Rehoboam sent Hadoram to the tribes of Israel to collect the tribute, the Israelites killed Hadoram (2 Chronicles 10:18).
- When Rehoboam saw that ten of the tribes of Israel had rejected him as their king, he didn't accept it or try to win

them over. Instead he decided to go to war and force them to serve him (2 Chronicles 11:1). Rehoboam was unwilling to free the Israelites from oppression, but he was willing to kill them to force them to pay him tribute.

- God forbade Rehoboam from waging war against the ten tribes of Israel (2 Chronicles 11:4).
- All of the priests and Levites in Israel went to Rehoboam because Jeroboam had driven them out (2 Chronicles 11:13).
- During Jeroboam's reign, those who set their hearts to seek God left the ten tribes of Israel and went to Jerusalem to sacrifice to God (2 Chronicles 11:16). Rehoboam gathered all those who had a heart to seek God.
- The Israelites who left the ten tribes of Israel and went to Jerusalem to sacrifice to God made Rehoboam strong (2 Chronicles 11:17).
- For three years Rehoboam walked in the way of David (2 Chronicles 11:17). For a short time he did what was right.
- Rehoboam (David's grandson) married Mahalath (David's granddaughter) (2 Chronicles 11:18).
- Rehoboam had 18 wives and 60 concubines (2 Chronicles 11:21).
- Rehoboam had 20 sons and 60 daughters (2 Chronicles 11:21).
- Even though Rehoboam had 78 wives and concubines, he only had 80 children (2 Chronicles 11:21). That was about one child per woman.
- After Rehoboam strengthened himself he forsook the law

of God (2 Chronicles 12:1). This led to his downfall.

- When Rehoboam forsook God's law, the people of his kingdom did as well (2 Chronicles 12:1). Rehoboam led his nation to reject God.
- The reason it was God's will for Shishak to attack Jerusalem was because the people of the tribes of Judah and Benjamin had transgressed against Him (2 Chronicles 12:2).
- God told Rehoboam that because he had forsaken Him, He was giving him into the hand of Shishak (2 Chronicles 12:5). There are times when God punishes nations for forsaking Him by turning them over to their enemies.
- When God told Rehoboam that He was turning him over to Shishak, Rehoboam humbled himself before God (2 Chronicles 12:6). When God saw this He said that since Rehoboam humbled himself before Him, He was going to grant him some deliverance (2 Chronicles 12:7).
- God holds rulers accountable for their actions (2 Chronicles 12:7).
- There are times when God turns away His wrath from those who humble themselves before Him (2 Chronicles 12:7).
- Shishak took away the treasures that were in the temple and in Rehoboam's palace (2 Chronicles 12:9). It seems that Shishak took away all of Solomon's wealth.
- God is able to take wealth away from people (2 Chronicles 12:9).
- The reason Rehoboam did evil was because he didn't prepare his heart to seek God (2 Chronicles 12:14). If we

don't prepare our heart to seek God then we will do evil.

- There were continual wars between Rehoboam and Jeroboam, even though God commanded them not to fight one another (2 Chronicles 12:15). They didn't obey God's command to be at peace with one another.
- When Jeroboam fought against Abijah, Abijah told all of Israel that God had given the kingdom of Israel to the house of David forever with a covenant of salt (meaning it was an everlasting covenant) (2 Chronicles 13:5) . Abijah was telling Jeroboam that he had no right to try to conquer the tribe of Judah, which was correct.
- When Jeroboam fought against Abijah, Abijah told all of Israel that Jeroboam had rebelled against Rehoboam when he was young and tender and couldn't do anything about it (2 Chronicles 13:7). That was a lie. Rehoboam was 41 years old when he became king (1 Kings 14:21). Besides, God was the one who gave Jeroboam ten of the tribes of Israel. That was of Him.
- When Jeroboam fought against Abijah, the men of Judah cried out to God and gave a shout. The Lord then smote all of Israel (2 Chronicles 13:15). God gave Abijah the victory because he cried out to Him in his time of trouble.
- After Jeroboam taught the Israelites to worship the golden calves, the Israelites suffered a defeat in battle so great that it killed 500,000 Israelites (2 Chronicles 13:17). This happened because God gave the victory to their enemies (the people of Judah).
- Abijah conquered Bethel, the city that had one of Jeroboam's golden calves (2 Chronicles 13:19). Yet it seems he didn't destroy the golden calf that was in that city, even though he had the opportunity to do so. 2 Kings

10:29 reports that after Jeroboam died and Jehu was king, the two golden calves were still in Bethel and Dan.

- After Abijah defeated Jeroboam, God struck Jeroboam and he died (2 Chronicles 13:20). There are times when God kills rulers.
- Abijah married 14 wives. He had 22 sons and 16 daughters (2 Chronicles 13:21). That's less than three children per wife.
- The reason the land of Judah had rest during Asa's reign was because God gave them rest (2 Chronicles 14:6). God is able to give peace to a nation.
- During Asa's reign, the army of Zerah invaded the land of Judah with a million men (2 Chronicles 14:9).
- When Asa faced the army of Zerah at Zephathah, he cried out to God (2 Chronicles 14:11). The Lord then smote the Ethiopians before Asa and gave him the victory (2 Chronicles 14:12).
- Azariah told Asa that God was with him as long as he was with God, and if he sought God then he would be able to find Him (2 Chronicles 15:2). However, Azariah also told him that if he forsook God then He would forsake him.
- There are consequences for those who forsake God, and there are blessings for those who seek God (2 Chronicles 15:2).
- By the time of Asa's reign, the people of the kingdom of Judah hadn't worshiped God for a long time (2 Chronicles 15:3). They also hadn't had a priest to teach them God's law.
- There are times when God sends adversity upon cities

and nations because they haven't sought Him (2 Chronicles 15:6).

- By the time of Asa's reign, the altar in the temple had fallen into disrepair (2 Chronicles 15:8). Asa repaired it.
- When all the people of Judah and Benjamin gathered to Jerusalem during the reign of Asa, they entered into a covenant to seek God with all their heart and all their soul (2 Chronicles 15:12-13).
- Asa removed his mother Maachah from being the queen because she made an idol (2 Chronicles 15:16). Asa destroyed her idol.
- After Asa and the people of Judah made a covenant with God, there was peace in the land for 20 years (2 Chronicles 15:19).
- Baasha attacked the kingdom of Judah in the 36th year of the reign of Asa (2 Chronicles 16:1). When this happened, Asa didn't cry out to God. Instead he robbed the temple of God to hire the Syrians to help him (2 Chronicles 16:2).
- There are times when wicked and sinful plans accomplish their objectives (2 Chronicles 16:4).
- After Asa robbed God to hire the Syrians to attack Baasha, Hanani told Asa that because he relied on the king of Syria instead of the Lord his God, the army of the king of Syria escaped out of his hand (2 Chronicles 15:7). If Asa had relied upon God then He would have given him the victory.
- When the Bible says that the eyes of God are looking to show Himself strong on behalf of those who trust in Him, the context is Asa refusing to trust God and instead robbing God's temple to hire pagans to help him. It was a

rebuke to a king who chose to rob God instead of trusting in Him (2 Chronicles 16:9).

- There are times when God shows Himself strong on behalf of those whose heart is perfect toward Him (2 Chronicles 16:9).
- God wants people to have a heart that's perfect toward Him (2 Chronicles 16:9).
- After Asa robbed God to hire the Syrians to attack Baasha, Hanani told Asa that in the future he would have wars (2 Chronicles 16:9). God used Hanai to rebuke Asa for robbing Him instead of trusting Him.
- When God used Hanani to rebuke Asa for trusting in the Syrians instead of in Him, Asa became full of rage. Instead of repenting he put Hanani in prison (2 Chronicles 16:10). At the end of Asa's life he was unwilling to trust God, or listen to God, or be corrected by God.
- Even though the disease in Asa's feet became exceedingly great and put his life in danger, he refused to seek God (2 Chronicles 16:12). God gave Asa a chance to repent and seek Him, but he refused. Asa was willing to look to God at the beginning of his reign, but not at the end.
- The reason God was with Jehoshaphat was because he served God (2 Chronicles 17:3).
- The first ways of David were better than the last ways of David (2 Chronicles 17:3). The end of David's life was when he committed adultery with Bathsheba and murdered Uriah.
- God is able to give people great riches and honor (2 Chronicles 17:5).

- Jehoshaphat sent some of his princes to the cities of Judah to teach people the law of God (2 Chronicles 17:7). They brought with them some Levites, priests, and the book of the law of God.
- The reason the kingdoms that were around Judah didn't wage war against Jehoshaphat was because the fear of God fell upon them (2 Chronicles 17:10). God is able to cause one nation to fear another nation so that it doesn't wage war against it.
- Some of the Philistines paid tribute to Jehoshaphat (2 Chronicles 17:11).
- Ahab was told in advance that if he went to Ramothgilead then Israel would be defeated and he would die (2 Chronicles 18:16). However, he didn't listen.
- Jehoshaphat was told in advance that if he went into battle with Ahab then he would be defeated (2 Chronicles 18:16). Even though he knew it wasn't God's will for him to do this, he did it anyway. He chose to lead his soldiers into a battle that he knew they couldn't win, in which they would be defeated and killed.
- The vision that Micaiah had of God on His throne in Heaven wasn't something he made up. It was the word of God (2 Chronicles 18:18).
- There are times when it's God's will for something to happen, and He tells His angels to devise a way to make His will come to pass (2 Chronicles 18:19). In other words, He tells them His will and assigns them the task of carrying it out.
- There are times when God uses lies to deceive rulers so that they carry out His plan (2 Chronicles 18:21).

- God used Ahab's 400 false prophets to kill him (2 Chronicles 18:21).
- There is such a thing as a lying spirit (2 Chronicles 18:21).
- When Ahab arrested Micaiah the prophet for proclaiming God's word, Jehoshaphat didn't intervene (2 Chronicles 18:26). He did nothing to save Micaiah, even though Jehoshaphat was sitting right there when it happened, and even though Jehoshaphat was the one who asked for Micaiah to be brought out to see him.
- Even though Jehoshaphat was the one who asked to see Micaiah, in the end all Jehoshaphat accomplished was getting Micaiah put in prison and tormented. Jehoshaphat didn't listen to what God told him through Micaiah, and Jehoshaphat didn't intervene to save Micaiah when Ahab put him in prison (2 Chronicles 18:26).
- When Jehoshaphat went with Ahab to battle at Ramothgilead (after God told him not to go), God saved Jehoshaphat from getting killed in battle (2 Chronicles 18:31). There are times when God saves people from the consequences of their mistakes.
- At Ramothgilead, when the captains of the chariots of Syria surrounded Jehoshaphat, the reason they departed from him was because God caused them to do so (2 Chronicles 18:31). God is able to cause people to do what He wants them to do. He is sovereign.
- At Ramothgilead, Ahab was shot by an arrow at random (2 Chronicles 18:33).
- It seems that it took hours for Ahab to die (2 Chronicles 18:34). This means he was given a chance to repent as he

was dying a long and slow death, but he didn't.

- Jehu told Jehoshaphat that it was wrong for him to help the ungodly, and love those who hated God (2 Chronicles 19:2). In other words, it's wrong to help people sin, and it's wrong to encourage people in their hatred of God. Jehoshaphat didn't rebuke Ahab, even though he had the chance to do so. Instead he joined forces with Ahab to help him achieve his goals, which was a sin that caused God to become angry with him.
- It's good for rulers to remove idols from their nation (2 Chronicles 19:3).
- Jehoshaphat set judges throughout all the fenced cities of Judah (2 Chronicles 19:5).
- God will hold judges accountable for what they do (2 Chronicles 19:6).
- Judges must fear God (2 Chronicles 19:7).
- Judges must not commit iniquity (2 Chronicles 19:7).
- Judges must not show partiality (2 Chronicles 19:7).
- Judges must not take bribes (2 Chronicles 19:7).
- God doesn't commit iniquity. There's no iniquity in Him (2 Chronicles 19:7).
- God doesn't show partiality (2 Chronicles 19:7).
- God doesn't take bribes (2 Chronicles 19:7).
- In Jerusalem, Jehoshaphat established Levites and priests as judges (2 Chronicles 19:8).
- During Jehoshaphat's reign, the judges of his kingdom handled disputes that involved God's law (2 Chronicles

19:10).

- Judges must be courageous (2 Chronicles 19:11).
- When Jehoshaphat was told that a great multitude of Moabites and Ammonites had gathered against him, he sought God (2 Chronicles 20:3).
- God rules over all the kingdoms of the world. He even rules over the nations of those who don't believe in Him (2 Chronicles 20:6).
- No one can withstand God (2 Chronicles 20:6).
- Jehoshaphat told God that He didn't let the Israelites invade the Ammonites or Moabites when Israel came out of Egypt, and now they were repaying that kindness by seeking to cast Israel out of their land (2 Chronicles 20:11). Jehoshaphat told God that they were repaying the good Israel had done to them for evil.
- It's not wrong to cry out to God when we don't know what to do (2 Chronicles 20:12).
- If the battle belongs to God then we don't need to be afraid (2 Chronicles 20:15).
- There's a recurring theme that God doesn't want His people to be afraid of their enemies (2 Chronicles 20:15).
- When the people of Judah stood before God at the temple to seek His help, Jahaziel said they wouldn't need to fight the multitude that came against them (2 Chronicles 20:17). Jahaziel told them they should stand still and see the salvation of God.
- It's good to bow down and worship God when He saves us (v2 Chronicles 20:18).

- When the Levites stood up to praise God, they praised Him with a loud voice on high (2 Chronicles 20:19). It's not wrong to praise God with a loud voice.
- There's a recurring theme of the people of God doing things early in the morning (2 Chronicles 20:20).
- Those who believe God will prosper (2 Chronicles 20:20).
- Holiness is beautiful (2 Chronicles 20:21).
- It's good to sing about holiness (2 Chronicles 20:21).
- God didn't smite Judah's enemies until the people of Judah began to sing and praise Him (2 Chronicles 20:22).
- God saved the kingdom of Judah by causing the army of Moabites, Ammonites, and Edomites to slay one another (2 Chronicles 20:23). Not only did God defeat them, but He also gave Judah the spoil of the battle, which was such great riches that it took them three days to carry it all away (2 Chronicles 20:25).
- It's good to bless God when He saves us from our enemies (2 Chronicles 20:26).
- In ancient Israel, harps and trumpets were used to praise God in the temple (2 Chronicles 20:28).
- When the neighboring countries heard that the army of Moabites, Ammonites, and Edomites had been defeated, they gave God the credit for the victory. They knew it meant God had fought against the enemies of Israel and defeated them (2 Chronicles 20:29).
- God can give rest to rulers and kingdoms (2 Chronicles 20:30).
- If people don't prepare their heart to seek God then they

won't be careful to walk in all of His ways (2 Chronicles 20:33).

- The fact that the high places weren't removed was a sign that the people of Judah hadn't prepared their heart to seek God (2 Chronicles 20:33).
- When God rebuked Jehoshaphat for joining with the wicked king Ahab, he didn't learn his lesson. Jehoshaphat continued to join with wicked kings, even though God rebuked him for it and told him it was wrong (2 Chronicles 20:35).
- When Jehoshaphat joined with Ahaziah to make ships to go to Tarshish, Eliezer told him that because he joined with the wicked king Ahaziah, God had destroyed his ships (2 Chronicles 20:37). It's wrong for the righteous to join forces with the wicked, even if the purpose of the alliance isn't sinful.
- After Jehoram became king he murdered his brothers (2 Chronicles 21:4).
- Jehoram's wife (who was Ahab's daughter) was a wicked influence on him. She was one of the reasons why he walked in the ways of the house of Ahab (2 Chronicles 21:6).
- The reason God didn't destroy the house of David was because of the covenant He made with David (2 Chronicles 21:7). God promised to give a light to David and to his sons forever.
- One of the ways God punishes rulers for their sins is by causing revolts to rise up against them (2 Chronicles 21:10).
- Leaders can cause their nations to be guilty of sin (2

Chronicles 21:11).

- It's not wrong to rebuke rulers for their sin (2 Chronicles 21:12).
- God compared idolatry to fornication (2 Chronicles 21:13).
- God doesn't allow rulers to kill whoever they please (2 Chronicles 21:13).
- God told Jehoram that He was going to punish him for the evil things he had done by causing him to become terribly sick, until his bowels fell out (2 Chronicles 21:15). Some diseases are a punishment for sin.
- God is able to stir up the spirit of one nation against another nation (2 Chronicles 21:16).
- It took Jehoram two years to die from the disease of his bowels (2 Chronicles 21:19). God did exactly what He said He would do.
- One of the reasons Ahaziah was wicked was because his mother (who was of the house of Ahab) counseled him to do wicked things (2 Chronicles 22:3).
- There are times when God anoints someone to carry out the destruction of the wicked (2 Chronicles 22:7).
- When Athaliah saw that her son Ahaziah was dead, she murdered all the royal seed of the house of Judah (2 Chronicles 22:10). In other words, she murdered her relatives so she could seize power for herself.
- The reason Athaliah didn't kill Joash was because Jehoshabeath (his aunt) hid him from her (2 Chronicles 22:11).

- Joash was hidden in the temple for 6 years (2 Chronicles 22:12). While he was hidden in the temple he was with Jehoshabeath and Jehoiada (his aunt and uncle).
- The reason Jehoiada wanted Joash to reign over the kingdom of Judah was because God said the sons of David should reign over the kingdom (2 Chronicles 23:3). It seems he was trying to carry out God's will.
- Jehoiada didn't want anyone who was unholy to enter into the temple (2 Chronicles 23:6). He was careful about protecting the holiness of the temple.
- The weapons Jehoiada gave to the people who were involved with making Joash king once belonged to David (2 Chronicles 23:9). That meant they were hundreds of years old.
- The name of Joash doesn't appear in the chapter where Jehoiada made him king. Instead Joash is referred to as the king or the king's son. The whole chapter is about him becoming king and yet his name is never mentioned (2 Chronicles 23).
- The singers in the temple taught people to sing praise to God (2 Chronicles 23:13).
- Jehoiada didn't want Athaliah to be killed in the temple (2 Chronicles 23:14). Under the Mosaic Law that would have defiled the temple. That's why she was taken outside the temple and then killed (2 Chronicles 23:15).
- During the reign of Joash, the people of Judah made a covenant that they would be God's people (2 Chronicles 23:16).
- David ordained that when burnt offerings were offered in the temple they were to be accompanied by singing (2

Chronicles 23:18).

- One of the responsibilities of the porters was to ensure that nothing unclean entered into the temple (2 Chronicles 23:19).
- Joash was 7 years old when he began to reign over Judah (2 Chronicles 24:1).
- Joash did what was right in the sight of God while Jehoiada was still alive (2 Chronicles 24:2). There are some people who will only obey God as long as a certain person is in their life.
- Jehoiada the priest gave Joash two wives (2 Chronicles 24:3).
- Joash decided to repair the temple (v2 Chronicles 24:4). By the time he became king it had fallen into disrepair.
- Even though Joash told the Levites to make haste to repair the temple, they didn't do that (2 Chronicles 24:5). The Levites didn't have a heart to repair the temple.
- The Mosaic Law required the Israelites to give money to the temple each year (2 Chronicles 24:6). However, the Levites hadn't been collecting it.
- Joash was the one who put into place a way to raise money to repair the temple. It wasn't the priests or Levites who did it, but the king (2 Chronicles 24:8). Joash was far more interested in repairing the temple than the priests or the Levites.
- The chest that Joash put at the temple gate was used to collect the money needed to repair the temple. People brought money to the temple and cast it into the chest (2 Chronicles 24:10).

- After the temple was repaired the rest of the money was used to make items for the temple service (2 Chronicles 24:14).
- Burnt offerings were offered continually at the temple all the days of Jehoiada (2 Chronicles 24:14).
- Jehoiada was 130 years old when he died (2 Chronicles 24:15).
- Jehoiada was buried among the kings (2 Chronicles 24:16). This was because of all the good he had done.
- The princes of Judah were evil (2 Chronicles 24:18). After Jehoiada died they led Joash into idolatry.
- After Jehoiada died, Joash led the people of Judah to serve idols (2 Chronicles 24:18).
- There are times when God forsakes those who forsake Him (2 Chronicles 24:20).
- Joash commanded that Zechariah (the son of Jehoiada) was to be put to death for proclaiming God's word (that the people should repent of their idolatry) (2 Chronicles 24:21). Not only did Joash refuse to repent, but he executed a prophet of God.
- Joash didn't remember the great kindness that Jehoiada had done to him. Instead Joash murdered Jehoiada's son (2 Chronicles 24:22).
- When Zechariah was murdered by Joash, Zechariah he didn't forgive him. Instead he prayed that God would hold Joash accountable (2 Chronicles 24:22). Joash once worshiped God but turned away from Him. That meant he wasn't acting out of ignorance, but was deliberately choosing to rebel against God and murder His faithful

servant. Although Stephen was stoned out of ignorance (1 Timothy 1:13), Zechariah was murdered by someone who knew God.

- When the army of Syria came against Joash, they killed all the princes of Judah (2 Chronicles 24:23). Those were the same people who led Joash into idolatry.
- God's judgment against Joash came upon him the same year that he murdered Zechariah (2 Chronicles 24:23).
- The reason God gave the small army of Syria the victory over the large army of Joash was because the people of Judah had forsaken Him (2 Chronicles 24:24).
- The servants of Joash murdered him because he murdered Zechariah, the son of Jehoiada (2 Chronicles 24:25). Joash was murdered the same year that he murdered Zechariah.
- The two servants who murdered Joash were Moabites (2 Chronicles 24:26).
- It's possible to do what's right in the sight of God but not have a heart that's perfect toward Him (2 Chronicles 25:2). This means doing what's right isn't enough. God cares about both our actions *and* our heart. If our heart isn't right then eventually our actions won't be right either.
- Amaziah executed the servants who killed his father Joash (2 Chronicles 25:3).
- God doesn't hold children responsible for the wicked acts of their fathers (2 Chronicles 25:4). Instead God holds each person responsible for their own sin.
- When Amaziah went to the valley of salt he smote 10,000

Edomites (2 Chronicles 25:11). Amaziah then took another 10,000 Edomites captive and killed them by casting them off the top of a rock.

- Amaziah sent the mercenaries from Ephraim home because God didn't allow him to take them into battle. Those mercenaries then attacked cities from Samaria to Bethhoron and killed 3,000 people of Judah (2 Chronicles 25:13). Those mercenaries were very wicked, which was why God refused to help Amaziah if they were part of his army.
- After Amaziah defeated the Edomites he brought home the false gods that they worshiped and bowed down to them (2 Chronicles 25:14). This means that right after God gave him a mighty victory, he turned away from God.
- When God asked Amaziah (through a prophet) why he sought after false gods who couldn't save the people who worshiped them, Amaziah told that prophet that if he didn't stop talking then he would kill him (2 Chronicles 25:15-16). Just like his father Joash, Amaziah was violently opposed to the word of God.
- When someone rebukes an evil person for their wickedness and that evildoer rejects the rebuke, it's not wrong to leave. The rebuke was delivered and the evildoer will suffer the consequences of what they've done (2 Chronicles 25:16).
- The reason Amaziah decided to attack the kingdom of Israel was because it was God's will for him to be delivered into the hand of his enemies (2 Chronicles 25:20). God can cause a ruler to not listen to reason so that he does something that leads to his destruction.
- God decides the fate of rulers (v2 Chronicles 25:20).

- The reason God wanted to deliver Amaziah into the hand of his enemies was because he had sought after the false gods of Edom (2 Chronicles 25:20).
- There are times when God uses a ruler's pride to destroy him (2 Chronicles 25:20).
- After Joash took Amaziah captive, he took all the silver and gold from the temple (2 Chronicles 25:24).
- God gave Amaziah 15 years to repent, but there's no evidence that he did (2 Chronicles 25:25).
- Amaziah was murdered by a conspiracy that arose against him (2 Chronicles 25:27).
- Uzziah began reigning over Judah when he was 16 years old (2 Chronicles 26:1).
- The story of Uzziah is told in a strange way: his death is recorded before anything else. The chapter first says that he died, and then it talks about his reign (2 Chronicles 26:2).
- As long as Uzziah sought God, He made him prosper (2 Chronicles 26:5).
- When Uzziah became strong, he also became proud (2 Chronicles 26:16). His pride destroyed him because in his pride he transgressed against God.
- When Uzziah became proud he went into the temple to burn incense (2 Chronicles 26:16). Under the Mosaic Law only the priests were allowed to do this. In fact, God once killed two priests for offering strange fire (incense) to Him (Leviticus 10:1-2). This was an extremely serious transgression.
- When Uzziah went into the temple to burn incense to

God, 80 men stood against him. They rebuked him for his sin and commanded him to leave the temple immediately (2 Chronicles 26:18).

- When Uzziah was told it was wrong for him to enter into the temple and burn incense to God, he didn't repent and he didn't leave. Instead he became angry (2 Chronicles 26:19). God then struck him with leprosy, and he remained a leper until the day he died (2 Chronicles 26:20-21).
- Before God punished Uzziah for entering into the temple to burn incense, He sent priests to rebuke him, to tell him he had sinned, and to tell him to leave. This means God gave Uzziah a chance to repent (2 Chronicles 26:19). There are times when God gives people a chance to repent before He punishes them for their sin.
- After God struck Uzziah with leprosy, he was cut off from the temple entirely and dwelt in a separate house (2 Chronicles 26:21). Uzziah couldn't live in the palace anymore because he was unclean under the Mosaic Law.
- The reason Jotham began reigning over Judah while Uzziah was still alive was because Uzziah became a leper (2 Chronicles 26:21). Uzziah had to be isolated because he was unclean under the Mosaic Law.
- The reason Uzziah wasn't buried in the sepulcher of the kings of Judah was because he was a leper (2 Chronicles 26:23). When Uzziah tried to seize glory that didn't belong to him (by burning incense in the temple), God took glory away from him. Not only did that impact the rest of his life, but it even impacted his burial.
- The reason Jotham became mighty was because he prepared his ways before God (2 Chronicles 27:6). God is

able to make people mighty.

- Ahaz (the king of Judah) burned some of his children alive as human sacrifices to idols (2 Chronicles 28:3).
- The pagans who lived in Canaan before Israel practiced child sacrifice (2 Chronicles 28:3).
- When Pekah (the king of Israel) attacked Ahaz (the king of Judah), Pekah killed 120,000 people in one day (2 Chronicles 28:6). The reason God gave Pekah the victory over Ahaz was because the people of Judah had forgotten Him.
- When Ahaz was in trouble he didn't repent and he didn't seek God. Instead he sought help from the kings of Assyria (2 Chronicles 28:16).
- There are times when God brings a nation low because of the sins of its ruler (2 Chronicles 28:19).
- When Ahaz asked the kings of Assyria for help, Tilgathpilneser came to him. However, the king of Assyria didn't help him. Instead he distressed him (2 Chronicles 28:20).
- Ahaz took treasure out of the temple to hire the king of Assyria to help him (2 Chronicles 28:21). Instead of going to God for help he he robbed God.
- When Ahaz sacrificed to the false gods of Damascus, it led to his ruin and the ruin of all of Israel (2 Chronicles 28:23). Ahaz didn't trust in the God of Israel. Instead he trusted in the false gods of Damascus (who couldn't save him).
- Ahaz cut into pieces the vessels of the temple (2 Chronicles 28:24). In other words, he destroyed them.

- Ahaz shut the doors of the temple (2 Chronicles 28:24).
- Ahaz made altars in every corner of Jerusalem (2 Chronicles 28:24).
- Idolatry provokes God to anger (2 Chronicles 28:25).
- In the first year and first month of Hezekiah's reign, he repaired and opened the doors of the temple (2 Chronicles 29:3).
- Hezekiah told the Levites to sanctify themselves and the temple (2 Chronicles 29:5). He also told them to remove that which was filthy from the holy place of the temple.
- Hezekiah wanted to make a covenant with God in order to turn His fierce wrath away from the people of Judah (2 Chronicles 29:10).
- It took the priests 8 days to carry that which was unclean out of the inner part of the temple to the porch of the temple (2 Chronicles 29:17). It then took the Levites another 8 days to carry that which was unclean from the porch of the temple to the brook Kidron.
- Hezekiah wanted a sin offering to be made on behalf of all of Israel, to make reconciliation and atonement for them (2 Chronicles 29:24).
- David was the one who commanded the Levites to use musical instruments in the temple (2 Chronicles 29:25).
- When the priests began offering the burnt offering upon the altar, the song of the Lord was played on trumpets (2 Chronicles 29:27).
- When sacrifices were offered in the temple, they were accompanied by singing and music (2 Chronicles 29:27).

- When Hezekiah commanded the Levites to sing praise to God, he told them to use the words of David (2 Chronicles 29:30).
- Hezekiah didn't want the people of Judah to offer sacrifices or thanksgiving offerings to God until they had first consecrated themselves (2 Chronicles 29:31).
- At the beginning of Hezekiah's reign, the Levites were more upright in heart to sanctify themselves than the priests (2 Chronicles 29:34).
- God was the one who prepared people to set the service of the temple in order (2 Chronicles 29:36).
- Since the Passover couldn't be kept in the first month of the year (because the temple wasn't ready), Hezekiah didn't cancel it until the following year. Instead he scheduled it to be celebrated in the second month of the year (2 Chronicles 30:3).
- Hezekiah and his princes wanted all the people of Israel to come to Jerusalem to celebrate the Passover (2 Chronicles 30:5).
- When Hezekiah issued a proclamation that people should come and celebrate the Passover, it had been a long time since it had been celebrated according to what was written in the Mosaic Law (2 Chronicles 30:5).
- Hezekiah sent letters throughout all of Israel to invite people to Jerusalem to celebrate the Passover (2 Chronicles 30:6).
- In the letters that Hezekiah sent to invite people to come to Jerusalem to celebrate the Passover, he told the Israelites that if they returned to God then He would return to them. Hezekiah told them that God had given

their nation over to desolation because they had trespassed against Him. However, if they served God then the fierceness of His wrath would turn away from them (2 Chronicles 30:6-8).

- When the Israelites received Hezekiah's invitation to come to Jerusalem to celebrate the Passover, they mocked it and treated it with scorn (2 Chronicles 30:10). In other words, when Hezekiah told the Israelites to repent and turn back to God, they mocked him and refused.
- During Hezekiah's reign, God gave the people of Judah a heart to obey the king's command to come to Jerusalem to celebrate the Passover (2 Chronicles 30:12). God can give people a heart to obey their ruler.
- There's a recurring theme of people destroying idols by casting them into the brook Kidron (2 Chronicles 30:14).
- During Hezekiah's reign, the people of Judah had more of a heart to serve God than the priests and Levites (2 Chronicles 30:15).
- When people came to Jerusalem to celebrate the Passover during the reign of Hezekiah, there were many who came who weren't sanctified (2 Chronicles 30:17). This was a problem because the Mosaic Law required those who celebrated the people to be sanctified. Hezekiah prayed that God would pardon those who were unclean but who still ate of the Passover (2 Chronicles 30:18). God listened to him and healed the people who had been cursed for eating it while unclean (2 Chronicles 30:20).
- When the Israelites who went to Jerusalem during the reign of Hezekiah kept the feast of unleavened bread, the

priests praised God by singing with loud instruments unto Him each day (2 Chronicles 30:21). The feast of unleavened bread was celebrated with music and singing.

- When Hezekiah celebrated the Passover in the second month of the first year of his reign, it was the first time it had been celebrated like that in Jerusalem since the reign of Solomon (2 Chronicles 30:26).
- When the priests blessed the people who came to celebrate the Passover in Jerusalem during the reign of Hezekiah, their prayer came up to heaven (2 Chronicles 30:27).
- Heaven is God's dwelling place (2 Chronicles 30:27).
- Heaven is holy (2 Chronicles 30:27).
- During Hezekiah's reign, one of the areas of service in the temple was giving thanks (2 Chronicles 31:2).
- During Hezekiah's reign, one of the areas of service in the temple was praising God (2 Chronicles 31:2).
- The burnt offerings that were offered during the reign of Hezekiah each morning and evening, and each sabbath and new moon, came out of the king's portion (2 Chronicles 31:3). In other words, Hezekiah personally provided those animals out of his own wealth.
- When the people of Jerusalem received Hezekiah's commandment to give to the priests and Levites what the Mosaic Law required, they brought it in abundance (2 Chronicles 31:5).
- It's good to bless God when people bring offerings and gifts to Him (2 Chronicles 31:8).
- During Hezekiah's reign, the people brought more food to

the temple than the priests and Levites needed. There were entire heaps left over (2 Chronicles 31:10-11). At Hezekiah's command, chambers were prepared in the temple to store the excess offerings that the people had brought.

- During the reign of Hezekiah, a daily portion was given to the priests and Levites in return for their temple service (2 Chronicles 31:16).
- In every work that Hezekiah began in the service of the temple, he did it with all his heart (2 Chronicles 31:21).
- When Hezekiah sought God with all his heart, he prospered (2 Chronicles 31:21). There are times when God blesses those who seek Him.
- When Hezekiah saw that Sennacherib intended to wage war against Jerusalem, he didn't cry out to God or seek His help. Instead he destroyed the water supply around Jerusalem (2 Chronicles 32:3).
- When Sennacherib sent a message to Jerusalem, he told the people that since the gods of other nations weren't able to deliver those lands out of his hand, the God of Israel wasn't going to be able to save them either (2 Chronicles 32:14).
- Sennacherib told the people of Jerusalem that he was stronger than the God of Israel (2 Chronicles 32:14).
- Sennacherib repeatedly told the people of Jerusalem that the God of Israel couldn't save them from him (2 Chronicles 32:17). Sennacherib tried to stop people from trusting in God.
- One of the techniques the wicked use to try to overcome the righteous is filling them with fear (2 Chronicles 32:18).

- It seems Hezekiah didn't cry out to God until after Sennacherib sent messengers to Jerusalem to tell the people that the God of Israel couldn't save them (2 Chronicles 32:20).
- After Hezekiah and Isaiah cried out to God about Sennacherib, God sent an angel against Sennacherib. That angel killed all of his mighty men of valor in his camp (2 Chronicles 32:21). Angels can kill people.
- Even though the false god that Sennacherib worshiped had been unable to save his army, he still continued to worship that false god anyway (2 Chronicles 32:21).
- When Sennacherib went into a pagan temple to worship his false god after returning from the slaughter of his army, his own children killed him there with the sword (2 Chronicles 32:21).
- After God saved the kingdom of Judah from Sennacherib, many people brought gifts to Jerusalem to give to God (2 Chronicles 32:23).
- God is able to magnify rulers in the sight of other nations (2 Chronicles 32:23).
- It's good to bring gifts to God when He does great things (2 Chronicles 32:23).
- When God healed Hezekiah, Hezekiah didn't repay God for the great thing He had done for him. Instead he became proud (2 Chronicles 32:25).
- When a ruler is proud, it can bring God's wrath upon that ruler and upon that ruler's nation (2 Chronicles 32:25).
- Hezekiah made for himself treasuries to store silver, gold, precious stones, and spices (2 Chronicles 32:27).

- Hezekiah had storehouses to store corn, wine, and oil (2 Chronicles 32:28).
- Hezekiah had an abundance of flocks and herds (2 Chronicles 32:29).
- The reason Hezekiah had great wealth was because God gave it to him (2 Chronicles 32:29). It's not a sin to have great wealth.
- The ambassadors that were sent to Hezekiah from Babylon came to inquire of the amazing thing that was done in the land (2 Chronicles 32:31). This seems to be referring to the defeat of Sennacherib.
- The reason God left Hezekiah when ambassadors from Babylon came to him was to test him, and to know all that was in his heart (2 Chronicles 32:31). There are times when God puts people to the test to reveal what's in their heart.
- God cares about what's in our heart (2 Chronicles 32:31).
- Manasseh began reigning over Judah when he was 12 years old (2 Chronicles 33:1). He reigned for 55 years.
- Manasseh built pagan altars in the temple (2 Chronicles 33:4). This means he turned the holy temple of God into a place of idolatry.
- Manasseh burned some of his children alive as human sacrifices (2 Chronicles 33:6).
- Manasseh dealt with a familiar spirit (a demon) (2 Chronicles 33:6).
- Manasseh put an idol in the temple (2 Chronicles 33:7).
- In order for the Israelites to remain in the promised land,

they had to take heed to do everything that God commanded them (2 Chronicles 33:8). That means they had to obey the whole Mosaic Law (which they didn't do).

- Under the reign of Manasseh, the people who lived in Judah and Jerusalem were more wicked than the pagans who once lived in the land (2 Chronicles 33:9).
- When God spoke to Manasseh because of the evil he was doing, he refused to listen (2 Chronicles 33:10). There's a recurring theme of God speaking to nations before His judgment comes upon them.
- Since Manasseh and the people of Judah wouldn't repent, God brought upon them the captains of the host of the king of Assyria (2 Chronicles 33:11). They bound Manasseh with fetters and carried him to Babylon.
- When Manasseh was afflicted in Babylon, he sought God and greatly humbled himself before Him (2 Chronicles 33:12). It seems Manasseh didn't repent of his sins until after he was carried away to Babylon.
- When Manasseh prayed to God, He heard his supplication. The Lord brought him back to Jerusalem and put him back on the throne of the kingdom of Judah (2 Chronicles 33:13).
- After Manasseh was brought back to Jerusalem, he removed the idols from the temple and from Jerusalem and cast them out of the city (2 Chronicles 33:15).
- After Manasseh was brought back to Jerusalem, he repaired the altar of God and sacrificed peace and thanksgiving offerings upon it (2 Chronicles 33:16). He also commanded the people of Judah to serve God.
- Amon (the king of Judah) was murdered by his servants (2

Chronicles 33:24).

- Josiah began reigning over Judah when he was 8 years old (2 Chronicles 34:1).
- Josiah did what was right in the sight of God. He didn't stray from the ways of God to the right or to the left (2 Chronicles 34:2).
- When Josiah destroyed idols, he turned them into dust and cast the dust among the graves of those who had sacrificed to those idols. He also burned the bones of the pagan priests upon their pagan altars (2 Chronicles 34:4-5).
- In the 12th year of Josiah's reign, he cleansed Judah and Jerusalem of idols. He also removed idols from the cities of Manasseh, Ephraim, Simeon, and Naphtali (2 Chronicles 34:5-6).
- By the 18th year of the reign of Josiah, he had finished purging the land of Israel from idolatry (2 Chronicles 34:8). It seems it took him six years to accomplish that task.
- In the 18th year of the reign of Josiah, he sent people to repair the temple (2 Chronicles 34:8). The former kings of Judah had caused much damage to the temple and the buildings of the temple complex (2 Chronicles 34:11).
- While repairing the temple during the reign of Josiah, Hilkiah found a copy of the Mosaic Law (2 Chronicles 34:15). It seems it had been lost.
- When Shaphan read to Josiah heard the words of the Mosaic Law, Josiah became greatly upset (2 Chronicles 34:19). Josiah said that God had poured out great wrath upon them because their forefathers hadn't kept

everything that was written in the Law (2 Chronicles 34:21).

- When Josiah sent people to inquire of God they went to Huldah, who was a prophetess (2 Chronicles 34:22). In ancient Israel there were female prophets.
- Even though Josiah turned to God and cleansed the land of idols, that wasn't going to save the land of Judah. God was still going to bring all the curses of the Mosaic Law upon it (2 Chronicles 34:24). There's a time when it's too late for a nation to repent and God will surely destroy that nation because of what it's done.
- God told Josiah (through Huldah) that the reason He was going to destroy the land of Judah was because the people had forsaken Him (2 Chronicles 34:25).
- God told Josiah (through Huldah) that because his heart was tender, and because he humbled himself before Him, God had heard him (2 Chronicles 34:27). God hears those who humble themselves before Him.
- God told Josiah (through Huldah) that his eyes wouldn't see all the evil that He was going to bring upon Jerusalem (2 Chronicles 34:28). God kept that promise.
- Josiah read to the people all the words of the Mosaic Law (2 Chronicles 34:30). He read the Law to all the men of Judah, all the inhabitants of Jerusalem, and to all the priests and Levites.
- After Josiah read all the words of the Mosaic Law to all the people at the temple, he made a covenant with them to walk after God and keep His commandments (2 Chronicles 34:31).
- During the days of Josiah, the people of his kingdom

didn't depart from following God (2 Chronicles 34:33). That still didn't save the nation. Although it delayed God's wrath until after Josiah died, destruction still came anyway.

- Josiah kept the Passover on the 14th day of the first month (2 Chronicles 35:1).
- At the beginning of Josiah's reign, the Ark of the Covenant wasn't located in the temple (2 Chronicles 35:3). It's not clear where it had been moved to.
- The priests and Levites didn't go to Josiah and ask that the Passover be kept. Instead Josiah went to them and commanded them to sanctify themselves so they could keep it (2 Chronicles 35:6). The reason they kept the Passover was because Josiah commanded them to.
- Josiah paid for the celebration of the Passover. He provided out of his own possessions the animals that were sacrificed (2 Chronicles 35:7). Josiah gave a total of 30,000 lambs and 3,000 bullocks to those who came to celebrate the Passover, to serve as offerings.
- David commanded that singers were to sing when the Passover was celebrated (2 Chronicles 35:15).
- Josiah did a better job of keeping the Passover than any of the previous kings of Israel (including David, Solomon, and Hezekiah) (2 Chronicles 35:18). Throughout Israel's history the Passover was rarely kept, and when it was kept it wasn't done as the Mosaic Law commanded.
- When Necho came up to fight against Charchemish, Josiah went out to fight him. Josiah did that even though Josiah wasn't involved with the conflict in any way, and Necho had no desire to fight him (2 Chronicles 35:20).

- When Josiah went to fight against Necho, Necho told him that God was the one who commanded him to go to war against Charchemish. Necho warned Josiah that God was with him and Josiah shouldn't meddle with God's will lest he be destroyed. However, Josiah refused to listen and went anyway (2 Chronicles 35:21-22).
- When Josiah went to fight against Necho, he fought him in the valley of Megiddo (2 Chronicles 35:22).
- When Josiah refused to listen to God and went to war against Nehco anyway in spite of being told not to go, God didn't protect him. Instead Josiah was sorely wounded in battle and died (2 Chronicles 35:23-24).
- When Josiah died, Jeremiah lamented his death (2 Chronicles 35:25).
- When Josiah died, an ordinance was made that Josiah was to be spoken of in the lamentations of the singing men and women (2 Chronicles 35:25).
- The death of Josiah was lamented for many years after it happened (2 Chronicles 35:25).
- After Jehoahaz reigned over Judah for 3 months, the king of Egypt removed him from power (2 Chronicles 36:3).
- Nebuchadnezzar bound Jehoiakim in fetters and took him to Babylon (2 Chronicles 36:6).
- When Nebuchadnezzar carried away the vessels of the temple to Babylon, he put them in his temple in Babylon (2 Chronicles 36:7).
- Jehoiachin was 8 years old when he began to reign over Judah (2 Chronicles 36:9). He reigned over Judah for 3 months and 10 days.

- Jehoiachin did that which was evil in the sight of God (2 Chronicles 36:9). Even though Jehoiachin was only 8 years old, God still considered him to be evil.
- God doesn't excuse the wickedness of children (2 Chronicles 36:9). The Lord holds children accountable for their actions.
- Zedekiah didn't humble himself when Jeremiah spoke to him from the mouth of God (2 Chronicles 36:12). Zedekiah refused to repent.
- Zedekiah broke the oath that he swore by God that he would serve Nebuchadnezzar (2 Chronicles 36:13).
- Zedekiah hardened his heart from turning to God (2 Chronicles 36:13). He refused to repent.
- During the reign of Zedekiah, all the chief priests and all the people transgressed against God very much (2 Chronicles 36:14). They polluted the temple and committed all the abominations of the heathen.
- The reason God sent His messengers to command people to repent was because He had compassion on both them and on His temple (2 Chronicles 36:15). Sending the prophets was an act of great compassion. God could have just destroyed them without warning, but He didn't.
- When God sent His messengers to the people of Judah to command them to repent, the people mocked them. They despised God's words and abused God's prophets. In fact, the people of Judah did so much evil that the wrath of God rose up to such a degree that there was no remedy (2 Chronicles 36:16).
- God was the one who brought Nebuchadnezzar against the people of Judah (2 Chronicles 36:17).

- Nebuchadnezzar slew the people of Judah. He had no compassion on man or woman, young or old. After God sent His messengers to His people and they refused to repent, He gave Judah and Jerusalem into his hand (2 Chronicles 36:17).
- Nebuchadnezzar brought the treasures of the temple and the palace of Jerusalem to Babylon (2 Chronicles 36:18).
- The Chaldees burned the temple (2 Chronicles 36:19).
- The Chaldees broke down the wall around Jerusalem (2 Chronicles 36:19).
- The Chaldees burned all the palaces of Jerusalem with fire (2 Chronicles 36:19).
- Those who escaped from the sword were carried away to Babylon by Nebuchadnezzar (2 Chronicles 36:20).
- The people of Judah were carried away to Babylon for 70 years (2 Chronicles 36:21). During that time the land was desolate.
- The reason the people of Judah were carried away to Babylon was to fulfill what God said by the mouth of Jeremiah (2 Chronicles 36:21).
- As long as the land of Judah laid desolate, it observed the sabbath of rest for the land (2 Chronicles 36:21). Under the Mosaic Law the Israelites were commanded to let the land rest every 7 years (Leviticus 25:4). However, they never did – so God gave the land rest by removing the people from it for 70 years. The years when the people of Judah were in Babylon were years of rest for the land.
- God is able to stir up the spirit of rulers so that they carry out His will (2 Chronicles 36:22).

- Cyrus recognized the reason he reigned was because God gave him the kingdoms that he reigned over (2 Chronicles 36:23).
- Cyrus said God commanded him to build the Lord a temple in Jerusalem (2 Chronicles 36:23).
- In the proclamation that Cyrus made, he commanded those in his kingdom who were God's people to go to Jerusalem to build the temple (2 Chronicles 36:23). Cyrus also asked God to be with those who went to Jerusalem to build His temple.

Ezra

- Jeremiah prophesied that Cyrus would issue a proclamation to build a second temple (Ezra 1:1).
- In the first year of the reign of Cyrus, he issued a proclamation to rebuild the temple in Jerusalem (Ezra 1:1). The reason Cyrus did this was because God stirred up his spirit.
- God has control over the actions of kings (Ezra 1:1).
- God decides who reigns over the kingdoms of this world (Ezra 1:2). The people who are in authority are there because God put them there.
- Cyrus did more than just allow the Jews to begin work on a second temple. He commanded the Jews to work on it, and he commanded the people of his kingdom to give them resources to help construct it (Ezra 1:4).
- There were a few Jews who returned to Judah and Jerusalem, but there were many who didn't return (Ezra 1:5).
- There are times when God stirs up people's spirits so that they'll carry out His will (Ezra 1:5).
- The Jews who went to Jerusalem to begin constructing the second temple didn't travel empty handed. They brought with them many precious and valuable items (Ezra 1:6).
- The vessels from the first temple had been taken from Jerusalem by Nebuchadnezzar (Ezra 1:7). He put those vessels in the temple of the idols that he worshiped.
- The treasurer of Persia gave the vessels from the first temple to the prince of Judah (Ezra 1:8). The reason they

were returned was so the Jews could put them in the second temple.

- There were priests, Levites, and singers who accompanied Zerubbabel to Jerusalem (Ezra 2:36, 40, 41).
- Some of the people who accompanied Zerubbabel to Jerusalem couldn't prove that they were Jews. This is because they didn't have a family tree that showed their ancestry (Ezra 2:59).
- The children of Barzillai were so named because their ancestor took a wife of the daughters of Barzillai. They were named after her (Ezra 2:61).
- There were some people who claimed to be priests but couldn't prove that they were the descendants of Aaron (Ezra 2:62). For that reason they were removed from the priesthood.
- The Tirshatha (governor) said that the priests couldn't eat of the most holy things until their priesthood was verified by the Urim and the Thummim (Ezra 2:63).
- The Urim and the Thummim were still in use after the Babylonian captivity (Ezra 2:63).
- The group which traveled from Babylon to Jerusalem consisted of 42,360 people. It included 736 horses, 245 mules, 435 camels, and 6,720 donkeys (Ezra 2:66-67).
- Some of the leaders of the Jews gave an offering for the temple once they reached Jerusalem (Ezra 2:68). They gave 61,000 drams of gold (Ezra 2:69). A dram is about 1/16th of an ounce, so this was about 3,800 ounces.
- The leaders of the Jews also gave 5,000 pounds of silver and 100 priestly garments (Ezra 2:69).

- The priests worked with Jeshua to build the altar of God (Ezra 3:2). This means that before the second temple was built, the altar of God was rebuilt.
- When the Jews rebuilt the altar, they were afraid (Ezra 3:3). This is because they were surrounded by enemies who wished them harm.
- The morning and evening offering was offered to God (Ezra 3:3).
- The Jews kept the feast of tabernacles (which was to be kept in the seventh month) (Ezra 3:4).
- Although people began to offer sacrifices to God, the foundation of the temple had not yet been laid (Ezra 3:6).
- The Jews gave money to masons and carpenters in order to help build the second temple (Ezra 3:7). They also donated food, drink, and oil.
- The Jews hired people from Zidon and Tyre to help build the second temple (Ezra 3:7).
- The Jews obtained cedar trees from Lebanon to help build the second temple (Ezra 3:7). The cedars from Lebanon were provided by Cyrus and transported to Jerusalem by sea.
- The person who commanded the use of music in the temple, to praise the Lord, was David (Ezra 3:10).
- In the temple, trumpets and cymbals were used to praise the Lord (Ezra 3:10).
- The laying of the foundation of the second temple was treated as a special event, and celebrated with music (Ezra 3:10). When the foundation was laid, the priests and the Levites sang together and praised the Lord.

- The laying of the foundation was a demonstration of God's goodness and mercy (Ezra 3:11).
- When the foundation was laid, the people shouted with a great shout (Ezra 3:11).
- Those who were old enough to have seen the first temple wept when the foundation was laid, and were deeply grieved (Ezra 3:12). This is because the second temple wasn't as grand as the first temple, so to them it represented a significant loss.
- Those who weren't old enough to have seen the first temple shouted for joy (Ezra 3:12-13). The shouting was heard from a long distance away.
- The adversaries of the Jews lived in the land (Ezra 4:4). They weakened the Jews and created problems.
- The enemies of the Jews didn't want a temple to be built to the God of Israel (Ezra 4:1-2).
- At first, the enemies of the Jews tried to stop the construction of the temple by joining the work. However, Zerubbabel didn't allow this (Ezra 4:3). He said that Cyrus had given the commandment to rebuild the temple to the Jews, and the Jews were going to be the ones to build it.
- The adversaries of the Jews hired counselors to stop the Jews from building the second temple (Ezra 4:5). They then fought against the temple project for years.
- The foreign nations that were in Israel when the Jews returned hated the Jews and didn't want the second temple to be built (Ezra 4:1-10).
- The adversaries who wrote a letter to Artaxerxes lied about what the Jews were doing. In order to stop them

from build the temple of the Lord, they falsely claimed that the Jews were engaged in rebellion against the king (Ezra 4:12).

- The adversaries of the Jews accused the king of sending a bunch of Jews to them. They claimed the Jews didn't belong in the land, and were bothering the people who already lived there by stirring up rebellion against the king (Ezra 4:12).
- There are times when wicked people use lies to stop the worship of God. They claim they're trying to stop one thing when in reality they're fighting against something else (Ezra 4:12).
- The adversaries of the Jews claimed that if the Jews rebuilt Jerusalem they would then rebel against the king, which would damage the revenue that the king depended on (Ezra 4:13).
- The adversaries of the Jews were receiving funding from the king (Ezra 4:14).
- The adversaries of the Jews claimed they were sending this letter for the good of the king, when in reality they just hated the Jews and hated God (Ezra 4:1-14). This means there are times when wicked people lie about their motives in order to fight against the people of God.
- The adversaries of the Jews claimed that the current generation of Jews should be punished because of things that former generations had done a long time ago (Ezra 4:15).
- There are times when wicked people claim that people should be punished for the deeds of their ancestors (Ezra 4:15).

- The king commanded the enemies of the Jews to stop the Jews from rebuilding Jerusalem (Ezra 4:21). He said that if Jerusalem was rebuilt it would bring damage to him.
- There are times when the wicked are successful in using lies against God's people. Sometimes those lies work and the wicked are able to accomplish their goals (Ezra 4:23). This means the people of God don't always win.
- Although the king only commanded the Jews to stop rebuilding Jerusalem, the enemies of the Jews used the letter to stop them from rebuilding the temple (Ezra 4:24). They did this even though the king said nothing about the temple, and the letters didn't address the temple at all.
- The work on the second temple stopped until the second year of the reign of Darius (Ezra 4:24).
- Haggai and Zechariah prophesied to the Jews after the adversaries of the Jews stopped the construction of the second temple (Ezra 5:1).
- Zerubbabel and Jeshua restarted the construction of the second temple (Ezra 5:2). The reason this happened was because of the prophecies of Haggai and Zechariah.
- The leaders of the Jews couldn't stop working on the second temple (Ezra 5:5). This is because the eye of God was upon them.
- There are times when God compels people to perform a work (Ezra 5:5).
- The reason the first temple was destroyed was because the Jews provoked God to wrath (Ezra 5:12). The Jews understood that it was their fault the first temple had been destroyed. They also understood that God was the

one who gave them over to Nebuchadnezzar and exiled them to Babylon.

- Darius commanded that the temple construction project be left alone and allowed to continue (Ezra 6:6). He also commanded the governor of Judah to pay the expenses of the construction project so the work wouldn't be hindered.
- Darius also commanded that the priests at Jerusalem be given animals, wheat, salt, wine, and oil each day for sacrifices to God (Ezra 6:9).
- Darius wanted the priests to pray for the life of the king and his sons (Ezra 6:10).
- Darius decreed that anyone who changed his decree should have their house destroyed and be put to death (Ezra 6:11).
- Darius prayed that God would destroy all kings and people who sought to destroy the temple at Jerusalem (Ezra 6:12).
- There are times when God uses prophecies and prophets to motivate people to action (Ezra 6:14).
- God worked through kings to accomplish His will (Ezra 6:14).
- There was much rejoicing when the house of God was dedicated (Ezra 6:16).
- The Jews kept the Passover on the 14th day of the month (Ezra 6:19).
- In order to celebrate the Passover, the Jews had to purify themselves. They had to separate themselves from the unclean and wicked practices of the pagans who lived

around them (Ezra 6:21).

- The Jews kept the feast of unleavened bread (Ezra 6:22).
- God made the Jews joyful (Ezra 6:22).
- The reason the king of Assyria helped the Jews was because God turned the king's heart toward the Jews (Ezra 6:22). This means God has control over the hearts of kings.
- There are times when God works through pagans in order to accomplish His will and finish His work (Ezra 6:22).
- Ezra could prove that he was a direct descendant of Aaron (Ezra 7:5).
- The reason Ezra and his group were able to safely travel from Babylon to Jerusalem was because God protected them (Ezra 7:9).
- Ezra prepared his heart to seek the law of God (Ezra 7:10).
- Ezra was authorized to collect whatever freewill offerings he could find in the entire province of Babylon (Ezra 7:16).
- The king gave Ezra permission to do whatever he thought best with the money that was left over, according to the will of God (Ezra 7:18).
- The king told Ezra that if he needed anything else for the temple, the king would pay for it out of his treasure house (Ezra 7:20).
- Ezra was authorized to enforce the law of God in the land of Judah (Ezra 7:26).
- The reason Artaxerxes wrote this letter and made these

decrees was because God put it into his heart (Ezra 7:27). This means God has the power to put things into the heart of rulers.

- Before Ezra made the trip to Jerusalem, he stopped to make sure he had everyone he needed (Ezra 8:15).
- David is the person who appointed the Nethinims to serve the Levites (Ezra 8:20).
- Ezra proclaimed a fast (Ezra 8:21). The purpose of this fast was to seek the right path for the group, for their children, and for their goods as they traveled. The Jews wanted to find a safe road that would take them to Jerusalem.
- Since Ezra told the king that God protected those who sought Him and was against those who forsook Him, Ezra didn't want to ask the king for soldiers to protect them. After all, he had just told the king that God would protect them! If he asked for soldiers then it would have made God look weak and powerless (Ezra 8:22).
- The hand of God is upon all those who seek Him, for their good (Ezra 8:22).
- The power of God is against all those who forsake Him (Ezra 8:22).
- Ezra didn't just assume that God would protect them. Instead he and his group fasted, prayed, and earnestly sought God's protection (Ezra 8:23).
- Ezra protected the group's treasure by putting it into the custody of 12 chosen priests (Ezra 8:25). This means the treasure wasn't put into the custody of a single person.
- The 12 priests who were entrusted with the treasures

were holy (Ezra 8:28). Ezra made sure that the holy vessels of the temple were being carried by priests who were also holy.

- The treasure was weighed before it was given to the 12 chosen priests (Ezra 8:29). The priests were told that once the group reached Jerusalem, the treasure would be weighed again. This would ensure that all of it had arrived safely.
- God saved the group from enemies along the road (Ezra 8:31).
- The group's treasure was weighed in the temple after the people reached Jerusalem (Ezra 8:33). When Eleazar weighed the treasure, Meremoth was with him – which means Eleazar didn't weigh the treasure alone.
- The Jews who had been taken into captivity and then returned to Judah offered burnt offerings to God (Ezra 8:35).
- The princes told Ezra that some Jews were living like the pagans of the land, intermarrying with them and and committing the same abominations as the pagans (Ezra 9:1-2). The priests, Levites, and common people were guilty of this sin.
- The leadership of Israel were leading the way in this sin. They were guilty of it themselves, and their bad example was teaching the rest of the nation to sin (Ezra 9:2).
- Ezra didn't know this was happening until he was told about it (Ezra 9:3). He became greatly upset when he found out about it.
- When Ezra heard this news he tore his garment and mantle (Ezra 9:3). He also tore hair out of his head and

beard.

- Ezra was ashamed to lift up his face to God because he knew the nation was guilty of sin (Ezra 9:6).
- The iniquity of the Jews was very large. Ezra said that it reached up to the heavens (Ezra 9:6).
- The reason God gave the Jews over to their enemies was because of all the sins they had committed against Him (Ezra 9:7).
- The nation in Ezra's time was guilty of terrible sins, just like their forefathers. Nothing had changed (Ezra 9:7).
- Although the Jews were captives, God hadn't forgotten them (Ezra 9:9).
- God had shown great mercy to the Jews by reviving them, saving a remnant of them, and allowing them to build the second temple. The Jews responded to this great mercy by committing terrible sins, which was the very thing that caused the wrath of God to fall upon their ancestors (Ezra 9:10).
- God warned the Israelites before they entered Canaan that the land they were about to enter was an unclean land, which had been made filthy by the people who lived there (Ezra 9:11).
- God warned Israel that they must not intermarry with the pagans who lived in the land or make peace with them (Ezra 9:12).
- God punished the Jews less than their sins deserved. He could have punished them even more but He didn't (Ezra 9:13).
- Ezra was afraid that this sin would cause God to utterly

consume the Jews until there was no remnant left (Ezra 9:14).

- Ezra confessed the sin of the Jews, even though he wasn't guilty of committing that sin. He was interceding with God on behalf of the nation (Ezra 10:1).
- When Ezra wept and prayed, a large group of people gathered around him (Ezra 10:1).
- Shechaniah said that the Jews should make a covenant with God to separate themselves from their pagan wives, and from the children that were born from those marriages (Ezra 10:3).
- Ezra made the chief priests, the Levites, and the Jews swear that they would separate from their pagan wives, and from the children that came from those marriages (Ezra 10:5).
- A proclamation was made throughout Judah and Jerusalem that all of the Jews should gather at Jerusalem (Ezra 10:7-8). Any Jew who didn't go to Jerusalem within three days would have all their possessions taken away.
- The Jews gathered on the 20th day of the month and sat in the street of the temple (Ezra 10:9). On that day there was an abundance of rain.
- Ezra told the Jews that they had sinned by intermarrying with pagans (Ezra 10:10).
- Ezra commanded the Jews to confess their sin to God and separate themselves from the pagans who lived in the land (Ezra 10:11).
- The congregation agreed to do what Ezra said. However, they pointed out that there were many people who

committed this sin, and the time of year was a time of much rain (Ezra 10:13-14). It would take more than a few days to handle the matter. The congregation asked the rulers to set an appointed time, so that those who married pagan wives could meet with elders and judges to get divorces.

- The congregation wanted the elders of every city to be involved in this. That way the people of those cities could go to their local elders and judges and get divorces (Ezra 10:14).
- It took two months to process all of the divorces (Ezra 10:17).
- Some of the sons of the priests had married pagan women (Ezra 10:18).
- Maaseiah, Eliezer, Jarib, and Gedaliah offered a ram for the sin they had committed (which was marrying pagan wives). They had to pay for their sin through a sacrifice (Ezra 10:19).
- Out of the entire Jewish population that was in Judah and Jerusalem at the time, only 113 men from 17 families had married pagan women (Ezra 10:44). Even though only 113 men out of the entire nation were guilty of this sin, Ezra was greatly distressed over the nation's guilt, and the wrath of God was upon the Jews.

Nehemiah

- The events in this book began in the 20th year of the reign of Artaxerxes (Nehemiah 1:1)
- Nehemiah cared about the plight of the Jews and the city of Jerusalem (Nehemiah 1:2).
- Some of the Jews had returned to Judah (Nehemiah 1:2). However, there were many still living in other countries.
- The Jews who were in Judah were afflicted and living in reproach (Nehemiah 1:3).
- Before Nehemiah was told, he didn't know how bad things were in Judah (Nehemiah 1:4). He was deeply moved by their plight.
- God shows mercy to those who love Him (Nehemiah 1:5).
- Nehemiah prayed day and night on behalf of the Jews (Nehemiah 1:6).
- God used Moses to tell the Jews that if they sinned against Him then He would scatter them among the nations (Nehemiah 1:8). This means that when God scattered the Jews among the nations, He was keeping a promise He made to them.
- God promised the Jews that if they repented and kept His commandments then He would regather them back to the promised land, no matter how far they had been scattered (Nehemiah 1:9).
- God has chosen to set His name in the promised land (Nehemiah 1:9).
- God has the power to grant us favor in the sight of others. He has control over people's hearts and minds (Nehemiah

1:11).

- God has control over the actions of kings, and guides them according to His will (Nehemiah 1:11).
- When Nehemiah spoke to the king about going to Jerusalem, he didn't mention Jerusalem by name. Instead he called it the city where his ancestors were buried (Nehemiah 2:5).
- Nehemiah didn't travel alone. The king sent captains of the army and horsemen with him. This means that when Nehemiah gave the king's letters to the governors, he had a small army with him (Nehemiah 2:9).
- God cared about the Jews. He was the one who sent Nehemiah to Judah to seek their welfare (Nehemiah 2:12).
- There are times when God accomplishes His will by putting things into people's heart (Nehemiah 2:12).
- Nehemiah surveyed the damage that had been done to Jerusalem at night, when no one was around to see what he was doing (Nehemiah 2:13).
- Before Nehemiah spoke to anyone about what he planned on doing, he investigated the situation himself to see the scope of the problem (Nehemiah 2:13).
- The enemies of the Jews mocked them for trying to rebuild the wall around Jerusalem (Nehemiah 2:19).
- The enemies of the Jews lied about what the Jews were doing, and falsely accused them of rebuilding the wall around Jerusalem so they could rebel against the king (Nehemiah 2:19).
- There are times when God's enemies try to stop His

people by using lies and false accusations (Nehemiah 2:19).

- Nehemiah didn't ignore what his enemies were saying. Instead he responded to their false accusations and defended himself (Nehemiah 2:20).
- Nehemiah told those who opposed him that the reason the Jews were going to arise and build was because God would prosper them and give them success. Nehemiah addressed this as a religious issue (Nehemiah 2:20).
- At this time in history Israel had a high priest (Nehemiah 3:1). He worked with other priests to rebuild the sheep gate.
- The priests sanctified the wall around Jerusalem from the sheep gate to the tower of Meah (Nehemiah 3:1).
- The nobles didn't help rebuild the wall around Jerusalem (Nehemiah 3:5).
- Since rebuilding the wall around Jerusalem was something God wanted, that meant working on it was an act of service to God (Nehemiah 3:5). This means construction work can be an act of service to God.
- There were goldsmiths in Jerusalem (Nehemiah 3:8). They helped rebuild the wall.
- There were apothecaries in Jerusalem (Nehemiah 3:8). They helped rebuild the wall.
- The daughters of Shallum helped rebuild the wall around Jerusalem (Nehemiah 3:12). This means there were women who helped rebuild the wall.
- Part of Jerusalem was called the city of David (Nehemiah 3:15).

- The sepulchers of David were located in Jerusalem (Nehemiah 3:16).
- The Levites helped rebuild the wall around Jerusalem (Nehemiah 3:17).
- There was an armory in Jerusalem (Nehemiah 3:19).
- Baruch earnestly repaired the wall (the text specifically points this out) (Nehemiah 3:20).
- In Jerusalem there was a court of the prison (Nehemiah 3:25).
- There were merchants in Jerusalem (Nehemiah 3:31-32). They helped rebuild the wall.
- There are times when the wicked reveal their hatred for someone by mocking them (Nehemiah 4:1). Mocking someone can be a form of hatred.
- It's not wrong to pray that God would take vengeance upon the enemies of the saints (Nehemiah 4:4).
- It's not wrong to pray that God would turn the enemies of the saints from oppressors into prey, and that they would become the ones who were hunted (Nehemiah 4:4).
- It's not wrong to pray that God would hold the wicked accountable for the evil things they've done (Nehemiah 4:5).
- When Sanballat and Tobiah mocked the Jews for rebuilding the wall around Jerusalem, they provoked God to anger (Nehemiah 4:5). In other words, those who mock people for doing God's will are actually mocking God, which provokes Him to anger.
- Although a remnant of Jews had returned to Judah, the

land was filled with foreigners who hated them. This means the Jews not only had to deal with the fact that Jerusalem was in ruins, but also with all the people who hated them and wanted them to suffer (Nehemiah 4:7).

- The adversaries of the Jews were planning on murdering them in large numbers (Nehemiah 4:11).
- The Jews who lived near Sanballat and Tobiah gave Nehemiah ten warnings about the plan to attack them by surprise and kill them (Nehemiah 4:12).
- When Nehemiah heard about the impending surprise attack, he responded by arming people with weapons so they could defend themselves (Nehemiah 4:13-14). Although Nehemiah told the Jews to trust in the Lord and not be afraid, he still prepared the Jews to fight.
- It's not wrong to fight for your family (Nehemiah 4:14).
- The enemies of the Jews decided not to attack once they learned that the Jews had armed themselves, and they would have to fight a real battle (Nehemiah 4:15).
- Nehemiah brought servants with him to Jerusalem (Nehemiah 4:16).
- Although Nehemiah put his faith in God, he also armed his servants and prepared them for battle (Nehemiah 4:16).
- At this time there was a famine in the land (Nehemiah 5:3).
- Some people mortgaged their lands and houses to buy food (Nehemiah 5:3).
- Some people mortgaged their property to pay the king's tax (Nehemiah 5:4).

- Some of the Jews had become in debt to other Jews (Nehemiah 5:5). The poor sold their children into slavery, to other Jews, in order to buy food.
- Those who are in positions of power don't have the right to mistreat the poor (Nehemiah 5:7).
- It's not wrong to rebuke those who are in positions of power when they do something wrong (Nehemiah 5:7).
- Nehemiah didn't confront the nobles and rulers by himself. Instead he set a large assembly against them, so that many people would hear the matter (Nehemiah 5:7).
- Rulers don't have the right to do whatever they please. God will hold them accountable for what they've done (Nehemiah 5:9).
- Under the Mosaic Law, it wasn't a sin to charge interest to foreigners. However, people couldn't charge interest to the poor, which is what the rich were doing (Nehemiah 5:10).
- Nehemiah commanded the rich to return the real estate that they had taken from the poor. (Nehemiah 5:11). Since the rich had violated the Mosaic Law by charging interest to the poor, he commanded them to restore one percent of the money and food that they had taken. He didn't seize all of their wealth, or take anything that rightfully belonged to them. Instead they were only required to restore whatever they had stolen.
- Nehemiah had a priest take an oath from the rules and the nobles. This means they had to make a binding promise to God that they would keep their promise (Nehemiah 5:12). The oath was also made in front of a large assembly of people, so everyone knew what they

had promised to do.

- It's not wrong to pray that God would hold people accountable for breaking their promises (Nehemiah 5:13).
- Nehemiah was the governor of Judah for 12 years (Nehemiah 5:14).
- Nehemiah was the governor at his own expense. He didn't accept a salary for that position (Nehemiah 5:14). The reason he did this was because the people of Judah would have had to pay his salary, and he didn't want to oppress them.
- Nehemiah provided food for 150 Jews and rulers, as well as a number of pagans (Nehemiah 5:17). At his table, an ox and a sheep were prepared each day. If this continued every day for 12 years it would have been around 4,380 oxen and 26,280 sheep (Nehemiah 5:18). This means Nehemiah spent a fortune feeding people at his own expense.
- When Nehemiah was governor he put the needs of the people above his own needs. He sought to serve others, not to enrich himself (Nehemiah 5:18).
- It's not wrong for us to pray that God would think about us (Nehemiah 5:v19).
- It's not wrong for us to pray that God would bless us (Nehemiah 5:19).
- It's not wrong for us to seek a reward from God for the good things we've done (Nehemiah 5:19).
- The wall around Jerusalem was rebuilt first, and then the doors were put on the gates (Nehemiah 6:1).
- The reason Sanballat and Geshem wanted to meet with

Nehemiah was so they could kill him and put an end to the rebuilding project. They wanted to lure him away from Jerusalem, which was well-defended and filled with armed guards, and get him to a place where he was vulnerable so he could be attacked (Nehemiah 6:2).

- There are times when the wicked try to lure the righteous to their death through lies and deceit (Nehemiah 6:2).
- If Nehemiah left, the work would cease. The work only progressed as long as Nehemiah was there to direct it (Nehemiah 6:3).
- Even though Nehemiah knew that Sanballat intended to cause him harm, he didn't accuse Sanballat of anything. Instead he simply said that he was busy and couldn't afford to leave the work he was doing. Nehemiah responded to this threat against his life in a very diplomatic way (Nehemiah 6:3).
- Sanballat was guilty of treason for trying to stop a project the king had authorized, and for trying to kill the governor. Yet he accused Nehemiah of treason, who was wholly innocent of any wrongdoing. This means Sanballat was guilty of the very thing he was accusing Nehemiah of doing (Nehemiah 6:6). In other words, there are times when the wicked accuse the righteous of the very sins that they themselves are guilty of committing.
- There are times when the wicked try to cover up their sins by accusing the righteous of those sins (Nehemiah 6:6).
- There are times when the wicked use fear to try to stop the righteous from carrying out God's will (Nehemiah 6:7).

- The wicked want the righteous to be afraid (Nehemiah 6:9).
- Fear weakens people (Nehemiah 6:9).
- When we're afraid, we should pray to God for strength (Nehemiah 6:9).
- Nehemiah refused to do something wrong in order to defend himself from threats against his life (Nehemiah 6:11).
- There are times when the wicked use lies to try to get the righteous to sin, so they can have something to reproach the righteous (Nehemiah 6:13). In other words, there are times when the wicked lay traps for the righteous.
- Nodiah was a prophetess (Nehemiah 6:14). She was working with Tobiah and Sanballat to stop Nehemiah from rebuilding the wall around Jerusalem.
- The wall around Jerusalem was finished in 52 days (Nehemiah 6:15).
- The enemies of the Jews understood that the God of Israel was the reason why the wall around Jerusalem had been rebuilt (Nehemiah 6:16).
- The nobles of Judah (who were Jews) were allies of Tobiah, even though Tobiah was an enemy of the Jews and sought to harm them (Nehemiah 6:17).
- The reason some Jews made an alliance with someone who hated the Jews was because of pagan intermarriage. When the Jews married pagans, that led to alliances with wicked people who wanted to destroy them (Nehemiah 6:18).
- The nobles reported to Tobiah what Nehemiah had been

doing. They were the reason the enemies of the Jews knew what was happening (Nehemiah 6:19). In other words, the nobles acted as spies.

- After the wall around Jerusalem had been rebuilt, the gates had been rebuilt, and the porters and singers and Levites for the temple had been appointed, Nehemiah put his brother Hanani in charge of Jerusalem (Nehemiah 7:2).
- God put it into the heart of Nehemiah to put together a genealogy (Nehemiah 7:5).
- Mordecai returned to Judah (Nehemiah 7:7). This may be the same Mordecai who's mentioned in the book of Esther.
- Nehemiah separated those who could prove that they were Jews from those who couldn't (Nehemiah 7:61).
- There were some people who claimed to be of the priestly line, but who couldn't prove that they were descendants of Aaron (Nehemiah 7:64). For this reason they were removed from the priesthood.
- The Tirshatha (the governor) said that the priests weren't allowed to eat the holy things until the Urim and Thummim confirmed their priesthood (Nehemiah 7:65). This seems to be the last time the Urim and the Thummim are mentioned in the Bible.
- The Urim and the Thummim were still in use in the second temple. At that time people still knew what they were and used them (Nehemiah 7:65).
- Part of the job of the priests was to eat the holy things (Nehemiah 7:65).

- Everyone in Jerusalem gathered as a group and asked Ezra read the law of Moses to them (Nehemiah 8:1-3). This took from the morning until the midday.
- The people listened carefully to the words of the law. Since they wanted to hear and understand it, they paid close attention to it (Nehemiah 8:3).
- 13 people stood beside Ezra when he read the law to the people (Nehemiah 8:4).
- Ezra read the Mosaic Law from a pulpit, which elevated him above the crowd (Nehemiah 8:5).
- It's good to stand when the law of God is opened (Nehemiah 8:5).
- Ezra and those who were with him explained what the law meant, and caused the people to understand what it said (Nehemiah 8:8).
- When the people heard the law of God they wept, because they knew they hadn't been keeping it (Nehemiah 8:9).
- That day (the first day of the seventh month) was a holy day to the Lord. Since that day was holy, the people weren't supposed to weep (Nehemiah 8:9).
- The joy of the Lord is our strength (Nehemiah 8:10).
- In the day of feasting we must remember the poor (Nehemiah 8:10).
- Drinking sweet things can bring joy (Nehemiah 8:10).
- There are times when grief isn't appropriate (Nehemiah 8:11).
- It's not wrong to make merry (Nehemiah 8:12).

- In the past, the law of Moses hadn't been taught to the people, the priests, the Levites, or the leaders (Nehemiah 8:13-14).
- The Israelites hadn't celebrated the feast of booths (tabernacles) since the days of Joshua (Nehemiah 8:17).
- First the Jews heard the law of God. Then they confessed their sins, and after that they worshiped the Lord (Nehemiah 9:3). This is because you must first hear the law of God before you can repent, and you must repent before you can worship the Lord. (After all, how can you repent if you don't know your sins, and how can you have fellowship with God while you're still unrepentant and unclean?)
- God preserves all the things He has made. He preserves the heaven, and the heaven of heavens, and the earth, and the things that are in the earth and the seas (Nehemiah 9:6).
- The host of heaven (the angels) worship God (Nehemiah 9:6).
- God keeps His promises (Nehemiah 9:8).
- The reason God keeps His promises is because He is righteous (Nehemiah 9:8).
- Pharaoh afflicted the Hebrews out of pride (Nehemiah 9:10).
- The signs and wonders that God poured out upon Pharaoh made Him known among the nations (Nehemiah 9:10). In fact, the nations of Nehemiah's time still hadn't forgotten those events.
- The fact that God didn't forsake the Israelites when they

rebelled against Him after He saved them from Egypt is proof that He is gracious, merciful, slow to anger, and kind (Nehemiah 9:17).

- God sustained the Israelites in the wilderness for 40 years. He took care of them and provided for their needs (Nehemiah 9:21).
- The reason the prophets of God testified against the Israelites was to turn them back to God. The purpose was to get Israel to repent so the nation would be saved (Nehemiah 9:26). However, Israel didn't repent. Instead they killed God's prophets.
- God delivered Israel from their enemies many times (Nehemiah 9:28).
- Although God saved Israel many times, Israel refused to obey His law (Nehemiah 9:29).
- God's grace and mercy can be seen from the fact that He didn't utterly destroy or forsake Israel, in spite of their centuries of rebellion against Him (Nehemiah 9:31).
- The Jews weren't able to enjoy the bounty of the promised land because they were servants instead of its rulers (Nehemiah 9:36-37). That bounty was now going to the kings who ruled over the Jews.
- The reason pagan kings ruled over the Jews was because of Israel's sins. God was punishing them for their wickedness (Nehemiah 9:37).
- The Jews made a covenant with God (Nehemiah 9:38). The reason they did this was because of all the things that had happened to them. They had sinned and were in great distress.

- 22 priests sealed the covenant (Nehemiah 10:8).
- 17 Levites sealed the covenant (Nehemiah 10:13).
- 44 of the leaders of the Jews sealed the covenant (Nehemiah 10:27).
- The people bound themselves to obey all of God's commandments with an oath and a curse (Nehemiah 10:29).
- The people swore an oath not to intermarry with pagans (Nehemiah 10:30).
- The people swore an oath not to buy anything from the pagans of the land on the Sabbath or on holy days (Nehemiah 10:31).
- The people swore an oath to rest on the seventh year (the Sabbatical year), and not till the ground on those years (Nehemiah 10:31).
- The people swore an oath to forgive debts on the seventh year (the Sabbatical year) (Nehemiah 10:31).
- The people made an ordinance to pay the yearly temple tax (Nehemiah 10:32). This was a third of a shekel and was charged to every individual. It provided funding for the temple.
- Lots were cast among the priests, the Levites, and the people to decide who would bring the wood offering to the temple (Nehemiah 10:34). The wood was used to burn sacrifices, and someone had to supply it. The lots decided which families would bring wood to the temple at which times of the year.
- The people made an ordinance to bring the firstfruits of their crops to the temple each year (Nehemiah 10:35).

- The people made an ordinance to bring their firstborn sons to the temple each year (Nehemiah 10:36).
- The people made an ordinance to bring the firstborn of their livestock to the temple each year (Nehemiah 10:36).
- Large quantities of food and wine were stored at the temple. The temple was a storehouse (Nehemiah 10:37).
- The people made an ordinance to bring their tithes of their crops to the Levites (Nehemiah 10:37). The tithe consisted of crops and wasn't a monetary amount. It was given to the Levites, not to the priests.
- The Levites were to give the priests a tithe of the tithe (Nehemiah 10:38). This means they were to give the priests a tenth of the crops that they received.
- The treasure house of the temple was filled with food for the priests. This is because that's where the tithe was stored, and the tithe consisted of crops (Nehemiah 10:38).
- Wine was stored in the temple chambers (Nehemiah 10:39).
- The Jews made a promise to not forsake the house of God (the temple). They promised to continue to fund it through the temple tax, and to pay their tithe so the Levites and priests would have food to eat (Nehemiah 10:39).
- Since people didn't want to live in Jerusalem, they cast lots to see who would have to live there (Nehemiah 11:1). Lots were cast in order to move a tenth of the Jews to Jerusalem.
- Some people willingly offered to live in Jerusalem

(Nehemiah 11:2).

- Many of the people who worked in the temple at Jerusalem didn't live in Jerusalem (Nehemiah 11:3).
- 822 people worked in the temple (Nehemiah 11:12).
- The temple had a prayer leader (Nehemiah 11:17).
- 284 Levites lived in Jerusalem (Nehemiah 11:18). The rest of the priests and Levites lived in their home cities throughout Judah (Nehemiah 11:20).
- The singers were in charge of the business of the temple (Nehemiah 11:22). This means they had a position of authority in the temple.
- The singers were paid (Nehemiah 11:23).
- 22 of the chief priests went with Zerubbabel and Jeshua from Babylon to Jerusalem (Nehemiah 12:7).
- In the temple, there was a person who was in charge of giving thanks to God (Nehemiah 12:8).
- Ezra was one of the chief priests (Nehemiah 12:12-13).
- The job of Hashabiah, Sherebiah, and Jeshua in the temple was to praise God and give Him thanks (Nehemiah 12:24).
- David was the one who commanded that there should be people in the temple who were dedicated to giving thanks (Nehemiah 12:24).
- There were multiple wards (divisions) in the temple (Nehemiah 12:24). Each ward had someone in charge of giving thanks to God.
- There was a dedication ceremony for the wall around

Jerusalem (Nehemiah 12:27).

- David created musical instruments for the priests and Levites to use in the temple, to praise God (Nehemiah 12:36).
- Trumpets were used in the temple to give thanks to God (Nehemiah 12:41).
- It's good to sing loudly to God (Nehemiah 12:42).
- When the wall around Jerusalem was dedicated, the people rejoiced and offered great sacrifices (Nehemiah 12:43).
- God cursed Moabites and the Ammonites with an eternal curse (Nehemiah 13:2). The reason He did that was because they didn't give the Israelites bread and water when they were in the wilderness, and because they hired Baalam to curse Israel.
- There are times when God curses nations for trying to curse the Jews (Nehemiah 13:2).
- Even though the people had sworn an oath to keep the Mosaic Law, they didn't keep that oath. Some of the people began violating it as soon as Nehemiah left and was no longer around to enforce it (Nehemiah 13:8-10).
- When Nehemiah returned to Judah after being gone for several years, he discovered that the Levites weren't working in the temple. They had gone back to their fields because they weren't being given the tithe (Nehemiah 13:10). They had to work the fields to get food.
- The temple couldn't function without the tithe, because the tithe funded its operation and allowed people to work in the temple instead of in the field (Nehemiah

13:10).

- Although the people had sworn an oath to keep the law of Moses, they had allowed the temple to be forsaken and had done nothing about it (Nehemiah 13:11).
- The job of the temple treasurer was to distribute the tithes to the Levites and priests (Nehemiah 13:13).
- It's good for us to pray that God would remember the good things we've done in this life (Nehemiah 13:14).
- The people didn't keep their oath to obey the Mosaic Law. They sinned by working, buying, and selling goods on the Sabbath (Nehemiah 13:15).
- The people didn't have a heart to keep the Mosaic Law (Nehemiah 13:15).
- The nobles of Judah weren't interested in keeping the law of Moses. They had no heart to obey God's commands (Nehemiah 13:17). The nobles should have put a stop to the evil that the people were doing, but instead they did nothing.
- One of the reasons God poured out His judgments upon the Jews was because they profaned the Sabbath day (Nehemiah 13:18).
- There was a simple way for the nobles to stop people from profaning the Sabbath (close the gates of the city on that day), and yet they hadn't done it (Nehemiah 13:19).
- Nehemiah didn't trust the nobles to keep the gates of Jerusalem closed for the Sabbath. In order to make sure they stayed closed, he put his servants into position to force them to remain closed (Nehemiah 13:19).
- Solomon sinned by marrying pagan women (Nehemiah

13:26).

- Even Solomon, who was beloved of God, was led into sin by pagan women (Nehemiah 13:26).
- The priesthood was defiled by sin (Nehemiah 13:29).
- It seems the high priest didn't care about the temple. Nehemiah was the one who put things in order (Nehemiah 13:30).

Esther

- The wise men of Ahasuerus were seated first in the kingdom (Esther 1:14).
- When Vasthti the queen refused to come to the king's party, Ahasuerus was very angry with her. He wanted to take action against her – but he wanted to do it according to the law. Although he was angry with her he wanted to respond in a way that was both wise and legal (Esther 1:15). He didn't act in haste but took time to consult other people.
- In the kingdom of the Medes and Persians, once a law was passed it couldn't be changed (Esther 1:19).
- In the palace of Ahasuerus, men and women were segregated. The men lived in one area and the women lived in a different area (Esther 2:3).
- Mordecai was a Benjamite, and a descendant of Kish (Esther 2:5). King Saul was also a Benjamite, and his father was also named Kish.
- The reason Mordecai was at the palace in Sushan was because he had been carried away captive from Jerusalem (Esther 2:6). Mordecai was taken captive by Nebuchadnezzar when he conquered Jerusalem.
- Mordecai was taken captive at the same time as Jeconiah, the former king of Judah (Esther 2:6).
- Esther's real name was Hadassah (Esther 2:7). She was the daughter of Mordecai's uncle, which means she and Mordecai were cousins.
- Esther was placed into the custody of Hegai, who gave Esther seven women from the king's house who served

her (Esther 2:8-9).

- Esther was taken into the royal house of Ahasuerus in the seventh year of his reign (Esther 2:16).
- Haman was a descendant of Agag (Esther 3:1), the ruler that God commanded King Saul to kill but who Saul chose to spare (1 Samuel 15:8). Saul was commanded to kill every last Amalekite but he didn't. That means this entire story happened because of Saul's disobedience. Sometimes a ruler's wickedness can have consequences which don't come to pass until hundreds of years later.
- The servants of the king asked Mordecai why he disobeyed the king's commandment by not showing respect to Haman (Esther 3:3-4). Mordecai never explained his reasons.
- Haman hadn't noticed that Mordecai wasn't showing him respect. He only found out when the king's servants told him (Esther 3:4).
- Although Mordecai had forbidden Esther from telling other people that she was a Jew, he had told others that he was a Jew (Esther 3:4).
- The king's servants believed that Mordecai's disobedience to the king's command was a reflection of the fact that he was a Jew, and therefore reflected on all Jews. They believed it was an act of defiance by all Jews against the king (Esther 4:4). The reason the king's servants told Haman that Mordecai wasn't showing him any respect was to see if the Jews were going to get away with breaking the king's commandment.
- The reason the events in this book took place was because day after day Mordecai sat at the king's gate and

refused to show respect to Haman, and because he had told everyone he was a Jew even though he forbade Esther from doing the same thing (Esther 3:4).

- Haman was willing to commit genocide against an entire people group just because a single person from that group hadn't shown him respect (Esther 3:6).
- The date which Haman picked to kill all of the Jews fell upon the twelfth year of the reign of Ahasuerus (Esther 3:7). That date was five years after Esther became queen.
- Haman told the king that he would fund the genocide of the Jews with 10,000 talents of silver, which he would pay to those who were in charge of killing them. The money would go straight into the king's treasury (Esther 3:9).
- Ahasuerus didn't ask Haman any questions about the genocide that he was planning on carrying out (Esther 3:11). The king didn't even ask what group of people Haman was planning on killing!
- Haman intended to kill all of the Jews on a single day (Esther 3:13).
- The commandment to kill all of the Jews perplexed the city of Shushan (Esther 3:15).
- Esther was isolated from the Jewish community. Jews all throughout the kingdom were greatly upset by the king's commandment to kill all of them, but Esther didn't know what was going on (Esther 4:4).
- All of the people in the kingdom knew that appearing before the king when he hadn't requested your presence was punishable by death (Esther 4:11). This means Mordecai must have known that as well when he told Esther to go see the king uninvited.

- Esther hadn't been called to see the king for 30 days (Esther 4:11).
- Mordecai displayed no concern about what would happen to Esther if she went before the king and he didn't want to see her. When Esther expressed her concerns to Mordecai that his plan might get her killed, he answered her very roughly (Esther 3:13-14).
- When Esther was worried that Mordecai's plan might get her killed, Mordecai didn't offer to help Esther. Instead he threatened her (Esther 3:13-14).
- Mordecai told Esther that if she did nothing then the Jews would surely be saved, but her father's house would be killed (Esther 3:14). However, Esther's parents were already dead and she was raised by Mordecai.
- Esther obeyed Mordecai even though what she was doing was illegal and might get her killed (Esther 3:16).
- Mordecai didn't look for an option which didn't put Esther's life at risk. There's no mention of praying, or taking to a prophet, or asking God to motivate the king to call Esther to the inner court. The only option Mordecai pursued was one that risked Esther's life (Esther 3:17).
- Neither Mordecai nor Esther made any mention of God at all (Esther 3:17).
- Although the date for the destruction of the Jews was an entire year away, Mordecai demanded that Esther *immediately* go into the inner court to see the king. He was unwilling to wait a few days to see if the king called for Esther, and instead demanded that she do something right away which might get her killed (Esther 3:17).
- Haman had glory, riches, many children, and great

authority – and he was exceedingly proud (Esther 5:11).

- Haman specifically invited his friends over to his house so he could brag about how great he was (Esther 5:11).
- Zeresh, the wife of Haman, told him to make a gallows 50 cubits high in order to hang Mordecai (Esther 5:14). The plan to hang Mordecai came from Zeresh, not Haman.
- When the king couldn't sleep, he asked for the book of the chronicles of his kingdom to be brought to him (Esther 6:1). Apparently hearing someone read that book to him put him to sleep.
- Even Haman couldn't enter into the presence of the king without being invited (Esther 6:4).
- Haman was in such a hurry to kill Mordecai that he visited the king late at night while he was trying to sleep. Haman was unwilling to wait until the next day (Esther 6:4).
- The king thought that there might be people in the court wanting to see him, even late at night (Esther 6:4).
- Haman was convinced that the only person who the king might want to honor was him (Esther 6:6-7). That's how proud he was, and that's why he gave the king such a honest answer.
- Haman wanted to wear the king's royal apparel, ride on the king's horse, and wear the king's crown (Esther 6:8). In spite of everything that Haman had he wanted more.
- Haman desired the praise of men. He wanted people to publicly proclaim how great he was (Esther 6:9).
- The wise men of Haman told him that he wouldn't prevail against Mordecai but would surely fall. They believed that the king's decision to honor Mordecai was a sign of

certain doom, because Haman had lifted himself up against the Jews and yet he had begun to fall before them (Esther 6:13). Even Haman's wife agreed with this.

- The king's chamberlains were in a hurry to bring Haman to the banquet. The fact that Haman didn't go himself, but had to be fetched by the servants of the king, indicates that either he forgot about it or he was very late (Esther 6:14).
- The last banquet which Esther held was a banquet of wine (Esther 7:2).
- Esther told the king that if she and her people just were going to be sold into slavery then she wouldn't have said anything. She was only speaking up because they were all going to be killed (Esther 7:4).
- Esther told the king that selling her and her people into slavery would greatly damage the kingdom (Esther 7:4). She seems to be saying that the price Haman was paying to kill the Jews wasn't enough to repay the kingdom for the enormous loss that would be incurred when the Jews were killed. Esther was arguing that the Jews were an asset, not a liability that should be destroyed.
- On the day that the king executed Haman, he gave the house of Haman to Esther (Esther 8:1).
- The king took off his ring and gave it to Mordecai (Esther 8:2). This means Mordecai was given the place of authority that Haman once possessed.
- Esther and Mordecai couldn't repeal what Haman had written, but they could write a new proclamation of their own (Esther 8:8-11). The new proclamation granted the Jews the right to gather together and defend themselves

from those who would attack them.

- The city of Shushan rejoiced over this new proclamation (Esther 8:15). They were happy that the Jews would be allowed to defend themselves.
- The new proclamation caused many people to become Jews (Esther 8:17).
- The enemies of the Jews didn't gain power over the Jews. Instead things were turned around and the Jews ruled over those who hated them (Esther 9:1).
- All of the rulers of the provinces, along with other government leaders, helped the Jews (Esther 9:3). The reason they did this was because they were afraid of Mordecai.
- The Jews killed their enemies but they didn't take any spoil (Esther 9:10).
- Esther asked the king for permission to hang the 10 sons of Haman on the gallows, even though they were already dead (Esther 9:13-14). The king granted this request.
- The Jews killed 500 people in the palace itself, 300 people in Shushan, and 75,000 of their enemies throughout the kingdom (Esther 9:12, 16).
- Mordecai proclaimed that the Jews were to keep the 14th and 15th of the month Adar as a holiday each year because those were the days when the Jews rested after defeating their enemies (Esther 9:22). Those days were to be days of feasting, a time of joy, and an occasion to send gifts to one another.
- Those days were also to be a time of giving gifts to the poor (Esther 9:22).

- The feast was called Purim because Haman cast lots ("Pur") (Esther 9:26).
- Mordecai established this new holiday by proclamation. Esther then confirmed it with her own letter, and Mordecai then sent more letters which further established it (Esther 9:31).
- Mordecai was next to Ahasuerus (Esther 10:3). It seems that he was second in command under the king. He used his position to seek the well-being and wealth of the Jews.

Job

- Job was perfect (Job 1:1).
- Job was the greatest of all the men who lived in the east (Job 1:3).
- There are times when God blesses the righteous with great wealth (Job 1:3).
- Job had 11,000 animals. That was enough to make him the richest person in the east (Job 1:3).
- The sons of Job had their own houses (Job 1:4).
- Job acted as a priest for his family (Job 1:5).
- In the book of Job, the angels (both those who fell, and those who were holy) are called the sons of God (Job 1:6). This is because they were all created directly by God Himself.
- It seems that the angels (both fallen and holy) are required to present themselves before God on a regular basis (Job 1:6).
- Satan has access to Heaven (Job 1:6). He presents himself before God on a regular basis.
- Satan spends his time traveling around the world (Job 1:7).
- God said there was no one on earth like Job (Job 1:8).
- When Satan presented himself before God, God was the one who brought up the subject of Job (Job 1:8).
- Even though God told Satan that Job was perfect and upright, Satan still attacked him anyway (Job 1:9). It seems that no matter how perfect or upright someone is,

Satan will still bring accusations against him before God.

- There are times when God puts a hedge around people, their home, and their possessions in order to protect them (Job 1:10).
- Satan can't attack someone if God is protecting them (Job 1:10). The devil isn't more powerful than God.
- Satan can't see the future (Job 1:11).
- There are times when the accusations that Satan makes against people are utterly baseless (Job 1:11).
- Satan wants to destroy people (Job 1:11).
- One of the reasons God removes His protection from someone is to test them (Job 1:12).
- Satan can't attack someone unless God allows it (Job 1:12).
- Satan has the power to take away everything that people have (Job 1:15).
- Satan has the power to kill people (Job 1:15).
- It seems that if Satan wasn't restrained, he would immediately kill everyone (Job 1:15).
- There are times when God tests people by allowing their possessions to be taken away (Job 1:15).
- There are times when God allows one person to be murdered in order to test the faithfulness of a different person (Job 1:15).
- There are times when God uses wicked people to test the righteous (Job 1:15).
- Sometimes people die because God is doing something in

the life of someone else (Job 1:15).

- Satan can cause fire to fall from heaven and consume both people and animals (Job 1:16).
- Sometimes people die for reasons that have nothing to do with them (Job 1:16).
- All of Job's children were killed at the same time and on the same day (Job 1:19).
- Job received the bad news about the loss of everything that he had all at once, at the same time and on the same day (Job 1:19).
- Satan has power over the wind (Job 1:19). He can use it to kill people.
- There are times when God tests people by allowing their children to be taken away from them (Job 1:19).
- The children of Job were killed in order to test Job (Job 1:19).
- When God gave Satan the power to take away everything that Job had, he took away Job's animals, servants, and children (Job 1:19). However, he *didn't* take away Job's wife. Since the devil was trying to destroy Job, it seems he believed that Job was worse off with her than without her.
- Job recognized that God was the one who had given him wealth (Job 1:21).
- Job recognized that God was the one who had taken away his wealth (Job 1:21).
- When Job lost everything he was greatly grieved, but he still worshiped God and blessed His name (Job 1:21).

- Even though Satan told God that if Job lost everything then he would curse God, that's not what happened (Job 1:22). The things that Satan claims will happen don't always happen.
- God said that Job was destroyed without a cause. Job lost everything, even though he had done nothing to deserve it (Job 2:3). Sometimes terrible things happen to people even though they've done nothing to deserve it.
- When God confronted Satan with the fact that Job hadn't cursed Him after losing everything, Satan didn't admit that he was wrong (Job 2:4). Instead he made another accusation against Job.
- Satan continually attacks the saints, even if his previous attacks failed (Job 2:4).
- Satan continually attacks the saints, even if they haven't done anything wrong (Job 2:4).
- Satan will never give the saints any credit for doing what's right. Instead he will make more accusations against them before God (Job 2:4).
- Even when the saints are tested and found to be true and righteous, Satan will keep accusing them before God (Job 2:4).
- Even though Job was the most upright person in the entire world and had done nothing wrong, Satan still accused him before God (Job 2:5). Being upright doesn't prevent Satan from making accusations against you.
- There are times when God gives Satan permission to destroy the health of people who are innocent and have done nothing wrong (Job 2:6).

- Satan can inflict diseases upon people (Job 2:7).
- Satan can inflict pain upon people (Job 2:7).
- Job's wife wanted him to curse God (Job 2:9). This put her on the side of the devil, because the devil also wanted Job to curse God.
- When Job was suffering and in terrible pain, Job's wife didn't help him. Instead she tried to get him to curse God (Job 2:9).
- The three friends of Job decided to comfort him (Job 2:11). However, at no point did they ever comfort Job in any way. Instead they accused him of being evil, and made things so much worse that God Himself rebuked them.
- When the three friends of Job saw him, they didn't speak any comforting words to him. Instead they sat beside him for an entire week without saying anything at all (Job 2:13).
- When Job's three friends came to see him, they said nothing. The first person to speak up and say something was actually Job (Job 3:1).
- There's an entire chapter of the Bible that's dedicated to Job cursing the day he was born (Job 3:1).
- Job was born at night (Job 3:3).
- After Job lost everything, he didn't believe that the good things in his life outweighed the bad things. Instead he wished he had never been born at all, because that would have been better than suffering the losses he had gone through (Job 3:4).
- After Job lost everything, he no longer understood why

he was alive. His suffering called his entire life into question (Job 3:12).

- After Job lost everything, he said that death was better than life because in death the weary are at rest (Job 3:17).
- After Job lost everything, he asked why life was given to people who were in misery (Job 3:20).
- Even after Job lost everything and was in terrible pain, and wished he had never been born, he never considered suicide to be an option (Job 3:21).
- Job believed there was no hope left for him (Job 3:23).
- After Job lost everything, he said the thing that he greatly feared had come upon him (Job 3:25).
- Eliphaz believed that if Job's friends spoke to him, he would be grieved (Job 4:2). This proved to be correct. When Job's three friends spoke to him they hurled terrible false accusations at him, and then became upset with him when he defended himself. That did indeed grieve Job! It would have been better if Job's three friends had said nothing at all.
- Eliphaz said the reason he was speaking up was because he couldn't restrain himself (Job 4:2). He really should have restrained himself, because the things he had to say were wrong.
- Eliphaz knew his words were going to bring grief to someone who was already in terrible pain, and yet he decided to speak anyway (Job 4:2).
- Job had taught many people (Job 4:3).
- Job had strengthened the hands of those who were weak

(Job 4:3).

- Job had cared for the poor (Job 4:3).
- The words of Job had upheld those who were in trouble (Job 4:4).
- Job had strengthened those who were feeble (Job 4:4).
- Eliphaz believed the innocent never suffered (Job 4:7). This was an incredibly foolish thing to say! Surely he knew that Abel was murdered by his wicked brother Cain even though he was wholly innocent.
- Eliphaz didn't try to comfort Job. Instead he said Job was suffering because he committed some sort of terrible sin, because righteous people never suffer (Job 4:7). It's astonishing Eliphaz would say something that foolish.
- Eliphaz didn't think it was important to gather evidence that Job was sinful before accusing him of sin. He thought that since Job was suffering, that was all the proof he needed (Job 4:8).
- Eliphaz told Job the reason his children were killed was because he was evil (Job 4:11). That wasn't true.
- Eliphaz claimed that in the night, he heard a spirit ask him a question: "Shall mortal man be more just than God?" (Job 4:17). It seems that before Eliphaz spoke to Job, God told him the sin of Job was that he claimed to be more just than Him. Yet although Eliphaz heard this, he didn't understand it and missed the point entirely.
- When all of Job's possessions were stolen, Eliphaz told him that he was getting what he deserved (Job 5:5). However, that wasn't true.
- Eliphaz seemed to believe that good always triumphed

over evil, that evil never won the day, and that anyone who suffered was being punished for their sins (Job 5:16). He had a very childish view of the world that was disconnected from reality.

- Eliphaz told Job that God was punishing him for his sins, and that Job should be delighted that God was correcting him for all the evil things he had been doing (Job 5:17). The problem was that Job hadn't done anything evil and wasn't being corrected.
- Eliphaz believed that if something bad happened to someone, it had to be a punishment from God for their sins. He thought there couldn't be any other reason for suffering (Job 5:17).
- Eliphaz didn't understand that sometimes people's problems aren't solved, and sometimes things don't get better. Instead he believed that God always fixes every problem the righteous have in this life, which isn't true (Job 5:19).
- Eliphaz said that in times of destruction, the righteous will laugh because it won't impact them (Job 5:22). That is wrong. The Bible is full of examples of righteous people who suffered greatly during hard times. The idea that the righteous are immune from suffering is so wrong that it's astonishing Eliphaz made that claim.
- Eliphaz said the righteous can laugh at dangerous animals because they can't harm them (Job 5:22). The Christians who were torn apart by lions during the days of Rome would disagree with that statement.
- Eliphaz believed that as long as you were righteous, nothing could harm you (including dangerous animals) (Job 5:22). This is so far removed from reality that it raises

the question of how sheltered Eliphaz must have been to believe something so obviously wrong.

- Eliphaz said that if a person was righteous then he would live a long life (Job 5:26). It's utterly baffling Eliphaz would say something that wrong.
- Eliphaz said the three friends of Job had searched out their words and approved of his message (Job 5:27). Yet his message was wrong, foolish, childish, stupid, and easy to disprove.
- The weight of Job's grief was enormous (Job 6:3).
- Job compared the trials God put him through to a poison that drained a person's spirit (Job 6:4).
- It seems that Job put salt on his food to improve its taste (Job 6:6).
- Job said that the white of an egg doesn't have any taste (Job 6:6).
- Job wanted God to kill him (Job 6:9). He wanted to die.
- Job didn't believe that things would get better, or that God would rescue him out of his trial. Instead he believed that all hope was lost. He thought he had no future, and he wanted to die (Job 6:11).
- Job said he had no strength (Job 6:12).
- Job believed that his wisdom was gone (Job 6:13). He didn't know how to solve his problems, or rescue himself from the terrible situation he was in.
- Job wanted his friends to pity him (Job 6:14). However, that never happened. Instead they attacked him and claimed he was evil.

- The book of Job contains many references to the cold, such as to ice and frost and snow (Job 6:16). This is one of the unusual features of this book.
- Job compared the way he was waiting on his friends to help him to the way that people who lived in the desert waited for water that never came (Job 6:19).
- When Job's friends saw what happened to him, they became afraid (Job 6:21). It's possible the reason they condemned Job was to convince themselves that his problems were his fault, and therefore could never happen to them.
- Job told his friends that he hadn't asked them to give him anything (Job 6:22).
- It seems that Job was willing to be corrected, if there was someone who understood the truth and could show it to him (Job 6:24). However, his three friends only had foolish and unwise things to say, which didn't help him.
- Job wanted his friends to believe that he wasn't lying to them. He really was an upright and righteous man, and the things that happened to him weren't because of some sin he had been committing (Job 6:29).
- By the time Eliphaz spoke to Job, he had been suffering for months (Job 7:3).
- Job believed that God was the source of his problems. He also believed that if God left him alone then his life would improve (Job 7:19). However, that wasn't true. Job's life would *not* have been better off without God. It never seems to have occurred to Job that he was actually being attacked by the devil.
- Job didn't understand why he was suffering (Job 7:21).

- Bildad believed that since Job was suffering, he must have sinned. He thought there could be no other explanation (Job 8:3).
- Bildad believed that if someone was suffering then they must be a bad person, because good people never suffered (Job 8:6). It's amazing he believed this.
- Bildad claimed that if Job inquired about those who lived in the former age, he would see that people had always taught that only the wicked suffer (Job 8:8). If that's true then the people of that former age were fools.
- Even though Job was literally the most upright and righteous person in the entire world, his three friends were unwilling to believe that he was a good person. Instead they accused him of being a wicked hypocrite who deserved every bad thing that happened to him, including the death of all his children (Job 8:17).
- Bildad said that God will never never make a righteous person suffer (Job 8:20). He was wrong.
- Job told Bildad that if God wanted to contend with someone and asked them a thousand questions, it would be impossible to respond to even one of them (Job 9:3). Later God asked Job many questions, and he was indeed unable to respond to them.
- Job told Bildad there were times when God stopped the sun from rising (Job 9:7). That did happen in the days of Joshua, but that event took place hundreds of years after Job died. It seems God may have done this in the past as well, but it wasn't recorded.
- There's a recurring theme in the Bible that God spread out the heavens (Job 9:8). This is repeated a number of

times throughout the Scriptures.

- Job seemed to understand that God did things that he didn't see, and yet he didn't apply that knowledge to his own situation. It didn't occur to Job that there was a good reason for his suffering that had been kept hidden from him (Job 9:11).
- Job didn't believe he was perfect (Job 9:21). Yet before all of this started, God told Satan twice that Job was perfect.
- Job understood there were times when the wicked made the righteous suffer, but it seems that he never stopped to consider that perhaps Satan was making him suffer (Job 9:23).
- Job was unwilling to comfort himself because he was worried that he was guilty of something, and he didn't want to comfort himself if he was doing something wrong (Job 9:28). It seems Job chose to be miserable because he didn't want to find himself in a situation where he was sinning and yet feeling good about it.
- Job wanted God to give him answers about what was going on (Job 10:2). However, that never happened. When God spoke to Job He didn't provide him with any answers.
- Job believed that God was in favor of the wicked (Job 10:3). Job was wrong.
- Not only did Job believed that God oppressed the righteous, but he thought that God did it because He was out of touch and didn't understand what it was like to be a human (Job 10:4). Job was wrong.
- Job thought it was unfair for God to punish him for his sins, because God lived forever and people lived a short

life (Job 10:6).

- Job didn't understand why both the righteous and the wicked were afflicted (Job 10:15).
- Job thought the reason his life was full of pain was because God was angry with him (Job 10:17). However, that wasn't the case at all.
- Job wished he had never been born (Job 10:18).
- Zophar accused Job of being a liar even though Job had told no lies, and even though Zophar had no evidence Job had lied about anything (Job 11:3).
- When Job was in terrible pain and wanted his friends to believe him, Zophar rejected his words and said he wanted to make Job ashamed (Job 11:3).
- Job's three friends were unwilling to consider that perhaps he was telling the truth. Instead they assumed he was a liar who deserved everything that happened to him (Job 11:5) .
- Zophar told Job that God should have punished him twice as much as He actually did (Job 11:6).
- There's a recurring theme in the book of Job that people referred to God as the Almighty (Job 11:7).
- There's a recurring theme in the Bible that hell is deep, as if it's in the lower parts of the earth (Job 11:8).
- There's a recurring theme in the Bible that heaven is high, as if it's above us (Job 11:8).
- Zophar believed it wasn't possible for bad things to happen to righteous people. He taught that righteous people were perfectly safe (Job 11:18). This was a very

foolish thing to say.

- Zophar believed that if a person was righteous, no one would ever speak against them (Job 11:19). That is incredibly wrong.
- Job said he wished that his friends would remain silent instead of speaking (Job 13:5). The things they said were both wrong and cruel.
- Job said that people live short lives that are full of trouble (Job 14:1).
- Job thought it was unfair that he should have to suffer so greatly, since his life was so short (Job 14:3). This was said by someone who seems to have lived around *300 years*.
- Job believed that God was a source of trouble in people's lives, and that if God left people alone they would be happier and have rest (Job 14:6). It doesn't seem to have occurred to Job that it was actually *the devil* who was waging war against him, and God had been protecting him. Without God he would have had even more problems.
- Eliphaz didn't respond to Job's careful reasoning. Instead he mocked Job and called him a liar (Job 15:7).
- Eliphaz said there were people with him who were much older than Job's father (Job 15:10). It seems the three friends of Job may have been several hundred years old.
- The three friends of Job said more bad things about him than Satan did (Job 15:13).
- Eliphaz believed that when someone claimed to be innocent, they were sinning against God and should be ashamed. Eliphaz rejected the very concept that a person

could be innocent (Job 15:13). He claimed that no one could ever be righteous (and yet God Himself said that Job was perfect and upright) (Job 15:14).

- Eliphaz seemed to be unaware that sometimes the wicked lived in nice cities, had nice houses, were wealthy, and lived long lives (Job 15:28). How he could be unaware of this is difficult to understand.
- The three friends of Job didn't help him at all. Instead they made things worse by heaping false accusations upon him (Job 16:2).
- Job told his friends that he was unhappy with them, but that didn't change their behavior. Instead every time Job defended himself they doubled down on what they were saying. It seems they were unable to recognize their mistakes or learn from them (Job 16:2).
- Job would have suffered less if his three friends hadn't come to see him, since the only things they had to say were false accusations and foolish statements (Job 16:4).
- Job said that if their positions were reversed, he would use his words to help them through their grief and comfort them (Job 16:5). His three friends never did that for him.
- Job said he wanted wanted everyone to hear his cries and know that he was in pain (Job 16:18). Job didn't want his suffering to go unnoticed.
- Job repeatedly wished that he could go before God and speak to Him (Job 16:21). Job believed that God had made a mistake, and thought that if he could argue his case before God then he could set things right and go back to a happy life. (However, God hadn't made a

mistake.)

- Even though Job was suffering and in need, no one was willing to help him (Job 17:3).
- Job said he couldn't find one wise man among his three friends (Job 17:10).
- Bildad mocked Job for wanting God to intervene on his behalf and help him (Job 18:4). This is because Bildad believed Job was evil and deserved everything that happened to him.
- When Job said he thought he was going to die, Bildad told him that he was *definitely* going to die, and he deserved it for being such a bad person (Job 18:6).
- Job told his friends that they were vexing his soul (Job 19:2). That didn't change their behavior.
- Job believed his friends had treated him badly (Job 19:3). He was right.
- Job's friends and relatives didn't help him in his time of trouble and pain (Job 19:14).
- When Job was greatly afflicted, no one in his own household helped him or had compassion on him. Instead they distanced themselves from him and wanted nothing to do with him (Job 19:15).
- During Job's time of affliction, he was hated by everyone. There's no record of anyone having pity on him or trying to help him (Job 19:18). Job said that those who he loved had turned against him (Job 19:19).
- Job wished that his words were written down and printed in a book (Job 19:23). He wanted others to read them and know what happened to him. (He got his wish.)

- Job wanted his words to last forever (Job 19:24). (He got that wish too.)
- Job said he knew that his redeemer lived, and would come upon the earth in the latter day (Job 19:25). This is a reference to the coming of the Messiah.
- Job believed that his redeemer (the Messiah) was alive during his day, but wasn't in the world yet (Job 19:25).
- Job said that even though he would die, he still believed that one day he would see God in the flesh (Job 19:26). It seems that Job did believe in a resurrection to come.
- Job warned his friends that they should be afraid of the judgment of God and should stop persecuting him (Job 19:29). He was right. In the end God held them accountable for the evil things they had said.
- Zophar told Job the reason he lost everything was because the triumph of wicked hypocrites like him didn't last long (Job 20:5). However, Job wasn't a hypocrite.
- When Job said that he wanted his words to be remembered, Zophar told him that he was evil, that he would be destroyed, and that no one would remember him (Job 20:8). Zophar was wrong.
- The three friends of Job worked hard to destroy any lingering hope that he might have had (which was an evil thing to do) (Job 20:8).
- When Job said that he wanted to be resurrected so he could see his redeemer, Zophar told him that he was wicked and would perish, and would never be resurrected (Job 20:9). Zophar was wrong.
- Zophar falsely accused Job of violently stealing houses

from other people (Job 20:19).

- Job expected his three friends to mock him after he defended himself against their wild false accusations (Job 21:3). That's exactly what happened.
- Job pointed out that sometimes the wicked lead happy and prosperous lives, and die in peace (Job 21:9). This is very obvious, and yet his three friends stubbornly rejected this and insisted that such things didn't happen. This proved that his three friends were both foolish and unreasonable.
- Job said the reason the wicked don't want to serve God is because they're happy with their lives and see nothing to be gained by serving Him (Job 21:15).
- Job didn't want to have anything to do with wickedness (Job 21:16).
- Job seemed to realize that God knew more than he did, and yet he didn't consider that perhaps there was something going that he didn't realize (Job 21:22).
- Job made the very obvious point that sometimes the wicked suffer, and sometimes they lead happy and prosperous lives (Job 21:25). Even though this is obviously true, his three friends refused to admit that it was true.
- Job said that innumerable people had died in the days before him, and many people would die after he did (Job 21:33).
- Eliphaz claimed that God takes no pleasure in the righteous (Job 22:3). He was wrong.
- Eliphaz told Job that he was guilty of an infinite amount of iniquity (Job 22:5). Yet God said that Job was perfect

and upright.

- Eliphaz falsely accused Job of letting the poor starve to death (Job 22:7).
- Eliphaz falsely accused Job of assaulting and breaking the arms of orphans (Job 22:9).
- Eliphaz said that he was laughing at Job's pain because he thought that Job deserved to be in pain (Job 22:19). The three friends of Job were *awful* people.
- Eliphaz claimed that being wealthy was a sign that you were righteous (Job 22:24). That is so wrong that it's amazing Eliphaz was foolish enough to say it.
- Job believed that prayer wasn't sufficient, and that in order to truly speak to God you had to find out where He was located and go to Him in person (Job 23:3). He was wrong.
- Job said that if he could go before God, he would tell Him that He made a mistake in destroying him (Job 23:4). However, when God spoke to Job out of the whirlwind, Job didn't do that.
- Job believed it was wrong for God to destroy his life. He wanted to go before God and correct Him (Job 23:4). This was wrong.
- Job said that if he argued with God, He would put strength in him (Job 23:6). However, Job was wrong. When God spoke to him at the end of this book, He didn't put strength in Job. Instead He humbled Job.
- Job mentioned being tested by God and coming forth as gold (Job 23:10). It seems the thought that God was testing him crossed his mind, but he didn't dwell on it and

instead assumed God was wrong (instead of the truth, which was that Job was being tested).

- Job believed he had kept all of God's commandments (Job 23:12).
- Job said he esteemed the words of God above the food he needed to survive (Job 23:12).
- Job said it was impossible to change God's mind (Job 23:13). However, there are instances throughout the Bible of people successfully interceding with God.
- The reason Job was afraid of God was because of what happened to him. The things he suffered caused him to become troubled at God's presence (Job 23:15).
- Job wanted God to either kill him before he had to suffer, or else protect him from suffering. Instead God did neither, and that troubled Job and made him afraid of God (Job 23:17).
- Job asked why people who knew God didn't live according to His commands. Since God knows what people are doing, they ought to live with more care (because God is going to hold them accountable for their actions) (Job 24:1).
- Job said that the wicked get away with all sorts of terrible things. Even though their victims cry out to God, He doesn't intervene (Job 24:12). This is often the case (although God will judge the wicked on the Day of Judgment).
- Job said that when the wicked die, they will be forgotten (Job 24:20).
- Job said that in the end, the wickedness of the wicked will

be broken (Job 24:20). Job believed that one day the wickedness of the wicked would be brought to an end (even though they may get away with many evil things in this life).

- Job said that even though the wicked are powerful, and are at rest and dwell in safety, God still sees the evil things they're doing. Their evil deeds aren't hidden from Him (Job 24:23).
- Bildad said it was impossible for anyone to be justified in God's sight (Job 25:4). However, God said that Job was perfect and upright.
- Job spoke of dead things (the Rephaim) which were formed under the waters (Job 26:5). It seems he was talking about those who were in the land of the dead.
- Job said that God hangs the earth upon nothing (Job 26:7). This refers to the fact that the earth isn't sitting on anything, but instead is floating in space.
- Job knew that God was against the proud (Job 26:12). However, it doesn't seem to have occurred to him that he was displaying tremendous pride by claiming that he was more righteous than God.
- Job said that only a little of what God does is known to mankind (Job 26:14).
- Job's response to his three friends is called a parable (Job 27:1).
- Job accused God of being unjust (Job 27:2). However, God is never unjust.
- Job said that no matter what hypocrites may gain through their wickedness, in the end God was going to take away

their soul and they would lose everything (Job 27:8).

- Job asked his three friends why they had said so many empty and worthless words (Job 27:12).
- Job said that although you can go somewhere and find silver and gold, there's no place you can go to obtain wisdom. The secrets of God are impossible to obtain (unless He chooses to share them with mankind) (Job 28:1).
- Job said that the wisdom that comes from God is worth more than gold (because no amount of gold can purchase it) (Job 28:16).
- Job said that God sees everything that happens in the universe. There's nothing that He doesn't see (Job 28:24).
- It seems that Job's response to his three friends is the longest parable in the Bible, since it spans multiple chapters of this book (Job 29:1).
- Job said he wished he was back in the days when he was prosperous, before he lost everything (Job 29:2).
- Job believed that if people were suffering then that meant God wasn't with them (Job 29:5). However, that's not true.
- Job said he wished he was back in former times, when his children were still alive (Job 29:5).
- Job said that in times past, when young men saw him they hid themselves (out of respect) (Job 29:8).
- Job said that in times past, when old men saw him they arose and stood up (out of respect) (Job 29:8).
- Job said that in times past, when princes saw him they

refrained from talking and were silent (out of respect) (Job 29:9).

- Job said that in times past, he delivered those who had no one to help them (Job 29:12).
- Although Job helped those who needed help, when *he* was in trouble there was no one who helped him. Even though he suffered for months, not one person did anything to help him (Job 29:12).
- Job said that in times past, he helped the blind and the lame (Job 29:15).
- Job said that in times past, he searched out the needs of those he didn't know (Job 29:16).
- Job said that in times past, he broke the jaws of the wicked and recovered the things they had stolen (Job 29:17).
- Job believed that if a person was righteous then he was going to prosper and live a long life (Job 29:18). However, that's not always the case.
- Job said that in times past, people listened to what he had to say (Job 29:21).
- Job said that in times past, people waited for him to speak (Job 29:21).
- Job said that in times past, people valued what he had to say (Job 29:21).
- Job said that in times past, after he spoke people didn't reply. Whatever Job told them ended the conversation because they didn't dispute it (Job 29:22).
- Job said that in the past, he lived as a king who had an

army (Job 29:25).

- Job said that in the past, he lived as one who comforts those who mourn (Job 29:25).
- Job was upset that the outcasts of society now derided him as being beneath them (Job 30:3).
- Job was upset that the vilest people in society now derided him as being beneath them (Job 30:8).
- Job said that young people assaulted him (Job 30:12).
- No one had any pity on Job, or tried to help him in his time of great need. Instead they mocked him, spit on him, and assaulted him. No one intervened to saved him (not even his friends) (Job 30:12).
- Job believed that since he was still suffering, God must not have heard him (Job 30:20). However, that wasn't true.
- Job believed that since he was still suffering, God must not have had any regard for him (Job 30:20). However, that wasn't true.
- Job believed it was wrong for God to take away the prosperity of someone who cared about the poor and tried to help them (Job 30:25). The concept of being tested, or being attacked by the devil, seems to have been unknown to Job (which is surprising).
- Although Job suffered greatly and cried out, no one tried to help him. Instead he was derided and assaulted (Job 30:28).
- Job believed that dragons were real creatures. He compared them to owls (Job 30:29).

- Job believed that he only deserved to be punished if he had sinned. Since he believed he was free from all sin, he thought it was wrong that he had to suffer (because he believed that the righteous should never have to suffer) (Job 31:8).
- In ancient times, adultery was a crime that was punished by judges (Job 31:11).
- Job said that he hadn't eaten food by himself. It seems that when he ate, he invited the poor and needy to eat with him (Job 31:17).
- Job said that he had taken care of the fatherless and widows from the time he was young (Job 31:18).
- Job said that he helped those who were about to die for lack of clothing (Job 31:19).
- Job said that the clothing he gave to the poor was made from the fleece of his sheep (Job 31:20).
- Job believed it was wrong to rejoice in his wealth (Job 31:25).
- It seems that in ancient times, one of the signs of worshiping the sun or moon was when a person kissed their own hand (Job 31:27).
- It seems that in the days of Job, worshiping the sun or the moon was a crime that was punished by a judge (Job 31:28).
- Job said that he didn't rejoice when those who hated him were destroyed (Job 31:29).
- Job said that he didn't curse the soul of those who hated him (Job 31:30).

- Job believed it was wrong to wish that evil things would happen to those who hated him (Job 31:30).
- Job said that he was hospitable to strangers (Job 31:32).
- Job believed it was wrong to let strangers spend the night in the street, instead of inviting them into his home to spend the night (Job 31:32).
- Job said that Adam tried to hide his transgressions (Job 31:33). It seems that he was familiar with the story of Adam and Eve.
- Job said he wished God had written a book (Job 31:35). The events which happened to Job took place before *any* of the Bible had been written, which makes sense given that Job lived hundreds of years before Moses was born.
- Job believed that his adversary was God (Job 31:35). He doesn't seem to have considered the fact that in reality his adversary was Satan.
- Job said that if God had written a book, he would greatly value it (Job 31:36).
- Job said that he hadn't stolen any food from others (Job 31:39).
- Job said that he hadn't killed anyone (Job 31:39).
- Elihu was angry with Job because Job justified himself instead of God (Job 32:2).
- Elihu was angry with the three friends of Job because they condemned Job but were unable to answer any of Job's arguments (Job 32:3).
- The reason Elihu was the last to speak was because he was the youngest. He allowed those who were older than

him to speak first (Job 32:4).

- Elihu didn't speak until after Job and his three friends finished speaking and had nothing more to say (Job 32:4).
- Elihu saw that the three friends of Job didn't have an answer for the points that Job raised (Job 32:5).
- Elihu said that Job and his three friends were very old (Job 32:6).
- Elihu wanted to learn from those who were much older than him (Job 32:7).
- Elihu said that great men aren't always wise (Job 32:9).
- Before Elihu shared his opinion with Job and his three friends, he told them that they lacked wisdom (which was a bold move) (Job 32:9).
- Elihu heard everything that Job and his three friends said (Job 32:11).
- Elihu said that since no one was able to persuade Job or answer his arguments, that meant they couldn't claim they had found wisdom. Instead that was proof they lacked wisdom (because Job brought up points they were unable to respond to) (Job 32:13). He said it also meant they couldn't come to a conclusion about why Job was being afflicted.
- Elihu felt that if he didn't speak about what was going on in Job's life, he would explode (Job 32:19).
- When Elihu spoke, he was primarily addressing Job (Job 33:1).
- Elihu said it was unjust for Job to say that he was more righteous than God (Job 33:12).

- Elihu said that God wasn't accountable to men (Job 33:13).
- Elihu invited Job to respond to what he was saying, but Job didn't do that. Instead Job remained silent (Job 33:32).
- Elihu wanted Job and his three friends to listen to his words and put them to the test (Job 34:3).
- Elihu said that Job was wicked because he claimed to be more righteous than God (Job 34:8).
- Elihu said it was wicked for Job to claim that it didn't profit people to delight in God (Job 34:9).
- Elihu said that God would never commit wickedness (Job 34:10).
- When Elihu spoke, he didn't defend Job. Instead he defended God (Job 34:10).
- Elihu said that God treats people according to their works (Job 34:11).
- Elihu said that God would never pervert judgment (Job 34:12).
- Elihu said that no one has authority over God (Job 34:13).
- Elihu said that if God wanted to He could kill all of mankind at once (Job 34:15).
- Elihu said that God was more just than anyone else (Job 34:17).
- Elihu said it was wrong for Job to condemn God, because He is more just than anyone else (Job 34:17).
- Elihu said that God doesn't show partiality to princes (Job

34:19).

- Elihu said that God doesn't show partiality to the rich (Job 34:19).
- Elihu said that God created the poor (Job 34:19).
- Elihu said that God sees everything that people do (Job 34:21).
- Elihu said it was impossible for those who work iniquity to hide. No matter where they try to go or what they do, God sees them (Job 34:22).
- Elihu said that God would never do anything that's wrong to anyone (Job 34:23).
- Elihu said that no one will ever be able to claim that God did something wrong to them (Job 34:23).
- Elihu said that God hears the cry of the afflicted (Job 34:28).
- Elihu said that God cares about the poor (Job 34:28).
- Elihu said that when hypocrites reign, they're a snare to others (v30)
- Elihu said it was good for people to tell God that they had endured His chastisement and wouldn't sin anymore (Job 34:31).
- Elihu said it was good for people to repent of their sins (Job 34:31).
- Elihu said it was good for people to ask God to teach them things they didn't know, so they could recognize and turn from their sin (Job 34:32).
- Elihu said God will repay people according to their sin,

whether they acknowledge their sin or not (Job 34:33).

- Elihu wanted people to respond to what he was saying (Job 34:34). However, no one did.
- Elihu said he wanted Job to be held accountable for accusing God of wickedness (Job 34:36).
- Elihu said that Job had multiplied his words against God (Job 34:37).
- It seems that Job didn't repent after Elihu spoke to him. Although Elihu rebuked him for claiming to be more righteous than God, there's no indication that Job took this to heart. Instead Job only repented after God spoke to him *twice* (Job 35:1).
- Elihu told Job that if he sinned, he wasn't injuring God. God wasn't any worse off for it (Job 35:6).
- Elihu told Job that if he was righteous, he wasn't helping God. God wasn't any better off for it (Job 35:7).
- Elihu told Job that if he gave God something, God wasn't richer than He was before (because all things belong to Him) (Job 35:7).
- Elihu told Job and his three friends that they should have been seeking God instead of attacking Him (Job 35:10).
- Elihu said that God gives songs in the night (Job 35:10). This seems to refer to God giving people joy in the midst of affliction.
- Elihu told Job that he should have been looking to God for strength, instead of attacking Him and claiming to be more righteous than Him (Job 35:10).
- Elihu said that God teaches us more than the beasts of

the earth (Job 35:11). God has given mankind more wisdom than He gave to animals.

- Elihu told Job that if he didn't understand what was going on then he should seek wisdom from God (Job 35:11). It seems Job didn't do this.
- Elihu said that Job multiplied his words without knowledge (Job 35:16).
- Elihu wasn't speaking on behalf of Job. Instead he was speaking on behalf of God (Job 36:2).
- Elihu said he would ascribe righteousness to God (Job 36:3). This is different from Job, who ascribed righteousness to himself and attacked God.
- Elihu's was focused on defending God's righteousness of God, whereas Job was focused on defending his own righteousness (Job 36:3).
- It seems even Elihu believed that if the righteous suffered, it was because God was chastising them. It apparently didn't occur to him that there are times the righteous suffer even though they're innocent of any wrongdoing (Job 36:9).
- It seems that even Elihu believed that if the righteous serve God and don't sin, then God will give them riches and prosperity and pleasure. It apparently didn't occur to him that there are times when the righteous do what's right, and yet suffer greatly and experience terrible poverty and tragedy and pain (Job 36:11). It's amazing that in the days of Job, the idea of the righteous suffering was a strange and unknown concept.
- Elihu said that after people die, even a great ransom can't save them (Job 36:18).

- Elihu said that God doesn't esteem riches (Job 36:19).
- Elihu said that God doesn't esteem strength (Job 36:19).
- Elihu said that after people die, they can't ransom their souls with riches (Job 36:19).
- Elihu said that after people die, they can't ransom their souls with strength (Job 36:19).
- Elihu told Job to not desire the time when people die (Job 36:20).
- Elihu said that God is never guilty of iniquity (Job 36:23).
- Elihu told Job to magnify the work of God (instead of attacking God) (Job 36:24).
- Elihu said that even though people couldn't see God, they can see His work (which is the universe He created) (Job 36:25).
- Elihu said that God did things that are great, but which we can't comprehend (Job 37:5).
- Elihu told Job that he shouldn't desire to speak to God, because He was far wiser and greater than Job and it wouldn't go well with him (Job 37:20). This proved to be true.
- Elihu said that the goodness of God is still there and hasn't changed, even though clouds may block it from view (Job 37:21).
- It seems that after everything Elihu said, Job had nothing to say in response (either good or bad) (Job 37:24).
- When God spoke to Job, He was responding to the things that Job said (Job 38:1).

- God spoke to Job out of a whirlwind (Job 38:1).
- Although God spoke to Job, He didn't explain the reasons why Job was afflicted (Job 38:1).
- Although God spoke to Job, He didn't encourage Job. Instead He condemned him (Job 38:2).
- God said that Job was wrong (Job 38:2).
- God didn't answer any of Job's questions, or allow Job to defend himself. Instead God demanded that Job answer *His* questions (Job 38:3).
- God laid the foundations of the earth (Job 38:4).
- God told Job that He was much greater than him (Job 38:4).
- God told Job that when He laid the foundations of the earth, the morning stars sang together and the sons of God shouted for joy (Job 38:7). This seems to be a reference to angels singing and shouting during the creation of the world.
- The angels are referred to as morning stars (Job 38:7). It seems they may have been the first things God created, since they were present at the creation of the world.
- When God created the world, none of the angels had fallen into sin yet. This can be seen from the fact that they all shouted for joy when He created the world (Job 38:7).
- God told Job that He had power over the sea (Job 38:8).
- God said that the waves of the sea were proud (Job 38:11).
- God said that He restrained the sea and put boundaries

on where it was allowed to go (Job 38:11).

- God compared the sunlight to a garment (Job 38:14).
- God said that light is withheld from the wicked (Job 38:15). They walk in darkness.
- God told Job there were places in the world that he had never seen and could never reach (Job 38:16). If Job couldn't reach all the places in *this* world, then how much less could he reach the place where God lived?
- God told Job that He had power over death itself (Job 38:17). Job lacked that power.
- God used His creation (things that Job knew about) to remind Job that He was far greater, wiser, and more powerful than him (Job 38:17).
- There are times when God wields hail as a weapon (Job 38:23).
- God has control over the rain (Job 38:26).
- God told Job that He had control over the stars in the sky (Job 38:31). Job lacked that power.
- God spoke of the Mazzaroth (the Zodiac, which is composed of the constellations that intersect with the path of the sun) (Job 38:32).
- God told Job that He knew far more than him (Job 38:33).
- God asked Job if he could speak to the clouds and command them to rain (Job 38:34). Job lacked that power.
- God asked Job if he had control over lightning (Job 38:35). Job lacked that power.

- God told Job that he couldn't control many things in the natural world, which he could see (Job 38:35). Yet Job wanted to exert control over God, which was ridiculous and wrong.
- God said that wisdom and understanding comes from Him (Job 38:36).
- God provides food for lions (Job 38:39). He knows when they're hungry.
- God provides food for ravens (Job 38:41).
- God said that the young offspring of ravens cry out to Him when they're hungry (Job 38:41). If birds cry out to God then they must have knowledge of Him.
- God said that Job didn't even know when wild animals gave birth (and yet Job claimed to know more than Him) (Job 39:1).
- God said that wild goats can feel sorrow (Job 39:3).
- God said that He provides a home for wild animals (Job 39:6). He cares about them.
- God asked Job about an animal referred to as a unicorn (Job 39:9). This seems to be a reference to a powerful horned animal that's now extinct (which was very different from the unicorn that's found in fairy tales).
- The unicorn was a strong and powerful animal (Job 39:9).
- The unicorn couldn't be tamed or used as a work animal (Job 39:9).
- God pointed out that Job couldn't even control a unicorn (and yet he wanted to control Him) (Job 39:9).
- God told Job that he was unable to create wings or

feathers (which God made), and yet he thought he was in a position to correct Him (Job 39:13). God used the animals that He created to show Job that He was much wiser, greater, and more powerful than him.

- God said that He deprived ostriches of wisdom (Job 39:17).
- God said the reason ostriches don't take care of their young is because He didn't give them wisdom (Job 39:17).
- God can give wisdom, and He can also withhold it (Job 39:17).
- It seems that if God does not give wisdom to parents, they won't care about their young (Job 39:17).
- God said that horses are fearless (Job 39:20). In ancient times, horses were powerful weapons of war.
- In ancient times, horses weren't afraid of armed men (Job 39:21).
- In ancient times, horses charged into battle while full of rage (Job 39:24).
- God gave hawks the wisdom they needed to fly (Job 39:26).
- God gave eagles their ability to fly (Job 39:27).
- God used that He gave hawks and eagles the ability to fly to show that He was far wiser than Job (and yet Job wanted to correct Him) (Job 39:27).
- God called Himself the Almighty (Job 40:2).
- God said that Job had been contending with Him (Job 40:2).

- God said that Job had been trying to instruct Him (Job 40:2).
- God said that Job had reproved Him (Job 40:2).
- God said that since Job contended with Him and reproved Him, Job must answer His questions (Job 40:2).
- The first time Job had a chance to speak to God, he didn't repent. Instead said that he wasn't going to say anything (Job 40:4).
- When Job had a chance to speak to God, he didn't ask God any questions (Job 40:4).
- There were two times when God spoke to Job out of a whirlwind (Job 40:6).
- When God spoke to Job the first time and he didn't repent, God asked him more questions (Job 40:6).
- God rebuked Job for condemning Him (Job 40:8).
- God said that since He was far greater and wiser and stronger than Job, he had no right to criticize, rebuke, instruct, or condemn Him (Job 40:9).
- We lack the authority to condemn God (Job 40:9).
- We lack the power to condemn God (Job 40:9).
- We lack the wisdom to condemn God (Job 40:9).
- We lack the right to condemn God (Job 40:9).
- God told Job that since he was so greatly inferior to Him, he shouldn't have condemned Him (Job 40:10).
- God commanded Job to look upon all those who were proud and abase them (which he couldn't do) (Job 40:11).

- God commanded Job to tread down the wicked in their place (which he couldn't do) (Job 40:12).
- God told Job that if he was as great as he claimed (great enough to condemn God), then he should be able to clothe himself with glory and destroy the wicked (Job 40:14). However, he couldn't do those things.
- Job was familiar with the behemoth (Job 40:15). It still existed in his lifetime.
- The behemoth was a real creature that actually existed (Job 40:15).
- The behemoth ate grass (Job 40:15).
- The behemoth was strong (Job 40:16).
- The behemoth had an enormous tail (Job 40:17). This indicates it was some type of dinosaur, because elephants don't have enormous tails.
- The bones of the behemoth were as strong as iron or brass (Job 40:18).
- God said that the behemoth was chief in the ways of God (Job 40:19). The behemoth may have been the largest land animal in the world.
- The behemoth ate food that was found in the mountains (Job 40:20).
- The behemoth laid under shady trees (Job 40:21).
- The behemoth lived in swampy areas (Job 40:21).
- The behemoth drank enormous quantities of water (Job 40:23).
- The behemoth had a sharp nose (Job 40:24).

- The leviathan was a real creature that existed during Job's lifetime. It wasn't a legendary or mythical animal (Job 41:1).
- The leviathan couldn't be caught with a hook or a cord (Job 41:1).
- The leviathan had a tongue (Job 41:1).
- The leviathan had a nose (Job 41:2).
- The leviathan was very strong (Job 41:2).
- The leviathan couldn't be tamed (Job 41:2).
- The leviathan wasn't meek or mild (Job 41:3).
- The leviathan wasn't going to serve anyone (Job 41:4).
- God told Job that the leviathan which He created couldn't be tamed and wouldn't serve people. Since people couldn't capture the leviathan that God made and force it to serve them, the idea of Job holding God accountable was even more ridiculous (Job 41:4).
- God said that people couldn't play with the leviathan (Job 41:5). It couldn't be turned into a pet.
- People didn't hunt the leviathan (Job 41:6).
- The skin of the leviathan couldn't be pierced with iron (Job 41:7). It seems there was no weapon in the ancient world that could pierce its skin.
- The leviathan was a powerful animal that couldn't be defeated (Job 41:7). However, the God who made it is even greater and more invincible.
- People couldn't win a fight with the leviathan (Job 41:8). Those who tried to fight the leviathan regretted it.

- It was a bad idea to fight with the leviathan, because that battle couldn't be won (Job 41:8). It's a far worse idea to fight with the God who created it.
- Those who saw the leviathan lost all hope of defeating it (Job 41:9).
- No one was so fierce that they were willing to stir up the leviathan (Job 41:10). No one is fierce enough to withstand the God who made it either.
- God said that no one was able to stand before Him (Job 41:10). No one can wage war against God and defeat Him.
- God used the leviathan (which Job was familiar with) to illustrate His greatness and power in a way that was easy to understand (Job 41:10).
- God said that no one had ever overcome Him or defeated Him (Job 41:11).
- God said that He wasn't in debt to anyone and didn't owe anyone anything (Job 41:11). God was telling Job that He wasn't in debt to him and didn't owe him anything.
- God said that everything belongs to Him (Job 41:11).
- The leviathan couldn't be put to work (Job 41:13).
- The leviathan had terrifying teeth (Job 41:14).
- The leviathan had scales, which it was very proud of (Job 41:15).
- The scales of the leviathan were sealed and didn't have gaps (Job 41:15).
- The scales of the leviathan were airtight (Job 41:16).

- The eyes of the leviathan didn't just reflect light, but were actually a source of light (Job 41:18).
- The leviathan could breathe fire (Job 41:19). It seems that the leviathan was actually a dragon (which means dragons were real creatures that once existed).
- Smoke went out of the leviathan's nostrils (Job 41:20).
- The breath of the leviathan was hot enough to light coals on fire (Job 41:21).
- The neck of the leviathan was strong (Job 41:22).
- The flesh of the leviathan was firm (Job 41:23).
- The heart of the leviathan was as hard as a very tough rock (Job 41:24).
- Even the mighty were afraid of the leviathan (Job 41:25).
- God said that when the leviathan raises itself up, those who are mighty are so terrified that they have a bowel movement (Job 41:25).
- God said that even the mightiest people were afraid of the leviathan, because it was immensely strong and couldn't be defeated (Job 41:25). Since the God who made it was vastly stronger, people should fear Him *even more* (instead of trying to correct Him, which is what Job did).
- Swords, spears, darts, and habergeons were ineffective against the leviathan (Job 41:26).
- The leviathan could easily crush iron and brass (Job 41:27). The metals of the ancient world were ineffective against the it.
- Arrows, sings, darts, and spears were ineffective against

the leviathan (Job 41:28-29).

- The scales on the belly of the leviathan were actually dangerous jagged stones (Job 41:30).
- The leviathan didn't have any weak spots. Its scales were impenetrable, its belly was made of sharp stones, its flesh was firm, and its heart was as tough as a hard rock (Job 41:30). On top of all that, it also breathed fire, and its eyes emitted light (which meant nothing could hide from its gaze).
- The leviathan lived in the mire (Job 41:30-31). It seems it lived both in the water and on land.
- The leviathan could bring deep water to a boil (Job 41:31). This is because it breathed fire.
- When the leviathan went through the water, a glowing path was left in its wake (Job 41:32). The leviathan caused the deep water to glow.
- The leviathan was in a class by itself. There was no other creature like it (Job 41:33).
- The leviathan was fearless (Job 41:33).
- God said that the leviathan beheld all high things (Job 41:34). Nothing was a threat to it.
- God said that the leviathan was the king over all the children of pride (Job 41:34). Nothing else could measure up to it.
- God said that the leviathan was the greatest of all creatures, and nothing else even came close. It was so fierce and powerful that even the mightiest warriors couldn't fight it. However, the God who made it is even greater and mightier! It's even *more* foolish to attack Him

(Job 41:34).

- Job spoke to God twice (Job 42:1).
- Job told God that He can do everything (Job 42:2).
- Job told God that no thoughts are hidden from Him (Job 42:2). God knows everything that we're thinking.
- After God spoke to Job (twice), he realized that he lacked wisdom and had spoken in ignorance (Job 42:3).
- Job told God that he abhorred himself (for his sin), and repented in dust and ashes (Job 42:6).
- God told Eliphaz that His wrath was kindled against him and his two friends (Job 42:7). This is because the things they had spoken about God weren't right.
- God becomes angry when people say things about Him that aren't right (Job 42:7).
- God rebuked Eliphaz for saying things about Him that weren't right (Job 42:7). God cares about whether the things people say about Him are right.
- When God was angry with Eliphaz and his two friends for saying things about Him that weren't right, He commanded them to offer Him a burnt offering (Job 42:8). That offering was to consist of 7 bullocks and 7 rams.
- When God was angry with Eliphaz and his two friends, He told them that Job would pray for them and He would accept Job's prayers (Job 42:8).
- When Job interceded on behalf of others, God listened to him (Job 42:8).
- When God rebuked Eliphaz and his two friends for saying

things about Him that were wrong, He didn't rebuke Elihu (Job 42:8). This indicates the things Elihu said weren't evil.

- God forgave the three friends of Job, after they obeyed Him and offered the sacrifices He commanded (Job 42:9).
- God forgave Job (after he repented) (Job 42:9).
- Job wasn't rescued out of his affliction until after he prayed for his three friends (Job 42:10). This means Job was still suffering and in pain when he prayed that God would forgive his three friends.
- After God delivered Job out of his affliction, He gave him twice as much as he had before (Job 42:10).
- Job's family and friends didn't help him until *after* his trial was over (even though his suffering lasted for months) (Job 42:11).
- God was the one who sent affliction into Job's life (Job 42:11).
- After God rescued Job, all of the people who came to visit him gave him a piece of money and a golden earring (Job 42:11).
- When people gave Job money and gold, he accepted it. He didn't reject their gifts (Job 42:11).
- God was the one who blessed Job at the beginning of his life, and at the end of his life (Job 42:12). God blessed the end of Job's life more than He blessed its beginning.
- After God rescued Job, he had seven more sons and three more daughters (Job 42:13).
- The book of Job gives us the names of Job's daughters,

but not the names of of his sons (which is unusual) (Job 42:14).

- The three daughters that were born to Job after God delivered him out of his affliction were more beautiful than any other women in the land (Job 42:15).
- Job gave his three daughters an inheritance among their brothers (which was unusual) (Job 42:15).
- After God delivered Job, he lived for another 140 years (Job 42:16). Since Job was already an old man when his affliction began, this means he may have lived for around 300 years (which wasn't unusual in the days immediately after the Flood).
- After God delivered Job, he lived long enough to see his descendants to four generations (Job 42:16).
- After God delivered Job, He gave him a long and prosperous life (Job 42:16).

Psalm 1 to 41

- We must not walk in the counsel of the ungodly (Psalm 1:1). This means we must disregard wicked counsel, and not obey it.
- God's law is a source of delight (Psalm 1:2).
- The wicked don't have a future. One day they'll be judged and destroyed (Psalm 1:5).
- The righteous have a future. When wicked are judged and cast out, the righteous will remain (Psalm 1:5).
- The wicked seek to overcome God, but that's impossible and will never happen (Psalm 2:1).
- God knows there's a conspiracy among the rulers of this world to overthrow Him (Psalm 2:2).
- The rulers of this world don't want God to rule over them (Psalm 2:3).
- God mocks the rulers of this world for their attempts to overthrow Him. They're not threatening to Him at all (Psalm 2:4).
- God is going to vex the rulers of this world, because they hate Him and are trying to overthrow Him (Psalm 2:5).
- God has placed the Messiah (the Lord Jesus Christ) in a place of power and authority in Zion, and no ruler of this world will ever be able to overthrow Him (Psalm 2:6-12).
- God commands the rulers of this world to stop their vain rebellion against Him, and instead fear and serve Him (Psalm 2:10-11).
- There may be times when God allows wicked people to rise up against us and bring trouble into our life (Psalm

3:1).

- When we're in trouble we must go to God. He is our shield, our glory, and our source of comfort (Psalm 3:3).
- The reason the psalmist was able to sleep at night, even though he had many enemies who had risen up against him, was because he trusted in the Lord (Psalm 3:5).
- It's not wrong to pray that God would smite the ungodly (Psalm 3:7).
- God's help is an act of mercy. He doesn't owe us help and we can't demand His help. Instead we must humbly approach Him and pray that He would have mercy upon us (Psalm 4:1).
- There may be times when our enemies take the good things in our life and turn them into sources of shame (Psalm 4:2).
- It's far better to be godly than to be ungodly (Psalm 4:3).
- Those who are godly belong to the Lord (Psalm 4:3).
- Our awe of God must be so great that we don't sin (Psalm 4:4). God's greatness should stop us from sinning.
- It's not true that there's nothing good in life and we have no help. This is because we have God, who is the source of all goodness (Psalm 4:6-7).
- God is the one who puts gladness in our heart (Psalm 4:7).
- Wine can be a source of gladness (Psalm 4:7).
- God is a greater source of gladness than the things of this world (Psalm 4:7).

- The psalmist cried out to God *with his voice* (Psalm 5:2).
- God is our King (Psalm 5:2).
- The psalmist looked up to heaven when he prayed each morning (Psalm 5:3).
- God doesn't take pleasure in wickedness (Psalm 5:4). This means we shouldn't either.
- The text doesn't say that God loves the sinner but hates the sin. Instead it says that God hates all those who do iniquity (Psalm 5:5).
- The Lord abhors those who shed innocent blood (Psalm 5:6).
- The Lord abhors those who are deceitful (Psalm 5:6).
- In the Old Testament, people worshiped God while facing His temple (Psalm 5:7).
- The inward parts of the wicked are full of wickedness (Psalm 5:9).
- The flattery of the wicked is dangerous (Psalm 5:9).
- It's good to pray that God would destroy the wicked (Psalm 5:10).
- We must love God's name (Psalm 5:11). Those who love His name will be joyful in Him.
- Loving God and trusting in Him are sources of joy (Psalm 5:11).
- God will encompass the righteous with His favor (Psalm 5:12).
- When we anger God, it's good to pray that He wouldn't

rebuke us in His anger, but instead would have mercy on us (Psalm 6:1).

- When we anger God, we can still cry out to Him for mercy and healing (Psalm 6:1-2).
- It's not wrong to cry out to God and ask Him how long it will be until He comes and heals us (Psalm 6:1-3).
- The Lord hears our weeping (Psalm 6:8).
- It's not wrong to pray that our enemies would be ashamed (Psalm 6:10).
- It's not wrong to pray that God's judgment upon the wicked would be sudden (Psalm 6:10).
- There may be times when the wicked threaten to tear our soul apart, and there's no one to deliver us (Psalm 7:1-2)
- We must make sure that we're not doing the evil things that wicked people accuse us of doing (Psalm 7:3-5). We need to be innocent.
- There may be times when people you've helped turn against you (Psalm 7:4).
- One of the consequences of sin is a loss of honor (Psalm 7:5).
- It's not wrong to pray that God would judge the wicked in anger (Psalm 7:6).
- It's not wrong to claim to have integrity (Psalm 7:8).
- God puts our heart to the test (Psalm 7:9).
- God saves the upright in heart (Psalm 7:10).
- The text doesn't say that God loves the sinner but hates the sin. Instead it says that God is angry with the wicked

every day (Psalm 7:11).

- God has already prepared His arrows against those who persecute the righteous (Psalm 7:13).
- One day the evil deeds of the wicked will return upon their own head (Psalm 7:16).
- The name of the Lord is excellent (Psalm 8:1).
- We should praise the Lord for His glory (Psalm 8:1).
- The glory of God can be seen in His creation – in the heavens, the moon, and the stars. Their greatness is a reflection of God, who created them (Psalm 8:3).
- God is infinitely greater than us, and yet He's still mindful of us and visits us (Psalm 8:4).
- God gave mankind dominion over the universe that He created (Psalm 8:6).
- There are paths in the sea (Psalm 8:8).
- We must praise God with all our heart (Psalm 9:1).
- God is the one who makes our enemies perish (Psalm 9:3).
- The wicked can't endure God's presence (Psalm 9:3).
- The Lord shall judge the world in righteousness (Psalm 9:8).
- The Lord is a refuge for the oppressed (Psalm 9:9).
- God hasn't forsaken those who seek Him (Psalm 9:10).
- We must declare to the people the things that God has done (Psalm 9:11).

- God avenges the blood of the innocent (Psalm 9:12).
- When people hate us, we should pray that God would have mercy on us (Psalm 9:13).
- When we're at the gates of death, we should pray that God would have mercy on us (Psalm 9:13).
- When God saves us, we should praise Him in front of others and tell them about the great things He's done (Psalm 9:14).
- The Lord is known by His judgments (Psalm 9:16).
- The wicked are ensnared by the work of their hands (Psalm 9:16).
- God destroys nations that forget Him (Psalm 9:17).
- The needy won't always be forgotten (Psalm 9:18).
- There are times when it seems that God is far away, or is hiding during times of trouble (Psalm 10:1).
- It's wrong to persecute the poor (Psalm 10:2).
- It's not wrong to pray that the wicked would be ensnared by their own evil plans (Psalm 10:2).
- The Lord abhors those who are covetous (Psalm 10:3).
- The reason the wicked don't seek God is because they're proud (Psalm 10:4). They haven't humbled themselves before Him.
- God must be in all of our thoughts (Psalm 10:4).
- All of the ways of the wicked are grievous (Psalm 10:5).
- The wicked can't comprehend God's judgments (Psalm 10:5).

- The wicked have deceived themselves into thinking that there are no consequences for their sinful behavior (Psalm 10:6).
- The wicked have deceived themselves into thinking that God will never judge them (Psalm 10:6).
- The wicked secretly hunt the poor in order to make them fall (Psalm 10:8-10).
- The wicked tell themselves that God doesn't see the evil they're doing (Psalm 10:11).
- The reason the wicked have contempt for God is because they believe He won't punish them for their wickedness (Psalm 10:13).
- God knows everything the wicked have done (Psalm 10:14).
- One day God will avenge the poor (Psalm 10:14).
- It's good for the poor to pray to God for help, because He cares about them (Psalm 10:14).
- It's good for the fatherless to pray to God for help, because He cares about them (Psalm 10:14).
- The psalmist prayed that God would break the arm of the wicked. This is because he wanted to see their power broken so that they could no longer kill the innocent or oppress the poor (Psalm 10:15).
- The Lord is King forever and ever (Psalm 10:16).
- The day will come when all of the pagans will be removed from God's land (Psalm 10:16).
- It's good to tell God our desires (Psalm 10:17). He will hear them, if we're humble.

- God is the one who prepares our heart to seek Him (Psalm 10:17).
- One day people will no longer oppress one another because God will put a stop to it (Psalm 10:18).
- The wicked want to privately shoot arrows at the righteous. They want to attack them from secret, so that no one knows what they're doing (Psalm 11:2).
- The Lord tests the righteous (Psalm 11:5).
- The text doesn't say that God loves the sinner but hates the sin. Instead it says that God hates the wicked (Psalm 11:5).
- One day God will rain fire and brimstone upon the wicked (Psalm 11:6).
- There may be a time when the righteous are gone and we are alone (Psalm 12:1). In those times we should cry out to God for help.
- When everyone is a liar, life become very dangerous (Psalm 12:1-2).
- The Lord will destroy those who flatter others (Psalm 12:3).
- The Lord will destroy those who speak proudly (Psalm 12:3).
- The wicked believe that their lies will cause them to prevail (Psalm 12:4).
- The wicked believe that no one has the power to tell them what to do (Psalm 12:4).
- God sees the oppression of the poor (Psalm 12:5).

- God will arise to save the poor (Psalm 12:5).
- God cares about the poor (Psalm 12:5).
- The words of the Lord are pure (Psalm 12:6).
- The Lord will preserve His words forever (Psalm 12:7).
- There may be a time when society exalts the vilest people (Psalm 12:8). This is a terrible thing.
- There may be times when it seems that the Lord has forgotten us (Psalm 13:1).
- There may be times when each day is filled with sorrow (Psalm 13:2).
- It's good to pray that God would consider our life, and the terrible pain we're in (Psalm 13:3).
- Our response to the Lord's blessings should be singing (Psalm 13:6).
- Those who say there's no God are fools (Psalm 14:1).
- Those who say there's no God are corrupt (Psalm 14:1).
- Those who say there's no God have done abominable things (Psalm 14:1).
- There's no one who does good. Everyone is corrupt and evil (Psalm 14:1). This means everyone is a sinner.
- Those who persecute God's people lack knowledge (Psalm 14:4).
- It's good to seek the salvation of Israel (Psalm 14:7).
- God cares about the thoughts of our heart (Psalm 15:2).
- God cares about the things that we say (Psalm 15:3).

- God cares about how we treat those who are around us (Psalm 15:3).
- We must honor those who fear the Lord (Psalm 15:4).
- We must have contempt for the those who are vile (instead of honoring and praising them) (Psalm 15:4).
- We must keep our promises, even when doing so hurts us (Psalm 15:4).
- We should delight in God's saints (Psalm 16:3).
- Those who worship other gods will multiply their sorrows (Psalm 16:4).
- The psalmist wouldn't even speak the names of other gods (Psalm 16:4). Under the Mosaic Law, speaking the name of false gods was forbidden (Exodus 23:13).
- The Lord is our portion in this life (Psalm 16:5).
- The Lord is our inheritance (Psalm 16:5).
- We must bless the Lord (Psalm 16:7).
- In God's presence is fullness of joy (Psalm 16:11).
- At God's right hand are everlasting pleasures (Psalm 16:11).
- The psalmist said that God visits him in the night (Psalm 17:3).
- We should live a righteous life so that when God judges us, He will find nothing to condemn (Psalm 17:3).
- The wicked strike from secret (Psalm 17:12).
- It's good to pray that God would cast down the wicked so they can't hunt the righteous as prey (Psalm 17:13).

- There may be times when the wicked are wealthy (Psalm 17:14).
- There may be times when the wicked have many children (Psalm 17:14).
- The only blessings the wicked will ever receive are in this life. The wealth of this life is their portion (because after death they'll be tormented forever and ever) (Psalm 17:14).
- When we're resurrected, we will behold God's face and find total satisfaction in Him (Psalm 17:15).
- The Lord is our strength (Psalm 18:1).
- The Lord is our fortress (Psalm 18:2).
- The Lord is our deliverer (Psalm 18:2).
- The Lord is our salvation (Psalm 18:2).
- The Lord is worthy to be praised (Psalm 18:3).
- There may be times when we're afraid (Psalm 18:4).
- The psalmist speaks of a time when God will hear the cry of His people, and will come to this world in great anger. In that day He will shake the world to its foundations and bow down the heavens. He will send out a devouring fire, along with hailstones and coals of fire (Psalm 18:7-13). In that coming He will shoot His arrows and His lightning against the wicked, and His rebuke will uncover the foundations of the world (Psalm 18:14-15). This means the book of Psalms, which was written about a thousand years before the first coming of Jesus, contains a prophecy of Christ's Second Coming.
- God delights in the righteous (Psalm 18:19).

- We must keep ourselves from iniquity (Psalm 18:23).
- God is merciful to those who are merciful (Psalm 18:25).
- God is harsh and cruel to those who are harsh and cruel (Psalm 18:26).
- God will save those who are afflicted (Psalm 18:27).
- God will bring down those who are proud (Psalm 18:27).
- God will give us light in the darkness (Psalm 18:28).
- The psalmist said that by the power of God he ran through an army of enemy soldiers, and leaped over a wall (Psalm 18:29). God can give us the strength to overcome impossible obstacles.
- God's ways are perfect (Psalm 18:30).
- God is the one who sets us on high places that are impossible to reach (Psalm 18:33).
- The psalmist said that by God's power he was able to break a bow of steel with his arms (Psalm 18:34). God can give us the strength to do things that are far beyond our abilities.
- God's salvation is a shield to us (Psalm 18:35).
- God's gentleness makes us great (Psalm 18:35).
- God can give us the strength to achieve a victory over our enemies that's so complete they can't rise up against us again (Psalm 18:38).
- God is the one who avenges us (Psalm 18:47).
- It's good to give thanks to God among pagans who don't believe in Him (Psalm 18:49).

- On every day and every night, the sky tells all nations about God's greatness and glory (Psalm 19:1-3). This means that all nations have heard about God's greatness through His creation, regardless of what language they speak.
- The psalmist compares the sun to a bridegroom coming out of his chamber (Psalm 19:5).
- The psalmist compares the sun to a strong man who rejoices at the prospect of running a race (Psalm 19:5).
- God's law is perfect (Psalm 19:7).
- God's law converts the soul (Psalm 19:7).
- The testimony of the Lord gives wisdom to simple-minded people (Psalm 19:7).
- God's commandment is pure (Psalm 19:8).
- God's commandment brings enlightenment (Psalm 19:8).
- God's judgments are true and righteous (Psalm 19:9).
- It's better to have God's law than to have a lot of high-quality gold (Psalm 19:10).
- God's law is sweeter than honey (Psalm 19:10).
- There's great reward in keeping God's law (Psalm 19:11).
- We should pray that God will reveal to us the areas in our life where we're sinning in ignorance (Psalm 19:12).
- We must not sin presumptuously (Psalm 19:13).
- We should pray that God wouldn't let sin have dominion over us (Psalm 19:13). This is because we must not sin, and God is the one who frees us from the power of sin so

that we can walk in His ways.

- We should make sure that the meditations of our heart are acceptable in God's sight (Psalm 19:14).
- God is our redeemer (Psalm 19:14).
- It's good to pray that God would hear other people's prayers (Psalm 20:1).
- The psalmist prayed that God would send help from His sanctuary (the temple) (Psalm 20:2).
- It's good to pray that God would grant other people's desires (Psalm 20:4).
- It's good to pray that God would fulfill other people's plans (Psalm 20:4).
- We should rejoice in the salvation that comes from God (Psalm 20:5).
- The psalmist said that we will set up our banners in God's name (Psalm 20:5).
- Heaven is holy (Psalm 20:6).
- Heaven belongs to the Lord (Psalm 20:6).
- God hears our prayers from Heaven (Psalm 20:6).
- We must trust in the name of the Lord (Psalm 20:7).
- It's better to trust in the Lord than to trust in armies or weapons (Psalm 20:7).
- God's strength is a cause for rejoicing (Psalm 21:1).
- Honor comes from God (Psalm 21:5).
- Majesty comes from God (Psalm 21:5).

- God can make us exceedingly glad (Psalm 21:6).
- Rulers must trust in the Lord (Psalm 21:7).
- God gives His mercy to those who trust in Him (Psalm 21:7).
- Those who trust in God won't be moved (Psalm 21:7).
- In the day of God's anger, He will devour His enemies with fire (Psalm 21:9).
- One day all of the wicked will be gone, and none will be left (Psalm 21:10).
- The wicked have deceived themselves. They believe they can carry out their plans against God, but they can't (Psalm 21:11).
- We should pray that God will be exalted (Psalm 21:13).
- There may be times when we cry out to God, and He doesn't answer us or save us (Psalm 22:1-2).
- God inhabits the praises of Israel (Psalm 22:3).
- The psalmist said that God filled him with hope *while he was still an infant* (Psalm 22:9). This is something that God did, not something the infant did. This means God can reach out to an infant and cause that child to hope in Him.
- The psalmist said that the Lord was his God *before he was even born* (Psalm 22:10). This means God can save people before they're born.
- The Lord doesn't always prevent terrible things from happening to us (Psalm 22:14).
- There may be times when our strength is gone (Psalm

22:15).

- Even though God hadn't rescued the psalmist from danger, he still hoped in God and trusted in Him (Psalm 22:21).
- God sees the affliction of the afflicted (Psalm 22:24).
- One day the meek will eat and be satisfied (Psalm 22:26).
- One day all the people of all the nations will worship God (Psalm 22:27).
- The Lord guides us to good places that nurture us and supply our needs (Psalm 23:2).
- The Lord restores our soul (Psalm 23:3).
- The reason the Lord leads us in the paths of righteousness is for the sake of His name (Psalm 23:3).
- Although there may be times when we're in danger, we don't have to be afraid because God is with us (Psalm 23:4).
- Everything in this world belongs to God (Psalm 24:1).
- Righteousness is a gift from God. It's something He gives us (Psalm 24:5).
- God is mighty in battle (Psalm 24:8).
- We should pray that God will show us His ways and teach us His paths (Psalm 25:4).
- We should pray that God will lead us in His truth (Psalm 25:5).
- The reason God will teach sinners His way is because He's good and upright (Psalm 25:8).

- God will teach the meek His way (Psalm 25:9).
- God teaches His way to those who fear Him (Psalm 25:12).
- The descendants of those who fear the Lord will inherit the earth (Psalm 25:12-13).
- God has revealed things to those who fear Him that He hasn't revealed to others (Psalm 25:14).
- Our eyes must remain fixed on the Lord. We must not be distracted from Him (Psalm 25:15).
- When our enemies are cruel to us, we must seek God (Psalm 25:19).
- It's good to pray that God would test our heart (Psalm 26:2).
- We must not join those who are liars (Psalm 26:4).
- The house of the Lord is a place of honor (Psalm 26:8).
- The Lord is our light (Psalm 27:1)
- The one thing we should desire in this life isn't riches, or pleasure, or status. Instead it's to dwell in the house of the Lord and behold His beauty (Psalm 27:4).
- If our father or mother forsakes us, the Lord will watch over us (Psalm 27:10).
- In times of trouble we must wait on the Lord (Psalm 27:14).
- God is the one who strengthens our heart (Psalm 27:14).
- A person may hide their evil intentions with peaceful words (Psalm 28:3).

- It's good to pray that God would spare us when He judges the wicked (Psalm 28:3).
- It's good to pray that God would punish the wicked according to the wicked things they've done (Psalm 28:4).
- Because God's name is worthy of glory, we must glorify His name. We must give Him the glory that He deserves (Psalm 28:1-2).
- The Lord's holiness is beautiful (Psalm 28:2).
- The Lord's voice divides flames of fire (Psalm 28:7).
- In God's temple, everyone speaks of His glory (Psalm 28:9).
- The Lord is the King forever and ever. He will always be King (Psalm 28:10).
- The Lord will give strength to His people (Psalm 28:11).
- We should thank the Lord for His holiness (Psalm 30:4).
- Joy comes in the morning. Although we may weep for a while, joy will come again (Psalm 30:5).
- One of the ways we can rejoice for the great things God has done for us is through dancing (Psalm 30:11).
- We should seek God's leadership in our lives (Psalm 31:3).
- There may be times when our enemies lay secret traps which ensnare us. We might be trapped by something we never saw coming (Psalm 31:4).
- God has considered the troubles we're facing (Psalm 31:7).
- Sin can cause our strength to fail (Psalm 31:10).

- Sin can damage our health (Psalm 31:10).
- Sin can cause grief (Psalm 31:10).
- The painful results of sin can last for years (Psalm 31:10).
- It's not wrong to pray that God would silence the wicked by killing them (Psalm 31:17).
- It's not wrong to pray that God would silence liars (Psalm 31:18).
- God has laid up an enormous amount of goodness for those who fear Him (Psalm 31:19).
- God will hide the righteous in the secret of His presence (Psalm 31:20).
- God hears our cries, even when we think He doesn't (Psalm 31:22).
- If we choose to be courageous then God will strengthen our heart (Psalm 31:24).
- Blessed are those whose transgressions are forgiven (Psalm 32:1).
- We must seek God in a time when He may be found (Psalm 32:6).
- The way to survive life's storms is to *repent*. Those who confess their sins to God will be able to stand firmly upon the Rock when the storms come (Psalm 32:6).
- God is our hiding place (Psalm 32:7).
- We must not be like horses and mules, which lack understanding and must be led down the right paths by force (Psalm 32:9). Instead we must seek understanding so we do what's right.

- The wicked will experience many sorrows (Psalm 32:10).
- God puts a difference between the righteous and the wicked (Psalm 32:10). He shows mercy to the righteous but gives sorrow to the wicked.
- The righteous should shout for joy (Psalm 32:11).
- The righteous should rejoice in the Lord (Psalm 33:1).
- God wants us to praise Him with the harp (Psalm 33:2).
- We must sing to the Lord (Psalm 33:3).
- When playing music to the Lord, it's good to play both skillfully *and loudly* (Psalm 33:3).
- God loves righteousness (Psalm 33:5).
- The earth is full of God's goodness (Psalm 33:5).
- The Lord made the universe by His word. He spoke it into existence (Psalm 33:6).
- All the inhabitants of the world should stand in awe of God (Psalm 33:8).
- God is able to carry out His will simply by speaking it. When He speaks, it is done (Psalm 33:9).
- The Lord brings the counsel of pagans to nothing (Psalm 33:10).
- The counsel of the Lord stands forever (Psalm 33:11).
- The thoughts of God's heart endure to all generations (Psalm 33:11).
- Blessed is the nation whose God is the Lord (Psalm 33:12).

- The Lord is watching this world from Heaven. He knows what people are doing (Psalm 33:13-14).
- God ponders the things we're doing (Psalm 33:15).
- No king is saved by the size of his army (Psalm 33:16).
- The mighty aren't delivered by their great strength (Psalm 33:16).
- The eye of the Lord is upon those who fear Him (Psalm 33:18-19). He will deliver their soul.
- God's name is holy (Psalm 33:21).
- If we trust in God, we will one day rejoice (Psalm 33:21).
- We should boast about the great things that God has done for us (Psalm 34:2).
- We should tell others about the great things that God has done for us (Psalm 33:2).
- God is the one who delivers us from our fears (Psalm 34:4).
- God hears the poor when they cry out to Him (Psalm 34:6). He cares about the poor.
- The angel of the Lord encamps around those who fear God (Psalm 34:7).
- There are times when God uses angels to deliver those who fear Him (Psalm 34:7).
- God supplies the needs of those who fear Him (Psalm 34:9). He is the one who supplies our needs.
- Those who seek the Lord won't lack any good thing (Psalm 34:10).

- God blesses His saints in a way that He doesn't bless animals. Animals may go hungry, but God supplies the needs of His saints (Psalm 34:10).
- Children can (and should) be taught to fear the Lord (Psalm 34:11).
- If you desire a long and happy life then don't tell lies (Psalm 34:12-13).
- One of the punishments that God will pour out upon the wicked is that they will eventually be forgotten (Psalm 34:16).
- God knows when our heart is broken (Psalm 34:18).
- The righteous may be afflicted many times (Psalm 34:19).
- One day God will deliver us out of all of our afflictions (Psalm 34:19).
- None of those who trust in the Lord will be desolate (Psalm 34:22).
- It's good to ask God to fight against those who are fighting against us (Psalm 35:1).
- It's good to pray that God would put our enemies to shame (Psalm 35:4).
- There are times when the angel of the Lord chases after the enemies of the saints (Psalm 35:5).
- It's not wrong to pray that God would catch our enemies in the trap they've set for us (Psalm 35:8).
- It's not wrong to pray that God would destroy our enemies in a way they don't see coming (Psalm 35:8).
- There's no one like the Lord (Psalm 35:10).

- The Lord delivers the poor from those who are too strong for him (Psalm 35:10).
- One of the ways to damage a person's soul is to do evil to them when they've done good to you (Psalm 35:12). This is a terrible sin.
- Fasting humbles our soul (Psalm 35:13). This means fasting is a form of humility.
- There are times when the Lord sees the terrible things we're suffering, but doesn't do anything to stop it (Psalm 35:17).
- It's wrong to hate someone without a cause (Psalm 35:19).
- The Lord has heard the terrible things the wicked have spoken against us (Psalm 35:20-22).
- One of the punishments God sends upon the wicked is shame (Psalm 35:26).
- One of the punishments God sends upon the wicked is dishonor (Psalm 35:26).
- God has pleasure in the prosperity of His servants (Psalm 35:27).
- We should speak of God's righteousness all day long (Psalm 35:28).
- We should praise God all day long (Psalm 35:28).
- The wicked believe that they're good (Psalm 36:2).
- The wicked don't hate evil (Psalm 36:4).
- God preserves people (Psalm 36:6).

- God preserves animals (Psalm 36:6).
- We should praise God for His judgments (Psalm 36:6).
- We should praise God for His loving kindness (Psalm 36:7).
- The reason we can trust God is because He's both loving and kind (Psalm 36:7).
- God will abundantly satisfy those who put their trust in Him (Psalm 36:8).
- God will give pleasures to those who put their trust in Him (Psalm 36:8).
- One day the wicked will be cast down and unable to rise again (Psalm 36:12).
- The Bible consistently teaches that plants *wither* (Psalm 37:2). It doesn't say that they die! This means it puts a difference between the death of people and animals, and the death of plants.
- We shouldn't fret over the wicked, because one day they'll be destroyed (Psalm 37:1-2).
- We shouldn't envy the wicked, because one day they'll be destroyed (Psalm 37:1-2).
- If we trust in the Lord and do good then we'll be fed (Psalm 37:3).
- If we delight in the Lord then He will give us the desire of our heart (Psalm 37:4).
- If we want righteousness then we must trust in the Lord (Psalm 37:5-6).
- Having good judgment is a gift from God (Psalm 37:6).

- We must wait patiently for the Lord (Psalm 37:7).
- When the wicked prosper, we must wait patiently for the Lord (Psalm 37:7).
- When the wicked prosper and do evil things, we must not allow ourselves to become angry and then do something evil (Psalm 37:8).
- We must not respond to evil by doing evil things ourselves (Psalm 37:8).
- Those who do evil will be destroyed (Psalm 37:9).
- Those who wait upon the Lord will inherit the earth (Psalm 37:9).
- In a little while, we will look for the wicked but they will be gone (Psalm 37:10).
- One day the meek will inherit the earth (Psalm 37:11).
- One day the meek will delight themselves in the abundance of peace (Psalm 37:11).
- The Lord will laugh at the wicked (Psalm 37:13). They pose no threat to Him. He knows their end is coming.
- The wicked hate the poor (Psalm 37:14).
- The wicked hate the righteous (Psalm 37:14).
- The few things that the righteous possess are better than the riches of many wicked people (Psalm 37:16).
- The inheritance of the upright will last forever (Psalm 37:18).
- The upright won't be ashamed in times of evil and distress and pain (Psalm 37:19).

- The upright will be satisfied in days of famine (Psalm 37:19).
- The wicked will perish (Psalm 37:20).
- One day the enemies of the Lord will be consumed, the way that fat is consumed in the fire (Psalm 37:20).
- It's sinful to borrow something but then not pay it back (Psalm 37:21).
- The reason the saints of God aren't cast down when they fall is because the Lord upholds them with His hand (Psalm 37:24).
- The Lord doesn't forsake His saints (Psalm 37:28).
- The Lord is against the wicked (Psalm 37:28).
- God's law is in the heart of the righteous (Psalm 37:31).
- If we wait on the Lord and keep His way then one day we'll see the destruction of the wicked (Psalm 37:34).
- There may be times when the wicked have great power (Psalm 37:35).
- The power of the wicked won't last forever (Psalm 37:36).
- There are times when God is angry with us (Psalm 38:1-3).
- There are times when God's rebuke greatly weakens us (Psalm 38:3).
- There are times when God's rebuke affects us physically (Psalm 38:3).
- Our sin can make our life difficult to bear (Psalm 38:3).
- Our sin can become a burden that's too great for us to

bear (Psalm 38:4).

- Our foolishness can bring physical harm to us (Psalm 38:5).
- Our sin can bring diseases upon us (Psalm 38:7).
- Our sin can make us broken (Psalm 38:8).
- Even when God is angry with us over our sin, we must hope in Him (Psalm 38:15).
- Our sin can weaken us before our enemies (Psalm 38:16).
- Our sin can fill us with sorrow (Psalm 38:17).
- It's not wrong to tell God about how much we're suffering, even if our suffering is caused by our sin and is a result of God's anger (Psalm 38:17).
- When we sin, we must confess our sin to God (Psalm 38:18).
- When we sin, we must be sorry for what we've done (Psalm 38:18).
- There are times when the best course of action is to be silent (Psalm 39:1-2).
- When we're in the presence of wicked people, we must be careful not to sin with our words (Psalm 39:1).
- Being silent in the presence of the wicked filled the psalmist with sorrow (Psalm 39:2).
- It's good to pray that God would teach us how short our life is (Psalm 39:4).
- It's good to pray that God would teach us how frail and weak we are (Psalm 39:4).

- It's good to sing psalms that magnify God and humble ourselves (Psalm 39:5).
- It is a vain thing to gather riches. Those who gather them can't keep them, and they don't know who will get them once they die (Psalm 39:6).
- God's rebuke can destroy a person's beauty (Psalm 39:11).
- If we wait upon the Lord then He will hear our cry (Psalm 40:1).
- God is able to put a new song of praise in our mouth (Psalm 40:3).
- One of the reasons we should sing God's praises in front of others is so that they'll see what God has done and will learn to fear and trust Him (Psalm 40:3).
- We must not embrace lies (Psalm 40:4). Those who embrace lies haven't put their trust in the Lord.
- God has done more wonderful works than can be numbered (Psalm 40:5).
- God has more thoughts about us than can be numbered (Psalm 40:5).
- God's will should be a source of delight to us (Psalm 40:8).
- We must know God's law (Psalm 40:8).
- We must declare God's righteousness to others (Psalm 40:9).
- We must declare God's love and kindness to others (Psalm 40:10).

- We must declare God's truth to others (Psalm 40:10).
- God's kindness preserves us (Psalm 40:11).
- God's truth preserves us (Psalm 40:11).
- There may be times when our sins outnumber the hairs on our head (Psalm 40:12).
- There may be times when our sins are so great that they cause our heart to fail (Psalm 40:12).
- When we've sinned, we must cry out to God for deliverance (Psalm 40:13).
- Even when we've sinned, we can still cry out to God for mercy and help (Psalm 40:13).
- We must magnify God (Psalm 40:16).
- There may be times when we're poor (Psalm 40:17).
- God will deliver those who care about the poor. The Lord will save them when they're sick or in trouble, because they considered the poor and cared about them (Psalm 41:1-3).
- When we sin we damage our soul (Psalm 41:4).
- When we sin against God, we must pray that He would heal our soul (Psalm 41:4).
- It's possible that those who we trust may one day rise up against us (Psalm 41:9).
- We will be in the presence of God forever (Psalm 41:12).

Psalm 42 to 72

- We should desire God with the same passion that animals desire water (Psalm 42:1).
- One of the ways the wicked torment the righteous is by casting doubt on God (Psalm 42:3).
- When we're cast down, we can find encouragement by remembering God (Psalm 42:6).
- Even though the psalmist knew his problems were sent to him by God, he still believed that God was loving and kind (Psalm 42:8).
- It's good to sing to God when we're oppressed and cast down (Psalm 42:8).
- The psalmist didn't want to be cast down. Instead he wanted to hope in God (Psalm 42:11).
- It's not wrong to pray that God would plead our cause and deliver us from those who are unjust (Psalm 43:1).
- There are times when God allows the wicked to oppress us (Psalm 43:2).
- We should seek to be led by the light and truth of God (Psalm 43:3).
- Even though the psalmist knew that his problems were sent to him by God, the Lord was still his exceeding joy and his source of hope (Psalm 43:4-5).
- God is the one who gave the promised land to the Jews (Psalm 44:2).
- The strength of the Jews comes from God (Psalm 44:5).
- Our salvation comes from God, not from anything else

(Psalm 44:6).

- There are times when God puts to shame those who hate His people (Psalm 44:7).
- We must praise the name of God forever (Psalm 44:8).
- Psalm 44 speaks of a time when the Jews were defeated and made ashamed, but hadn't broken their covenant with God and hadn't forgotten Him (Psalm 44:17).
- God knows the secrets of our heart (Psalm 44:21).
- It's not wrong to pray that God would arise and save us (Psalm 44:23).
- The throne of God will endure forever (Psalm 45:6).
- God loves righteousness and hates wickedness (Psalm 45:7).
- The queen mentioned in Psalm 45 didn't sit at the right hand of the king. Instead she stood beside him (Psalm 45:9).
- It's not wrong for women to wear gold ornaments (Psalm 45:9).
- Brides aren't required to wear white (Psalm 45:13).
- God is the one who helps us in time of trouble (Psalm 46:1).
- God is present during our times of trouble (Psalm 46:1).
- Since God is our refuge, we must not be afraid (Psalm 46:2).
- There's a recurring theme that God doesn't want His people to be afraid (Psalm 46:2).

- God is the most High. There's no one higher than Him (Psalm 46:4).
- God is stronger than the kingdoms of this world (Psalm 46:6).
- The voice of God is exceedingly powerful and mighty (Psalm 46:6).
- God can bring peace to the world (Psalm 46:9).
- God can destroy all of the instrument of war (Psalm 46:9).
- God commands us to be still and know that He is God (Psalm 46:10).
- It's good to praise God by clapping our hands (Psalm 47:1).
- It's good to praise God by shouting to Him (Psalm 47:1).
- One day the people of God will reign over the nations (Psalm 47:3).
- Even in the Old Testament there's a reference to God going up with a shout, and with the sound of a trumpet (Psalm 47:5). This will also happen at the time of the rapture.
- In this single verse we're commanded *four times* to sing praises to God (Psalm 47:6).
- When we sing praises to God we must understand what we're saying (Psalm 47:7). Our praises to God must not be mindless.
- God reigns over those who don't believe in Him or acknowledge Him. Their unbelief doesn't change the fact that He's the King over all the earth, and He reigns over all (Psalm 47:8).

- Mount Zion is called the joy of the whole earth (Psalm 48:2).
- Mount Zion is called the city of the great King (Psalm 48:2). This is a reference to God.
- There are times when God uses the wind as a weapon (Psalm 48:7).
- There are times when God uses the wind to protect Jerusalem (Psalm 48:7).
- It's good to meditate upon the loving kindness of God (Psalm 48:9).
- The whole earth should praise God (Psalm 48:10).
- The whole earth should speak of the name of God (Psalm 48:10).
- The people of God should rejoice in His judgments (Psalm 48:11).
- God will be the God of His people forever (Psalm 48:14).
- God will guide His people (Psalm 48:14).
- When days of evil come, we shouldn't be afraid (Psalm 49:5). There's a recurring theme in the Bible that God doesn't want His people to be afraid.
- We must not trust in our wealth to save us (Psalm 49:6).
- We must not boast in our wealth (Psalm 49:6). This is because our wealth is incapable of saving our soul.
- It's impossible to use wealth to redeem people. Wealth can't be used to forgive sins (Psalm 49:7).
- The ransom that must be paid to redeem someone's soul

must be given to God. He's the one who is owed a debt (Psalm 49:7).

- The redemption of a soul is precious. It demands a far higher price than anyone can ever pay (Psalm 49:8).
- Wealth can't purchase everlasting life (Psalm 49:9).
- When people die they must leave all of their wealth to others (Psalm 49:10).
- Wisdom can't purchase everlasting life (Psalm 49:10).
- Foolishness can't purchase everlasting life (Psalm 49:10).
- Some people don't carefully consider their death. They think their wealth will last forever, but they're wrong (Psalm 49:11).
- Being honorable and noble won't save you from death (Psalm 49:12).
- When the rich die and are in the grave, their beauty will be consumed (Psalm 49:14).
- God will redeem the soul of His people from the power of the grave (Psalm 49:15). God is the only one who can redeem us.
- The rich can't take their wealth or glory with them when they die (Psalm 49:17).
- There's a recurring theme in the Bible that when people die they're gathered to their forefathers (Psalm 49:19).
- When the rich die they lose all the blessings their wealth obtained for them (Psalm 49:19). The advantages that the rich have are temporary and won't last.
- Those who have honor but lack understanding will die

and be lost, and will never see the light again (Psalm 49:20). It's a terrible thing to have honor and wealth but lack understanding.

- Zion is called the perfection of beauty (Psalm 50:2).
- When God comes to this world, He won't keep silence (Psalm 50:3).
- When God comes to this world, a fire will devour before Him (Psalm 50:3).
- When God comes to this world, He will call to the heavens from above (Psalm 50:4).
- When God comes to this world, He will call to the earth (Psalm 50:4).
- When God comes to this world, He will judge His people (Psalm 50:4).
- In order to make a covenant with God you need a sacrifice (Psalm 50:5). The saints of God are those who have made a covenant with Him by means of a sacrifice.
- When God comes to this world, He will gather His saints to Him (Psalm 50:5).
- One day the heavens will declare the righteousness of God (Psalm 50:6).
- God told the Israelites that He didn't need their animals because all of their animals actually belonged to Him (Psalm 50:10).
- Not only do all animals belong to God, but He knows them as well (Psalm 50:11).
- There will never be a time when God needs something from us (Psalm 50:12). Everything that exists already

belongs to Him. There's nothing we can give him that He doesn't already own.

- God told the Israelites that what He desired wasn't offerings of animals, but offerings of thanksgiving (Psalm 50:14). It's better to give God thanks, and keep the vows that we made to Him, than to offer Him sacrifices.
- God commands us to call upon Him in the day of trouble (Psalm 50:15).
- God commands us to glorify Him when He delivers us in the day of trouble (Psalm 50:15). When God delivers us we *must* glorify Him.
- God doesn't want the wicked to speak about His commands or His covenant (Psalm 50:16). Those who don't keep His commandments shouldn't proclaim them or teach them (since that would be hypocritical). The wicked shouldn't speak about the things of God, which they openly reject through their evil actions.
- The wicked hate the words of God (Psalm 50:17). God doesn't want people who hate His words to proclaim or teach them.
- Those who support evildoers are wicked (Psalm 50:18).
- The tongue of the wicked is deceitful (Psalm 50:19).
- Some wicked people believe that since God doesn't rebuke them when they sin, God must be as wicked as they are (Psalm 50:21). God said that although He's kept silent, the day is coming when He will rebuke the wicked for every evil thing they've done.
- God commands the wicked to consider that He sees their wickedness, and one day He will judge them for what

they've done (Psalm 50:22).

- The wicked forget God (Psalm 50:22).
- God said that if the wicked don't consider His words and repent then one day He will tear them to pieces (Psalm 50:22). In that day there will be no one to deliver them from His wrath.
- God is angry with the wicked (Psalm 50:22).
- God's forgiveness is an act of mercy (Psalm 51:1).
- God's forgiveness is an act of loving kindness (Psalm 51:1).
- God is the only one who can cleanse us from our sin (Psalm 51:2).
- Sin defiles people. It makes them unclean in God's sight (Psalm 51:2).
- All evil acts are sins against God (since they're violations of His commandments) (Psalm 51:4). The reason God can forgive us is because He's the one we've sinned against.
- Since all acts of evil are sins against God, He has the right to judge sin (Psalm 51:4).
- People aren't born righteous and then become evil. Instead we're sinful from the moment of conception, before we're born (Psalm 51:5). This is because we inherit the sinfulness of Adam, which makes us sinful before we've done anything at all.
- Life starts at conception, not at birth (Psalm 51:5).
- God is the one who teaches us wisdom (Psalm 51:6).
- When we sin there's nothing that we can do to make

ourselves clean again. Instead we must go to God, who alone can wash us and make us clean (Psalm 51:7).

- When we have sorrow because of guilt that comes from sin, we should pray that God will forgive us and give us joy again so that we can rejoice (Psalm 51:8).
- God has the power to create a new heart within us so that we don't continue to sin (Psalm 51:10).
- When we sin we should do more than pray that God will forgive us. We must also pray that God will create a clean heart within us so that we don't sin again (Psalm 51:10).
- Sin is a heart problem (Psalm 51:10).
- In the Old Testament it was possible to lose the Holy Spirit (Psalm 51:11). The Holy Spirit wasn't permanently sealed within people, as He is in the church age.
- It's a terrible thing to be cast out of God's presence (Psalm 51:11).
- God's salvation is a source of joy (Psalm 51:12).
- We aren't held by our strength, but by the Holy Spirit (Psalm 51:12).
- Sin can cause us to lose our joy and experience guilt instead (Psalm 51:12).
- Before we can teach sinners the ways of God, our own sins must be forgiven first (Psalm 51:13).
- In order for sinners to be saved, they need to be taught the ways of God (Psalm 51:13).
- It's good to sing about God's righteousness (Psalm 51:14).
- Before we praise God in song we must first seek

forgiveness for our sins (Psalm 51:14). God doesn't accept worship or praise from the wicked.

- God is the one who gives us the ability to praise Him (Psalm 51:15).
- We should praise God with our mouth (not just inwardly with our heart) (Psalm 51:15).
- God doesn't desire sacrifices from us (Psalm 51:16). Instead He desires repentance and obedience.
- The sacrifice that God desires is a broken spirit and a contrite heart (Psalm 51:17). In other words, God desires *repentance*.
- The gifts that we give to God don't purchase His favor. Instead we must first be clean in His sight before He will accept them (Psalm 51:19).
- The goodness of God endures continually (Psalm 52:1).
- The wickedness of the wicked doesn't overcome the goodness of God (Psalm 52:1).
- The words of the wicked are dangerous (Psalm 52:2).
- The wicked prefer evil instead of good (Psalm 52:3). That's why they do evil things even when there's no benefit to doing so.
- The wicked prefer lying over speaking what's right (Psalm 52:3). That's why they tell lies even when the truth would have worked just as well.
- One day God will destroy the wicked (Psalm 52:5). When He does, they will be destroyed forever.
- When God destroys the wicked, the righteous will see it and fear God (Psalm 52:6).

- When God destroys the wicked, the righteous won't be horrified or upset. Instead the righteous will laugh at them (Psalm 52:6).
- Those who trust in their riches to save them will be destroyed forever (Psalm 52:7).
- Those who don't make God their strength will be destroyed forever (Psalm 52:7).
- Wickedness can't save people from God's wrath (Psalm 52:7).
- The mercy of God endures forever (Psalm 52:8).
- We must wait upon the Lord (Psalm 52:9).
- We must praise God forever (Psalm 52:9).
- Those who claim that there's no God are fools (Psalm 53:1).
- Those who claim that there's no God are corrupt (Psalm 53:1).
- There's no one who does good (Psalm 53:1). Everyone is conceived in sin.
- Everyone has become filthy in the sight of God (because of our sin). No one is clean in His sight (Psalm 53:3). That's why we need the Lord Jesus Christ to save us from our sins.
- It's bad to lack knowledge (Psalm 53:4).
- One day God will put to shame the enemies of Israel (Psalm 53:5).
- David spoke of the captivity and exile of the Israelites hundreds of years before it happened (Psalm 53:6).

- David spoke of God returning the Jews to the promised land after they were taken captive and exiled (Psalm 53:6). The return of all the Jews to the promised land is an end-times event that's related to the millennium.
- When we're right and our adversaries are wrong, it's not wrong to pray that God would judge our righteous cause (Psalm 54:1).
- It's not wrong to pray that God would hear our prayers to Him (Psalm 54:2).
- There may be times when God works through other people to help us (Psalm 54:4).
- There's a recurring theme in the Bible of righteous people asking God to avenge them and punish those who oppressed them (Psalm 54:5). It's not wrong to pray for the destruction of the wicked, or to pray that God would avenge the terrible things that the wicked have done.
- Since God's name is good, we must praise His name (Psalm 54:6).
- There are times when the wicked falsely accuse the righteous of sin (Psalm 55:3).
- There were times when David was afraid (Psalm 55:5).
- There may be times when the wicked overwhelm us (Psalm 55:5).
- When David wanted to find rest he cried out to God (Psalm 55:6).
- It's not wrong to pray that God would destroy wicked people who bring violence and strife into a city (Psalm 55:9).

- There are times when the evil acts of wicked people bring sorrow into a city (Psalm 55:10).
- There may be times when we're betrayed by people who we don't consider to be our enemies (Psalm 55:12).
- It seems that David prayed three times a day (in the evening, in the morning, and at noon) (Psalm 55:17).
- It's not wrong to pray that God would afflict the wicked (Psalm 55:19).
- The wicked don't fear God (Psalm 55:19).
- There are times when the wicked attack those who are at peace with them (Psalm 55:20).
- The words of the wicked can't be trusted (Psalm 55:21).
- There are times when the words of the wicked are deceitful and hide their true malice (Psalm 55:21).
- God is with the righteous (Psalm 55:22).
- The day is coming when God will destroy the wicked (Psalm 55:23).
- God is against those who shed innocent blood (Psalm 55:23).
- God is against those who are deceitful (Psalm 55:23).
- When we're afraid we should trust in God (Psalm 56:3).
- It's good to praise God's word (Psalm 56:4).
- If we put our trust in God then we don't have to be afraid of what other people may do to us (Psalm 56:4).
- There are times when the wicked twist people's words in order to harm them (Psalm 56:5).

- It's not wrong to pray that God would be angry with the wicked (Psalm 56:7).
- God knows all of the tears that we shed (Psalm 56:8).
- It seems that God has a book that records all of our tears and sorrows (Psalm 56:8).
- God is stronger than our enemies (Psalm 56:9).
- It's not wrong to pray that God would save us from death (Psalm 56:13).
- God gives us truth (Psalm 57:3).
- It's good to pray that God would be glorified (Psalm 57:5).
- There are times when the wicked try to trap the righteous (Psalm 57:6).
- There are times when the wicked are caught in the traps that they lay for the righteous (Psalm 57:6).
- God is worthy of praise, even when we're being oppressed and persecuted (Psalm 57:7).
- When Saul was hunting David, David woke up early to glorify God by singing songs out of his psaltery and playing music on his harp (Psalm 57:8).
- David praised God even when he was being persecuted (Psalm 57:9).
- David praised God among his own people and among people from other nations (Psalm 57:9). He praised God among those who believed in Him and those who didn't.
- The mercy and truth of God is great (Psalm 57:10).
- Even when we're being persecuted we should still seek

the glory of God (Psalm 57:11).

- Wickedness comes from the heart (Psalm 58:2).
- The wicked are estranged from God from the womb (Psalm 58:3). In other words, those who are wicked have always been wicked. They didn't start out righteous and then become wicked over time.
- The words of the wicked are compared to the poison of a serpent (Psalm 58:4). There's a recurring theme in the Bible that the words of the wicked are dangerous and deadly.
- The wicked refuse to hear what others have to say (Psalm 58:4). They make a deliberate choice not to listen.
- David prayed that God would break the teeth of the wicked (Psalm 58:6). Since the words of the wicked are deadly, David wanted God to silence them.
- David wanted the wicked to be stopped before they could attack others (Psalm 58:7). He compared them to someone who bent his bow to shoot arrows, and prayed that God would stop them.
- One day God will eliminate all of the wicked who are in this world (Psalm 58:9).
- When God eliminates the wicked, He will do so in His wrath (Psalm 58:9).
- God is angry with the wicked (Psalm 58:9).
- When God takes vengeance upon the wicked, the righteous will see it and rejoice (Psalm 58:10). They won't be upset about it.
- The vengeance of God upon the wicked is a good thing

(Psalm 58:10).

- When God takes vengeance upon the wicked, He will be glorified (Psalm 58:11).
- Just because the righteous are innocent doesn't mean people won't rise up against them and try to kill them (Psalm 59:3).
- There are times when the wicked make haste to do evil (Psalm 59:4). In other words, they're passionate about wickedness and are eager to do harm.
- It's not wrong to pray that God wouldn't show mercy to wicked people who are trying to murder the righteous (Psalm 59:5).
- There may be times when the righteous are publicly and openly hunted by the wicked (Psalm 59:6).
- There may be times when the wicked believe there are no consequences to speaking out against the righteous (Psalm 59:7).
- Although the wicked may threaten others, they're no threat to God (Psalm 59:8). Their threats don't endanger Him.
- There's a recurring theme in the Bible that the righteous must wait upon God (Psalm 59:9).
- David wanted God to destroy the wicked slowly so that others would see the judgment and remember it (Psalm 59:11).
- One of the ways God reveals that He rules over the world is by consuming the wicked (Psalm 59:13).
- When God sends disasters upon the world, it's not wrong

to pray that God would heal it (Psalm 60:2).

- The people of God are beloved to Him (Psalm 60:5).
- God is holy (Psalm 60:6).
- God said that Judah was His lawgiver (Psalm 60:7).
- When our heart is overwhelmed we should cry out to God (Psalm 61:2).
- The righteous will dwell with God forever (Psalm 61:4).
- Kings are preserved by mercy and truth (Psalm 61:7).
- The enemies of the righteous are on the verge of destruction. They may fall at any moment (Psalm 62:3).
- When the righteous are exalted, the wicked may seek to cast them down (Psalm 62:4).
- The wicked delight in lies (Psalm 62:4).
- The wicked bless people with their mouth, but inwardly they're cursing people (Psalm 62:4).
- We must not look to those who are great to save us in times of trouble (Psalm 62:9). Instead we must look to God.
- Oppressing people doesn't lead to salvation (Psalm 62:10).
- Stealing doesn't lead to salvation (Psalm 62:10).
- If our riches increase, we must not set our heart on them (Psalm 62:10).
- All power is in the hands of God. It's not in the hands of mankind (Psalm 62:11).

- God gives to both the righteous and the wicked according to their deeds (Psalm 62:12).
- It's good to desire to see the power of God (Psalm 63:2).
- It's good to desire to see the glory of God (Psalm 63:2).
- God's love and kindness is better than life (Psalm 63:3).
- One day God will satisfy us with good things (Psalm 63:5).
- David meditated upon God at night (Psalm 63:6).
- It's good to rejoice in God's protection (Psalm 63:7).
- It's bad for people to die and be unburied, and for their dead bodies to be eaten by animals (Psalm 63:10).
- One day the mouth that speaks lies will be silenced (Psalm 63:11).
- It's not wrong to pray that God would hide us from the wicked so they can't find us and harm us (Psalm 64:2).
- The wicked won't go unpunished (Psalm 64:7).
- When God judges the wicked, everyone will see it and will be afraid (Psalm 64:9).
- It's good for people to examine their lives and consider their actions with wisdom (Psalm 64:9).
- When God judges the wicked, those who are upright in heart will glorify God (Psalm 64:10).
- The people who dwell in the courts of God are the ones who He has chosen (Psalm 65:4). This is speaking of God's sovereignty (predestination).
- One day God will satisfy His people with goodness (Psalm 65:4).

- Each sunrise and sunset is a creation of God (Psalm 65:8).
- God provides water to the earth so that crops can grow (Psalm 65:9). Rain is a gift from God.
- God isn't distant from His creation. He takes care of the earth (Psalm 65:9).
- When we sing to God, we should sing of His great works (Psalm 66:3).
- When we sing to God, we should praise Him for His great works (Psalm 66:3).
- One day God will make His enemies submit to Him (Psalm 66:3).
- One day all of the earth will worship God (Psalm 66:4).
- God is watching over our soul (Psalm 66:9).
- The psalmist compared the way God tests His people to the way that silver is tried (by putting it through the refining fire to burn off its impurities) (Psalm 66:10).
- There may be times when God puts us into situations where we're trapped and there's no way out (Psalm 66:11).
- There may be times when God puts us into situations where we're afflicted (Psalm 66:11).
- We must fear God (Psalm 66:16).
- If we have iniquity in our heart when we cry out to God then He won't hear us (Psalm 66:18). God doesn't hear the cries of wicked people who don't repent.
- The salvation of God applies to all nations (Psalm 67:2). Even the Old Testament teaches that salvation doesn't

just apply to the Jews.

- It's good to pray that God would be merciful to us so we can make His ways known to all nations (Psalm 67:2).
- The righteous judgment of God should make us sing for joy (Psalm 67:4).
- It's a very good thing that God will judge the nations (Psalm 67:4).
- It's good to pray that the wicked would perish, but that the righteous would be exceedingly glad (Psalm 68:3).
- God cares about the fatherless (Psalm 68:5).
- God cares about widows (Psalm 68:5).
- God provides families for those who are alone (Psalm 68:6). It's not good for people to be alone.
- God cares about the poor (Psalm 68:10).
- God has given us His word, and He's also given us many people who proclaim His word (Psalm 68:11).
- David prophesied that one day God will dwell in Zion forever (Psalm 68:16). This may be one of the rare Old Testament references to the post-Judgment-Day eternal state.
- In order for God to dwell among His people, He must first redeem them (Psalm 68:18).
- We should bless the Lord (Psalm 68:19).
- Each day God gives us benefits (Psalm 68:19). God blesses us each day.
- David referred to God as his King (Psalm 68:24).

- When singers ministered in the tabernacle, they were followed by people who played instruments (Psalm 68:25).
- David mentioned the fountain of Israel (Psalm 68:26). This seems to refer to the ancestors of the Israelites (Abraham, Isaac, and Jacob).
- David said that because God's temple was at Jerusalem, kings would bring presents to Him (Psalm 68:29). However, the temple wasn't built until after David died. It seems David was looking forward to the future, when the temple would be built.
- It's good to pray that God would be against those who delight in war (Psalm 68:30).
- It's good to speak of the strength of God (Psalm 68:34).
- There were times when David wept (Psalm 69:3). It's not wrong to weep.
- When we're in trouble, God may not save us right away. We may have to wait upon Him (Psalm 69:3).
- God knows our sins (Psalm 69:5). We can't hide them from Him.
- Fasting can chasten our soul (Psalm 69:10).
- Fasting can be associated with weeping (Psalm 69:10).
- It's not wrong for us to tell God that we're in trouble (Psalm 69:17).
- David believed that God was his redeemer (Psalm 69:18).
- It's good to pray that God would draw near to us (Psalm 69:18).

- It's good to pray that God would redeem us (Psalm 69:18).
- It's good to pray that God would deliver us from our enemies (Psalm 69:18).
- God knows about the things we suffer (Psalm 69:19).
- It's not wrong to pray that God would blind the wicked (as the angels blinded the men who sought to attack Lot) (Psalm 69:23).
- It's not wrong to pray that God would fill the wicked with fear (Psalm 69:23).
- It's not wrong to pray that God would pour out His wrath upon the wicked (Psalm 69:24).
- It's not wrong to pray that God would hold the wicked accountable for all the evil things they've done (Psalm 69:27).
- It's good to magnify God with thanksgiving (Psalm 69:30).
- It's good to pray that God wouldn't tarry, but would quickly help us (Psalm 70:5).
- God is our rock (Psalm 71:3).
- God is our fortress (Psalm 71:3).
- God cares about people before they're born (Psalm 71:6).
- Only God is righteous (Psalm 71:16). The reasons Christians are righteous is because God has credited Christ's perfect righteousness to us.
- It's good to speak of the wonderful works of God (Psalm 71:17).

- Psalm 71 was written when the psalmist was old (Psalm 71:18).
- We should speak of the strength and power of God to the next generation (Psalm 71:18).
- There's no one like God (Psalm 71:19).
- The psalmist believed that one day he would die, but God would bring him back to life (Psalm 71:20).
- The redemption of our soul is a reason to greatly rejoice (Psalm 71:23)
- Psalm 72 was written for Solomon (Psalm 72:0).
- It's good to pray that God would make a king a just and righteous ruler (Psalm 72:1). God has the power to do that.
- Kings should care about the poor (Psalm 72:2).
- Kings should judge the cause of the poor (Psalm 72:2).
- Kings should deliver the poor and needy, and those who have no one to help them (Psalm 72:12).
- The lives of the poor should be precious in the sight of the king (Psalm 72:14).
- The name of God is glorious (Psalm 72:19).
- The name of God is blessed forever (Psalm 72:19).
- The name of God is eternal (Psalm 72:19).
- It's good to seek that the whole earth would be filled with the glory of God (Psalm 72:19).
- It seems that Psalm 42 to 72 may have all been prayers that David prayed (Psalm 72:20). This would mean some

of the psalms are actually prayers.

Psalm 73 to 89

- God is good to those who have a clean heart (Psalm 73:1).
- When a wicked person has an easy and painless life, it can make them violent (Psalm 73:6).
- It can be tempting to look at the prosperous lives of the wicked and conclude that since the righteous suffer but the wicked don't, it's better to be wicked than righteous (Psalm 73:13). However, that's a mistake.
- Just because you've cleansed your heart and are doing what's right in God's sight doesn't mean you'll have a prosperous life. In fact, you might suffer more than the wicked people who are around you (Psalm 73:14). There are times when being righteous makes life more difficult.
- Some truths are painful (but still true) (Psalm 73:16).
- Going into the presence of God can help us understand things that are otherwise difficult or painful to understand (Psalm 73:17).
- It's foolish to envy the wicked because God is against them and will destroy them one day (Psalm 73:18).
- It's better to be righteous than to be wicked because the righteous have a better future than the wicked (Psalm 73:24). The righteous will be received into glory while the wicked will be destroyed.
- We must desire God above everything and everyone else (Psalm 73:25).
- God strengthens our heart (Psalm 73:26).
- God is our everlasting inheritance (Psalm 73:26).

- Those who are far from God will perish (Psalm 73:27).
- Those who have put their trust in God should declare His works to others (Psalm 73:28).
- There are times when the enemies of God blaspheme His name, and God allows it to continue for a time (Psalm 74:10).
- God set all the borders of the earth (Psalm 74:17).
- God made summer (Psalm 74:17).
- God made winter (Psalm 74:17).
- It's not wrong to pray that God would remember the evil acts of the wicked (Psalm 74:18).
- We must not reproach God (Psalm 74:22).
- We should give thanks for the wonderful works of God (Psalm 75:1).
- We must judge with upright judgment (Psalm 75:2).
- God determines whether we're humbled or exalted (Psalm 75:7).
- One day the wicked will be defeated (Psalm 75:10).
- One day the righteous will be exalted (Psalm 75:10).
- God is stronger than weapons of war (Psalm 76:3).
- One day God will arise in judgment (Psalm 76:9).
- One day God will save all the meek of the earth (Psalm 76:9).
- There are times when God uses the wrath of man for His glory (Psalm 76:10).

- It's good to bring presents to God (Psalm 76:11).
- God is greater than the kings of this world (Psalm 76:12).
- When we're troubled and need comfort we should seek God (Psalm 77:2).
- When our spirit is overwhelmed we should remember God (Psalm 77:3).
- When we're troubled we should think of the mighty things God has done in the past (Psalm 77:5).
- There will come a time when God will show His favor again (Psalm 77:7).
- The promises of God don't fail (Psalm 77:8).
- God is greater than everyone and everything else (Psalm 77:13).
- When we're troubled we should meditate upon the greatness of God (Psalm 77:13).
- People should teach the law of God to their children (Psalm 78:6). Each generation should be taught the law of God.
- We must not forget the works of God (Psalm 78:11).
- We must not provoke God (Psalm 78:17).
- It's a sin for people to cast doubt upon God (Psalm 78:19).
- We must not speak against God (Psalm 78:19).
- It angers God when people speak against Him (Psalm 78:21).
- It angers God when people don't trust in His salvation (Psalm 78:22).

- Manna is called the corn of heaven (Psalm 78:24).
- It seems that manna is the food of angels (Psalm 78:25).
- There are times when God uses the wind to achieve His purposes (Psalm 78:26).
- There are times when God gives wicked people what they desire, and then kills them when they take it (Psalm 78:31).
- God is our rock (Psalm 78:35).
- God is our redeemer (Psalm 78:35).
- We must not flatter God (Psalm 78:36). There's a difference between praising God (which is good) and flattering Him (which is wrong). God doesn't desire flattery.
- God is full of compassion (Psalm 78:38).
- It's possible to grieve God (Psalm 78:40).
- God is holy (Psalm 78:41).
- We must not forget what God has done for us (Psalm 78:42).
- Mount Horeb is called the sanctuary of God (Psalm 78:54).
- Asaph said that the right hand of God purchased mount Horeb (Psalm 78:54).
- Idolatry provokes God to jealousy (Psalm 78:58).
- There was a time when the tabernacle of God at Shiloh was destroyed (Psalm 78:60).
- It seems the reason God delivered the Ark of the

Covenant into the hand of the Philistines was because the Israelites provoked Him through their idolatry (Psalm 78:61).

- The Ark of the Covenant was called the strength of God and the glory of God (Psalm 78:61).
- There are times when God punishes nations by bringing them into perpetual reproach (Psalm 78:66).
- It's a bad thing in God's sight when a dead body isn't buried (Psalm 79:2).
- It's a bad thing in God's sight when a dead body is eaten by animals (Psalm 79:2).
- It's important for kingdoms to call upon the name of God (Psalm 79:6).
- It's not wrong to pray that God would pour out His wrath upon those who don't know Him (Psalm 79:6).
- When Asaph interceded on behalf of the Jews, he didn't ask God to forgive them because they deserved it. Instead he prayed that God would forgive them to bring glory to His name (Psalm 79:9).
- It's not wrong to pray that God would make Himself known (Psalm 79:10).
- It's not wrong to pray that God would avenge the murder of His servants (Psalm 79:10).
- It's good to pray that God would preserve the lives of the saints who are sentenced to death (Psalm 79:11).
- It's not wrong to pray that God would repay nations who reproach Him (Psalm 79:12).
- God dwells between the cherubims (Psalm 80:1). There

are cherubims around the throne of God.

- It's good to pray that God would shine forth (Psalm 80:1).
- It's good to pray that God would come and save us (Psalm 80:2).
- There are times when God puts people into terrible situations and makes them weep (Psalm 80:5).
- When we're weeping and in great pain, we should cry out to God (Psalm 80:5).
- The Israelites are called a vine that God brought out of Egypt (Psalm 80:8).
- Israel's strength and prosperity comes from God (Psalm 80:15).
- There are times when God rebukes nations (Psalm 80:16). The rebuke of God is a very serious matter.
- Before we can call upon the name of God, He must first work in us to bring us to life (Psalm 80:18).
- Our praise to God should be joyful (Psalm 81:1).
- It's good and pleasant to praise God with a harp (Psalm 81:2).
- The people who worship idols are those who don't listen to God's words (Psalm 81:9).
- Even though God commanded the Israelites to open their mouth so He could fill it, they refused to listen to Him (Psalm 81:11). They rejected the blessing that God tried to give them.
- There are times when God punishes people for not listening to Him by giving them over to the lusts of their

heart (Psalm 81:12). This is a terrible judgment against them.

- We must not walk in our own counsel (Psalm 81:12-13). Instead we must walk in God's ways.
- It's a terrible thing to hate God (Psalm 81:15).
- If the Israelites had submitted to God then He would have satisfied them (Psalm 81:16).
- Rulers must remember that God holds them accountable (Psalm 82:2).
- Rulers must not judge unjustly (Psalm 82:2).
- Rulers must not do wicked things (Psalm 82:2).
- Rulers must not show partiality to the wicked (Psalm 82:2).
- Rulers must defend the poor and the fatherless (Psalm 82:3).
- Rulers must carry out justice for those who are afflicted and in need (Psalm 82:3).
- Rulers must deliver the poor out of the hand of the wicked (Psalm 82:4).
- The rulers of this world lack knowledge and walk in darkness (Psalm 82:5). They don't know or understand the ways of God.
- The rulers of this world may think that they're better than everyone else, but in the end they'll die just like other people and will be gone (Psalm 82:7).
- It's not wrong to pray that God would arise and judge the earth (Psalm 82:8).

- One day God will inherit all nations (Psalm 82:8). This seems to be referring to the time in the future when all the nations of the world will be given to the Messiah, who will reign over all the earth.
- It's not wrong to pray that God would arise and take action (Psalm 83:1).
- It's a terrible thing to seek to eradicate the nation of Israel (Psalm 83:5).
- Those who seek to destroy Israel are attacking God Himself (Psalm 83:5).
- Asaph prophesied of a time when a confederation of nations would seek to destroy Israel. This alliance included the Edomites, the Ishmaelites, the Moabites, the Egyptians, the people of Gebal, the Ammonites, the Amalekites, the Philistines, the people of Tyre, and the people of Assur (Psalm 83:8).
- It's not wrong to pray that God would kill those who are trying to destroy the nation of Israel (Psalm 83:9).
- There are times when God kills the enemies of Israel (Psalm 83:9).
- It's not wrong to pray that God would fill the enemies of Israel with fear (Psalm 83:15).
- It's not wrong to pray that God would persecute the enemies of Israel (Psalm 83:15).
- It's not wrong to pray that God would fill the enemies of Israel with shame (Psalm 83:16).
- It is not wrong to pray that God would fill someone with shame so they repent and seek Him (Psalm 83:16). The wicked need to be ashamed of their wickedness and seek

God's forgiveness.

- It's not wrong to pray that God would bring trouble to the enemies of Israel (Psalm 83:17).
- God is the most high over all the earth (Psalm 83:18). There's no one higher than Him.
- One of the ways God brings glory to Himself is by defeating Israel's enemies (Psalm 83:18).
- We should desire the place where God dwells (Psalm 84:1).
- Our heart and our flesh should cry out for God (Psalm 84:2).
- God is the living God (Psalm 84:2).
- God is King (Psalm 84:3).
- We should earnestly desire God (Psalm 84:3).
- We should desire to bring our children to God (Psalm 84:3).
- Those who dwell in the house of God are blessed (Psalm 84:4).
- Those who dwell in the house of God will continuously praise God (Psalm 84:4).
- God is our strength (Psalm 84:5).
- Those who have the ways of God in their heart are blessed (Psalm 84:5).
- Those who look to God for strength will find strength (Psalm 84:7).
- God is our shield (Psalm 84:9). We must look to God for

protection.

- One day in the courts of God is better than a thousand spent elsewhere (Psalm 84:10).
- It's better to be a doorkeeper in the house of God than to dwell in the tents of wickedness (Psalm 84:10).
- God will give grace (Psalm 84:11).
- God will give glory (Psalm 84:11).
- God won't withhold any good thing from those who walk uprightly (Psalm 84:11).
- Those who trust in God are blessed (Psalm 84:12).
- One day God will bring the Jews back to the promised land (Psalm 85:1).
- One day God will forgive all the sins of the Jews (Psalm 85:2).
- It's good to pray that God would turn the Jews back to Him (Psalm 85:4).
- It's good to pray that God would revive the Jews so that they turn from their sins and repent (Psalm 85:6).
- In order for people to rejoice in God they must first be revived by Him (Psalm 85:6). In other words, they need to repent (which they can only do after God works in their heart).
- It's good to pray that God would be merciful to the Jews (Psalm 85:7).
- It's possible for mercy and truth to go together (because God can have mercy on people so that they believe the truth) (Psalm 85:10).

- It's possible for righteousness and peace to go together (because one day God will give peace to the righteous) (Psalm 85:10).
- One day God will bless the Jews and give them good things (Psalm 85:12).
- When David's life was in danger he looked to God to save him (Psalm 86:2).
- When David approached God he did so with great humility (Psalm 86:2).
- There's no other god like the Lord (Psalm 86:8). God is greater than all other gods.
- One day all nations will worship God (Psalm 86:9).
- One day all nations will glorify the name of God (Psalm 86:9).
- God is the only god. There is no other (Psalm 86:10).
- It's good to pray that God would teach us His ways (Psalm 86:11).
- We must learn God's ways so that we walk in His truth (Psalm 86:11).
- In order for us to walk in God's truth He must teach us His ways (Psalm 86:11).
- In order for us to fear God, He must change our heart (Psalm 86:11).
- We must pray that God will change our heart so that we fear Him (Psalm 86:11). God has power over our heart, and He can give people a heart that fears Him.
- We must seek to fear God (Psalm 86:11).

- We must praise God with all of our heart (Psalm 86:12).
- We must glorify God's name forever (Psalm 86:12).
- It's good to praise and glorify God when He's merciful to us and saves us (Psalm 86:13).
- There may be times when violent people rise up against us (Psalm 86:14).
- There may be times when wicked people try to kill us (Psalm 86:14).
- God is full of compassion (Psalm 86:15).
- The mercy of God is plentiful (Psalm 86:15).
- The truth of God is plentiful (Psalm 86:15).
- We must look to God for truth (Psalm 86:15).
- God can comfort people (Psalm 86:17).
- It's good to go to God for comfort in times of trouble and distress (Psalm 86:17).
- It's not wrong to pray that God would bring shame upon the wicked (Psalm 86:17).
- God loves the dwellings of the Jews (Psalm 87:2).
- God loves the gates of Zion (Psalm 87:2).
- Zion is the city of God (Psalm 87:3).
- One day being born in Zion will be a glorious thing and a great blessing (Psalm 87:5).
- It's good to use instruments to make music that praises God (Psalm 87:7). Instruments aren't sinful.
- One of the major themes in the psalms is people asking

God to hear them (Psalm 88:2).

- There may be times when our life is full of trouble (Psalm 88:3).
- There may be times when it looks like we're about to die (Psalm 88:3).
- One of the major recurring themes of the psalms is people whose life was full of serious trouble, or who were in great danger (Psalm 88:3).
- There may be times when we have no strength left (Psalm 88:4). In those moments we should cry out to God.
- There may be times when we think that God has forgotten us or is no longer with us (Psalm 88:5). However, the truth is that He will never leave us or forsake us.
- One of the major recurring themes in the psalms is that God is the one who brings trouble into our life (Psalm 88:6).
- There may be times when God afflicts us (Psalm 88:7).
- There may be times when God drives our friends away from us or causes them to hate us (Psalm 88:8). We may find ourselves suffering and alone (but God is always with us).
- It's not wrong to weep when we're afflicted (Psalm 88:9).
- There may be times when we're afflicted and call out to God, but things don't get better and we're not delivered from our affliction (Psalm 88:9).
- God is loving, kind, and faithful (Psalm 88:11).
- God does wonders (Psalm 88:12).

- God is righteous (Psalm 88:12).
- When we're greatly afflicted, it's good to cry out to God (Psalm 88:13).
- There may be times when we're afflicted for many years (Psalm 88:15).
- There may be times when our enemies come against us each day (Psalm 88:17).
- We should sing about the mercies of God forever (Psalm 89:1).
- We should teach all generations about God's faithfulness (Psalm 89:1).
- The mercy of God is everlasting (Psalm 89:2).
- God chooses the people He makes a covenant with (Psalm 89:3).
- God made a covenant with David (Psalm 89:3).
- The covenant that God made with David stated that He would establish his seed forever and build up his throne to all generations (Psalm 89:4). This is a reference to the Messiah (who will live and reign forever).
- No one in heaven can be compared to God (Psalm 89:6).
- No one among the sons of the mighty is like God (Psalm 89:6). God is greater than everyone and everything else.
- The assembly of the saints should greatly fear God (Psalm 89:7).
- All those who are around God should revere Him (Psalm 89:7).

- No one is as strong as God (Psalm 89:8).
- No one is as faithful as God (Psalm 89:8).
- God is stronger than the sea (Psalm 89:9).
- God's enemies aren't able to overcome Him (Psalm 89:10).
- God created the world and all the things that are in the world (Psalm 89:11).
- The throne of God is a throne of justice (Psalm 89:14).
- The throne of God is a throne of judgment (Psalm 89:14).
- The throne of God is a throne of mercy (Psalm 89:14).
- The throne of God is a throne of truth (Psalm 89:14).
- We should seek to walk in the light of God (Psalm 89:15).
- The saints are exalted in the righteousness of God (Psalm 89:16).
- The righteousness of the saints comes from God (not from themselves) (Psalm 89:16).
- The saints are exalted through righteousness (v16)
- God is the glory of the saints (Psalm 89:17).
- God is the strength of the saints (Psalm 89:17).
- God exalts the saints (Psalm 89:17).
- God gives power to the saints (Psalm 89:17).
- God shows favor to the saints (Psalm 89:17).
- God is our defense (Psalm 89:18).
- God is our king (Psalm 89:18).

- God is holy (Psalm 89:18).
- God is the one who sets the boundaries of nations (Psalm 89:25).
- God is able to exalt those He chooses (Psalm 89:27).
- God promised that He would always be merciful to David and would never take His mercy away from him (Psalm 89:28).
- God promised that He would never cancel or change the covenant He made with David (Psalm 89:28).
- God promised that even if David's descendants were wicked, He would still keep the covenant He made with David (Psalm 89:33). The covenant that God made with David was unconditional.
- There are times when God swears an oath (Psalm 89:35).
- There are times when God swears by His holiness (which is infinite) (Psalm 89:35).
- The strongholds of a nation can't save it from God's judgment (Psalm 89:40).
- One of the punishments that God sends upon nations is destroying their reputation (Psalm 89:41).
- One of the punishments that God sends upon nations is handing them over to those who wish to rob them (Psalm 89:41).
- There are times when God strengthens a nation's enemies (Psalm 89:42).
- There are times when God destroys the glory of a nation (Psalm 89:44).

- There are times when God destroys the power of a nation (Psalm 89:44).
- There are times when God casts thrones to the ground (Psalm 89:44).
- There are times when God covers nations with shame (Psalm 89:45).
- There's a recurring theme in the psalms of people asking God how long His wrath would last (Psalm 89:46).
- It's good for us to bless the Lord, even when we're being reproached (Psalm 89:52).

Psalm 90 to 104

- Psalm 90 was written by Moses (Psalm 90:0).
- God is our dwelling place (Psalm 90:1).
- God has always been God, and He will always be God (Psalm 90:2).
- In the sight of God, a thousand years is like a single day that's gone by, or a single watch in the night (Psalm 90:4). It's a brief span of time to Him.
- We can't hide our sins from God (Psalm 90:8).
- Even a lifetime of 70 or 80 years is a short life (Psalm 90:10).
- Since our lives are short, we should learn to number our days (Psalm 90:12).
- Since our lives are short, we should apply our hearts to wisdom (Psalm 90:12).
- God's mercy is a reason to rejoice (Psalm 90:14).
- God's mercy is satisfying (Psalm 90:14).
- Moses wanted God to make the Israelites glad for as many years as they had suffered (Psalm 90:15).
- It's not wrong to pray that God would show us His glory (Psalm 90:16).
- It's good to pray that God would establish the work of our hands (Psalm 90:17).
- It's good to dwell in the secret place of God (Psalm 91:1).
- It's good to abide under the shadow of God (Psalm 91:1).
- God is our refuge (Psalm 91:2).

- God is our fortress (Psalm 91:2).
- The truth of God is our shield (Psalm 91:4). It protects us from many things.
- There's a recurring theme that God doesn't want the righteous to be afraid (Psalm 91:5).
- The day is coming when the righteous will see God punish the wicked (Psalm 91:8).
- God is the most high (Psalm 91:9). There's no one higher than Him.
- There are times when God uses His angels to protect His people (Psalm 91:11).
- God will deliver the righteous from His wrath (Psalm 91:14).
- One day God will set the righteous on high (Psalm 91:14).
- The reason God delivers the righteous is because they know Him and love Him (Psalm 91:15).
- Psalm 92 were written specifically to be sung on the sabbath (Psalm 92:0).
- We should sing about God's loving kindness (Psalm 92:2).
- We should sing about God's faithfulness (Psalm 92:2).
- We should sing praises to God in the morning (Psalm 92:2).
- We should sing praises to God at night (Psalm 92:2).
- It's not wrong to use instruments to praise God (Psalm 92:3).
- The psalmist spoke of using an instrument that had ten

strings to praise God (Psalm 92:3).

- There's a recurring theme of using stringed instruments (such as harps) to praise God (Psalm 92:3).
- It's good for our praise music to God to be solemn (Psalm 92:3). It's also good for it to be joyful.
- There are times when God's works make us glad (Psalm 92:4).
- God's thoughts are very deep (Psalm 92:5).
- We should seek to know God's great works, and we should seek to understand His thoughts (Psalm 92:6).
- One day the wicked will be destroyed forever (Psalm 92:7).
- God will always be the most high. There will never be anyone higher than Him (Psalm 92:8).
- It's good to speak of the coming day when all of the wicked will perish (Psalm 92:9).
- It's good to look forward to the day when the righteous will be exalted (Psalm 92:12).
- God is our rock (Psalm 92:15).
- One of the reasons God will destroy the wicked and bless the righteous is to show that He is upright (Psalm 92:15).
- God is clothed with majesty (Psalm 93:1).
- God is clothed with strength (Psalm 93:1).
- God's strength came from Himself. He didn't obtain His strength from another source (Psalm 93:1).
- God has always reigned (Psalm 93:2).

- There's a recurring theme of the waters in the sea trying to rise up, and God restraining them and putting them in their place (Psalm 93:3).
- The testimonies of God are certain (Psalm 93:5).
- The psalmist said twice in one verse that vengeance belongs to God (Psalm 94:1).
- One day God will judge the world (Psalm 94:2).
- One day the proud will be punished (Psalm 94:2).
- Those who believe that God doesn't see sin, or doesn't care about sin, are fools (Psalm 94:8).
- It's foolish to think that the God who created the eye doesn't see (Psalm 94:9).
- It's foolish to think that the God who created the ear doesn't hear (Psalm 94:9).
- God knows about the wickedness of the wicked (Psalm 94:10).
- Our thoughts aren't hidden from God (Psalm 94:11).
- It's a blessing to be chastened by God (Psalm 94:12).
- It's a blessing to be taught the law of God (Psalm 94:12).
- One of the reasons God chastens people and teaches them His law is to give them rest from the days of adversity (Psalm 94:13). The day is coming when God will give rest to the righteous.
- When we start to slip we should seek God's mercy, which is able to hold us up (Psalm 94:18).
- God is able to comfort us (Psalm 94:19).

- God is able to bring delight to our soul (Psalm 94:19).
- Rulers who lead sinful lives don't have fellowship with God (Psalm 94:20).
- Governments that enact sinful laws don't have fellowship with God (Psalm 94:20).
- One day God will punish those who persecute the righteous and condemn the innocent (Psalm 94:23).
- Our praise to God should be joyful (Psalm 95:1).
- We should sing psalms to God (Psalm 95:2). The psalms are meant to be sung.
- When we enter into God's presence, we should be thankful (Psalm 95:2).
- When we enter into God's presence, we should praise Him (Psalm 95:2).
- God is the great King (Psalm 95:3).
- God is greater than all other gods (Psalm 95:3). The gods that the nations worship are just idols – the work of men's hands. There's no one else like Him.
- We should praise God because He is great (Psalm 95:3).
- We should praise God because He is the King (Psalm 95:3).
- God holds the deepest places of the earth in His hand (Psalm 95:4).
- Since God made us, we must bow down before Him (Psalm 95:6).
- When God speaks, we must not harden our heart (Psalm

95:8).

- The whole earth is commanded to sing to God (Psalm 96:1).
- We must bless God's name (Psalm 96:2).
- It's good to sing about God's salvation (Psalm 96:2).
- It's good to tell people who don't believe in God about His glory (Psalm 96:3).
- We must declare the wonders that God has done among all people (including those who don't believe in Him) (Psalm 96:3).
- We must fear God (Psalm 96:4).
- All of the people in the world have a duty to glorify God and bring Him offerings (Psalm 96:8)
- Holiness is beautiful (Psalm 96:9).
- Those who worship God must be holy (Psalm 96:9).
- All of the people in the world must fear God (Psalm 96:9).
- Those who don't believe in God must be told that He reigns (Psalm 96:10).
- One day God will judge the nations (Psalm 96:10).
- God's judgment is righteous (Psalm 96:10).
- It's a wonderful and joyous thing that God is coming to judge the earth (Psalm 96:11-13).
- One day God will judge the world with righteousness (Psalm 96:13).
- One day God will judge the people with His truth (Psalm

96:13).

- God reigns (Psalm 97:1).
- The fact that God reigns is a cause for rejoicing (Psalm 97:1).
- God's throne is a throne of righteousness (Psalm 97:2).
- God's throne is a throne of judgment (Psalm 97:2).
- God is the God of the whole earth (Psalm 97:5). The fact that many people don't believe in Him doesn't change this at all.
- All the people of the world see God's glory (Psalm 97:6). This is because they can see the heavens, which declare His glory.
- Those who love the Lord are commanded to hate evil (Psalm 97:10).
- God gives light to the righteous (Psalm 97:11).
- God gives gladness to those who are upright (Psalm 97:11).
- The righteous are commanded to give thanks for God's holiness (Psalm 97:12).
- One of the reasons we should sing to God is because He has done marvelous things (Psalm 98:1).
- God obtained the victory through His own strength (Psalm 98:1).
- The whole earth is commanded to joyfully praise God with a loud voice (Psalm 98:4).
- The psalmist said twice in one verse that God should be praised with harps (Psalm 98:5).

- The psalms are intended to be sung (Psalm 98:5).
- God is our King (Psalm 98:6).
- There's a recurring theme that the world itself should praise God (including the sea and the hills) (Psalm 98:8).
- God will judge the earth with righteousness (Psalm 98:9).
- All the people of the world should tremble before God, because He reigns (Psalm 99:1).
- God's name is holy (Psalm 99:3).
- The reason we must exalt God is because He is holy (Psalm 99:5).
- The reason we must worship God is because He is holy (Psalm 99 5).
- We must know and understand that God is the one who made us (Psalm 100:3).
- God is good (Psalm 100:5).
- God's mercy is everlasting (Psalm 100:5).
- God's truth endures to all generations (Psalm 100:5).
- We should seek to have a perfect heart (Psalm 101:2).
- When we're in our house, we should seek to do what's right in God's sight (Psalm 101:2).
- We must seek to avoid things that are wicked (Psalm 101:3).
- We must hate wickedness (Psalm 101:3).
- We should distance ourselves from wicked things (Psalm 101:3).

- We must seek to have godly friends, not wicked and rebellious friends (Psalm 101:4).
- It's good to be intolerant of wickedness and rebellion (Psalm 101:4).
- We must not have a heart that's stubborn and rebellious (Psalm 101:4).
- It's a terrible thing to slander someone, even in private (Psalm 101:5).
- It's a bad thing to have a close relationship with those who slander others (Psalm 101:5).
- It's a bad thing to have a close relationship with those who are proud (Psalm 101:5).
- It's better to be served by those who walk in God's ways than those who are wicked (Psalm 101:6).
- We must not tolerate deceit or lies (Psalm 101:7).
- We should be opposed to the wicked (Psalm 101:8).
- It's good for the wicked to be removed from the city (Psalm 101:8).
- Some of the psalms are prayers (Psalm 102:0).
- When we're afflicted or are overwhelmed, we should pour out our problems before God (Psalm 102:0).
- The Bible consistently teaches that grass withers, not dies (Psalm 102:4).
- It's not wrong to weep when we're distressed (Psalm 102:9).
- It's not wrong to tell God about our tears (Psalm 102:9).

- Our suffering comes from God. He's the one who brings suffering into our life (Psalm 102:10). This can clearly be seen in the case of Job, who lived a prosperous life until God gave the devil permission to afflict him.
- Even though God is the one who brings suffering into our life, when we're afflicted we should still cry out to Him for deliverance (Psalm 102:10).
- There may be times when God lifts us up (Psalm 102:10).
- There may be times when God casts us down (Psalm 102:10).
- When God greatly afflicted the psalmist, he didn't attack or condemn God, and he wasn't angry with God. Instead he humbled himself before God and asked for His mercy (Psalm 102:10).
- God will endure forever (Psalm 102:12).
- When the psalmist was suffering, he still praised God (Psalm 102:12).
- It's good for God's servants to love Zion (Psalm 102:14).
- One day God will build up Zion (Psalm 102:16).
- One day God will appear in His glory (Psalm 102:16).
- There's a recurring theme that God is above the earth, and when He looks upon the earth He's looking down (as if the earth was at His feet) (Psalm 102:19).
- God beholds the earth from heaven (Psalm 102:19).
- God cares about prisoners (Psalm 102:20). He hears their groans and knows about their suffering.
- There are times when God frees those who are appointed

to death (Psalm 102:20).

- The kingdoms of the world should serve God (Psalm 102:22).
- Even though the heavens will eventually grow old and perish, God will not. He will endure forever (Psalm 102:26).
- The psalmist speaks of the fact that one day the universe will grow old, and God will change it (Psalm 102:26). This seems to be one of the rare references in the Old Testament to the eternal state, in which God will create a new heaven and earth that replaces the current one.
- God is the same. He never changes (Psalm 102:27). Although the heavens will change, God will never change.
- Our entire being should bless God's name (Psalm 103:1).
- We must not forget all of the benefits that God provides to us (Psalm 103:2).
- God is the one who forgives all of our sins (Psalm 103:3). Forgiveness comes from Him.
- God is the one who heals our diseases (Psalm 103:3). Healing comes from Him.
- God redeems our life from destruction (Psalm 103:4).
- God crowns us with loving kindness and tender mercies (Psalm 103:4).
- God is able to satisfy us (Psalm 103:5).
- We should remember that God is the one who provides us with food (Psalm 103:5).
- God executes righteousness and justice for all those who

are oppressed (Psalm 103:6).

- God is merciful (Psalm 103:8).
- God is gracious (Psalm 103:8).
- God is slow to anger (Psalm 103:8).
- God won't be angry forever (Psalm 103:9).
- God hasn't treated us as our sins deserve (Psalm 103:10). Instead He's been merciful to us.
- God is merciful to those who fear Him (Psalm 103:11).
- David compared how far God has removed our sins from us by comparing it to how far the east is from the west (Psalm 103:12). Our sins have been forgiven and utterly removed.
- David compared the way God pities those who fear Him to the way a father pities his children (Psalm 103:13).
- God remembers that we are dust (Psalm 103:14). God knows that we live short lives and then die. He hasn't forgotten that.
- David compared people's lifespan to the lifespan of flowers (which quickly grows up and is then gone and forgotten) (Psalm 103:15-16).
- God's mercy is from everlasting and to everlasting upon those who fear Him (Psalm 103:17). In other words, it's eternal.
- The righteousness that God gives is eternal. It never ends (Psalm 103:17).
- God gives righteousness to those who fear Him (Psalm 103:17). Righteousness comes from God.

- God puts a difference between those who obey His commandments and those who don't (Psalm 103:18).
- God's kingdom rules over all (Psalm 103:19).
- God's angels excel in strength (Psalm 103:20). They're very strong.
- God's angels obey His commandments (Psalm 103:20). They listen to His voice.
- God's angels bless Him (Psalm 103:20).
- God's servants are those who do the things that please Him (Psalm 103:21).
- God is clothed with honor (Psalm 104:1).
- God is clothed with majesty (Psalm 104:1).
- God covers Himself with light, as if it were a garment (Psalm 104:2).
- There's a recurring theme that the heavens have been stretched out (Psalm 104:2).
- God is the one who created the angels (Psalm 104:4).
- The angels are spirits (Psalm 104:4). They're called a flaming fire.
- There's a recurring theme that the earth is resting on a solid foundation, and it won't be moved (Psalm 104:5). This seems to refer to it not moving off of its foundation, and is *not* referring to the earth moving through space.
- The psalmist compared the way God covers the earth with the deep sea to the way someone is covered with a garment (Psalm 104:6).

- It seems that when God first created the earth, the waters covered the whole world and were above the mountains (Psalm 104:6).
- The sea obeys God's voice (Psalm 104:7).
- The reason God set a boundary that the waters can't pass over is so that they don't cover the whole earth again (Psalm 104:9).
- God is the one who provides water for animals to drink (Psalm 104:11). God provides for them.
- Water (and rain) is a gift from God (Psalm 104:11).
- The noise that birds make is referred to as a song (Psalm 104:12).
- Water and rain are works of God (Psalm 104:13).
- God is the one who causes grass to grow (Psalm 104:14).
- God is the one who provides grass for livestock to eat (Psalm 104:14). This means grass is a gift from God.
- God causes herbs to grow (Psalm 104:14).
- One of the purposes of herbs is to serve mankind (Psalm 104:14). They're a gift from God.
- God is the one who provides food for mankind to eat (Psalm 104:14).
- Wine makes the heart of man glad (Psalm 104:15). It's a gift from God.
- Bread strengthens people's heart (Psalm 104:15). It's a gift from God.
- God appointed the moon for seasons (Psalm 104:19). One

of the purposes of the moon is to mark seasons of time, such as months.

- The moon obeys God (by following the course God has set for it) (Psalm 104:19).
- The sun obeys God (by following the course God has set for it) (Psalm 104:19).
- God makes the darkness (Psalm 104:20). God is the one who created the night.
- God is the one who provides food for young lions (Psalm 104:21). The prey that they eat is a gift from God.
- God has done many great works (Psalm 104:24).
- We should glorify God for the many works He has done (Psalm 104:24).
- God has done all of His works through wisdom (Psalm 104:24).
- The earth is full of God's riches (Psalm 104:24).
- The sea (and all the living creatures within it) is one of the great works of God (Psalm 104:25).
- The leviathan was a real animal that actually existed (Psalm 104:26). It wasn't a mythical creature. (Job 41 has much to say about it.)
- God is the one who feeds the animals of the sea (Psalm 104:27). The food that they eat is a gift from Him.
- God cares about animals (Psalm 104:27).
- God's glory will endure forever (Psalm 104:31).
- God takes joy in His works (Psalm 104:31).

- We should sing praises to God for as long as we live (Psalm 104:33).
- We should meditate upon God (Psalm 104:34).
- Meditating upon God should be a source of joy (Psalm 104:34).
- God should be a source of joy to us (Psalm 104:34).
- One day all of the sinners will be consumed out of the earth (Psalm 104:35).
- It's not wrong to desire that all of the wicked of the world would be removed (Psalm 104:35). One day God will do exactly that.

Psalm 105 to 150

- We must make God's deeds known among the people (Psalm 105:1).
- The psalms are meant to be sung (Psalm 105:2).
- We must glorify the name of God (Psalm 105:3).
- The name of God is holy (Psalm 105:3).
- We must remember the marvelous works that God has done (Psalm 105:5).
- The phrase "touch not mine anointed" refers to the way God watched over Abraham and his descendants after He promised to give them the land of Canaan (Psalm 105:15).
- There are times when God sends famines (Psalm 105:16).
- God is the one who caused Joseph to be sold as a servant, so that he could be sent to Egypt ahead of the rest of his family (Psalm 105:17).
- God tested Joseph by sending him into slavery and putting him in prison (Psalm 105:19).
- God greatly increased the population of Jacob's family while they were in Egypt (Psalm 105:24). That was His doing.
- God is the one who caused the enemies of the Hebrews to hate them when they were in Egypt (Psalm 105:25).
- When God brought the Hebrews out of Egypt, there wasn't a single feeble person among their tribes (Psalm 105:37).
- The Egyptians were glad when the Hebrews left Egypt

(Psalm 105:38). This is because they were afraid of them.

- The reason God delivered the Hebrews from Egypt was because He remembered the promise He made to Abraham (Psalm 105:42).
- When the Hebrews entered Canaan and took possession of that land's cities, houses, and wealth, they were inheriting the labor of the Canaanites (since the Canaanites built those cities and houses) (Psalm 105:44).
- We must praise God (Psalm 106:1).
- We must give thanks to God (Psalm 106:1).
- God is good (Psalm 106:1).
- God's mercy endures forever (Psalm 106:1).
- God is worthy of more praise than we can give (Psalm 106:2).
- God has performed more mighty acts than we can say (Psalm 106:2).
- There's a blessing for those who always do what's right (Psalm 106:3).
- It's good to pray that God would remember us (Psalm 106:4)
- It's good to pray that God would show favor to us (Psalm 106:4).
- When God performed wonders in Egypt, the Hebrews didn't understand them (Psalm 106:7).
- It seems that Pharaoh was killed in the Red Sea (because the text says that not one of the enemies of the Hebrews survived) (Psalm 106:11).

- When the Hebrews tempted God in the desert, it showed that they had forgotten His works (Psalm 106:14).
- There are times when God does give the wicked what they desire, but also gives them leanness in their soul (Psalm 106:15).
- Worshiping God was the glory of the Hebrews (Psalm 106:20). The Hebrews exchanged that glory for idolatry, which wasn't glorious at all.
- When the Hebrews refused to enter Canaan, God almost scattered them among the nations as a punishment (Psalm 106:27).
- Idolatry provokes God to anger (Psalm 106:29).
- When Phinehas stopped the plague upon the Hebrews by executing judgment, it was counted to him for righteousness unto all generations forever (Psalm 106:31). This is because he demonstrated his faith in God through his works (by carrying out the judgment that God commanded).
- When the Hebrews didn't destroy the nations in the land of Canaan, they were disobeying God (Psalm 106:34).
- Idolatry is a snare to those who engage in it (Psalm 106:36).
- When the Hebrews were in Canaan, they engaged in child sacrifice (Psalm 106:37). They burned their own children alive as sacrifices to the idols of the Canaanites.
- The Hebrews learned child sacrifice from the Canaanites (Psalm 106:38).
- When innocent people are murdered, their blood pollutes the land (Psalm 106:38).

- Murder defiles those who engage in it (Psalm 106:39).
- Because the Hebrews murdered their children to worship demons, God abhorred them (Psalm 106:40). God abhors those who shed innocent blood.
- The wrath of God is kindled against those who shed innocent blood (Psalm 106:40).
- Even though the Hebrews provoked God, He still remembered His covenant with them and was merciful to them (Psalm 106:45).
- God caused the Hebrews to be pitied by all those who carried them away as captives (Psalm 106:46).
- God is the one who saves us from our enemies (Psalm 107:2).
- God satisfies the longing soul (Psalm 107:9).
- God fills the hungry soul with goodness (Psalm 107:9).
- God is the most High (Psalm 107:11). There's no one higher than Him.
- We must not have contempt for God's counsel (Psalm 107:11).
- God can use labor to humble people and bring them down (Psalm 107:12).
- Fools are afflicted because of their iniquities (Psalm 107:17). Sin leads to suffering.
- We must declare God's works with rejoicing (Psalm 107:22).
- The sea contains God's wonders (Psalm 107:24). It gives glory to God.

- God controls the sea (Psalm 107:25).
- God controls the storms (Psalm 107:25).
- God is the one who brings sailors to their desired port (by giving them safe passage across the sea) (Psalm 107:30).
- There are times when God turns rivers into a wilderness because of the wickedness of those who dwell in the land (Psalm 107:34). A drought can be punishment for wickedness.
- It's a blessing when people are multiplied greatly (Psalm 107:38).
- Oppression can cause a population to be diminished (Psalm 107:39).
- Sorrow can cause a population to be diminished (Psalm 107:39).
- There are times when God makes families for the poor (Psalm 107:41).
- One day all those who are guilty of iniquity will be silenced (Psalm 107:42).
- It takes wisdom to understand the love and kindness of God (Psalm 107:43).
- Our heart must be fixed on God (Psalm 108:1).
- We should use our glory to praise God (Psalm 108:1).
- It's good to praise God in the morning (Psalm 108:2).
- It's not wrong to use musical instruments to praise God (Psalm 108:2).
- We must sing praises God among those who believe in

Him (Psalm 108:3).

- We must sing praises God among those who do *not* believe in Him (Psalm 108:3).
- God's truth is great (Psalm 108:4).
- We should seek for God to be exalted (Psalm 108:5).
- We should seek God's glory (Psalm 108:5).
- There are times when God rejoices (Psalm 108:7).
- Judah is called God's lawgiver (Psalm 108:8).
- Moab is called God's washpot (Psalm 108:9).
- God is the one who gives victory (Psalm 108:13).
- God is the one who gives strength (Psalm 108:13).
- It's good to pray that God wouldn't hold His peace, but would take action against the wicked (Psalm 109:1).
- When wicked and deceitful people speak against us, we should go to God (Psalm 109:2).
- When the wicked oppress us, we should give ourselves to prayer (Psalm 109:4).
- The people who hated David were people that he loved (Psalm 109:5).
- When the wicked oppress us, it's not wrong to pray that God would turn them over to the devil (Psalm 109:6). Being afflicted could cause them to repent and be saved.
- It's not wrong to pray that God would set wicked people over those who oppress the righteous (Psalm 109:6).
- When the wicked oppress us, it's not wrong to pray that

God would reject their prayers (Psalm 109:7). God doesn't hear the prayers of the wicked (unless they repent).

- It's not wrong to pray that God would condemn the wicked in judgment (Psalm 109:7). God won't justify wicked people who haven't repented.
- When the wicked oppress us, it's not wrong to pray that God would shorten their life (Psalm 109:8). If someone is committing awful crimes, it would be a great blessing to those around them if they led a short life instead of a long one.
- When the wicked oppress us, it's not wrong to pray that God would give their position to someone else (Psalm 109:8). It's a terrible thing when wicked people remain in power.
- It's not wrong to pray that God would kill the wicked people who oppress us (so that they can't continue to do evil) (Psalm 109:9). Vengeance belongs to God, and it's not a sin to ask Him to avenge His saints (as the martyrs in Heaven do, according to Revelation 6:9-10).
- David prayed that the children of those who repaid his love with evil would become beggars (Psalm 109:10). One of Saul's surviving children led a years-long rebellion against David that claimed many lives. If he had instead become destitute it would have prevented a civil war and saved many lives.
- When the wicked oppress us, it's not wrong to pray that God would allow others to take away all of their possessions (so that they no longer have the resources to oppress the righteous) (Psalm 109:11).
- David prayed that no one would extend mercy to those

who repaid his love for evil (Psalm 109:12). Saul's allies helped him murder many people.

- David prayed that no one would show favor to the fatherless children of those who repaid his love for evil (Psalm 109:12). Someone helped one of Saul's children start a civil war in Israel that led to the death of many people.
- David prayed that the posterity of those who repaid his love for evil would be cut off (Psalm 109:13). Saul's prosperity started a civil war that killed many people.
- It's not wrong to pray that God would blot out the name of the wicked (so that they aren't able to inspire more evil after their deaths) (Psalm 109:13).
- When someone repays our love for evil, it's not wrong to pray that God would continually remember their sins (Psalm 109:15). God doesn't forget the sins of those who don't repent.
- We must remember to show mercy (Psalm 109:16). Showing favor to wicked people who haven't repented, and who intending doing more harm to the innocent, is the opposite of being merciful.
- We must not persecute those who are poor or in need (Psalm 109:16).
- We must not persecute those who have a broken heart (Psalm 109:16).
- It's a terrible thing to delight in cursing others (Psalm 109:17).
- We should delight in blessing others, not cursing them (Psalm 109:17).

- It's not wrong to pray that God would curse those who curse others (Psalm 109:17). If God causes the wicked to suffer for their wickedness then they may repent and be saved.
- It's not wrong to pray that God would punish the adversaries of the righteous (Psalm 109:20).
- It's not wrong to pray that God would do good to us (Psalm 109:21).
- When David was poor, he looked to God for deliverance (Psalm 109:22).
- When David had a broken heart, he looked to God for deliverance (Psalm 109:22).
- When God saves us, it's an act of mercy (Psalm 109:26). God doesn't owe us salvation, and yet He chooses to save us anyway out of His great mercy.
- David wanted God to receive all the glory for saving him (Psalm 109:27).
- When wicked people curse us, it's good to pray that God would bless us instead (Psalm 109:28).
- When wicked people rise up against us, it's good to pray that God would make them ashamed (Psalm 109:28). This may motivate them to repent.
- It's good to pray that God would allow us to rejoice (Psalm 109:28).
- God cares about the poor (Psalm 109:31).
- The Messiah is the Lord of David (Psalm 110:1). This means He's greater than David.
- God promised the Messiah that He would defeat the

Messiah's enemies (Psalm 110:1).

- God commanded the Messiah to rule (Psalm 110:2).
- The Messiah will rule from Zion (Psalm 110:2).
- Holiness is beautiful (Psalm 110:3).
- The Messiah's reign will be holy (Psalm 110:3).
- God has sworn that the Messiah is a priest after the order of Melchizedek (Psalm 110:4). The Messiah will always be a priest.
- There will be a day of the Messiah's wrath (Psalm 110:5). In that day He will slay kings.
- One day the Messiah will judge the world (Psalm 110:6). When that day comes. He will fill places with dead bodies (because He will kill all of the wicked).
- We must praise God with our whole heart (Psalm 111:1).
- We must take pleasure in God's works (Psalm 111:2).
- We must seek out God's works (Psalm 111:2).
- God's righteousness endures forever (Psalm 111:3). He will always be righteous.
- God is full of compassion (Psalm 111:4).
- God gives food to those who fear Him (Psalm 111:5). Our food comes from God.
- God wants His people to see the power of His works (Psalm 111:6).
- All of God's commandments are certain (Psalm 111:7). We can trust them.

- The works of God stand fast forever (Psalm 111:8).
- The works of God are done in truth (Psalm 111:8).
- The works of God are done in uprightness (Psalm 111:8).
- The fear of God is the beginning of wisdom (Psalm 111:10).
- Those who obey God's commandments demonstrate that they have understanding (Psalm 111:10).
- Those who fear God are blessed (Psalm 112:1).
- Those who greatly delight in God's commandments are blessed (Psalm 112:1).
- God will bless the children of the upright (Psalm 112:2). This seems to apply to children who are righteous like their parents, since the wicked children of righteous parents don't seem to be blessed.
- Those who fear God and delight in His commandments will have righteousness that endures forever (Psalm 112:3). Those who despise His commandments don't know Him and aren't saved.
- We must be full of compassion toward others (Psalm 112:4).
- Those who are upright show favor to others by lending to them (Psalm 112:5).
- Those who are upright guide their life with wisdom (Psalm 112:5).
- The righteous will always be remembered (Psalm 112:6).
- There's a recurring theme that God doesn't want the upright to be afraid (Psalm 112:7).

- One day God will defeat the enemies of the upright (Psalm 112:8).
- God wants us to care about the poor (Psalm 112:9).
- God want us to give to the poor (Psalm 112:9).
- The wicked hate seeing the righteous exalted (Psalm 112:10).
- God is greater than the nations (Psalm 113:4).
- God is more powerful than the nations (Psalm 113:4).
- God is more glorious than the heavens (Psalm 113:4).
- God humbles Himself to behold the things that are in heaven (Psalm 113:6).
- God humbles Himself to behold the things that are in the earth (Psalm 113:6).
- God exalts those who are poor or in need (Psalm 113:8).
- Children are a blessing (Psalm 113:9).
- There's a recurring theme of the earth trembling at God's presence (Psalm 114:7).
- The psalmist asked God to not glorify him or his people (Psalm 115:1). Instead he asked God to glorify His name.
- God does whatever He pleases (Psalm 115:3).
- We must not make idols (Psalm 115:8).
- We must not trust in idols (Psalm 115:8).
- God is Israel's help (Psalm 115:9).
- God is Israel's shield (Psalm 115:9).

- God defends those who fear Him (Psalm 115:11).
- God will bless those who fear Him (Psalm 115:13).
- You don't have to be important for God to care about you (Psalm 115:13). God cares about all those who fear Him.
- There are times when God blesses children for the sake of their parents (Psalm 115:14).
- God will cause those who fear Him to be continually increased (Psalm 115:14). This seems to be speaking about everlasting growth.
- The God who blesses the righteous is the same God who made the heaven and earth (Psalm 115:15). This means He's very powerful and is able to abundantly bless us.
- Heaven belongs to God (Psalm 115:16).
- God has given the earth to mankind (Psalm 115:16).
- God hears us when we cry out to Him (Psalm 116:2).
- It's good for us to call out to God when we're experiencing sorrow (Psalm 116:4).
- It's good for us to call out to God when we're near death (Psalm 116:4).
- God preserves those who are simple minded (Psalm 116:6).
- God is able to give rest to our soul (Psalm 116:7).
- God can deliver our eyes from tears (Psalm 116:8).
- God has given us many blessings (Psalm 116:12).
- When God blesses us we should be grateful (Psalm 116:12).

- When God blesses us we should be thankful (Psalm 116:12).
- People should keep the vows they make to God (Psalm 116:14).
- The death of the saints is precious in God's sight (Psalm 116:15).
- All nations are commanded to praise God (Psalm 117:1).
- All people are commanded to praise God (Psalm 117:1).
- The truth of God endures forever (Psalm 117:2).
- The mercy of God endures forever (Psalm 118:2).
- It's better to trust God than to put confidence in princes (Psalm 118:9).
- There are times when God saves us from death (Psalm 118:17).
- There are times when God chastens people (Psalm 118:18).
- The Old Testament prophesied that the Messiah would be rejected (Psalm 118:22).
- The Old Testament prophesied that even though the Messiah would be rejected, He would still become the head (Psalm 118:22).
- God is the one who caused the Messiah to become the head after His people rejected Him (Psalm 118:23).
- It's not wrong for us to pray that God would cause us to prosper (Psalm 118:25).
- We should bless the Messiah (Psalm 118:26).

- Those who walk in God's ways are blessed (Psalm 119:1).
- We must seek God with all of our heart (Psalm 119:2).
- It's good to pray that God would give us a heart to keep His statutes (Psalm 119:5).
- Those who have respect for all of God's commandments won't be ashamed (Psalm 119:6).
- God's judgments are righteous (Psalm 119:7).
- A young man can cleanse his way by taking heed to God's word (Psalm 119:9).
- God is able to prevent us from wandering away from His commandments (Psalm 119:10). That's something we should pray for.
- We must memorize God's word that we don't sin against Him (Psalm 119:11). In order to avoid sin we *must* know His word.
- God can teach people His statutes (Psalm 119:12). That's something we should pray for.
- We must teach *all* of God's commands (Psalm 119:13). We must not neglect any of them.
- God's testimonies are good (Psalm 119:14).
- We should rejoice as much over God's testimonies as we would rejoice over great riches (Psalm 119:14). God's testimonies should be a source of delight to us.
- We must meditate on God's precepts (Psalm 119:15).
- We must have respect for God's ways (Psalm 119:15).
- We must not forget God's word (Psalm 119:16).

- The law of God contains wonderful things (Psalm 119:18). We should seek them out.
- God can show us the wonderful things that are in His law (Psalm 119:18).
- The righteous are strangers in the earth (Psalm 119:19). This world isn't our home.
- It's good for us to pray that God wouldn't hide His commandments from us (Psalm 119:19).
- The proud are cursed (Psalm 119:21).
- There may be times when princes speak against those who keep God's commandments (Psalm 119:23).
- If we're persecuted, we must not abandon God's statutes (Psalm 119:23).
- The testimonies of God are a source of counsel and guidance (Psalm 119:24).
- We should pray that God would cause us to understand His precepts (Psalm 119:27).
- We need to understand God's precepts so that we can talk about His wonderful works (Psalm 119:27).
- When we're cast down, we should pray that God would strengthen us (Psalm 119:28).
- We should pray that God would make us into people who are honest (Psalm 119:29).
- We should pray that God would teach us His law (Psalm 119:29).
- We should pray that God would transform us so that we keep His law (Psalm 119:29).

- The way to overcome sin is by praying that God would change us and make us into people who obey His law (Psalm 119:29).
- We must choose the way of truth (Psalm 119:30). We must choose to follow the truth that God has given us in His word.
- In order for us to obey God's commandments He must first change our heart (Psalm 119:32).
- The way to overcome sin is by praying that God would give us a heart that obeys His commandments (Psalm 119:32).
- We need God to teach us His statutes (Psalm 119:33).
- We must always keep God's statutes. We must never depart from them (Psalm 119:33).
- In order for us to keep God's law, He must first give us understanding (Psalm 119:34).
- We must keep the law of God with all of our heart (Psalm 119:34).
- God is able to cause us to obey His commandments (Psalm 119:35).
- The way the psalmist sought to overcome the sin in his life was by asking God to teach him, to give him understanding, and to change him (Psalm 119:35).
- God is sovereign over our heart (Psalm 119:36).
- We must not be covetous (Psalm 119:36).
- It's good to pray that God would turn our eyes so that we don't observe vain things (Psalm 119:37).

- In order for us to walk in God's ways He must first revive us (Psalm 119:37).
- It's good to pray that God wouldn't take His truth from us (Psalm 119:43).
- We must keep God's law forever (Psalm 119:44).
- We must not be ashamed of God's testimonies (Psalm 119:46).
- We must tell others about God's testimonies (Psalm 119:46).
- Kings need to be told about God's testimonies (Psalm 119:46).
- God's testimonies aren't shameful (Psalm 119:46).
- God's word is a source of hope (Psalm 119:49).
- When we're being afflicted we can find comfort in God's word (Psalm 119:50).
- God's word can revive us (Psalm 119:50).
- If proud people deride us we must still obey God's law (Psalm 119:51).
- We should be horrified when people forsake God's law (Psalm 119:53).
- We should sing about God's statutes (Psalm 119:54).
- God is our portion. He is our inheritance and our reward (Psalm 119:57).
- We should seek to please God with all of our heart (Psalm 119:58).
- We should make sure that our ways are pleasing to God

(Psalm 119:59).

- We must quickly obey God's commandments. Our obedience to God must not be delayed (Psalm 119:60).
- Even if wicked people rob us, we must not forget God's law (Psalm 119:61).
- It's good to give thanks to God during the night (Psalm 119:62).
- We should be the companion of all those who fear God (Psalm 119:63).
- The earth is full of God's mercy (Psalm 119:64).
- God has dealt with us according to His word (Psalm 119:65).
- God can teach us to have good judgment (Psalm 119:66).
- We should believe God's commandments (Psalm 119:66).
- If we stray from God's commands, we must repent and return to them (Psalm 119:67).
- There may be times when God uses affliction to teach us His statutes (Psalm 119:71).
- The law of God is better than silver or gold (Psalm 119:72).
- If we want understanding, we should pray that God would give it to us (Psalm 119:73).
- God isn't wrong (Psalm 119:75).
- Even when God afflicts us He's still faithful (Psalm 119:75).
- God is kind (Psalm 119:76).

- God is able to give us a heart that keeps His statutes (Psalm 119:80).
- God is able to comfort us when we're afflicted (Psalm 119:82).
- When we pray for God to comfort us in our affliction, He may not answer that prayer right away. We may have to wait a long time (Psalm 119:82).
- It's not wrong to ask God to judge those who are persecuting us (Psalm 119:84).
- There may be times when proud people do wicked things to try to trap the righteous (Psalm 119:85).
- The word of God is forever settled in heaven (Psalm 119:89).
- The laws of the universe are the servants of God. He's the one who created them (Psalm 119:91).
- If we want to survive affliction then we must delight in God's law (Psalm 119:92).
- The psalmist said that although he had seen an end to all perfection, he couldn't find an end to God's commandments. They were exceedingly great (Psalm 119:96).
- Our love for God's law should drive us to continually meditate upon it (Psalm 119:97).
- God's commandments can make us wiser than our enemies (Psalm 119:98). It's wise to know His commandments and keep them.
- We must avoid all sins. We must reject every evil way (Psalm 119:101).

- We should highly esteem and value God's words. They should be sweet to us (Psalm 119:103).
- We must hate every wicked way (Psalm 119:104).
- The word of God provides light to our feet (Psalm 119:105). It shows us how we should walk through life.
- The word of God provides light to our path (Psalm 119:105). It shows us what paths we should take through life, and how we ought to live.
- Praise is referred to as a freewill offering (Psalm 119:108).
- Even if our life is in danger, we must not forget God's law (Psalm 119:109). We must never reject God's law in order to save our life.
- We must never reject God's law in order to avoid the snares of the wicked (Psalm 119:110).
- The testimonies of God are an eternal heritage for the saints (Psalm 119:111).
- We must hate vain thoughts (Psalm 119:113).
- God is our hiding place (Psalm 119:114).
- We must not join with the wicked. Instead we must tell them to depart from us, for we won't join them in their evil deeds (Psalm 119:115).
- The day is coming when God will destroy all those who disobey His statutes (Psalm 119:118).
- One day God will remove all the wicked from the world (Psalm 119:119).
- We should tremble before God (Psalm 119:120).

- We should take God's judgments seriously (Psalm 119:120).
- We must love God's commandments more than we love gold (Psalm 119:127).
- God's commandments are more valuable than gold (Psalm 119:127).
- All of God's precepts are right (Psalm 119:128).
- The words of God provide light (Psalm 119:130). They show us how to live.
- The words of God provide understanding (Psalm 119:130). They teach us the truth.
- The words of God can give understanding to those who are simple minded (Psalm 119:130).
- We must earnestly desire God's commandments (Psalm 119:131).
- We must love God's name (Psalm 119:132).
- If we want to overcome sin, we should pray that God would cause us to walk in His word (Psalm 119:133).
- If we want to overcome sin, we should pray that God wouldn't allow iniquity to have dominion over us (Psalm 119:133).
- It's not wrong to pray that God would deliver us from oppression (Psalm 119:134).
- The fact that other people don't keep God's law should upset us (Psalm 119:136).
- God isn't wicked (Psalm 119:137).

- God's judgments aren't wicked (Psalm 119:137).
- When we see that other people have forgotten God's words, we should be filled with zeal for God (instead of copying their bad behavior) (Psalm 119:139).
- The word of God is very pure (Psalm 119:140).
- God will always be righteous (Psalm 119:142). He will never be wicked.
- The law of God is true (Psalm 119:142).
- We must delight in God's commandments, even when we're in trouble (Psalm 119:143).
- We must delight in God's commandments, even when we're in anguish (Psalm 119:143).
- It's good to avoid those who do evil (Psalm 119:150).
- It's good to cry out to God when those who do evil draw near to us (Psalm 119:150).
- Those who don't seek God's statutes are far from salvation (Psalm 119:155).
- The word of God isn't a lie (Psalm 119:160).
- God's judgments are righteous (Psalm 119:160).
- Every one of God's judgments endure forever (Psalm 119:160).
- We should stand in awe of God's word (Psalm 119:161).
- We must hate lying (Psalm 119:163).
- We should praise God for His righteous judgments (Psalm 119:164).

- Those who love God's law have great peace (Psalm 119:165).
- God knows everything that we do (Psalm 119:168).
- When we go astray, we should pray that God would seek us and save us (Psalm 119:176).
- Liars can be dangerous (Psalm 120:2).
- One day liars will be punished for telling lies (Psalm 120:4).
- We must not hate peace (Psalm 120:6).
- God is the one who helps us in our time of trouble (Psalm 121:2).
- God doesn't sleep (Psalm 121:4).
- God is our keeper. He's the one who watches over us and protects us (Psalm 121:5).
- God watches over us during the day (Psalm 121:6).
- God watches over us during the night (Psalm 121:6).
- God will always preserve us (Psalm 121:8).
- We should seek to go into the presence of God (Psalm 122:1).
- We should pray for the peace of Jerusalem (Psalm 122:6).
- We should seek the peace of Jerusalem (Psalm 122:6).
- God will bless those who love Jerusalem (Psalm 122:6).
- We should seek the welfare of Jerusalem (Psalm 122:9).
- God dwells in the heavens (Psalm 123:1).

- We should wait upon God until He has mercy upon us (Psalm 123:2).
- We should look to God the way that servants look to their master (Psalm 123:2).
- When we're held in contempt by others, it's good to pray that God would have mercy upon us (Psalm 123:3).
- There are times when God protects Israel from its enemies (Psalm 124:6).
- Those who trust in God won't be moved (because He will watch over them and protect them) (Psalm 125:1).
- The psalmist compares the way that mountains are around Jerusalem to the way that God is around His people (Psalm 125:2).
- The rod of the wicked won't always rest upon the lot of the righteous (Psalm 125:3). The wicked won't always be able to oppress the righteous.
- One day there will be peace upon Israel (Psalm 125:5).
- One day those who turn aside into wickedness will be punished (Psalm 125:5).
- When God freed the Jews from captivity, their mouth was filled with laughter (Psalm 126:2).
- When God freed the Jews from captivity, they sang songs (Psalm 126:2).
- When God freed the Jews from captivity, the pagans said that God had done great things for them (Psalm 126:2). The pagans recognized that God was the one who had freed them.
- If our life is full of sorrow and we cry out to God to save

us, the day will come when He will save us and we will reap in joy (Psalm 126:5). The suffering of the righteous won't last forever.

- Seeds which are sown in sorrow may one day reap a joyful harvest (Psalm 126:6).
- If God doesn't bless our efforts then we're working in vain (Psalm 127:1). Success comes from God.
- Instead of worrying, we should rest at night and sleep because God is the one who determines the future (Psalm 127:2). Worrying about the future isn't helpful.
- Sleep is a gift from God (Psalm 127:2).
- Children are a heritage of God (Psalm 127:3).
- Children are a reward from God (Psalm 127:3).
- It's good to have a lot of children (Psalm 127:4).
- Grandchildren are a blessing (Psalm 128:6).
- It's a righteous thing for God to kill the wicked (Psalm 129:4).
- God won't allow the wicked to afflict the righteous forever (Psalm 129:4).
- We must not hate Zion (Psalm 129:5).
- In ancient times, grass grew on the tops of houses (Psalm 129:6).
- It's not wrong to pray that the wicked would have short lives (Psalm 129:6). There are times when this would greatly limit their ability to do harm to the innocent.
- It's not wrong to pray that God would kill the wicked (Psalm 129:7). There are times when this could save many

lives.

- If God held us accountable for our iniquities and didn't forgive us then none of us would be able to stand before Him (Psalm 130:3).
- All of us are guilty in God's sight (Psalm 130:3). There's no one who's righteous and has never sinned.
- The reason it's possible to fear God is because He forgives our sins (Psalm 130:4).
- One day God will redeem the nation of Israel from all of its iniquities (Psalm 130:8).
- Part of being humble is avoiding dealing in matters that are too great for us (Psalm 131:1).
- We must learn to quiet ourselves and be humble (Psalm 131:2).
- Our hope must always rest in God (Psalm 131:3).
- We should pray for those who are afflicted (Psalm 132:1).
- God has desired Zion (Psalm 132:13).
- God has chosen Zion (Psalm 132:13).
- God said that Zion was His place of rest forever (Psalm 132:14).
- God said that He would dwell in Zion (Psalm 132:14).
- The psalmist compared salvation to a garment that God gives to us (Psalm 132:16).
- One of the ways God punishes the wicked is by putting shame upon them (Psalm 132:18).
- It's good for people to dwell together in unity (Psalm

133:1).

- The psalmist compared unity to the holy anointing oil that was put on the high priest (Psalm 133:2). In other words, godly unity is a holy and precious thing.
- Everlasting life is a blessing (Psalm 133:3).
- God is the one who gives us everlasting life (Psalm 133:3).
- In ancient times, there were people who stood at night in the house of the Lord, who praised the Lord and blessed Him (Psalm 134:1).
- It's good for us to lift up our hands when we bless God (Psalm 134:2).
- The psalmist commands us three times in one verse to praise God (Psalm 135:1).
- God is good (Psalm 135:3).
- It's pleasant to sing praises to God (Psalm 135:3).
- God has chosen Israel as His peculiar treasure (Psalm 135:4).
- God does whatever He pleases in heaven (Psalm 135:6).
- God does whatever He pleases in the earth (Psalm 135:6).
- God has treasuries of wind (Psalm 135:7).
- God is in control of the wind (Psalm 135:7).
- God is in control of the rain (Psalm 135:7).
- There are times when God destroys great nations (Psalm 135:10).
- There are times when God kills mighty kings (Psalm

135:10).

- God gave the land of Canaan to the Israelites as a heritage (Psalm 135:12).
- The name of God endures forever (Psalm 135:13).
- Idols have mouths, but can't speak (Psalm 135:16).
- Idols have eyes, but can't see (Psalm 135:16).
- Idols have ears, but can't hear (Psalm 135:17).
- Idols have mouths, but can't breathe (Psalm 135:17).
- Idols can't help those who trust in them (Psalm 135:18).
- Every verse in Psalm 136 repeats "for his mercy endureth forever" (Psalm 136:1). It's not wrong for hymns to be repetitive.
- We should thank God because He's good (Psalm 136:1).
- We should thank God because His mercy endures forever (Psalm 136:1).
- God is the only one who does great wonders (Psalm 136:4). All great wonders are done by Him.
- The great wonders of God are acts of mercy (Psalm 136:4).
- God used wisdom to create the heavens (Psalm 136:5).
- The creation of the heavens was an act of mercy (Psalm 136:5).
- God created the sun (Psalm 136:8).
- Creating the sun was an act of mercy (Psalm 136:8).
- God created the moon (Psalm 136:9).

- Creating the moon was an act of mercy (Psalm 136:9).
- God created the stars (Psalm 136:9).
- Creating the stars was an act of mercy (Psalm 136:9).
- It seems that Pharaoh was killed in the Red Sea (Psalm 136:15).
- God remembers us in our low estate (Psalm 136:23).
- God is the one who provides us with food (Psalm 136:25).
- When God provides us with food, it's an act of mercy (Psalm 136:25).
- When the Jews were by the rivers of Babylon (in captivity), they wept (Psalm 137:1). This is because they remembered Zion.
- When the Babylonians told the captive Jews to be merry and sing them the songs of Zion, they refused. Instead the Jews hung their harps on willow trees and wept (Psalm 137:1-4). The Jews felt that they were unable to sing the songs of Zion in Babylon because of their great sorrow.
- The Jews didn't want to forget Jerusalem while they were in Babylonian captivity (Psalm 137:5).
- The psalmist said that he wanted to prefer Jerusalem above his chief joy (Psalm 137:6).
- When the Babylonians conquered Jerusalem, the Edomites urged them to utterly destroy the city all the way down to its foundations (Psalm 137:7).
- The Jews said that just as the Babylonians destroyed Jerusalem, so one day Babylon would be destroyed (Psalm 137:8).

- It's not wrong to look forward to the destruction of wicked and oppressive cities (Psalm 137:8).
- When the Babylonians demanded mirth from the Jews, they could only weep because of the terrible things the Babylonians had done to them and their children. The Jews said the people who would be happy were the invaders who would one day do to the Babylonians what the Babylonians had done to the Jews (Psalm 137:8).
- There are times when God repays a nation for doing terrible and brutal things by having those same things done to them (Psalm 137:9).
- It's not wrong to look forward to God's vengeance upon the wicked (Psalm 137:9).
- We must praise God with all our heart (Psalm 138:1).
- It's good to praise God in the presence of the rulers of this world (Psalm 138:1).
- There's a recurring theme of people in ancient times worshiping God by facing in the direction of His temple (Psalm 138:2).
- We should praise God for being loving (Psalm 138:2).
- We should praise God for being kind (Psalm 138:2).
- We should praise God for His truth (Psalm 138:2).
- God's truth is good (Psalm 138:2).
- God has magnified His word above His name (Psalm 138:2). This means God keeps His Word and doesn't use His authority to break His promises.
- God can give us strength in our soul (Psalm 138:3).

- All of the kings of the earth should hear about the great things that God has done (Psalm 138:4).
- All of the kings of the earth should praise God (Psalm 138:4).
- Since God's glory is great, all of the kings of the earth should praise Him (Psalm 138:5).
- Even though God is high, He has respect to the lowly (Psalm 138:6).
- God is near to the humble, but He's far from those who are proud (Psalm 138:6).
- We are the work of God's hands (Psalm 138:8).
- One day God will perfect us (Psalm 138:8).
- God has searched us (Psalm 139:1).
- God knows us (Psalm 139:1).
- God understands our thoughts (Psalm 139:2).
- God knows the paths that we walk (Psalm 139:3). The places that we go aren't hidden from Him.
- God is acquainted with all of our ways (Psalm 139:3). The things that we do aren't hidden from Him.
- God knows every word that we speak (Psalm 139:4).
- David said that he couldn't comprehend God's omniscience (Psalm 139:6). The knowledge that God knew everything he did and thought was too high for him to grasp.
- There's no place we can go to get away from God (Psalm 139:7). It's impossible to flee from Him.

- No matter where we are, God will be there (Psalm 139:10).
- No matter where we are, God's hand will guide us (Psalm 139:10).
- No matter where we are, God will hold us (Psalm 139:10).
- Darkness can't hide us from God (Psalm 139:11).
- God sees everything that happens under the cover of darkness (Psalm 139:11). Darkness can't hide things from Him.
- We should praise God for His marvelous works (Psalm 139:14).
- God sees people when they're being formed in the womb (Psalm 139:15). Those who are in the womb aren't hidden from Him.
- It seems God has a book which documents all of our body parts (Psalm 139:16).
- God knows everything about us before we come into existence (Psalm 139:16).
- God has an *enormous* number of thoughts about us (Psalm 139:17). We are in His thoughts.
- God's thoughts toward us are very precious (Psalm 139:17). We should greatly value them.
- One day God will slay the wicked (Psalm 139:19).
- We should distance ourselves from those who shed innocent blood (Psalm 139:19).
- One day God will kill those who shed innocent blood (Psalm 139:19).

- We must not take God's name in vain (Psalm 139:20).
- We must not speak against God (Psalm 139:20).
- There is such a thing as perfect hatred (Psalm 139:22). Some hatred isn't outside God's will. There are things that God hates, and we should hate those things as well.
- It's good to ask God to search us and test us, to reveal if there's anything wicked within us (Psalm 139:24). There may be wicked things within us that we don't know about.
- It's not wrong to pray that God would deliver us from evil people (Psalm 140:1).
- Evil people are dangerous (Psalm 140:1).
- The words of the wicked can be very dangerous (Psalm 140:3).
- It's good to pray that God wouldn't grant the desires of the wicked or bless their schemes (Psalm 140:8).
- It's bad for the wicked to be exalted (Psalm 140:8).
- We should oppose the desires and schemes of the wicked (Psalm 140:8).
- It's not wrong to pray that the wicked would be caught by their own evil words (Psalm 140:9).
- We must not speak evil (Psalm 140:11).
- There's a Biblical principle that God will one day send evil against those who are evil (Psalm 140:11). People who do evil things to others will one day have evil things done to them as well.
- God cares about those who are afflicted (Psalm 140:12).

- One day the righteous will dwell in God's presence (Psalm 140:13).
- When incense is used symbolically in the Bible, it represents prayer (Psalm 141:2).
- David compared lifting up his hands to the sacrifice that was offered in the tabernacle each evening (Psalm 141:2). Lifting up our hands to God can be an offering to Him.
- It's good for us to pray that God would watch over our words and keep us from saying anything wrong or evil (Psalm 141:3).
- It's good to pray that God would keep our heart from evil (Psalm 141:4).
- We must not partake of wicked things (Psalm 141:4).
- We should pray that God will keep us from sin (Psalm 141:4).
- It's not a bad thing to be rebuked by righteous people (Psalm 141:5). If there's sin in our life, it needs to be rebuked and removed. Rebuking someone can be an act of kindness.
- We should pray for those who are suffering a calamity (Psalm 141:5).
- There was a time when David was overwhelmed (Psalm 142:3).
- There may be times when we're in trouble, but no one is with us and we must face it alone (Psalm 142:4). In those times we can cry out to God because He's always with us and He cares for us.
- God is our refuge (Psalm 142:5).

- God is our portion in the land of the living (Psalm 142:5).
- God is faithful (Psalm 143:1).
- God is righteous (Psalm 143:1).
- No living man is justified in God's sight (Psalm 143:2). We're all sinners in His sight, which is why we need forgiveness.
- There may be times when we're overwhelmed (Psalm 143:4).
- We must meditate upon all of God's works (Psalm 143:5).
- Our soul should greatly desire God (Psalm 143:6). This is especially true when we're overwhelmed.
- When we're overwhelmed, we must trust in God (Psalm 143:8).
- It's good for us to pray that God would show us how we should live our life (Psalm 143:8). This is especially true when we're overwhelmed.
- God is able to hide us from our enemies (Psalm 143:9).
- God can teach us to do His will (Psalm 143:10).
- God's spirit is good (Psalm 143:10).
- David gave God the glory for his strength and skill in battle (Psalm 144:1).
- It wasn't wrong for David to wage war (Psalm 144:1). There are times when waging war is God's will.
- God is our goodness (Psalm 144:2). He is our righteousness.
- God is our high tower (Psalm 144:2). He is our place of

refuge.

- God is our deliverer (Psalm 144:2). He is the one who delivers us.
- God is our shield (Psalm 144:2). He protects us.
- God is the one who puts rulers into positions of authority (Psalm 144:2).
- It's an amazing thing that God takes knowledge of us, given how great God is and how small we are (Psalm 144:3).
- People may think that they're great, but in reality their lives are short and then they pass away. We're actually very small (Psalm 144:4).
- There are times when God saves kings (Psalm 144:10).
- In order for children to flourish, the wicked must be removed (Psalm 144:12). Evildoers oppress and harm children.
- In order for people to flourish and accumulate wealth, the wicked must be removed (Psalm 144:13). Evildoers steal from people and impoverish them.
- In order for there to be peace in the land, the wicked must be removed (Psalm 144:14).
- Happy are the nations whose God is the Lord (Psalm 144:15).
- God is our king (Psalm 145:1).
- We must praise God's name forever (Psalm 145:2).
- God's greatness is unsearchable (Psalm 145:3). His greatness is greater than we know, or can know.

- Each generation should declare God's mighty acts (Psalm 145:4).
- We should speak of God's glory (Psalm 145:5).
- We should speak of God's honor (Psalm 145:5).
- We should speak of God's majesty (Psalm 145:5).
- We should speak of God's wonderful works (Psalm 145:5).
- We should sing about God's righteousness (Psalm 145:7).
- God is full of compassion (Psalm 145:8).
- God is slow to anger (Psalm 145:8).
- God's tender mercies are over all His works (Psalm 145:9).
- God is merciful toward His creation (Psalm 145:9).
- One day all of God's works will praise Him (Psalm 145:10).
- The saints should speak about the glory of God's kingdom (Psalm 145:11).
- The saints should speak about God's power (Psalm 145:11).
- God's kingdom is an everlasting kingdom (Psalm 145:13). David taught this hundreds of years before Daniel said the same thing to Nebuchadnezzar.
- Our eyes must be fixed on God (Psalm 145:15).
- God satisfies the desires of animals (Psalm 145:16).
- God satisfies the desires of people (Psalm 145:16).
- All of God's ways are righteous (Psalm 145:17). There's no wickedness in God.

- All of God's works are holy (Psalm 145:17).
- God is near to all those who call upon Him (Psalm 145:18).
- God will fulfill the desires of those who fear Him (Psalm 145:19).
- God will hear the cries of those who fear Him (Psalm 145:19).
- God preserves all those who love Him (Psalm 145:20).
- God will destroy all of the wicked (Psalm 145:20).
- All flesh should bless God's holy name forever and ever (Psalm 145:21).
- We should praise God with our very soul (Psalm 146:1).
- Those who have God to help them are happy (Psalm 146:5). Since He lives forever, His salvation is everlasting.
- God made heaven (Psalm 146:6).
- God made the earth (Psalm 146:6).
- God made the sea (Psalm 146:6).
- God made everything is in the sea (Psalm 146:6).
- God gives food to the hungry (Psalm 146:7).
- God frees prisoners (Psalm 146:7).
- God opens the eyes of the blind (Psalm 146:8).
- God raises up those who are bowed down (Psalm 146:8).
- God loves the righteous (Psalm 146:8).
- God helps foreigners (Psalm 146:9).

- God helps the fatherless (Psalm 146:9).
- God helps widows (Psalm 146:9).
- God will reign forever (Psalm 146:10).
- God is referred to as the God of Zion (Psalm 146:10).
- It's pleasant to sing praises to God (Psalm 147:1).
- It's beautiful to sing praises to God (Psalm 147:1).
- God builds up Jerusalem (Psalm 147:2).
- God loves Jerusalem (Psalm 147:2).
- God blesses Jerusalem (Psalm 147:2).
- God heals those who have a broken heart (Psalm 147:3).
- God binds up people's wounds (Psalm 147:3).
- God knows how many stars there are (Psalm 147:4).
- God calls all of the stars by their names (Psalm 147:4).
- God's understanding is infinite (Psalm 147:5). He understands *everything*.
- God lifts up those who are meek (Psalm 147:6).
- God casts the wicked down to the ground (Psalm 147:6).
- We must sing songs of thanksgiving to God (Psalm 147:7).
- We're commanded to use the harp to sing praises to God (Psalm 147:7).
- Grass grows because of God (Psalm 147:8).
- Rain falls because of God (Psalm 147:8).
- Clouds fill the sky because of God (Psalm 147:8).

- The food that animals eat comes from God (Psalm 147:9).
- God hears animals when they cry out (Psalm 147:9).
- God takes pleasure in those who fear Him (Psalm 147:11).
- God takes pleasure in those who hope in His mercy (Psalm 147:11).
- Peace is a blessing from God (Psalm 147:14).
- Snow comes from God (Psalm 147:16).
- Frost comes from God (Psalm 147:16).
- Ice comes from God (Psalm 147:17).
- Cold weather comes from God (Psalm 147:17).
- Warm weather comes from God (Psalm 147:18).
- God gave special blessings to the nation of Israel that He didn't give to any other nation (Psalm 147:20).
- Those who are in Heaven praise God (Psalm 148:1).
- The angels of God praise Him (Psalm 148:2).
- It seems there's some way for the sun, moon, and stars to praise God (Psalm 148:3).
- There are waters located above the heavens (Psalm 148:4). It seems that beyond the edge of the universe is the firmament, and above the firmament is water.
- God created the angels (Psalm 148:5).
- It seems there's some way that God's creation can praise His name (Psalm 148:5).
- God is the one who created the universe (Psalm 148:5).

- The universe was created by God's commandment (Psalm 148:5).
- Since God created the universe, it *must* praise Him (Psalm 148:5). God's creation owes Him praise.
- The universe will always exist (Psalm 148:6). Even though it will one day grow old, He will recreate it.
- The universe exists because of God's decree (Psalm 148:6).
- The universe continues to exist because of God's decree (Psalm 148:6).
- It seems there's some way that fire and hail and snow can praise God (Psalm 148:8).
- It seems there's some way that water vapor and stormy winds can praise God (Psalm 148:8).
- It seems there is some way that mountains and hills can praise God (Psalm 148:9).
- It seems there is some way that trees can praise God (Psalm 148:9).
- It seems there is some way that animals and cattle and insects and birds can praise God (Psalm 148:10).
- The kings of the earth are commanded to praise God (Psalm 148:11).
- All of the people of the earth are commanded to praise God (Psalm 148:11).
- The name of God is greater than all other names (Psalm 148:13).
- The name of God is greater than everything in this world

(Psalm 148:13). Only God's word has been elevated above His name.

- We must praise God because He's greater than everything else in this world (Psalm 148:13).
- God is the King of Israel (Psalm 149:2).
- The Israelites are called the children of Zion (Psalm 149:2).
- It's good to praise God with dancing (Psalm 149:3).
- The timbrel should be used to praise God (Psalm 149:3).
- The harp should be used to praise God (Psalm 149:3).
- God takes pleasure in His people (Psalm 149:4).
- God will save the meek (Psalm 149:4).
- Salvation is beautiful (Psalm 149:4).
- When God saves someone, He makes them beautiful (Psalm 149:4). Before they were saved they were unclean in their sins.
- The saints should be joyful (Psalm 149:5).
- The saints should glorify God (Psalm 149:5).
- The saints should sing aloud to God when they're upon their beds (Psalm 149:5).
- The saints should praise God with high praise (Psalm 149:6).
- One day the saints will punish the wicked and bind kings with chains (Psalm 149:7-9). This may be a reference to the saints ruling over the world with Christ during the millennium.

- In the millennium, the wicked won't be able to persecute the saints. Instead the saints will carry out judgment against the wicked, including against wicked rulers (Psalm 149:9). In those days the saints will reign over the rulers of this world and hold them accountable.
- We must praise God for His mighty acts (Psalm 150:2).
- We must praise God according to His excellent greatness (Psalm 150:2).
- We're commanded to praise God with the sound of the trumpet (Psalm 150:3).
- We're commanded to praise God with a harp (Psalm 150:3).
- We're commanded to praise God with the timbrel (Psalm 150:4).
- We're commanded to praise God with dancing (Psalm 150:4).
- We're commanded to praise God with stringed instruments (Psalm 150:4).
- We're commanded to praise God with loud cymbals (Psalm 150:5).
- Everything that has breath must praise God (Psalm 150:6).

Proverbs

- One of the purposes of this book is to teach people how to recognize wisdom, and tell it apart from foolishness (Proverbs 1:2)
- Wisdom is something that can be learned (Proverbs 1:2).
- Discernment is something that can be learned (Proverbs 1:2).
- It's possible to educate the simple minded (Proverbs 1:4).
- *Proverbs need to be interpreted*. There's a skill to their interpretation (Proverbs 1:6).
- The fear of the Lord is the beginning of knowledge (Proverbs 1:7).
- Fools despise wisdom (Proverbs 1:7).
- Fools despise instruction (Proverbs 1:7).
- You must not join the wicked, even though they may entice you to do so (Proverbs 1:10).
- You must not join with those who shed innocent blood (Proverbs 1:16).
- Those who murder others for gain are sacrificing their own lives as well. In the end they'll lose their lives and face God's judgment (Proverbs 1:18).
- Those who are greedy for gain will lose their lives (Proverbs 1:19).
- Wisdom isn't silent or hidden. Instead it's publicly available (Proverbs 1:20). The text depicts wisdom as a woman who's crying out in the streets, begging people to listen. Wisdom *wants* to be heard.

- It's foolish for the simple minded to love being simple minded (Proverbs 1:22).
- God doesn't hate wisdom (Proverbs 1:22).
- God doesn't hate knowledge (Proverbs 1:22).
- Those who love being simple minded are fools (Proverbs 1:22). That doesn't honor God.
- Those who hate knowledge are fools (Proverbs 1:22). That doesn't honor God.
- Wisdom isn't reserved for the elite. Instead it cries out in the public square and urges everyone to listen (Proverbs 1:23).
- There's a spirit of wisdom that can be imparted to people, which can make them wise (Proverbs 1:23).
- Those who reject wisdom shouldn't expect any sympathy when they make unwise choices that leads to disaster (Proverbs 1:24-29).
- When fools reject wisdom, their fears will come upon them (Proverbs 1:26).
- Foolishness leads to destruction (Proverbs 1:27).
- Foolishness leads to anguish (Proverbs 1:27).
- There's a time when it's too late to seek wisdom (Proverbs 1:28).
- Those who don't fear the Lord are fools (Proverbs 1:29).
- Those who hate knowledge, or who don't fear the Lord, won't be able to find wisdom in the day of their destruction. It will be too late (Proverbs 1:29).

- When the simple minded turn away from the path of righteousness, they will end up losing their lives (Proverbs 1:32)
- Fools are destroyed by prosperity. A fool who becomes rich will destroy himself (Proverbs 1:32).
- Being simple minded is dangerous. In fact, it's life threatening (Proverbs 1:32).
- Foolish can lead to suffering and death (Proverbs 1:32).
- You should diligently pursue knowledge (Proverbs 2:3)
- You should diligently pursue understanding (Proverbs 2:3).
- The fear of the Lord is a very valuable thing (Proverbs 2:5).
- The knowledge of God is a very valuable thing (Proverbs 2:5).
- If you diligently pursue wisdom, as one would pursue precious metals, then God will give you wisdom. The Lord gives wisdom to those who earnestly seek it and diligently pursue it (Proverbs 2:1-6).
- The Lord is the source of wisdom (Proverbs 2:6). That means wisdom comes from Him. He's the one who gives us knowledge and understanding.
- God lays up sound wisdom for the righteous (Proverbs 2:7).
- God is a shield to those who walk uprightly (Proverbs 2:7).
- You should develop a love for wisdom (Proverbs 2:10).

- You should develop a love for knowledge (Proverbs 2:10).
- Discretion and understanding can keep you away from the wicked (Proverbs 2:11-12).
- You should avoid the wicked, and those who speak evil things (Proverbs 2:12).
- It's very bad to rejoice in doing evil (Proverbs 2:12-14).
- It's bad to be a difficult person to deal with (Proverbs 2:12-15).
- It's bad to become involved with an immoral woman, because she leads to death (Proverbs 2:16-18).
- One day all of the wicked will be removed from the earth, and they will never return (Proverbs 2:22).
- You must not forget God's commandments (Proverbs 3:1).
- Obeying God's commandments will lengthen our life (Proverbs 3:2).
- Obeying God's commandments will bring peace to our life (Proverbs 3:2).
- If you want to find favor with God then pursue mercy and truth (Proverbs 3:3-4).
- You must trust in the Lord with all our heart (Proverbs 3:5).
- You must trust God instead of ourselves (Proverbs 3:5).
- If you trust in the Lord with all our heart, and if you acknowledge Him in all of our ways, then God will direct your path (Proverbs 3:5-6).

- You must depart from evil (Proverbs 3:7).
- Fearing the Lord brings health (Proverbs 3:8).
- God has the ability to bless us and give us abundance (Proverbs 3:9-10).
- There are times when God blesses obedience with an abundance of wine (Proverbs 3:9-10).
- The Lord corrects those He loves (Proverbs 3:12).
- Wisdom and understanding are more precious than any material thing you could desire (Proverbs 3:13-15).
- Wisdom and understanding lengthens a person's life (Proverbs 3:16).
- Wisdom and understanding brings riches (Proverbs 3:16).
- Wisdom and understanding brings honor (Proverbs 3:16).
- The way of wisdom is pleasant (Proverbs 3:17).
- The paths of wisdom are paths of peace (Proverbs 3:17).
- The Lord used wisdom and knowledge to create the universe (Proverbs 3:19-20).
- It's possible to lose wisdom (Proverbs 3:21).
- Wisdom brings life to the soul (Proverbs 3:21-22).
- Wisdom helps people lie down in peace, without fear, and get restful sleep (Proverbs 3:24).
- The antidote to fear is wisdom (Proverbs 3:24).
- You must not be afraid of “sudden fear” (Proverbs 3:25-26). This is a reference to some terrible disaster that comes out of nowhere and causes widespread

destruction. Instead of being afraid, you must trust in the Lord and have confidence in Him.

- If you owe someone something and you have the power to give it to them, you shouldn't withhold it from them (Proverbs 3:27).
- If you can pay a bill then you should do so immediately. You shouldn't turn people away and make them wait (not even for a single day) (Proverbs 3:28).
- It's wrong to envy oppressors, or copy any of their ways (Proverbs 3:31).
- People who are difficult and troublesome are an abomination to the Lord (Proverbs 3:32).
- The secret of the Lord is with the righteous (Proverbs 3:32).
- The house of the wicked is cursed (Proverbs 3:33).
- The blessing of the Lord rests on the house of the just (Proverbs 3:33).
- God scorns those who scorn Him (Proverbs 3:34).
- God gives grace to those who humble themselves before Him (Proverbs 3:34).
- The wise will inherit glory (Proverbs 3:35).
- Fools will inherit shame (Proverbs 3:35).
- David taught Solomon to keep God's commandments (Proverbs 4:1-4).
- You must do everything we can possibly do to obtain wisdom and understanding (Proverbs 4:7).
- If you seek to be honored then seek after wisdom

(Proverbs 4:8).

- If you seek glory then seek after wisdom (Proverbs 4:9).
- The Bible doesn't say you should seek temptation. Instead it says you must go out of our way to avoid temptation (Proverbs 4:15).
- Some wicked people can't sleep at night until they've done something evil (Proverbs 4:16).
- The path of the just shines ever brighter until it reaches the perfect day (Proverbs 4:18).
- When the wicked stumble, they don't know what happened because they're in darkness (Proverbs 4:19).
- You must diligently guard your heart (Proverbs 4:23).
- It's wrong to have a perverse mouth (Proverbs 4:24).
- You must remove yourself from evil (Proverbs 4:27).
- Sexual immorality seems attractive, but it's both unwise and deadly (Proverbs 5:1-5). Those who give in to sexual temptation will find bitterness and death.
- You must not hate reproof (Proverbs 5:12).
- Be satisfied with your wife, instead of pursuing other women (Proverbs 5:15-19).
- The Lord is watching us (Proverbs 5:21). Nothing is hidden from Him.
- The Lord ponders our actions (Proverbs 5:21).
- The wicked will be defeated by their own wickedness (Proverbs 5:22).
- Don't *ever* take responsibility for another person's debts

(Proverbs 6:1-5).

- When you make a foolish promise and find yourself in a bad situation, you must take responsibility for it. The solution isn't to pray that God would do a miracle so you don't have to face the consequences of your actions (Proverbs 6:1-5).
- If you're in debt, you must not rest until you've paid it (Proverbs 6:4-5). Solomon compared a person who was in debt to a bird that was caught by a hunter who wants to kill it.
- You must not be lazy (Proverbs 6:6).
- You shouldn't need an overseer to force you to work. Instead you should do whatever needs to be done without someone forcing us to do it (Proverbs 6:7).
- A sluggard is someone who only works if someone forces him to work (Proverbs 6:6-9).
- It's good to work (Proverbs 6:6-9)
- You must not sleep your life away (Proverbs 6:10-11). Sleeping can make your life more difficult.
- A wicked person uses his body language for wickedness. His eyes, feet, and fingers are all saying something evil (Proverbs 6:13).
- The heart of a wicked person is full of evil (Proverbs 6:14).
- Disaster may come upon the wicked very suddenly, without warning (Proverbs 6:15).
- God hates pride (Proverbs 6:17).
- God hates lies (Proverbs 6:17).

- God hates the shedding of innocent blood (Proverbs 6:17).
- The act of creating evil plans is a sin (Proverbs 6:18). The sin begins before the plans are carried out.
- The text doesn't say that God hates lies. Instead it says that God hates the liar (Proverbs 6:16, 19).
- The text doesn't say that God hates discord. Instead it says that God hates the person who sows discord (Proverbs 6:16, 19).
- Flattery is dangerous. It can lure people to their destruction (Proverbs 6:24).
- Sexual immorality leads to poverty (Proverbs 6:26).
- Solomon compared sexual immorality to playing with fire. Those who engage in it will harm themselves and get burned (Proverbs 6:27-29).
- Those who steal food are a thief, even if they do it because they're starving. Their hunger doesn't justify their actions (Proverbs 6:30-31). This means having a desperate need for something doesn't justify stealing it.
- Theft should be punished through restitution, not prison (Proverbs 6:31).
- Those who commit adultery are worse than thieves (Proverbs 6:30-33).
- Those who commit adultery destroy their own soul (Proverbs 6:32).
- The reproach of those who commit adultery won't be wiped away (Proverbs 6:33).
- God's commandments should be hidden in our heart

(Proverbs 7:3).

- Clothing can be used as a weapon to tempt people to sin (Proverbs 7:10).
- Being foolish or simple minded can kill you (Proverbs 7:7, 23).
- You must seek to avoid sexual temptation (Proverbs 7:25).
- Wickedness is an abomination to wisdom (Proverbs 8:7). There's no wisdom in wickedness.
- All words of wisdom are words of righteousness (Proverbs 8:8).
- Any words that are perverse aren't words of wisdom (Proverbs 8:8).
- Knowledge is better than gold (Proverbs 8:10).
- It's wise to be prudent (Proverbs 8:12).
- To fear the Lord means to hate evil (Proverbs 8:13).
- Wisdom is an essential part of reigning over a nation (Proverbs 8:15).
- Wisdom is an essential part of justice (Proverbs 8:15).
- If you want wisdom then you must seek it (Proverbs 8:17).
- Wisdom produces righteousness (Proverbs 8:18).
- The Lord possessed wisdom before He created the world (Proverbs 8:22).
- God is the one who made the earth (Proverbs 8:26).
- God used wisdom to create the universe (Proverbs 8:27).

- When God created the universe, He delighted in wisdom each day (Proverbs 8:30).
- Those who seek wisdom daily are blessed (Proverbs 8:34).
- Those who wait for wisdom are blessed (Proverbs 8:34).
- All those who hate wisdom love death (Proverbs 8:36).
- The house of wisdom has seven pillars (Proverbs 9:1).
- It's bad to reprove scorners (Proverbs 9:7). Those who reprove scorners will receive shame.
- If you rebuke a wise man then he will love you (Proverbs 9:8).
- The fear of the Lord is the beginning of wisdom (Proverbs 9:10).
- Knowledge of God is the beginning of understanding (Proverbs 9:10).
- Foolishness is competing with wisdom for attention (Proverbs 9:13-18).
- Foolishness leads to death (Proverbs 9:18).
- Foolishness leads to hell (Proverbs 9:18).
- Mothers are filled with sorrow when their children are foolish (Proverbs 10:1).
- Righteousness is better than the riches of the wicked, because righteousness delivers from death (Proverbs 10:2).
- The Lord protects the soul of the righteous and won't allow it to starve (Proverbs 10:3).

- The Lord casts away the wealth of the wicked (Proverbs 10:3).
- It's shameful to ignore the harvest and sleep through it (Proverbs 10:5).
- Laziness brings shame (Proverbs 10:5).
- God blesses the memory of the just (Proverbs 10:7).
- The memory of the wicked will rot (Proverbs 10:7). As time goes on, people will come to despise the wicked.
- Love is better than hatred, because love covers sin while hatred stirs things up (Proverbs 10:12).
- It's good to store up knowledge (Proverbs 10:14).
- The wealth of the rich gives them security (Proverbs 10:15).
- The poverty of the poor makes them vulnerable (Proverbs 10:15).
- Instruction and reproofs are valuable (Proverbs 10:17).
- Those who hide their hatred with lies are a fool (Proverbs 10:18).
- Those who slander others are a fool (Proverbs 10:18).
- Those who talk a great deal will commit sin (Proverbs 10:19).
- Those who remain silent are wise (Proverbs 10:19).
- The words of the righteous feed many people (Proverbs 10:21).
- The fear of the wicked will come upon them (Proverbs 10:24).

- The desire of the righteous will be granted (Proverbs 10:24).
- The wicked come, and are gone. They are here for a time and then pass away (Proverbs 10:25).
- Those who are lazy bring suffering to others. Solomon compared them to exposing teeth to vinegar, or getting smoke in your eyes (Proverbs 10:26).
- In the end the righteous will find joy (Proverbs 10:28).
- Obedience to God brings strength (Proverbs 10:29).
- In the end, all of the wicked will be destroyed. Not a single one will remain in the entire world (Proverbs 10:30).
- Fraud is an abomination to the Lord (Proverbs 11:1).
- Pride brings shame (Proverbs 11:2).
- Transgressors are destroyed by their perversion (Proverbs 11:3).
- Riches can't save you in the day of God's wrath (Proverbs 11:4).
- When the wicked die, there's no longer any hope for them. They're lost forever and can't be saved (Proverbs 11:7).
- Cities rejoice when the righteous flourish (Proverbs 11:10).
- Cities rejoice when the wicked perish (Proverbs 11:10).
- The words of the wicked can destroy entire cities (Proverbs 11:11).

- There are times when those who have understanding remain quiet (Proverbs 11:12). There's a time to speak, and a time to refrain from speaking.
- It's bad to despise your neighbor (Proverbs 11:12).
- It's bad to reveal people's secrets (Proverbs 11:13).
- It's not wrong to keep secrets – especially the secrets of other people (Proverbs 11:13).
- Nations are destroyed by lack of counsel (Proverbs 11:14).
- In order to retain riches, you need strength (Proverbs 11:16).
- Mercy benefits the soul of those who show mercy (Proverbs 11:17).
- Cruelty brings physical harm to those who are cruel (Proverbs 11:17).
- The wicked can't be trusted (Proverbs 11:18).
- Those who spread righteousness will be rewarded (Proverbs 11:18).
- Those who pursue evil are pursuing their own deaths (Proverbs 11:19).
- It's an abomination to the Lord to be contrary and difficult to deal with (Proverbs 11:20).
- The text doesn't say that people's sin is an abomination to God. Instead it says that the wicked are an abomination to Him (Proverbs 11:20).
- Even though the wicked form strong alliances, they won't go unpunished (Proverbs 11:21).

- Solomon compared a beautiful women who lacked discretion to a jewel in the nose of a pig (Proverbs 11:22). Under the Mosaic Law, pigs were unclean animals that had to be avoided. That's how important discretion is!
- Refusing to give to others, and keeping your possessions for yourself, doesn't mean you'll become rich (Proverbs 11:24).
- Giving generously to others doesn't mean you'll become poor (Proverbs 11:24).
- Being generous is a blessing to our soul, and nurtures it (Proverbs 11:25).
- It's a terrible thing to have food, but to refuse to sell it to those who are hungry (Proverbs 11:26).
- Those who trust in their riches will fall (Proverbs 11:28).
- Righteousness is better than wealth (Proverbs 11:28).
- He who wins souls is wise (Proverbs 11:30).
- One day the righteousness will be recompensed here, *in this world* (Proverbs 11:31).
- A person can't be established in life through wickedness (Proverbs 12:3).
- A virtuous woman is a crown to her husband. She's a precious treasure that improves his life and gives him glory and honor (Proverbs 12:4).
- A wife who brings shame is a disease to her husband. She harms him and makes his life worse (Proverbs 12:4).
- One day people will be commended according to the amount of wisdom that they possess (Proverbs 12:8).

- The text doesn't say that a person's perversion will be despised. Instead it says that the perverse individual will be despised (Proverbs 12:8).
- Perversion is a matter of the heart (Proverbs 12:8).
- What matters in life isn't the image you project, but the reality of your circumstances (Proverbs 12:9).
- God wants us to care about the lives of our animals (Proverbs 12:10).
- The wicked may think they're being merciful, but in reality they're being cruel (Proverbs 12:10).
- The wicked are snared by their sinful words, which catch them and bring judgment upon them (Proverbs 12:13).
- Fools don't see problems with what they're doing. Their foolish actions make sense to them (Proverbs 12:15).
- It's possible to think you're doing the right thing, but in reality be doing something very foolish (Proverbs 12:15).
- Those who listen to counsel are wise (Proverbs 12:15).
- Speaking the truth is an act of righteousness (Proverbs 12:17).
- The words of the wise brings health (Proverbs 12:18).
- Those who speak the truth will be established forever (Proverbs 12:19).
- Those who speak lies will perish (Proverbs 12:19).
- No evil will happen to the just (Proverbs 12:21). In other words, all things work together for good for those who love God (Romans 8:28).

- The lives of the wicked will be filled with problems (Proverbs 12:21).
- God delights in those who deal faithfully and honestly with others (Proverbs 12:22).
- There are times when it's an act of wisdom to conceal something and not mention it (Proverbs 12:23).
- Fools can be spotted by the foolish things they say (Proverbs 12:23).
- One of the characteristics of lazy people is that they're careless with their possessions, including their food (Proverbs 12:27). Those who are diligent care about their possessions (which is a good thing).
- The path of righteousness doesn't lead to death (Proverbs 12:28).
- The soul of lazy people desires many things (Proverbs 13:4). However, they have nothing because they're lazy and won't work to obtain them.
- The soul of the diligent will be made fat (Proverbs 13:4).
- One of the characteristics of the righteous is that they hate lying (Proverbs 13:5).
- One day the wicked will come to shame (Proverbs 13:5).
- Righteousness keeps the upright on the right path (Proverbs 13:6).
- It can be dangerous to have wealth, because wealth can make people a target for criminals (Proverbs 13:8).
- Those who obtain their wealth by wickedness will see their wealth diminished (Proverbs 13:11).

- Those who obtain their wealth by hard work will see it increase (Proverbs 13:11).
- Those who despise the Word of God will be destroyed (Proverbs 13:13).
- Sin doesn't make life easier or better (Proverbs 13:15).
- Fools consider it an abomination to stop being evil (Proverbs 13:19).
- Those who choose wise companions will become wise (Proverbs 13:20).
- Those who choose foolish companions will be destroyed (Proverbs 13:20).
- Those who do good will be repaid for the good that they've done (Proverbs 13:21).
- The wealth of sinners is laid up for those who are just (Proverbs 13:22).
- Those who lack judgment can destroy many things (Proverbs 13:23).
- Refusing to discipline your child is an act of hate, not love (Proverbs 13:24).
- Those who do what's right are demonstrating that they fear the Lord (Proverbs 14:2).
- Those who walk in perversion are demonstrating that they don't fear the Lord (Proverbs 14:2).
- It's impossible for a scorner to gain wisdom (Proverbs 14:6).
- If you find yourself around a foolish person then you should leave (Proverbs 14:7).

- Those who don't take sin seriously, and who mock it, are fools (Proverbs 14:9).
- Those who are simple minded believe everything they're told (Proverbs 14:15).
- Those who are wise fear the Lord and stop doing evil (Proverbs 14:16). Evil isn't wise.
- Fools feel good about the sins they're committing. They're confident in their evil (Proverbs 14:16).
- Those who quickly become angry are fools (Proverbs 14:17).
- Those who are evil will one day bow down before those who are good (Proverbs 14:19).
- Those who talk instead of work will become poor (Proverbs 14:23).
- If you seek to escape death then fear the Lord (Proverbs 14:27).
- A kingdom is better off when it contains many people (Proverbs 14:28). A prince is ruined when his kingdom is empty.
- Envy harms those who are envious (Proverbs 14:30).
- Those who oppress the poor are reproaching God (Proverbs 14:31). That means an attack on the poor is an attack on God Himself.
- One of the characteristics of the righteous is that they have mercy on the poor (Proverbs 14:31).
- Righteousness exalts a nation (Proverbs 14:34).
- Sin brings reproach on nations (Proverbs 14:34).

- Soft and gentle answers turn away anger (Proverbs 15:1).
- Perverse words damage the spirit (Proverbs 15:4).
- There's much treasure in the house of the righteous (Proverbs 15:6).
- There's much trouble in the income of the wicked (Proverbs 15:6).
- The wise share their knowledge with others (Proverbs 15:7).
- Fools are incapable of sharing knowledge (Proverbs 15:7).
- God doesn't accept gifts from the wicked (Proverbs 15:8).
- God delights in the prayers of the upright (Proverbs 15:8).
- The wicked hate correction (Proverbs 15:10).
- Those who hate reproof will die (Proverbs 15:10).
- The Lord sees what's in our heart (Proverbs 15:11).
- Scorners hate wisdom (Proverbs 15:12).
- A person's heart affects their countenance (Proverbs 15:13).
- Fools feed on foolishness (Proverbs 15:14).
- Those who have a merry heart live as though they're at a continual feast (Proverbs 15:15).
- The attitude of your heart determines whether you enjoy your life (Proverbs 15:15). Your attitude can matter more than your circumstances. A bad attitude can turn a good day into a bad one, while a good attitude can bring forth joy even in difficult circumstances.

- Great wealth isn't worth it if it brings trouble and makes life harder (Proverbs 15:16).
- It's better to fear the Lord than to have great wealth (Proverbs 15:16).
- A meal's circumstances are more important than the meal itself. A rich meal that's eaten in an atmosphere of hatred isn't a rich meal, and a poor meal that's eaten in an atmosphere of love isn't a poor meal (Proverbs 15:17).
- Solomon considered a dinner of herbs (vegetables) to be a poor meal (Proverbs 15:17).
- A person who seeks to stir up strife is revealing that they're full of wrath (Proverbs 15:18).
- Being lazy makes life harder, not easier (Proverbs 15:19).
- God watches over widows (Proverbs 15:25).
- The thoughts of the wicked are an abomination to the Lord (Proverbs 15:26).
- Those who are greedy bring trouble to their own house (Proverbs 15:27). Being greedy doesn't make your life better.
- It's good to consider your words before saying anything (Proverbs 15:28).
- The Lord hears the prayers of the righteous (Proverbs 15:29).
- Good news can impact your health (Proverbs 15:30).
- Those who listen to reproof and heed it are wise (Proverbs 15:31).
- Refusing instruction is an act of spite to your soul

(Proverbs 15:32).

- The path to honor is through humility (Proverbs 15:33).
- The Lord is sovereign over our heart (Proverbs 16:1).
- The Lord is sovereign over our words (Proverbs 16:1).
- The Lord has made everything for Himself (Proverbs 16:4).
- The Lord created the wicked for the day of evil (Proverbs 16:4).
- Iniquity is purged by mercy (Proverbs 16:6).
- Iniquity is purged by truth (Proverbs 16:6). This means truth is a powerful weapon against sin.
- The fear of the Lord causes people to depart from evil (Proverbs 16:6).
- When a person's ways please the Lord, God makes that person's enemies be at peace with him (Proverbs 16:7). This means God has control over our enemies.
- The path to peace isn't to find a way to appease our enemies. Instead it's to do what's right in the sight of God so He handles our enemies (Proverbs 16:7).
- Although people come up with plans for their life, God is the one who directs their life in the way He wants it to go (Proverbs 16:9).
- It's an abomination in God's sight when rulers commit wickedness (Proverbs 16:12).
- Thrones are established through righteousness, not wickedness (Proverbs 16:12).
- It's better to be a humble person who's around other

humble people, than to divide riches with those who are proud (Proverbs 16:19).

- Happiness comes from trusting in the Lord (Proverbs 16:20).
- Being sincere and meaning well isn't enough to save you from death (Proverbs 16:25).
- The reason we work is to satisfy our desires (Proverbs 16:26).
- Those who are ungodly seek to dig up evil (Proverbs 16:27).
- It's wrong to sow strife (Proverbs 16:28).
- The words of the wicked are dangerous (Proverbs 16:30).
- Having white hair is a crown of glory, if it's the result of a righteous life (Proverbs 16:31).
- It's better to rule over your spirit than to conquer a city (Proverbs 16:32).
- The Lord determines everything that take place, including every roll of the dice. There's no such thing as random chance (Proverbs 16:33).
- Strife can ruin a feast (Proverbs 17:1).
- What matters isn't your wealth, but whether your house is peaceful (Proverbs 17:1).
- God tests our heart (Proverbs 17:3).
- One of the characteristics of the wicked is that they give heed to lies (Proverbs 17:4).
- Those who mock the poor are mocking God as well (Proverbs 17:5).

- Grandchildren are the crown of old men (Proverbs 17:6).
- Children glory in their fathers (Proverbs 17:6).
- It's not fitting for fools to say wise things. This is because they're fools, and wisdom isn't part of their nature (Proverbs 17:7).
- God doesn't permit rulers to tell lies (Proverbs 17:7).
- Fools are more dangerous than angry bears (Proverbs 17:12).
- If a person does evil to someone who did him good, his house will be cursed with evil (Proverbs 17:13).
- Those who justify the wicked are an abomination to God (Proverbs 17:15).
- Those who condemn the just are an abomination to God (Proverbs 17:15).
- It's possible to pay someone to teach you wisdom, but that can't give you a heart to receive wisdom (Proverbs 17:16).
- A friend loves at all times (Proverbs 17:17).
- Those who love sin also love strife (Proverbs 17:19).
- Having a cheerful heart can have health benefits (Proverbs 17:22).
- Having a broken spirit can damage your health (Proverbs 17:22).
- Those who seek to pervert judgment are wicked (Proverbs 17:23).
- The eyes of a fool are in the ends of the earth. He can't

see what's right in front of him (Proverbs 17:24).

- Those who have understanding are careful with their words. They speak little instead of speaking much (Proverbs 17:27). The wise are people of few words.
- If a fool remains silent then people may think that he's wise (Proverbs 17:28). The foolishness of fools is revealed when they speak.
- The wise delight in discovering wisdom. Fools delight in discovering themselves (Proverbs 18:1-2).
- The wicked bring reproach to a society (Proverbs 18:3).
- Solomon compares people's words to deep waters. There's more going on than what's on the surface (Proverbs 18:4).
- The wicked want to have judgment overthrown so that the righteous are punished instead of the wicked (Proverbs 18:5).
- Solomon compares the words of those who reveal secrets to wounds (Proverbs 18:8).
- Being lazy is a form of being wasteful (Proverbs 18:9).
- It's foolish to address a situation before you've learned what's going on (Proverbs 18:13).
- The wise gain knowledge by listening (Proverbs 18:15).
- One way to obtain an audience with rich or powerful people is by giving them something (Proverbs 18:16).
- It's not wise to act on the basis of what a single person has to say, because that person may not be telling you the full story (Proverbs 18:17).

- Casting lots is a good way to end disputes and settle matters (Proverbs 18:18).
- It's easier to conquer a strong city than to win back someone who's been offended (Proverbs 18:19).
- In order to have friends you must be willing to compromise (Proverbs 18:24). That's a bad thing, not a good thing.
- Integrity is better than wealth (Proverbs 19:1).
- The reason many people become friends with someone is because of what they can get out of the relationship. They're seeking gifts, or wealth, or power (Proverbs 19:4, 6-7). Many people are unwilling to be friends with the poor because the poor have nothing to offer. This means that in the end, what many people want out of a relationship is money.
- It's bad for fools to be delighted. If a fool is delighted then something has gone very wrong (Proverbs 19:10).
- There are times when the best course of action is to not take offense, and not get angry (Proverbs 19:11).
- A contentious wife is hard to bear. She's a constant source of problems, and brings great pain and suffering into her husband's life (Proverbs 19:13).
- It's good for fathers to give houses and wealth to their children as an inheritance (Proverbs 19:14).
- A prudent wife is a blessing from the Lord (Proverbs 19:14).
- The text doesn't say that those who are hungry because of laziness should be fed. Instead it says they should suffer the consequences of their actions (Proverbs 19:15).

It's not the responsibility of others to take care of lazy people and make sure they have food.

- Those who have pity on the poor and give them what they need are actually giving to the Lord (Proverbs 19:17). God will repay what they've given to the poor.
- Children should be disciplined while it can still make a difference in their life (Proverbs 19:18).
- Being a liar is worse than being poor (Proverbs 19:22).
- God will satisfy those who fear Him (Proverbs 19:23).
- Simple minded people can learn by seeing other people punished (Proverbs 19:25).
- It's shameful for children to destroy their relationship with their parents (Proverbs 19:26).
- We must be careful not to be deceived by alcohol (Proverbs 20:1).
- Those who stir up fights are fools (Proverbs 20:3).
- Those who put an end to fights are wise (Proverbs 20:3).
- Lazy people are unwilling to work in anything less than ideal conditions (Proverbs 20:4).
- Those who are wise ask questions. They don't blindly accept whatever they're told and leave it at that (Proverbs 20:5).
- It's not cynical to suspect that many people who claim to be good aren't actually good people at all (Proverbs 20:6). It's extremely difficult to find someone who's faithful.
- Rulers have a responsibility to fight evil (Proverbs 20:8).
- Everyone has a sinful heart (Proverbs 20:9).

- Those who love sleep will become poor (Proverbs 20:13).
- Stealing may seem very sweet to thieves, but in the end it leads to the grave (Proverbs 20:17).
- There are serious consequences for cursing your parents (Proverbs 20:20).
- Instead of taking revenge on your enemies, you must wait on the Lord. He will avenge you in due time (Proverbs 20:22).
- Since God is guiding our steps and leading us through life, it's impossible to draw any conclusions about our circumstances. A life that's full of problems and suffering may be exactly what is needed to carry out God's purposes. In order to understand everything that happens we would need His knowledge, which we don't have (Proverbs 20:24).
- It's a snare to take action and then ask questions later (Proverbs 20:25).
- A wise ruler removes the wicked from his nation (Proverbs 20:26).
- The glory of the young is their strength (Proverbs 20:29).
- The beauty of the old is their gray hair (Proverbs 20:29).
- Punishments can cleanse evil by causing people to turn away from their evil ways, and change their inward nature (Proverbs 20:30).
- God determines the actions of kings. He controls their heart (Proverbs 21:1).
- Everything that the wicked do (even simply plowing their fields) is a sin in the sight of God (Proverbs 21:4). This is

because the wicked aren't doing it for His glory.

- It's impossible for those who aren't saved to lead a good life, because everything do is a sin in God's sight (Proverbs 21:4).
- Those who obtain wealth through lies are actually seeking death (Proverbs 21:6).
- It's better to be poor than to live with an argumentative wife in a large house (Proverbs 21:9). The character of a wife has an enormous impact on her home.
- The soul of the wicked desires evil (Proverbs 21:10).
- The wise can learn wisdom by simply being taught. If they're given instruction they will learn from it (Proverbs 21:11).
- You must listen to the cries of the poor, and help them when they call out (Proverbs 21:13). If you ignore their cries then your cries will be ignored as well.
- One way to appease someone who's angry is by giving them a gift (Proverbs 21:14).
- Those who love pleasure will become poor (Proverbs 21:17).
- It's better to be homeless than to live with an angry woman (Proverbs 21:19). A contentious and angry wife turns her home into a nightmare.
- Those who are foolish spend their wealth (Proverbs 21:20).
- Those who are wise can defeat those who are mighty (Proverbs 21:22).
- The wicked covet what belongs to others. However, the

righteous give generously (Proverbs 21:26).

- The gifts that the wicked give to God are an abomination to Him, and He doesn't want them (Proverbs 21:27). This is especially true when the wicked give those gifts with wicked motives. The wicked can't purchase God's favor with gifts because *God doesn't want their gifts*.
- The upright seek to walk in God's paths. However, the wicked deliberately harden themselves against God and reject His ways (Proverbs 21:29).
- It's better to have a good reputation than to have great wealth (Proverbs 22:1).
- Those who are prudent see problems coming and protect themselves (Proverbs 22:3). This means taking action to protect yourself against problems that are coming in the future isn't failing to trust God. Instead it's the right thing to do.
- Those who are simple minded don't see problems coming, do nothing to prevent them, and get hurt (Proverbs 22:3). Those who can't see trouble coming are simple minded, and suffer needlessly.
- Those who are rebellious will have a life that's full of thorns, snares, and problems (Proverbs 22:5). Being difficult, stubborn, and hostile doesn't make life better. Instead it makes life worse.
- If you want a child to become a wise adult then you must train them when they're still young (Proverbs 22:6).
- Those who lend money rule over those who owe them money (Proverbs 22:7).
- If the scorner is cast out then the problems that were

caused by him will stop (Proverbs 22:10).

- The Lord preserves knowledge (Proverbs 22:12).
- The Lord overthrows the words of transgressors (Proverbs 22:12).
- One of the characteristics of lazy people is that they give ridiculous excuses for why they can't work (Proverbs 22:13). Their excuses shouldn't be taken seriously.
- There are some people that God abhors (Proverbs 22:14).
- One of the ways God punishes people is by letting them become prey for immoral women (Proverbs 22:14).
- If children aren't corrected then they'll remain foolish (Proverbs 22:15).
- Those who oppress the poor will become poor (Proverbs 22:16).
- Those who give gifts to the rich will become poor (Proverbs 22:16).
- If you want to be able to answer people's questions then you need the words of truth (Proverbs 22:21).
- Don't become friends with an angry person (Proverbs 22:24-25). There are some people you must not become friends with, because if you do there's a risk you'll become like them.
- Becoming friends with a wicked person is a snare to your soul. It will harm you, and it won't benefit the wicked person (Proverbs 22:25).
- It's not wrong to be rich, but it *is* unwise to seek wealth (Proverbs 23:4-5). It's foolish to set your heart on riches because they're temporary and easily lost.

- Don't talk to a fool, or try to share wisdom with a fool (Proverbs 23:9). This is because fools despise wisdom.
- God will punish those who steal from orphans (Proverbs 23:10-11).
- It's wrong to envy sinners (Proverbs 23:17). In the end, sinners will perish.
- Instead of listening to your heart or following your heart, you must guide your heart (Proverbs 23:19).
- You must not spend time around drunkards or gluttons (Proverbs 23:20).
- Those who are drunkards will come to poverty (Proverbs 23:21).
- Those who are gluttonous will come to poverty (Proverbs 23:21).
- Those who are lazy will come to poverty (Proverbs 23:21).
- Wine is dangerous (Proverbs 23:29-32). It may seem pleasurable at first, but in the end it will bite you like a snake.
- There are all sorts of terrible consequences for being a drunkard (Proverbs 23:29).
- Being a drunkard opens you to being tempted by immoral women (Proverbs 23:33).
- Being a drunkard opens you to saying perverse and sinful things (Proverbs 23:33).
- Being a drunkard disconnects you from reality (Proverbs 23:35).
- The terrible things that a drunkard goes through doesn't

keep them from wanting more alcohol. They suffer, but they don't learn from the experience (Proverbs 23:35).

- Don't envy the wicked (Proverbs 24:1).
- Don't desire to be with wicked people (Proverbs 24:1).
- The wicked are a destructive force in society. They seek to tear things down (Proverbs 24:2).
- It's not wrong to fill a house with riches (Proverbs 24:3-4).
- Foolish thoughts are actually sinful (Proverbs 24:9).
- If you faint in the day of adversity then your strength is small (Proverbs 24:10).
- You have a responsibility to save innocent people who are about to be killed (Proverbs 24:11-12). God will hold you accountable if you do nothing and allow those around you to die.
- You have a responsibility to know what's going on, so you can save those who are in danger (Proverbs 24:11-12).
- Even if a just man falls seven times, he will rise up again (Proverbs 24:16).
- Don't rejoice when your enemy falls (Proverbs 24:17-18). That displeases the Lord.
- It's wrong to envy the wicked, because one day they'll perish (Proverbs 24:19-20).
- The destruction of the wicked will be very sudden. It will come out of nowhere, without warning (Proverbs 24:21-22).
- It's wrong to sentence people based on who they are. Judgment must be administered impartially, regardless of

who the person is (Proverbs 24:23).

- Those who say that the wicked are righteous will be cursed (Proverbs 24:24).
- Those who rebuke the wicked will be blessed (Proverbs 24:25).
- Put your fields in order before you build your house (Proverbs 24:27). You need to make sure that you have a good source of income before building a house.
- It's wrong to return evil for evil (Proverbs 24:29).
- Lazy people don't take care of their property (Proverbs 24:30-31). Instead they allow it to fall into ruin.
- Hezekiah collected the proverbs of Solomon (Proverbs 25:1).
- It glorifies God to conceal things, and it honors kings to find the things God has concealed (Proverbs 25:2).
- There are some things God has deliberately hidden, but which can be found through hard work (Proverbs 25:2).
- You should search for the things that God has hidden (Proverbs 25:2).
- There's more going on in the heart of rulers than what appears on the surface. Their heart is exceedingly deep (Proverbs 25:3).
- Solomon compares removing wicked people from a nation to removing dross from silver. Once the wicked are removed, the nation can be established in righteousness. However, as long as the wicked are there, the nation is unfit for any task (Proverbs 25:4-5). A nation that tolerates the wicked isn't a righteous nation.

- It's better to be invited into the presence of the king, than for the king to humiliate you by sending you away when you came uninvited (Proverbs 25:7).
- Don't get involved in a fight before you know what's going on (Proverbs 25:8).
- If you have a disagreement with your neighbor then discuss it with him, not with other people (Proverbs 25:9).
- Don't share your neighbor's secrets with other people (Proverbs 25:9).
- Being reproved by the wise is a valuable gift (Proverbs 25:12).
- It's foolish to boast about something you don't have (Proverbs 25:14).
- It's foolish to do things that are all style but lack substance (Proverbs 25:14).
- Rulers must be dealt with very carefully. In order to persuade them you must exercise restraint over a long period of time (Proverbs 25:15).
- If you find something good, eat until you're satisfied and then stop. Don't keep going until you injure yourself (Proverbs 25:16). It's possible to have too much of a good thing.
- If you visit your neighbor's house too many times, he will come to hate you (Proverbs 25:17).
- Singing songs to those who have a heavy heart is like taking a person's garment away in cold weather (Proverbs 25:20). It makes things worse.

- God doesn't allow us to stand back and let our enemies starve. Instead we must help them (Proverbs 25:21-22). If we do this then the Lord will reward us.
- If you want to make your enemy suffer then help him in his time of need (Proverbs 25:22).
- An angry countenance can silence a backbiting tongue (Proverbs 25:23).
- A wife's bad attitude can make her household miserable (Proverbs 25:24).
- Good news from a distant country is good for the soul (Proverbs 25:25).
- Solomon compared the defeat of the righteous to a corrupted spring of water. It's poisonous and impacts the whole community in a negative way (Proverbs 25:26).
- It's not good for people to glorify themselves (Proverbs 25:27). That kind of glory isn't worth having.
- Those who have no self control are defenseless (Proverbs 25:28).
- Fools don't deserve honor (Proverbs 26:1).
- If an innocent person is cursed, that curse won't come to rest on them (Proverbs 26:2).
- One day God will punish fools for their foolishness (Proverbs 26:10).
- There's more hope for a fool than for someone who's wise in his own eyes (Proverbs 26:12).
- Lazy people are grieved by the thought of working. Even doing tiny amounts of work is upsetting to them (Proverbs 26:15).

- Lazy people won't listen to others. They believe they're wiser than everyone else (Proverbs 26:16).
- Just because you can give a wise answer doesn't mean people will listen to you. If people are wise in their own eyes then they'll reject what you have to say, even if you can prove your position with logic and reason (Proverbs 26:16).
- It's a terrible thing to get involved in a fight that has nothing to do with you (Proverbs 26:17).
- Solomon compared a man who deceives his neighbor to a mass murderer who firebombs innocent people (Proverbs 26:18-19).
- People who do something terrible and then claim they were "only joking" are actually doing something extremely wicked. Solomon compared them to mass murderers (Proverbs 26:18-19).
- Solomon compared gossip to fuel for a fire. It leads directly to strife (Proverbs 26:20).
- If you want to end strife then get rid of contentious people. They're the ones who start strife and keep it going (Proverbs 26:21).
- Solomon compared a person who reveals secrets to a criminal who goes around stabbing people. The words of a gossiper are like the stab wounds of a knife (Proverbs 26:22).
- Solomon compared the words of a wicked person to a pottery shard that's covered in silver. Even if the words themselves seem to be good, the reality that's underneath isn't (Proverbs 26:23). The kind words of wicked people can't be trusted.

- Those who hate other people, and tell lies to ensnare them, have seven abominations in their heart (Proverbs 26:24-25).
- The wicked won't be able to hide their wickedness forever (Proverbs 26:26).
- Flattery ruins people's lives (Proverbs 26:28).
- Don't boast about tomorrow because you don't know what's going to happen (Proverbs 27:1).
- Envy is worse than wrath (Proverbs 27:4).
- It's better to openly rebuke someone than to secretly love them (Proverbs 27:5). An open rebuke can help someone, but a love they never know about doesn't help them in any way.
- When you're hungry, you can find sweetness in things that aren't sweet at all (Proverbs 27:7).
- Don't forsake your father's friend (Proverbs 27:10).
- In the day of calamity, go to a neighbor who's nearby instead of a brother far away (Proverbs 27:10).
- It's bad to bless someone with a loud voice early in the morning (Proverbs 27:14).
- Servants must be allowed to partake of the harvest that they worked to obtain (Proverbs 27:18).
- Hell is never satisfied (Proverbs 27:20).
- Destruction is never satisfied (Proverbs 27:20).
- The eyes of man are never satisfied (Proverbs 27:20).
- Make sure you know the state of your household. Keep

close watch over it and don't lose sight of what's going on (Proverbs 27:23).

- If you want to have good things in life (such as food or clothing for your household) then you should work for them (Proverbs 27:25-27).
- The wicked lack courage (Proverbs 28:1).
- The righteous are bold (Proverbs 28:1).
- If a land is full of sin then God will punish it by having many bureaucrats rule over it (Proverbs 28:2).
- The life is a nation is prolonged by people of understanding and knowledge (Proverbs 28:2).
- It's a terrible thing when poor people oppress other poor people (Proverbs 28:3).
- People who forsake the law praise the wicked (Proverbs 28:4). If you find people praising the wicked, you've found people who have forsaken the law.
- We must not be a companion of those who are lawless (Proverbs 28:7).
- Being rich can make it more difficult to understand things, because the rich may become conceited and trust in themselves (Proverbs 28:11).
- When the wicked rise to power, people hide themselves (Proverbs 28:12).
- Those who hide their sins, and refuse to seek forgiveness for them, won't prosper (Proverbs 28:13).
- Those who confess their sins and forsake them will find mercy (Proverbs 28:13).

- If you want to prolong your life then hate covetousness (Proverbs 28:16).
- It's wrong to save the lives of those who inflict violence on the innocent (Proverbs 28:17).
- Those who are hasty to get rich will fall into sin (Proverbs 28:20).
- It's better to rebuke someone than to to flatter them (Proverbs 28:23).
- Those who steal from their parents are destroyers (Proverbs 28:24).
- Those who trust their heart are fools (Proverbs 28:26).
- Those who refuse to help the poor will be cursed (Proverbs 28:27).
- When the wicked perish, the righteous flourish (Proverbs 28:28).
- It's not wise to argue with fools, because fools hate wisdom. Arguing with a fool leads to a fight that doesn't do anyone any good (Proverbs 29:9).
- The fool says everything that's on his mind (Proverbs 29:11). The wise know when to speak and when to remain silent.
- If a ruler listens to lies then he'll have wicked servants (Proverbs 29:12).
- If you want to securely establish your kingdom then faithfully judge the poor (Proverbs 29:14).
- Pride brings people low (Proverbs 29:23). It's very dangerous to be proud.

- It's wrong to listen to people plot terrible things but do nothing about it, and allow evil to come to pass (Proverbs 29:4).
- Even though people seek the favor of rulers, the decisions that rulers make comes from the Lord (Proverbs 29:26).
- The wicked are an abomination to the upright (Proverbs 29:27).
- The upright are an abomination to the wicked (Proverbs 29:27).
- The text doesn't say that the acts of the wicked are an abomination to the upright. Instead it says that the wicked themselves are an abomination (Proverbs 29:27).
- Every word of God is pure. All of His words are true and right and accurate (Proverbs 30:5).
- God is a shield to those who put their trust in Him (Proverbs 30:5).
- God will reprove those who add to His words (Proverbs 30:6). Those who add to His words are liars.
- Having riches is dangerous because it can lead to pride. Once people become rich they may think they no longer need God (Proverbs 30:8-9).
- Being poor is dangerous because the poor may tempted to steal and enter a life of sin (Proverbs 30:8-9).
- One of the characteristics of the wicked is that they hate the poor and seek to slaughter them (Proverbs 30:14).
- Some people never stop demanding things. No matter how much they receive, they insist that the wealth of others be taken away and given to them. Those people

are leeches, and they're very wicked (Proverbs 30:15).

- The earth itself cannot bear a situation where a fool is full of food (Proverbs 30:21-22). If a fool is full of food then something bad has happened.
- God doesn't require us to feed fools (Proverbs 30:22). Instead they should go hungry, so they learn to abandon their foolishness and become wise.
- God doesn't require men to marry vile women (Proverbs 30:21, 23). If a vile woman is married then something terrible has happened.
- Lemuel's mother was a prophet (Proverbs 31:1).
- Part of Proverbs was written by a woman (Proverbs 31:1).
- The reason kings shouldn't drink alcoholic beverages is because they might get drunk and pervert judgment, and afflict people (Proverbs 31:4-5).
- It's good to give alcohol to people who are suffering so that, for a time, they don't remember their misery (Proverbs 31:6-7).
- It's good to help those who are miserable forget their misery for a while (Proverbs 31:7).
- Kings should speak up for those who don't have anyone else to speak up for them (Proverbs 31:8).
- Kings should plead the cause of the poor (Proverbs 31:9).
- The reason a husband fully trusts a virtuous woman is because he knows she will only do him good. She's not going to cause problems or make him suffer any loss (Proverbs 31:11).
- A virtuous woman works with her hands (Proverbs

31:13).

- A virtuous woman obtains food for her household from distant places (Proverbs 31:14).
- A virtuous woman gets up when it's still dark outside (Proverbs 31:15).
- A virtuous woman looks for opportunities to expand her household by buying land, planting new crops, and increasing her family's wealth (Proverbs 31:16).
- A virtuous woman takes care of the poor (Proverbs 31:20).
- A virtuous woman clothes her household in high-quality clothing (Proverbs 31:21).
- A virtuous woman creates goods by hand and sells them, for the benefit of her household (Proverbs 31:24).
- A virtuous woman runs her own business from her home (Proverbs 31:24).
- It's good for women to be strong (Proverbs 31:25).
- A virtuous woman speaks words of wisdom (Proverbs 31:26).
- Beauty isn't what makes a woman great (Proverbs 31:30). What makes a woman great is her virtue (whether she fears the Lord and walks in His ways).
- A woman who fears the Lord will be praised (Proverbs 31:30).
- Virtuous women should receive the reward of their efforts. They should keep what they've earned and enjoy it (Proverbs 31:31). They're entitled to the fruit of their labor, and it must not be taken from them.

- It's good for others to see the works of a virtuous woman and praise her for what she's done (Proverbs 31:31).

Ecclesiastes

- This book was written by a king (Ecclesiastes 1:1).
- The first person in the Bible to call himself a preacher was a king (Ecclesiastes 1:1).
- The things of this world are empty and unsatisfying (Ecclesiastes 1:2).
- Generations come and go, over and over again. This is empty and unsatisfying because it's the endless repetition of the same thing (Ecclesiastes 1:4).
- The sun rises and sets, over again over again. This is empty and unsatisfying because it's the endless repetition of the same thing (Ecclesiastes 1:5).
- The wind travels in a cycle, over and over again. This is empty and unsatisfying because it's the endless repetition of the same thing (Ecclesiastes 1:6).
- Water travels in a cycle, over and over again. This is empty and unsatisfying because it's the endless repetition of the same thing (Ecclesiastes 1:7).
- There's no way to even list all the work that needs to be done, much less accomplish it (Ecclesiastes 1:8). Trying to get work done is unsatisfying because there will always be an infinite amount of work left to do.
- Our desires can't be satisfied. The more we give in to them, the more they'll grow (Ecclesiastes 1:8). Trying to satisfy our desires is an impossible task.
- Life in this world is unsatisfying because history repeats itself in an endless cycle. The things people did in the past will be done again. This is empty and unsatisfying (Ecclesiastes 1:9).

- People may think that something is new, but that's just because of their ignorance of history (Ecclesiastes 1:10).
- Doing things in life is empty and unsatisfying, because the things that we do won't be remembered. All will be forgotten in time (Ecclesiastes 1:11).
- The author of this book dedicated himself to using wisdom to understand the things that are done in this world. He wanted to understand life (Ecclesiastes 1:13).
- This life is sore travail. It's painful and empty and unsatisfying (Ecclesiastes 1:13).
- The reason life is painful and empty and unsatisfying is because God made it that way. This is a curse that He placed upon mankind (Ecclesiastes 1:13).
- If you're looking for something in this world that's satisfying, you won't find it (Ecclesiastes 1:14).
- The things of this world frustrate the spirit (Ecclesiastes 1:14).
- This world has an infinite number of problems, and none of them can be solved (Ecclesiastes 1:15).
- This is a book of wisdom, written by someone who was wise. It's not a book of foolishness (Ecclesiastes 1:16).
- Those who increase their wisdom or knowledge also increase their sorrow (Ecclesiastes 1:18).
- Mirth is empty and unsatisfying (Ecclesiastes 2:1).
- Pleasure is empty and unsatisfying (Ecclesiastes 2:1).
- The author had everything this world had to offer, and all of it was empty and unsatisfying (Ecclesiastes 2:11).

- The only things we can do in life are the same things that were done by those who came before us. This is empty and unsatisfying. Instead of making progress, we're going in a cycle (Ecclesiastes 2:12).
- Light is better than darkness (Ecclesiastes 2:13).
- Wisdom is better than folly, but wisdom can't save us. Those who are wise will one day die, just like everyone else (Ecclesiastes 2:15).
- Wisdom is unsatisfying because the wise aren't remembered (Ecclesiastes 2:16).
- The things of this world can't bring meaning to your life or satisfy you (Ecclesiastes 2:17).
- Wisdom can't bring meaning to your life or satisfy you (Ecclesiastes 2:17).
- The author of this book hated the labor that he had done, because one day he would be forced to leave it to those who came after him (Ecclesiastes 2:18).
- The fact that we lose our possessions at the end of our life is frustrating (Ecclesiastes 2:18).
- When we labor for the things of this world, we're laboring for things that will one day be taken from us (Ecclesiastes 2:18).
- The thing that makes life immensely frustrating and unsatisfying is death. The root of the problems is death (Ecclesiastes 2:18).
- It's pointless to have days that are filled with sorrow and grief, because in the end all that sorrow and grief won't help you (Ecclesiastes 2:23).

- It's pointless to lose sleep at night, because in the end those sleepless nights won't accomplish anything (Ecclesiastes 2:23).
- The best thing we can do in life is eat and drink with joy, and enjoy the fruits of our labor (Ecclesiastes 2:24). That's the portion God has given us in this life.
- It's possible for our soul to enjoy the fruits of our labor (Ecclesiastes 2:24).
- God gives wisdom to those who are good in His sight (Ecclesiastes 2:26). This means wisdom is a gift from God.
- God gives knowledge to those who are good in His sight (Ecclesiastes 2:26). This means knowledge is a gift from God.
- God gives joy to those who are good in His sight (Ecclesiastes 2:26). This means joy is a gift from God.
- God gives pain and suffering to sinners (Ecclesiastes 2:26).
- God has sinners work to gather up wealth so that He can give it to those who please Him (Ecclesiastes 2:26). This means that in the end, God will give the wealth of the wicked to the righteous.
- God treats the righteous differently than He treats the wicked (Ecclesiastes 2:26).
- Everything that a sinner does is empty and unsatisfying, because God won't give him wisdom and He won't allow them to keep their works (Ecclesiastes 2:26).
- There are different seasons in life (Ecclesiastes 3:1).
- Dying is part of life (Ecclesiastes 3:2).
- Life doesn't consist only of planting things. There's also a

season for uprooting things (Ecclesiastes 3:2).

- There's a time to break things down (Ecclesiastes 3:3).
- It's not always a time of peace. There are also times of war (Ecclesiastes 3:3).
- Weeping is part of life (Ecclesiastes 3:4).
- Mourning is part of life (Ecclesiastes 3:4)
- Dancing is part of life (Ecclesiastes 3:4).
- Life isn't only joy. There are also moments of sorrow (Ecclesiastes 3:4).
- Sometimes casting things away is the right thing to do (Ecclesiastes 3:5).
- Life isn't only about gaining things. There are also seasons of loss (Ecclesiastes 3:6).
- There's a time to remain silent (Ecclesiastes 3:7).
- It's not always wrong to hate. There's a time and a place for that (Ecclesiastes 3:8).
- God is the one who has filled our lives with pain and frustration (Ecclesiastes 3:10).
- God has made everything beautiful in His time (Ecclesiastes 3:11).
- It's impossible to find out what God is doing in this world. He has hidden it from us and it can't be known (Ecclesiastes 3:11).
- In spite of how frustrating and unsatisfying life is, we must still rejoice and do good (Ecclesiastes 3:12).
- Our response to life must not be despair and

hopelessness. Instead it must be to rejoice (Ecclesiastes 3:12).

- The author of this book didn't believe that "all is vanity" gave us an excuse to either sin or fall into despair. Instead we must seek to do good (Ecclesiastes 3:12).
- It's entirely good for us to enjoy the fruits of our labor. That's a gift from God, and it's how things should be (Ecclesiastes 3:13).
- We don't need to feel guilty about enjoying the fruits of our labor. That's not a sin (Ecclesiastes 3:13).
- There are things in this life that God has given us to enjoy (Ecclesiastes 3:13).
- Everything that God does is forever (Ecclesiastes 3:14).
- The things that God does are so that people would fear Him (Ecclesiastes 3:14).
- God will bring into judgment things that were done in the past (Ecclesiastes 3:15).
- God will judge the righteous (Ecclesiastes 3:17).
- God will judge the wicked (Ecclesiastes 3:17).
- God seeks to humble mankind (Ecclesiastes 3:18).
- People and animals share the same breath of life. Animals are as alive as we are (Ecclesiastes 3:19). There isn't one type of life in people and a different one in animals. We're both alive in the same way, and we both die.
- God created both animals and people from the dust of the ground (Ecclesiastes 3:20).
- People have a spirit that lives on after death (Ecclesiastes

3:21). This means people aren't just flesh; they have a spirit as well.

- Animals have a spirit that lives on after death (Ecclesiastes 3:21). This means animals aren't just flesh; they have a spirit as well.
- When people die, their spirit goes upward (Ecclesiastes 3:21).
- When animals die, their spirit goes downward (Ecclesiastes 3:21). That means what happens to the spirit of people when they die is different from what happens to the spirit of animals when they die.
- The knowledge that we're like animals in some ways is intended to humble us (Ecclesiastes 3:18-21).
- We should rejoice in our labor (Ecclesiastes 3:22). Our portion in this life is to rejoice in what we've done, and enjoy the fruits of our labor. That's the gift God has given us.
- It's impossible for us to know what will happen after we're gone. All we can do is rejoice in what we have now (Ecclesiastes 3:22).
- Since there's much oppression in this world, it's better to be dead than alive (Ecclesiastes 4:2). This is because those who are dead in Christ aren't being oppressed, which means the dead have it easier than those who are alive.
- Even though the author praised the dead and said it was better to be dead than alive, he never hinted that suicide was an option (Ecclesiastes 4:2).
- Since there's so much oppression in this world, the

people who have it best are those who haven't been born. This is because they've never been oppressed (Ecclesiastes 4:3).

- Envy is empty and unsatisfying (Ecclesiastes 4:4).
- Envy frustrates the spirit (Ecclesiastes 4:4).
- Having great wealth isn't worth it if it fills your life with pain and frustration (Ecclesiastes 4:6).
- If a person is alone in life, it doesn't make sense for him to work endless hours in order to gain wealth. This is because his wealth doesn't help him (because he's too busy working), and it doesn't help anyone else because there's no one else in his life (Ecclesiastes 4:8).
- It's empty and unsatisfying to accumulate wealth that no one enjoys (Ecclesiastes 4:8).
- It's not good for a person to go through life alone (Ecclesiastes 4:9).
- It's better to be poor and wise than rich and foolish (Ecclesiastes 4:13).
- There are some people who sin in the house of the Lord because they don't consider what they're doing, and because they don't listen (Ecclesiastes 5:1).
- When you enter into the house of the Lord, be very careful what you promise God (Ecclesiastes 5:2-4). If you make a vow to God then you must make sure that you keep it.
- People dream when there's a lot going on in their life (Ecclesiastes 5:3).
- Fools are identified when they speak, because their

multitude of words reveals their foolish nature (Ecclesiastes 5:3).

- It's best not to speak a multitude of words to God and reveal that you're a fool (Ecclesiastes 5:3).
- It's better to never make a vow at all, than to make a vow to God and not keep it (Ecclesiastes 5:5).
- You can't speak a vow and not pay it, and then claim the vow was a mistake. If you make a vow to God then you must keep it, because breaking your vow is a serious sin in God's sight (Ecclesiastes 5:6). God punishes those who make vows and don't keep them.
- Don't be surprised when judgment is violently perverted (Ecclesiastes 5:8).
- Those who pervert judgment will one day be brought into judgment by a higher authority (Ecclesiastes 5:8).
- Ultimately the lives of everyone depend on the fruit of the field (Ecclesiastes 5:9).
- Those who love wealth won't be satisfied with wealth (Ecclesiastes 5:10). If you desire wealth then no amount of wealth will ever satisfy you.
- When a person become wealthy, the number of people who consume his wealth also increases (Ecclesiastes 5:11).
- When a person becomes wealthy, all he can really do is look at his wealth. This isn't very satisfying (Ecclesiastes 5:11).
- The sleep of laborers is sweet. However, the rich can't sleep because their wealth weighs upon them and fills them with worry (Ecclesiastes 5:12).

- There are times when wealth makes a person's life much worse (Ecclesiastes 5:13).
- Wealth is frustrating and empty because you can't keep it (Ecclesiastes 5:15).
- In the end there's no profit in the work that we do in this life, because anything that we earn can't be taken with us when we die (Ecclesiastes 5:16).
- The author compares labor to striving after the wind. You can't grasp the wind or possess it (Ecclesiastes 5:16).
- We can't take the fruits of our labor with us into the next life, but we can enjoy them in this life (Ecclesiastes 5:18).
- If a rich person can enjoy his wealth, that's a gift from God (Ecclesiastes 5:19).
- It's not a sin to enjoy your wealth (Ecclesiastes 5:19).
- It's not a sin to enjoy the fruits of your labor (Ecclesiastes 5:19).
- Those who rejoice in the fruits of their labor won't much remember their painful and frustrating lives (Ecclesiastes 5:20).
- God gives some people joy (Ecclesiastes 5:20).
- It's a terrible thing for a person to have riches and honor, but for someone else to take it and enjoy it (Ecclesiastes 6:2).
- Having the things that we desire isn't beneficial if we can't enjoy them (Ecclesiastes 6:2).
- God is the one who gives us the power to enjoy our blessings (Ecclesiastes 6:2).

- Children are a blessing (Ecclesiastes 6:3)
- The author thought it would be a tremendous blessing to have 100 children (Ecclesiastes 6:3).
- If a man lives a long life, but that life is filled with pain, then his long life is empty and frustrating (Ecclesiastes 6:3).
- It's a horrible thing to never be buried (Ecclesiastes 6:3).
- God cares about whether we've been buried (Ecclesiastes 6:3).
- If a person has many blessings in life but is unable to enjoy them, it's better for him to die in childbirth. That way the pain of life is avoided (Ecclesiastes 6:3).
- Although the author taught that in some cases it was better to die than to live a long life, he never suggested that suicide or abortion was an option. The expectation was that if we had a life full of pain, we had to live it until the end. We couldn't cut it short through suicide (Ecclesiastes 6:3).
- Everything that a person does is to satisfy his desires, but his desires are never satisfied (Ecclesiastes 6:7).
- It's impossible to know what the right choices are in life because we can't see the future. Since we can't see the future, we can't plan for it. Instead we make choices that may prove to be very wrong, once future events take place (Ecclesiastes 6:12). This is frustrating and unsatisfying.
- Your character matters more than your appearance (Ecclesiastes 7:1).
- The day that we die is better than the day we're born

(Ecclesiastes 7:1). This is because when we're born we begin a life of suffering, and when we die in Christ our suffering ends.

- Although the day that we die is better than the day we're born, suicide is never presented as an option (Ecclesiastes 7:1).
- The reason it's better to be sad than to laugh is because sorrow is how the heart is made better (Ecclesiastes 7:3). Sorrow helps the heart in a way that laughter doesn't.
- It's better to hear the rebuke of the wise than to hear the song of fools (Ecclesiastes 7:5).
- The author compares the laughter of fools to the noise that thorns make when they're set on fire (Ecclesiastes 7:6).
- Oppression can make wise men go crazy (Ecclesiastes 7:7).
- Bribes can destroy a person's heart (Ecclesiastes 7:7).
- It's better to finish something than to start it (Ecclesiastes 7:8).
- It's better to be patient than to be proud (Ecclesiastes 7:8).
- It's not wise to ask why earlier times were better than the times we have today (Ecclesiastes 7:10). This is because they weren't. This world is an endless cycle, where the same things happen again and again.
- There are some questions we shouldn't ask (Ecclesiastes 7:10).
- Wisdom combined with an inheritance is a good thing

(Ecclesiastes 7:11).

- It's impossible to fix something that God has broken (Ecclesiastes 7:13).
- We should be joyful in times of prosperity (Ecclesiastes 7:14).
- We should be thoughtful in times of adversity (Ecclesiastes 7:14).
- The reason God has created both times of prosperity and times of adversity is so that we can't know what will happen once we're gone (Ecclesiastes 7:14).
- God doesn't want us to know the future (Ecclesiastes 7:14).
- There are wicked people who prolong their life through wickedness (Ecclesiastes 7:15).
- It's possible to die before our time. For example, being wicked or foolish can kill you before your time (Ecclesiastes 7:17).
- We should learn what this book has to say and take it to heart, because it's a book of wisdom (Ecclesiastes 7:18).
- There's no one who doesn't sin (Ecclesiastes 7:20).
- We shouldn't take the bad things that other people say about us to heart. This is because there have been times when we've said bad things about others (Ecclesiastes 7:22).
- Some wisdom is beyond us and can't be obtained (Ecclesiastes 7:24).
- Foolishness is actually sinful (Ecclesiastes 7:25).

- There's something more bitter than death (Ecclesiastes 7:26).
- When God initially created mankind, the human race was sinless (Ecclesiastes 7:29).
- People want to sin. They desire it and seek it out (Ecclesiastes 7:29).
- A person's wisdom makes his face shine (Ecclesiastes 8:1). This means there's some sort of visible difference between those who are wise and those who aren't.
- Obey the commandments of the king (Ecclesiastes 8:2).
- Don't be quick to leave the presence of the king (Ecclesiastes 8:3).
- Those who are wise can discern the proper time for things (Ecclesiastes 8:5).
- The reason this life is so miserable is because there's a time for every purpose (both good and evil) (Ecclesiastes 8:6).
- One of the reasons life is miserable is because no one can tell us what the future will hold (Ecclesiastes 8:7).
- Death is when our spirit leaves our body (Ecclesiastes 8:8).
- Even if the wicked prolong their life through wickedness, they still can't escape death (Ecclesiastes 8:8).
- Being a ruler doesn't always make life better. Sometimes it makes life worse (Ecclesiastes 8:9).
- The fact that the wicked are forgotten after they die is empty and unsatisfying. Their wickedness isn't remembered (Ecclesiastes 8:10).

- The reason people do evil is because the sentence against evil isn't carried out quickly (Ecclesiastes 8:11). In order for punishments to be a deterrent they must not be delayed.
- Even if a wicked person does a hundred terrible things and prolongs his days, it's still not going to be well with him in the end (Ecclesiastes 8:12-13).
- It's better to fear God and live a short life than to prolong your life through wickedness (Ecclesiastes 8:12). The length of our life isn't as important as whether we feared God.
- This world isn't fair (Ecclesiastes 8:14).
- It's unsatisfying and frustrating that righteous people may be persecuted and punished, while wicked people are rewarded and praised (Ecclesiastes 8:14).
- Mirth is a good thing (Ecclesiastes 8:15).
- The works of the righteous are in the hand of God (Ecclesiastes 9:1).
- It's impossible to look at what's going on in your life and tell if God loves you or is angry with you. This is because there are times when good things happen to the wicked, and bad things happen to the righteous (Ecclesiastes 9:1).
- The fact that sometimes good things happen to evil people doesn't mean God loves them or approves of what they're doing (Ecclesiastes 9:2).
- Mankind is inherently evil (Ecclesiastes 9:3).
- Those who are still alive, even if they're very small, can accomplish more than all of the powerful people of the past who are now dead (Ecclesiastes 9:4). This is because

the dead have no part in this world and can do nothing.

- Rewards can only be earned in this life (Ecclesiastes 9:5).
- Our response to the teachings of this book shouldn't be depression and despair. Instead we should rejoice in our blessings, because that's the portion God has given us (Ecclesiastes 9:9).
- Whatever we do, we should do with all our might (Ecclesiastes 9:10). This means we should make the most of our life while we have it.
- Whether we win or lose may be determined by things that are outside of our control (Ecclesiastes 9:11).
- People don't always know when they'll die. Death can come suddenly and unexpectedly (Ecclesiastes 9:12).
- Wisdom is better than strength (Ecclesiastes 9:16).
- People care more about a person's wealth than they do about his wisdom. If a person is poor then he won't be heard (Ecclesiastes 9:16).
- A wise person who engages in foolishness is like ointment that contains dead flies (Ecclesiastes 10:1).
- Yielding pacifies great offenses (Ecclesiastes 10:4).
- Rulers shouldn't take honor away from someone who deserves it, and give it to someone who doesn't deserve it (Ecclesiastes 10:7).
- Those who do evil to others will one day be bitten by evil themselves (Ecclesiastes 10:8).
- Those who babble foolishly are like a dangerous serpent (Ecclesiastes 10:11). If that fool isn't enchanted into being silent then he'll injure someone.

- The words of the wise are gracious (Ecclesiastes 10:12).
- The words of a fool become worse the longer he talks (Ecclesiastes 10:13).
- Fools have a lot to say (Ecclesiastes 10:14).
- Nations must not be ruled over by children (Ecclesiastes 10:16).
- The reason buildings fall into ruin is because of laziness (Ecclesiastes 10:18).
- Wine makes people merry (Ecclesiastes 10:19).
- Don't curse the king (Ecclesiastes 10:20).
- Don't curse the rich (Ecclesiastes 10:20).
- Give food and other necessities to seven or eight people who are in need (Ecclesiastes 11:2). By giving to others, you may find that they'll help you when you're in need.
- Since the future is uncertain, we need to prepare for it. The way to do this is by giving to those who are in need (Ecclesiastes 11:2).
- Those who observe weather conditions will never sow their seed (Ecclesiastes 11:4). In other words, those who are too cautious will never sow seed or reap a harvest. We need to move forward in spite of the risks.
- The unborn life that is present in the womb of a woman is a *child* (a human being) (Ecclesiastes 11:5).
- There's no way to tell in advance whether something will succeed (Ecclesiastes 11:6). Since it's impossible to know, we should sow our seed and see what God does. We might reap a harvest, even when circumstances are against it.

- Sunlight is sweet (Ecclesiastes 11:7).
- Don't let a long and joyous life make you forget that death is coming (Ecclesiastes 11:8).
- Those who are young should rejoice in their youth (Ecclesiastes 11:9).
- Those who are young shouldn't have a sorrowful heart (Ecclesiastes 11:10).
- Those who are young shouldn't do evil (Ecclesiastes 11:10).
- God is our Creator. He is the one who created us (Ecclesiastes 12:1).
- Old age is very difficult (Ecclesiastes 12:1).
- Although old age is difficult, the Bible never presents suicide as an option. Instead it teaches that the difficulties of old age as something we must endure (Ecclesiastes 12:1).
- Since old age is difficult, we should remember God while we're young, before life gets harder (Ecclesiastes 12:1).
- When we die, our spirit will return to God (Ecclesiastes 12:7).
- God is the one who gave us our spirit (Ecclesiastes 12:7).
- God is the one who gave us life (Ecclesiastes 12:7).
- The author of this book searched for acceptable words. He wanted to make sure that the things he wrote were acceptable to God (Ecclesiastes 12:10).
- The words of the wise come from one shepherd (the Lord Jesus Christ) (Ecclesiastes 12:11).

- It's always possible to write more books (Ecclesiastes 12:12).
- The conclusion of this book is that we must fear God and keep His commandments. That's the point behind everything it says (Ecclesiastes 12:13).
- The whole duty of man is to fear God and keep His commandments (Ecclesiastes 12:13).
- God will bring every work into judgment, both good and evil (Ecclesiastes 12:14).

Song of Solomon

- This book is a song. It was intended to be sung (Song of Solomon 1:1).
- Love can be better than wine (Song of Solomon 1:2).
- Those who were upright loved the king (Song of Solomon 1:4).
- The woman had dark skin because she had been out in the sun (Song of Solomon 1:5-6).
- In the ancient world, dark skin was seen as a bad thing (Song of Solomon 1:6).
- It's possible for a person's soul to love someone (Song of Solomon 1:7).
- The woman's lover was a shepherd (Song of Solomon 1:7). It seems that Solomon was posing as a shepherd when this woman met him.
- The king (Solomon) compared the woman to a company of horses that was pulling one of Pharaoh's chariots (Song of Solomon 1:9).
- When the king approached the woman, he was leaping and skipping (Song of Solomon 2:8).
- The king told the woman to rise up and go with him (Song of Solomon 2:10). The king had come to get the woman and take her away to a different place.
- The king came for the woman after winter was over (Song of Solomon 2:11).
- The woman lived in the clefts of the rock (Song of Solomon 2:14).

- The woman lived in the secret place of the stairs (Song of Solomon 2:14).
- The king wanted to see the woman's countenance (Song of Solomon 2:14).
- The king wanted to hear the woman's voice (Song of Solomon 2:14).
- There are times when small things cause big problems (Song of Solomon 2:15).
- The woman said that the king belonged to her (Song of Solomon 2:16).
- The woman said that she belonged to the king (Song of Solomon 2:16).
- When the woman found the king, she wouldn't let him go (Song of Solomon 3:4).
- The king is coming out of the wilderness (Song of Solomon 3:6).
- The king is compared to pillars of smoke (Song of Solomon 3:6).
- The king is perfumed with myrrh (Song of Solomon 3:6).
- The king is perfumed with frankincense (Song of Solomon 3:6).
- Solomon had 70 guards stationed in his bedroom, who protected him while he slept (Song of Solomon 3:7-8).
- Solomon was crowned by his mother (Song of Solomon 3:11).
- The king compared the woman's hair to a flock of goats on mount Gilead (Song of Solomon 4:1).

- None of the woman's teeth were missing (Song of Solomon 4:2).
- David built a tower that served as an armory (Song of Solomon 4:4). It contained the shields of mighty men.
- The woman had no blemishes. She was without spot (Song of Solomon 4:7).
- The mountains where the king wanted to take the woman were a dangerous place. There were lions and leopards there (Song of Solomon 4:8).
- The king told the woman that she had ravished his heart (Song of Solomon 4:9).
- The woman was the king's spouse. They were married (Song of Solomon 4:9).
- The king wanted the woman to know that her love for him made his heart more glad than drinking wine (Song of Solomon 4:10).
- The woman's garments smelled like Lebanon (Song of Solomon 4:11).
- The king compared the woman to an enclosed garden (Song of Solomon 4:12). In other words, his wife was pure.
- The king compared the woman to a well of living water (Song of Solomon 4:15).
- When the woman went into the city to look for the king that she had rejected, she couldn't find him. Instead she found other people, who treated her badly (Song of Solomon 5:6-8).
- When the daughters of Jerusalem asked what made the

woman's beloved (the king) better than other men, her reply was based entirely on how beautiful he was (Song of Solomon 5:9-16). She believed that her beloved's physical appearance made him better than other men.

- Solomon had black hair (Song of Solomon 5:11).
- In ancient times, people washed things with milk (Song of Solomon 5:12).
- The woman said that her beloved, who she loved, was also her friend (Song of Solomon 5:16).
- The city of Jerusalem was known for its beauty (Song of Solomon 6:4).
- The king told the woman to stop looking at him, because her gaze was too much for him. He was overcome by her gaze (Song of Solomon 6:5).
- At this point in Solomon's life he had 60 queens and 80 concubines (Song of Solomon 6:8).
- Solomon's other queens and concubines praised the woman (Song of Solomon 6:9). It seems that no one was jealous of her.
- The king called the woman the daughter of a prince (Song of Solomon 7:1). This means the woman was royalty.
- The king compared the woman's eyes to fishpools in Heshbon (Song of Solomon 7:4).
- The king loved the woman's nose (Song of Solomon 7:4). He compared it to the tower of Lebanon.
- The woman wanted the beloved to go away with her (Song of Solomon 7:11).
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- The woman wished that her beloved was like her brother, because she could kiss her brother in public without being despised by others (Song of Solomon 8:1). It seems that in ancient times, women weren't allowed to kiss their husbands in public.
- The people saw the woman and the king coming up from the wilderness (Song of Solomon 8:5). The woman was leaning on the king.
- It seems that the woman was born under an apple tree (Song of Solomon 8:5).
- Genuine love is as strong as death (Song of Solomon 8:6).
- Jealousy is as cruel as the grave (Song of Solomon 8:6).
- The coals of genuine love are like the coals of fire, which burn with a vehement flame (Song of Solomon 8:6).
- Many waters cannot quench genuine love (Song of Solomon 8:7).
- Floods cannot drown genuine love (Song of Solomon 8:7).
- Genuine love cannot be purchased with any amount of money (Song of Solomon 8:7).
- A group of siblings was concerned about their sister. They were afraid that someone would try to take her before she was mature, so they sought to protect her (Song of Solomon 8:8-9).

Isaiah

- God is the Holy One (Isaiah 1:4).
- Sin provokes the Lord to anger (Isaiah 1:4).
- One of the reasons God afflicts a nation is so it will repent of its sins (Isaiah 1:6).
- There are times when God greatly afflicts a nation before He destroys it (Isaiah 1:6-7).
- One of the punishments God pours out upon nations for their sin is isolation (Isaiah 1:8).
- God doesn't desire the sacrifices of those who are rebelling against Him (Isaiah 1:11).
- When people worship God in a state of sin, they're sinning against Him. God doesn't want the worship of the wicked! He *hates* it (Isaiah 1:13). We must repent before we can worship God or give Him offerings.
- God hates it when wicked people celebrate His holy days (Isaiah 1:14).
- God won't hear the prayers of those whose hands are full of innocent blood (Isaiah 1:15).
- We must help those who are oppressed (Isaiah 1:17).
- We must help orphans and widows (Isaiah 1:17). God cares about them and wants us to care about them as well.
- God only allowed the Jews to remain in the promised land if they obeyed Him (Isaiah 1:19).
- God holds cities accountable for their character (Isaiah 1:21). Cities can be righteous or unrighteous in His sight.

- God holds a nation's leaders accountable for their actions. Leaders must not be wicked (Isaiah 1:23).
- God won't leave the Jews in a state of sin and rebellion against Him. One day He will purify them (Isaiah 1:25).
- One day Jerusalem will be called the city of righteousness (Isaiah 1:26).
- God is the one who gives faithful judges and counselors to a nation (Isaiah 1:26).
- One day unrepentant sinners will be destroyed. Those who forsake the Lord will be consumed (Isaiah 1:28).
- In the millennium, a temple to the Lord will be located on the highest mountain (Isaiah 2:2). All nations will go there to worship Him.
- In the millennium, people from all nations will tell one another to go to God's temple so He can teach them His ways (Isaiah 2:3).
- In the millennium, nations will beat their swords into plowshares (Isaiah 2:4). They won't wage war against one another anymore.
- Lasting worldwide peace will only happen when God rules over the world, judges the nations, and rebukes them (Isaiah 2:4).
- There are times when wicked nations are wealthy and strong (Isaiah 2:7).
- One of the purposes of the seven-year tribulation period is to humble everyone in the world (Isaiah 2:11-17). In that day only the Lord will be exalted. He will bring low every high mountain, every high hill, every high tower, and every fenced wall.

- In the day of the Lord (the tribulation), God will destroy the idols of this world (Isaiah 2:18, 20). In fact, people will throw away their idols even though they're made of precious metals.
- In the day of the Lord (the tribulation), people will hide in holes and caves because they'll see the glory and wrath of God and will be terrified (Isaiah 2:19).
- There are times when God punishes nations by taking food and water away from them (Isaiah 3:1).
- Before God took food and water away from Judah, He warned them that this was going to happen (Isaiah 3:1). This gave the people a chance to repent and avoid His judgment.
- There are times when God punishes nations by taking away their mighty men (Isaiah 3:2).
- God was going to punish Judah by taking away His prophets. There would no longer be anyone left who spoke His words (Isaiah 3:2).
- There are times when God punishes nations by taking away those who are prudent, leaving behind those who are foolish and unwise (Isaiah 3:2).
- There are times when God punishes nations by taking away those who are old, leaving behind those who are young and inexperienced (Isaiah 3:2).
- There are times when God punishes nations by taking away their honorable men, leaving behind those who are dishonorable (Isaiah 3:3).
- There are times when God punishes nations by taking away their skilled craftsmen and their skilled speakers

(Isaiah 3:3).

- It's a terrible curse when nations are ruled over by children (Isaiah 3:4).
- God decides who rules over nations (Isaiah 3:4).
- A nation's ruler is supposed to be a healer. One of his jobs is bringing healing to his nation (Isaiah 3:7).
- There are times when God destroys nations for speaking against Him (Isaiah 3:8).
- It's a terrible thing when nations no longer hide their sin but instead publicly proclaim it (Isaiah 3:9).
- There's woe in store for people, cities, and nations that choose evil (Isaiah 3:9).
- In the end it will be well for the righteous (Isaiah 3:10). One day they'll reap the rewards for the good things they've done.
- One day the wicked will reap the consequences of the evil things they've done (Isaiah 3:11).
- When leaders are wicked, people can still look to God for justice (Isaiah 3:12-14).
- One day God will punish those who oppress the poor (Isaiah 3:14).
- At a time when the poor were being oppressed and their faces were being ground into the dirt, people were wearing elaborate outfits and acting with tremendous pride (Isaiah 3:15-23). This greatly displeased God.
- When God punished Judah, there would be more women left alive than men (Isaiah 4:1).

- The day is coming when God will wash away the sins of the Jews, and will make them pure and holy (Isaiah 4:4).
- When God cleanses Judah, He will place upon their dwelling places a cloud of smoke by day and a pillar of fire by night (Isaiah 4:5). He will also provide a refuge to escape from the heat, the storms, and the rain (Isaiah 4:6).
- God pronounced woe upon those who purchased one house and field after other, with the intent of owning everything so no one else owned anything (Isaiah 5:8).
- God holds the wealthy accountable for how they use their wealth (Isaiah 5:8).
- The wealth of the rich can't protect them in the day of God's wrath. When that day comes He will make their houses desolate (Isaiah 5:9).
- Because the wealthy purchased fields in order to oppress others, God was going to curse those fields and make them produce almost nothing (Isaiah 5:10).
- God pronounced woe upon those who rose up early in the morning so they could immediately get drunk (Isaiah 5:11).
- When people go to Hell, it grows in size (Isaiah 5:14).
- There are times when God exalts Himself through the judgments He pours out (Isaiah 5:16).
- God pronounced woe upon those who looked at evil and called it good, and who looked at good and called it evil (Isaiah 5:20).
- God pronounced woe upon those who were wise in their own eyes (Isaiah 5:21).

- God pronounced woe upon those who justified the wicked and condemned the righteous (Isaiah 5:23).
- There are times when God destroys nations for despising His word (Isaiah 5:24).
- There are times when God punishes nations by raising up enemies against them (Isaiah 5:26).
- When Isaiah saw God's immense holiness, he became overwhelmed at his own sin and uncleanness (Isaiah 6:5). This is in spite of the fact he was a faithful prophet of the Lord and a righteous man.
- God wanted Isaiah to preach to the Jews even though He knew they wouldn't repent (Isaiah 6:9). This means there are times when God calls people to preach, even though He knows the people who hear that preaching won't repent.
- If the Jews had repented in the days of Isaiah, they would have been healed instead of destroyed by the judgment that came upon them (Isaiah 6:10).
- In order for people to be saved, they must hear what God has to say. They must hear the truth, believe it, and repent (Isaiah 6:10). Those who won't listen, or won't believe, or won't repent, will not be saved.
- Isaiah knew the Jews wouldn't repent at his preaching, and because of that the land would be destroyed and emptied of its inhabitants (Isaiah 6:11).
- God compared the Jews to a tree that had lost its leaves and branches, and only a stump remained. In spite of that loss, they would survive and come back to the land (Isaiah 6:13).

- There are times when God sends messages of comfort to wicked kings, and saves them from their enemies (Isaiah 7:3-4). Ahaz was wicked (2 Kings 16:2) and yet God saved him.
- God told Ahaz the king that if he didn't believe His words then he wouldn't be established (Isaiah 7:9).
- Disobeying the Lord wearies Him (Isaiah 7:13).
- When Ahaz disobeyed God by refusing to ask for a sign, God gave him a sign that wouldn't come to pass until hundreds of years after he died. Since Ahaz didn't trust the Lord, He gave him a sign that he would never see (Isaiah 7:10-14).
- The sign that God gave Ahaz was that a virgin would conceive and give birth to a son. This Messianic prophecy was given to a wicked king who didn't believe the Lord (Isaiah 7:14).
- There are times when God blesses people with butter and honey (Isaiah 7:22).
- There are times when God makes a land desolate and inhospitable (Isaiah 7:23).
- Isaiah's wife was a prophet (Isaiah 8:3).
- There are times when God gives people prophetic names (Isaiah 8:3-4).
- Since the people of Judah rejected the gentle waters of Shiloah (which represented the ways of God), the Lord was going to bring against them the mighty river of the king of Assyria, who would conquer and crush them (Isaiah 8:6-8).
- The way that we sanctify the Lord is by fearing Him

instead of fearing our enemies (Isaiah 8:13).

- There are times when God hides His face from nations that have rejected Him (Isaiah 8:17).
- It's wrong for us to try to communicate with the dead (Isaiah 8:19).
- Those who don't speak according to God's law don't have any light in them (Isaiah 8:20).
- The joy that people would have when the Messiah came is compared to the joy of harvest time, or the joy of dividing the spoil from battle (Isaiah 9:3).
- The Messiah would break the yoke of the burden of the people, and free them from the oppressor (Isaiah 9:4).
- Isaiah prophesied that unto us a child is *born* (Isaiah 9:6). This refers to the *birth* of the Messiah through Mary, a descendant of David's son Nathan.
- Isaiah prophesied that unto is a son is *given* (Isaiah 9:6). This refers to the virgin birth of Christ, who was *adopted* into the line of David's son Solomon through Joseph.
- One of the names of the Messiah is “The mighty God” (Isaiah 9:6). Jesus is God Himself! He is the divine Son of God.
- One of the names of the Messiah is “The everlasting Father” (Isaiah 9:6). Jesus is one with the Father.
- There will be no end to the increase of the government of the Messiah (Isaiah 9:7). This means the kingdom of the Lord Jesus Christ will continue to increase for all of eternity.
- There will be no end to the peace of the government of

the Messiah (Isaiah 9:7). The Lord Jesus Christ will usher in everlasting peace.

- The Messiah will sit upon the throne of David and reign over the kingdom of David forever (Isaiah 9:7).
- When God punished Ephraim and Samaria, they didn't humble themselves before Him. Instead they boasted that they would rebuild and become even more prosperous than they were before (Isaiah 9:9-13). Since they didn't repent, God was going to send another judgment upon them. This means when God punishes a nation for its sins, He expects them to humble themselves before Him and repent. If they don't then God may send a worse judgment upon them.
- There are times when a nation's leaders cause people to sin, and lead them into wickedness (Isaiah 9:16).
- When people are led astray by others, God doesn't hold them innocent. He still holds them accountable for what they've done (Isaiah 9:16-17).
- Wickedness burns as fire. It devours as fire devours (Isaiah 9:18).
- There are times when God's wrath brings darkness upon the land (Isaiah 9:19).
- God pronounced woe upon those who decreed unrighteous decrees. He holds them personally responsible for all the pain that's caused (Isaiah 10:1-3).
- Just because something's legal doesn't mean it's right in God's sight (Isaiah 10:1-3).
- Those who use wicked laws to oppress others will one day be caught in God's judgment, and will be unable to

escape (Isaiah 10:3).

- God knows what's in people's hearts (Isaiah 10:7). He even knows what will be in their heart *in the future*.
- There are times when people are instruments of God's wrath without knowing it (Isaiah 10:7).
- There are times when God gives victory to wicked people (Isaiah 10:6-11).
- God hates proud looks (Isaiah 10:12).
- There are times when God punishes the proud by taking away their prosperity and glory (Isaiah 10:16).
- Seven spirits would rest upon the Messiah: the spirit of the Lord, the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and the spirit of the fear of the Lord (Isaiah 11:2).
- Wisdom is different from knowledge (Isaiah 11:2).
- The Messiah will judge others with righteousness (Isaiah 11:4).
- The Messiah will rebuke those who oppress the meek (Isaiah 11:4).
- The Messiah will watch over the poor and care for them (Isaiah 11:4).
- The Messiah will smite the earth (Isaiah 11:4).
- The Messiah will slay the wicked (Isaiah 11:4).
- One day wolves will no longer hunt lambs, and animals won't pose a danger to children (Isaiah 11:6-9). There will be peace in the animal kingdom during the millennium.

This will be the Messiah's doing.

- One day animals that once ate meat will have a different diet, and will eat plants instead (Isaiah 11:7). This will come to pass in the millennium.
- One day the earth will be as full of the knowledge of the Lord as the sea is full of water (Isaiah 11:9). This will come to pass in the millennium.
- When the Messiah comes, the Gentiles will seek Him (Isaiah 11:10).
- The Messiah will give people rest (Isaiah 11:10).
- In the day when the animal kingdom is at peace, the Lord will recover the remnant of His people from the nations where they were scattered (Isaiah 11:11). This will be the second time He's gathered them back to the promised land.
- There are times when God destroys languages (Isaiah 11:15).
- Although God was angry with the Jews, He's not going to destroy them. One day He will restore them (Isaiah 12:1).
- The Bible symbolically depicts salvation as a well that one can draw water from (Isaiah 12:3).
- Salvation is a source of joy (Isaiah 12:3).
- We must declare to others the great things that God has done (Isaiah 12:4).
- God compared the pain of the Day of the Lord (the seven-year tribulation) to the pains that a woman experiences in childbirth (Isaiah 13:6-8). This is a recurring theme in prophecy.

- The Day of the Lord (the tribulation) is a time of God's wrath and fierce anger (Isaiah 13:9).
- In the Day of the Lord (the tribulation), God will destroy the sinners out of the land (Isaiah 13:9).
- In the Day of the Lord (the tribulation), there will be a time when the stars of heaven won't give their light (Isaiah 13:10). The sun and moon will both be dark.
- In the Day of the Lord (the tribulation), God will punish the wicked for their iniquity (Isaiah 13:11).
- In the Day of the Lord (the tribulation), God will make men more precious than fine gold. There will be very few of them left by the time it's over (Isaiah 13:12).
- In the Day of the Lord (the tribulation), God will move the Earth out of its place (Isaiah 13:13).
- In the Day of the Lord (the tribulation), there will still be children in the world (Isaiah 13:16).
- In the Day of the Lord (the tribulation), Babylon will be the glory of kingdoms (Isaiah 13:19).
- After God overthrows Babylon it will never be inhabited again (Isaiah 13:20).
- The Jews won't always be exiled from the promised land. One day they'll return (Isaiah 14:1).
- God won't always be angry with the Jews. One day He will have mercy on them (Isaiah 14:1).
- One day Gentiles will return the Jews to the promised land (Isaiah 14:2).
- One day Gentiles will work for the Jews as servants and handmaids (Isaiah 14:2).

- One day the Jews will rule over their oppressors (Isaiah 14:2).
- One day the Jews will no longer live in sorrow or fear (Isaiah 14:3).
- After God defeats the king of Babylon (the antichrist), the whole earth will be at rest (Isaiah 14:7).
- The great peace that will exist during the millennium will cause people to sing (Isaiah 14:7).
- Hell is located beneath us (Isaiah 14:9).
- One day the king of Babylon (the antichrist) will be cast into Hell (Isaiah 14:9).
- When the king of Babylon (the antichrist) descends into Hell, the kings of the nations who are already there will take notice (Isaiah 14:9-10). They'll be amazed that he's become as weak and powerless as them.
- The kings of the nations have thrones in Hell (Isaiah 14:9). However, they have no power.
- Those who are cast into Hell can't take their wealth or magnificence or power with them. When they die they lose all of it (Isaiah 14:11).
- Worms cover those who are in Hell (Isaiah 14:11).
- Lucifer (the devil) fell from Heaven (Isaiah 14:12).
- Lucifer (the devil) is called the son of the morning (Isaiah 14:12).
- Lucifer (the devil), in his pride, wanted to rule over the angels (Isaiah 14:13).
- Lucifer (the devil), in his pride, wanted to be God. He

wanted God's power and position (Isaiah 14:14). That was his downfall.

- One day the devil will be brought down to Hell (Isaiah 14:15).
- Hell is a pit (Isaiah 14:15).
- When the devil is cast into Hell, those who are already there will look upon him in amazement (Isaiah 14:16-17).
- One day the devil will lose all of his power (Isaiah 14:16-17).
- The king of Babylon (the antichrist) will have children (Isaiah 14:21-22). They will be killed so they can't rise to power and conquer kingdoms.
- No one can overcome the things that God has purposed (Isaiah 14:27). The Lord can't be defeated.
- God cares about the poor and needy (Isaiah 14:30).
- There are times of destruction appointed by God (Isaiah 14:31).
- Sometimes Bible prophecies are referred to as “burdens” (Isaiah 15:1).
- There were times when God's prophets grieved over the judgments that came upon pagan nations (Isaiah 15:5).
- God was going to send lions upon those who escaped Moab's destruction (Isaiah 15:9).
- One day a spoiler (the antichrist) will arise to spoil God's people. When that day comes, God commands Moab to hide His people until the spoiler is destroyed (Isaiah 16:3-4).

- It's good to hide God's people from those who seek to destroy them (Isaiah 16:4).
- The Messiah will sit upon the throne of Israel and reign in the tabernacle of David (Isaiah 16:5).
- There are times when God punishes nations by taking away their gladness (Isaiah 16:10).
- There are times when God tells us how long it will be until a prophecy is fulfilled (Isaiah 16:14).
- One day the city of Damascus will be utterly destroyed, and no longer exist (Isaiah 17:1). Since Damascus still exists today, this prophecy will be fulled in the end times.
- When Damascus is destroyed, Israel's glory will be made thin (Isaiah 17:4-6). In that day Israel will be like a field that's been harvested by a reaper, who left almost nothing behind.
- When Damascus is destroyed, people will have respect for the God of Israel (Isaiah 17:7).
- God is our rock (Isaiah 17:10).
- When Damascus is destroyed and Israel is made thin, there will be trouble in the evening – but in the morning it will be over (Isaiah 17:12-14). Many nations will rush to rob Israel after its destruction, but God will rebuke them and they'll flee. These things will come to pass in the course of a single night.
- Beyond the rivers of Ethiopia is a land that's described as "shadowing with wings" (Isaiah 18:1-2). God pronounced woe upon this mysterious land, which sent ambassadors by the sea to a nation that was terrible from its beginning.

- God commands everyone to pay attention when the trumpet is blown, and listen to it (Isaiah 18:3).
- One day God will rest in His dwelling place (Isaiah 18:4). This will happen after the trumpet is blown.
- There are times when God sends division upon a nation, and causes its citizens to fight against one another (Isaiah 19:2).
- There are times when God punishes nations by putting cruel people over them as king (Isaiah 19:4).
- The Bible says that plants wither. It doesn't say that they die (Isaiah 19:6). Plants aren't alive the same way that people are.
- One of God's judgments is taking work away from people (Isaiah 19:15).
- There are times when God makes one nation afraid of another nation (Isaiah 19:17).
- There are times when God fills people with fear (Isaiah 19:17).
- One day five cities in Egypt will speak the language of Canaan and worship God (Isaiah 19:18). One of those cities will be called "the city of destruction".
- One day there will be an altar to the Lord in the midst of Egypt (Isaiah 19:19).
- One day there will be a pillar to the Lord at the border of Egypt (Isaiah 19:19).
- One day the Egyptians will know the Lord (Isaiah 19:21).
- There are times when God smites nations so they'll return to Him (Isaiah 19:22).

- One day Israel, Egypt, and Assyria will all worship the Lord, and will be a blessing to others (Isaiah 19:24-25).
- Isaiah walked naked and barefoot for three years (Isaiah 20:2-4). God commanded him to do this in order to serve as a prophetic sign about how the king of Assyria would take captive the Egyptians and the Ethiopians.
- Sometimes visions from the Lord are grievous (Isaiah 21:2).
- Some visions from the Lord filled Isaiah with pain (Isaiah 21:3).
- Some visions from the Lord filled Isaiah with fear (Isaiah 21:4).
- Isaiah was greatly upset over what would one day happen to the Jews (Isaiah 22:4).
- At one point the people were so desperate to fortify the wall around Jerusalem that they destroyed the city's houses to obtain building material (Isaiah 22:10).
- In ancient times the city of Jerusalem had two walls (Isaiah 22:11).
- When the Jews saw an army coming against Jerusalem, they tried to repair the wall's breaches and secure a water supply. However, they didn't look to God to save them (Isaiah 22:10-11).
- There are times when God commands people to mourn over sin, to fast, and to repent (Isaiah 22:12-13). In those times it's bad to feast and be filled with joy.
- When judgment was at hand and people faced death, they didn't mourn and cry out to God. Instead they told one another to eat and drink and rejoice, because

tomorrow they would die (Isaiah 22:12-14). This was a terrible sin in God's sight.

- Shebna was charged with faithfully handling the finances of the house of David, but instead he spent the money on himself (Isaiah 22:15-18). God was so angry at his faithlessness that He said He was going to send Shebna into captivity, and he would die there. This means the Lord requires us to be faithful in our jobs. He holds us responsible for how we fulfill our duties.
- God was going to take the key to the house of David and lay it upon the shoulder of Eliakim, the son of Hilkiah (Isaiah 22:20-23). Eliakim would open, and no one would shut; he would shut, and no one would open – and his throne would be glorious.
- One day God will destroy the glory of this world (Isaiah 23:9).
- There are times when God makes it impossible for people to find rest (Isaiah 23:12).
- One day Tyre would be forgotten for 70 years (Isaiah 23:15).
- God compared the immoral city of Tyre to a prostitute that took a harp and then started walking around, singing songs to attract clients (Isaiah 23:16).
- One day Tyre's merchandise will be holy to the Lord (Isaiah 23:18). It will be given to those who dwell before the Lord so they can eat and have clothing.
- One day God will make the earth empty (Isaiah 24:1). He will lay waste to it and turn it upside down.
- The destruction of this world will humble those who are

proud (Isaiah 24:4).

- The reason God is going to destroy this world is because it's been defiled by its inhabitants (Isaiah 24:5).
- Transgressing God's laws defiles the world (Isaiah 24:5).
- The consequences of sin include total global destruction (Isaiah 24:5).
- The consequences of sin include the destruction of joy (Isaiah 24:8).
- The consequences of sin include the cessation of music (Isaiah 24:8).
- When God destroys this world, its cities will stop functioning (Isaiah 24:10).
- The consequences of sin include fear (Isaiah 24:17).
- When God destroys this world, the windows from on high will be opened (Isaiah 24:18).
- When God destroys this world, the foundations of the earth will shake (Isaiah 24:18).
- When God destroys this world, it will be utterly broken down (Isaiah 24:19). In fact, it will actually be dissolved.
- One day this world will be moved out of its place, and stagger around like a drunkard (Isaiah 24:20).
- When God destroys this world, it will be full of sin (Isaiah 24:20).
- When God destroys this world, He will punish the host of the high ones that are on high (Isaiah 24:21). This may be a reference to fallen angels (demons).
- When God destroys this world, He will reign gloriously in

Jerusalem (Isaiah 24:23). This may be a reference to the New Jerusalem, which will exist in the new heaven and earth that God will create after this world has been destroyed (Revelation 21:1-2).

- We must exalt the Lord and praise His name for the wonderful things He's done (Isaiah 25:1).
- It's good to praise God for destroying wicked cities (Isaiah 25:1-2).
- God is a source of strength to the poor and needy, who are in distress (Isaiah 25:4).
- God is a refuge from the storm (Isaiah 25:4).
- God is a shadow from the heat (Isaiah 25:4).
- There are times when the Lord holds feasts for people (Isaiah 25:6).
- There are times when the Lord provides people with wine (Isaiah 25:6).
- One day God will destroy the veil that obscures the truth from the nations (Isaiah 25:7).
- One day God will defeat death (Isaiah 25:8).
- One day God will wipe away tears from all faces (Isaiah 25:8).
- The Lord will save those who wait upon Him (Isaiah 25:9).
- In the day when God defeats death and wipes away everyone's tears, a song will be sung in the land of Judah (Isaiah 26:1)
- God will keep us in perfect peace if our mind is focused on Him (Isaiah 26:3). This is because peace comes from

trusting God.

- The reason we can trust in the Lord is because His strength is everlasting (Isaiah 26:4).
- One day the feet of the poor and needy will tread down those who are proud (Isaiah 26:5-6).
- We must desire the Lord (Isaiah 26:8).
- When God's judgments are carried out in this world, the people will learn righteousness (Isaiah 26:9).
- Even if favor is shown to the wicked, they won't learn righteousness (Isaiah 26:10).
- Even if the wicked are in the presence of people who are upright, they'll still do wicked things (Isaiah 26:10).
- God has the power to increase the population of nations (Isaiah 26:15).
- It's good to pray to God when He's chastening us (Isaiah 26:16).
- One day the dead who belong to God will be resurrected and sing (Isaiah 26:19). The resurrection will be accompanied by singing.
- One day the Lord will come out of His place to punish the inhabitants of the earth for their iniquity (Isaiah 26:20-21).
- When God punishes this world for its iniquity, the world will no longer hide the blood of those who have been slain (Isaiah 26:21).
- When God punishes this world for its iniquity, He will spare His saints by hiding them in chambers (Isaiah 26:21).

- One day Israel will be in pain, the dead will be resurrected, the saints will be taken to a place of safety, and God will punish this world (Isaiah 26:17-21). This sounds a lot like the pre-tribulation rapture that's described in Revelation 12:1-5.
- When God resurrects the dead and punishes this world for its iniquity, He will also punish leviathan the piercing serpent (Isaiah 27:1). This may be a reference to the devil (Revelation 12:9).
- You don't have to fight against God. You can make peace with Him instead (Isaiah 27:5).
- One day Israel's fruit will fill the world (Isaiah 27:6).
- God is going to take away Israel's sin by pouring out a measure of His wrath upon them (Isaiah 27:9).
- One day Israel will destroy the stones of their pagan altars, the way that chalk is beaten and destroyed (Isaiah 27:9).
- When God purges Israel's sin, He will be worshiped in the holy mount at Jerusalem (Isaiah 27:13).
- The Lord compares His strong one to a tempest of hail (Isaiah 28:2). This may be a Messianic reference.
- God can give His spirit to people to aid them in judgment (Isaiah 28:6).
- God can give His strength to people to aid them in battle (Isaiah 28:6).
- Strong drink can lead people into sin (Isaiah 28:7).
- The people of Ephraim were out of control. Their drunken behavior polluted everything (Isaiah 28:7-8).

- People need to understand doctrine (Isaiah 28:9).
- God was going to punish the people by teaching them one thing at at time – as opposed to showing them the whole picture, so that they might understand what's going on (Isaiah 28:10-13).
- There are times when God hides the truth from people by deliberately teaching it in a way that makes it difficult to understand (Isaiah 28:10).
- Without the word of God, we will be ensnared (Isaiah 28:13).
- One day Israel's rulers will make a covenant with death, and an agreement with Hell (Isaiah 28:15). This is a reference to Israel's treaty with the antichrist, which will begin the seven-year tribulation.
- The reason Israel's rulers are going to make an agreement with Hell that's based on lies is to protect themselves from an overflowing scourge (Isaiah 28:15). They'll choose to take refuge in lies instead of in God.
- God is going to annul Israel's covenant with death (Isaiah 28:18). It won't protect them from the overflowing scourge.
- God pronounced woe upon Ariel, the city where David dwelt (Isaiah 29:1). This may be a reference to Jerusalem.
- The voice of people who have a familiar spirit (a demon) is different from the voice of a normal person. It sounds like someone speaking low, out of the dust (Isaiah 29:4).
- There are times when earthquakes are judgments from God (Isaiah 29:6).
- There are times when storms are judgments from God

(Isaiah 29:6).

- There are times when fire is a judgment from God (Isaiah 29:6).
- There are times when God deliberately hides what He's doing so that people don't see it (Isaiah 29:10).
- There are times when God seals visions so that people can't understand them (Isaiah 29:11).
- There are times when God punishes nations by destroying the wisdom of their wise men (Isaiah 29:14).
- It's impossible to hide our actions from God (Isaiah 29:15).
- We must not say that God wasn't the one who made us (Isaiah 29:16).
- We must not say that God lacks understanding (Isaiah 29:16).
- It's a terrible thing when the wicked persecute people for speaking the truth (Isaiah 29:21).
- We must sanctify the name of God (Isaiah 29:23).
- When we need counsel, we should seek it from God (Isaiah 30:1).
- God was angry with the Jews for trusting in Pharaoh instead of in Him (Isaiah 30:2).
- Because the Jews trusted in Pharaoh for protection, God was going to turn that trust into a source of shame (Isaiah 30:3).
- It would have been better for the Jews if they had done nothing, instead of giving their treasure to the Egyptians

in exchange for nothing (Isaiah 30:7). Sometimes it's better to do nothing than to do something bad.

- The Jews wanted the prophets to lie to them, and tell them things that they wanted to hear (Isaiah 30:10).
- God said that the sins of the Jews had caused a breach. At the moment things looked fine, but judgment and destruction would come upon them very suddenly (Isaiah 30:13).
- Blessed are all those who wait upon the Lord (Isaiah 30:18).
- One day the light of the moon will be as bright as the light of the sun, and the light of the sun will be seven times brighter than it currently is (Isaiah 30:26). This will come to pass in the day that God heals the wound of His people (which will take place in the end times).
- The fires of Hell are lit by the breath of God (Isaiah 30:33).
- Nations need to trust in God for deliverance and strength (Isaiah 31:1).
- God doesn't go back on His word (Isaiah 31:2). He does what He says He will do.
- Spirits are stronger than flesh (Isaiah 31:3).
- God isn't afraid of the voices or the strength of His enemies (Isaiah 31:4).
- The day is coming when people will be able to plainly see and understand the things of God (Isaiah 32:1-4). This will be fulfilled in the millennium, when the Lord Jesus Christ reigns over the world.

- Things should be called by their proper names. People who are good should be called good, and people who are evil should be called evil (Isaiah 32:5).
- Those who are generous are helped by the generous things that they do (Isaiah 32:8).
- Animals can experience joy (Isaiah 32:14).
- One day God will make even the wilderness a place of righteousness (Isaiah 32:16). This will be fulfilled in the millennium.
- If we seek peace then we must seek righteousness, because the fruit of righteousness is peace (Isaiah 32:17).
- One day God's people will have rest in their dwelling places (Isaiah 32:18).
- Those who deal treacherously with others will one day experience the same thing (Isaiah 33:1).
- Wisdom and knowledge help stabilize a city (Isaiah 32:6).
- The place where God dwells is a place of devouring fire (Isaiah 32:14).
- Only the righteous will dwell with God (Isaiah 32:15).
- God will give bread and water to those who are righteous (Isaiah 32:16).
- One day those who oppress the righteous and put them in fear will be gone (Isaiah 32:18).
- One day Jerusalem will be a tabernacle that will never be taken down or destroyed again (Isaiah 32:20). The day is coming when the city will be eternally secure.
- God is the one who determines the law (Isaiah 32:22). He

is our lawgiver.

- One day God will forgive the iniquity of the Jews (Isaiah 32:24).
- There are times when God destroys armies (Isaiah 34:2).
- When God pours out His wrath upon the world, all the host of heaven will be dissolved, and the heavens will be rolled together as a scroll (Isaiah 34:4).
- In the day of the Lord's vengeance He will punish this world for what it's done to Zion (Isaiah 34:8).
- After God sets Idumea on fire in His wrath, the land will be a wasteland for all generations (Isaiah 34:10). No one will ever pass through it again.
- There are times when God punishes nations by emptying them of their inhabitants and giving them over to wild animals (Isaiah 34:13).
- God commands the nations to seek the book of the Lord and read it (Isaiah 34:16).
- Seeing God's glory is a cause for singing (Isaiah 35:2).
- God commands us to strengthen those who are weak and help those who are feeble (Isaiah 35:3).
- God commands us to tell those who are fearful to be strong (Isaiah 35:4). The Lord doesn't want us to be afraid.
- The reason we don't need to be afraid is because God is coming with vengeance, and will repay the wicked for what they've done (Isaiah 35:4). God wants us to look forward to His vengeance because He's coming to save us.

- God can create a place where fools cannot err (Isaiah 35:8).
- One day God will remove all sorrow from the Jews and give them everlasting joy (Isaiah 35:10).
- When the king of Assyria sent Rabshakeh and his army against Jerusalem, Eliakim, Shebna, and Joah didn't tell him that God was their refuge and source of strength. Instead of putting their faith in God and taking a stand in Him, they tried to hide what Rabshakeh was saying from the people so they wouldn't hear it (Isaiah 36:11).
- Rabshakeh told the Jews that the king of Assyria was stronger than any god of any nation (Isaiah 35:18). He believed that the battle was between the king of Assyria and the gods that each nation worshiped, and each military victory meant that the Assyrians were stronger than whatever gods that nation worshiped.
- Rabshakeh didn't believe that the God of Israel was capable of defeating the Assyrians (Isaiah 35:18).
- Hezekiah compared the invasion of the Assyrians to a time when children were ready to be born, but there was no strength to give birth (Isaiah 37:3).
- Hezekiah described the Jews who were in Jerusalem as the remnant that was left (because the Assyrians had already conquered the rest of Judah) (Isaiah 37:4).
- God said that the words of Rabshakeh were blasphemy (Isaiah 37:6).
- God dwells between the cherubims (Isaiah 37:16).
- God is the God of all the kingdoms of the earth (Isaiah 37:16).

- God made the heaven and the earth (Isaiah 37:16).
- God is the living God (Isaiah 37:17).
- Hezekiah prayed that God would save them so that all the kingdoms of the earth would know that He was the only God (Isaiah 37:20).
- When God decrees something, it's considered to be done right then even though it may not come to pass until much later (Isaiah 37:26).
- The king of Assyria had been destroying nations that God had deliberately weakened for him so that he could conquer them (Isaiah 37:26-27).
- God knows the details of our life (Isaiah 37:28).
- God has the power to turn kings around and make them go in a direction they don't want to go (Isaiah 37:29). There are times when God manipulates kings and controls them.
- Sometimes signs from God come to pass over the course of multiple years (Isaiah 37:30).
- One of the reasons God was going to save Jerusalem was for David's sake (Isaiah 37:35). This is in spite of the fact David had died hundreds of years earlier.
- When the angel of the Lord went into the camp of the Assyrians, he killed 185,000 soldiers in a single night (Isaiah 37:36). This means the angel of the Lord can kill entire armies.
- The king of Assyria continued to worship Nisroch even though his god was unable to protect his army from death (Isaiah 37:38).

- While the king of Assyria was worshiping Nisroch in the temple, two of his sons killed him (Isaiah 37:38).
- God identified Himself to Hezekiah as the God of David his father (Isaiah 38:5).
- There are times when God sees our tears (Isaiah 38:5).
- God said that He would extend Hezekiah's life by 15 years (Isaiah 38:5). This means there are times when God extends a person's life in response to their prayer.
- There are times when God gives people signs in order to confirm that He will do what He said He would do (Isaiah 38:7).
- As a sign that Hezekiah wouldn't die from his illness, God reversed the sun so that the shadow on the sundial went backwards (Isaiah 38:8). This means there are times when God uses the sun as a sign.
- Hezekiah was very bitter about dying from his illness (Isaiah 38:15, 17). He didn't want to die.
- In ancient times, people used stringed instruments to sing songs in the house of the Lord (Isaiah 38:20).
- Hezekiah's illness, which would have killed him if God hadn't intervened, was a boil (Isaiah 38:21). It was healed by a lump of figs.
- The reason the king of Babylon contacted Hezekiah was because he heard that Hezekiah had been sick and recovered (Isaiah 39:1). It's possible the miraculous sign with the sun going backwards in the sky had a big impact on other nations.
- Hezekiah was immensely proud of his wealth and enjoyed showing it off to others (Isaiah 39:2). That may be why he

didn't want to die: his treasure was in this world instead of in the world to come.

- When the people from Babylon arrived, Hezekiah used that opportunity to impress them with his wealth – instead of talking to them about the greatness of the God of Israel, who saved him (Isaiah 39:2).
- God warned Judah in advance that one day the Babylonians would conquer them, enslave the nation's rulers, take away all of their possessions, and make the people serve the king of Babylon (Isaiah 39:6-7). This means God warned Judah long in advance that one day the Babylonians would conquer them.
- When Hezekiah learned that one day the Babylonians would turn his children into eunuchs, he didn't care (Isaiah 39:8). He also didn't care that one day Babylon would loot all the treasures of his nation. The only thing he cared about was that things would be fine during his lifetime. He was rich and happy and selfish and proud, and made no attempt to intercede on behalf of his nation. Isaiah wept when he heard about the coming judgment, but not King Hezekiah. The king was utterly indifferent.
- There are times when God comforts His people (Isaiah 40:1).
- Once God punishes Jerusalem double for all of her sins, the iniquity of the Jews will be pardoned and the wars against Jerusalem will end (Isaiah 40:2).
- A person was coming who would prepare the way for the Messiah (Isaiah 40:3). This is a reference to John the Baptist.

- The Messiah will exalt every valley and lower every mountain and hill. He will make the crooked things straight and the rough places plain (Isaiah 40:4).
- The Messiah will reveal the glory of the Lord (Isaiah 40:5).
- The word of God will stand forever (Isaiah 40:8).
- When God returns, He will bring His reward with Him (Isaiah 40:10). He will repay people for the good and the bad they've done.
- When God returns, He will carry His people as a shepherd carries lambs in his bosom (Isaiah 40:11).
- God has measured the waters of the world and the size of the universe. He has comprehended how much dust there is in the world (Isaiah 40:12). He also knows how much the mountains weigh.
- No one has been God's counselor or teacher (Isaiah 40:13). God doesn't need our counsel.
- Compared to God, all of the nations are like a small amount of dust (Isaiah 40:15).
- God is unique. He's not like anyone else (Isaiah 40:18). The Lord is in a category all by Himself.
- The knowledge that God exists hasn't been kept a secret. It was revealed from the very beginning of the world (Isaiah 40:21).
- Compared to God, the inhabitants of the world are like tiny grasshoppers (Isaiah 40:22).
- God stretched out the heavens, as a tent is stretched out so that people might dwell in it (Isaiah 40:22).
- God has given names to all of the stars (Isaiah 40:26).

- God's power can be seen in the stars, which He brings out at night (Isaiah 40:26).
- God is everlasting (Isaiah 40:28). He has always existed and will always exist.
- God is never weary (Isaiah 40:28).
- God has infinite understanding (Isaiah 40:28).
- God gives power to those who are faint (Isaiah 40:29).
- God increases the strength of those who have no might (Isaiah 40:29).
- Strength comes from waiting upon the Lord (Isaiah 40:31).
- One of God's characteristics is that He alone can tell people what will happen in the future (Isaiah 41:4). This is because He decides what will happen in the future.
- God said that Abraham was His friend (Isaiah 41:8).
- The reason we must not be dismayed is because God has called us (Isaiah 41:10).
- The reason we must not be afraid is because God will uphold us with the right hand of His righteousness (Isaiah 41:10).
- Those who are angry with His chosen people will one day be ashamed (Isaiah 41:11). Those who strive against His chosen people will perish.
- We don't have to be afraid of those who strive against us or are angry with us, because God is the one who helps us (Isaiah 41:11).
- One day the wicked will be gone (Isaiah 41:12).

- The reason God will create an abundance of water in the millennium is to satisfy the thirst of the poor (Isaiah 41:17-18).
- One day God will create fountains of water in dry places, and plant trees in the desert (Isaiah 41:20). This will come to pass in the millennium.
- The fact that idols can't reveal the future means that they aren't gods at all (Isaiah 41:23).
- Since people believed that their idols were gods, the Lord commanded their idols to do good or do evil. However, idols are incapable of doing anything (Isaiah 41:23).
- God's soul delights in the Messiah (Isaiah 42:1).
- God has put His Spirit in the Messiah (Isaiah 42:1).
- The Messiah won't break a bruised reed. He will be gentle (Isaiah 42:3).
- The Messiah won't be discouraged (Isaiah 42:4).
- God will use the Messiah to make a new covenant (Isaiah 42:6).
- The Messiah will be a light to the Gentiles (Isaiah 42:6).
- The Messiah will open blind eyes (Isaiah 42:7).
- The Messiah will set prisoners free (Isaiah 42:7).
- God won't give His glory to another (Isaiah 42:8). He won't give His praise to idols.
- All those who are in the sea, and in the islands, and in the wilderness, should sing to the Lord (Isaiah 42:10-11). Those who live among the rocks, and at the top of the mountains, should also sing to the Lord.

- It's good to shout to the Lord (Isaiah 42:11).
- One day those who trust in idols will be greatly ashamed (Isaiah 42:17).
- God is looking for people who will listen to His words (Isaiah 42:23).
- There are times when God pours out His judgments upon a nation, but it doesn't realize it or take it to heart (Isaiah 42:25).
- There are times when God walks with us through danger, instead of causing us to avoid the danger altogether (Isaiah 43:2).
- The Jews are precious in God's sight (Isaiah 43:4).
- God loves the Jews (Isaiah 43:4).
- God made us for His glory. We were created to glorify Him (Isaiah 43:7).
- The Lord is the only God. He's the only God who has ever been or ever will be (Isaiah 43:10).
- God is the only Savior. There's no one else (Isaiah 43:11).
- It's impossible to frustrate or thwart God (Isaiah 43:13).
- The reason the beasts of the field will one day honor God is because He will provide them with waters in the wilderness (Isaiah 43:20).
- God formed the Jews for Himself (Isaiah 43:21).
- The reason God blots out our transgressions is for His sake (Isaiah 43:25).
- When God blots out our transgressions He no longer

remembers them (Isaiah 43:25).

- God promised that He would blot out the transgressions of the Jews. In spite of all that they had done, He would forgive them and would no longer remember their sins (Isaiah 43:25).
- In spite of all of Israel's wickedness and idolatry and sin, the Jews are still God's chosen people. That hasn't changed (Isaiah 44:1).
- God has already told us what will happen in the future. He's revealed His plans to us through the prophecies He's given us (Isaiah 44:7-8).
- The reason we don't have to be afraid is because God has already revealed the future to us (Isaiah 44:8).
- Idols are profitable for nothing. They see nothing, and know nothing, and can't help anyone (Isaiah 44:9-10).
- People were using part of a tree to bake bread, and then were taking another part of it and turning it into an idol that they worshiped (Isaiah 44:15). This was extremely foolish.
- Idolatry is foolish and unreasonable. It makes no sense (Isaiah 44:15-17).
- God reasoned with the Jews to show them how foolish their idolatry was (Isaiah 44:17).
- It's possible for our heart to be deceived (Isaiah 44:20).
- God called Cyrus by name, before he was born (Isaiah 44:28). The Lord said that He was going to use Cyrus to lay the foundation of the temple.
- There are times when the Lord subdues nations before a

king (Isaiah 45:1). God gives the nations to whoever He chooses.

- There are times when God gives nations into the hands of a pagan king (Isaiah 45:1).
- There are times when God gives great wealth to pagan kings (Isaiah 45:3).
- The Lord gives wealth to whoever He chooses (Isaiah 45:3).
- The reason God was going to give Cyrus wealth, and make him rule over nations, is so that he would know that the Lord was the God of Israel (Isaiah 45:3).
- There are times when God works through people who don't know Him in order to glorify Himself and make Him known (Isaiah 45:4).
- There are times when God works through people who don't know Him for the sake of His chosen people (Isaiah 45:4).
- God wants all people to know that He is God, and that there's no one else besides Him (Isaiah 45:6).
- God does all things (Isaiah 45:7). He creates light and darkness. He sends peace and takes it away.
- People who strive against God are like a pot that's trying to strive against its potter (Isaiah 45:9). We must not strive against God.
- Just as the potter has the right to form clay into whatever pot he chooses, so God has the right to form us into whatever He chooses (Isaiah 45:9). We have no right to complain to God about how He formed us.

- God pronounced woe upon those who criticized their parents for allowing them to be born (Isaiah 45:10).
- God wants us to know what the future holds for His children (Isaiah 45:11). He wants us to care about prophecy and desire to know what He will do in the future.
- There are times when God hides Himself (Isaiah 45:15).
- One day Israel will be saved with an everlasting salvation (Isaiah 45:17).
- God created the earth to be inhabited (Isaiah 45:18).
- God didn't speak in the dark place of the earth. Instead He spoke publicly (Isaiah 45:19).
- God has sworn that one day every knee would bow to Him, and every tongue would swear that He was Lord (Isaiah 45:23). This includes both the righteous (who are saved) and the wicked (who aren't). One day even the wicked will have to bow down before God and confess that He is Lord (although that confession will come too late to save them).
- All those who are angry with the Lord will one day be ashamed (Isaiah 45:24).
- Idols are powerless. They can't even save themselves (Isaiah 46:1-2).
- God cares about the Jews from the womb. He watches over them before they're born, and is with them even to their old age (Isaiah 46:3-4).
- God wants us to remember history (because He's the one who made it happen). He wants us to remember the great things He's done in the past (Isaiah 46:9-10).

- There's no other God like the Lord. He is unique (Isaiah 46:9).
- The reason God's prophecies always come to pass is because He makes them come to pass. His counsel always stands (Isaiah 46:10).
- God will always do what He pleases. No one can stop Him (Isaiah 46:10).
- One of the key pieces of evidence for God's existence and divinity is prophecy. The Lord is the only one who can tell us what will happen in the future with perfect accuracy (Isaiah 46:10).
- There are times when God punishes nations by making their shame visible to everyone (Isaiah 47:3).
- There are times when God punishes nations by silencing them (Isaiah 47:5).
- God becomes angry when nations are merciless to the Jews (Isaiah 47:6).
- Babylon's judgment will come in a single day (Isaiah 47:9).
- There are times when God punishes a nation by taking away their children (Isaiah 47:9).
- Wickedness doesn't save nations (Isaiah 47:10).
- Even though Babylon trusted in divination to tell the future, they wouldn't be able to see the judgment that would suddenly come upon them. Their trust in divination wouldn't save them (Isaiah 47:11).
- The reason God told the Israelites what would happen in the future was so they wouldn't claim that their idols were responsible for what happened (Isaiah 48:5).

- There are times when God creates new things (Isaiah 48:7).
- God chose to use the furnace of affliction to refine the Israelites (Isaiah 48:10).
- One of the reasons God chose to refine the Israelites was because they had been polluting His name wherever they went, and He wanted to stop them from doing it any more (Isaiah 48:11).
- There's no peace for the wicked (Isaiah 48:22).
- God called Isaiah while he was still in his mother's womb (Isaiah 49:1). This means there are times when God begins His relationship with people before they're born.
- Mothers may forget their children, but God won't forget the Israelites (Isaiah 49:15).
- God said that He had graven the Israelites on the palms of His hands (Isaiah 49:16).
- Those who wait upon the Lord won't be ashamed (Isaiah 49:23).
- God will oppress those who oppress Israel (Isaiah 49:26).
- God had previously been married to the nation of Israel, but by the time of Isaiah He had divorced her (Isaiah 50:1). This means in the Old Testament, Israel was the wife of Jehovah. (This is different from the church, which is the bride of Christ.)
- God is the one who clothes the heavens with blackness (Isaiah 50:3). The Lord compared the blackness of the universe to sackcloth (a garment used for mourning).
- Isaiah compared the wicked to a garment that will one

day be eaten by moths and destroyed (Isaiah 50:9).

- Wicked people who create trouble wherever they go will have to endure trouble themselves. This is the curse God will place upon them (Isaiah 50:11).
- One day the Lord will make the wilderness of Zion like Eden (Isaiah 51:3).
- One day the heavens and the earth will pass away. However, God's salvation is forever! It will never pass away (Isaiah 51:6).
- The reason we must not fear the reproach of the wicked is because one day they'll be destroyed and will be no more (Isaiah 51:8).
- One day God will put an end to the suffering of the Jews, and they will never suffer again (Isaiah 51:22).
- One day no one who is uncircumcised or unclean will enter into Jerusalem (Isaiah 52:1).
- The Messiah would suffer greatly and be terribly wounded (Isaiah 52:14).
- The Messiah will have no physical beauty (Isaiah 53:1).
- The Messiah will be a man of sorrows (Isaiah 53:3).
- Isaiah's prophecy about the suffering and death of the Messiah was written in past tense, as if it had already happened, even though it was talking about the future (Isaiah 53:3). This means there are times when prophecies are written in past tense even though they're describing future events.
- The Messiah will carry our griefs and sorrows (Isaiah 53:4).

- The Messiah will be afflicted by God (Isaiah 53:4).
- The Messiah will be wounded for our transgressions. He will suffer for our sins (Isaiah 53:5).
- The Lord will lay our iniquity upon the Messiah, who will suffer for our sins. That's what will heal us and bring us peace (Isaiah 53:5-6).
- The Messiah will be put to death (Isaiah 53:8). He will die for the sins of His people.
- The Messiah will be buried in a grave that belongs to a rich man (Isaiah 53:9).
- The Messiah will die for the sins of others, not for His own sins (Isaiah 53:9).
- The Messiah will be offered as an offering for our sin. He will die for our sins, and His death will bring us peace (Isaiah 53:10).
- The Messiah will be resurrected (Isaiah 53:10).
- God describes His relationship with Israel as one of husband and wife (Isaiah 54:5). This is different from the church, which is called the bride of Christ.
- The day is coming when God will show great mercies upon Israel (Isaiah 54:7).
- God promised that one day He will save Israel and will never be angry with them again (Isaiah 54:9).
- Even though the mountains will one day depart, God's kindness and mercy upon Israel will never depart. He will never forsake His people (Isaiah 54:10).
- One day God will lay in Israel a foundation of sapphires. He will use agates for Israel's windows and carbuncles for

Israel's gates (Isaiah 54:11-12).

- One day Israel will be established in righteousness (Isaiah 54:14).
- No weapon that's formed against Israel will prosper (Isaiah 54:17).
- We can't buy God's forgiveness with money (Isaiah 55:1).
- The things we can buy with money can't satisfy us. The only way to obtain things that can truly satisfy us is by going to God. There's no other way (Isaiah 55:2).
- In order to be saved, the wicked must repent. They must go to the Lord and forsake both their wicked ways and their wicked thoughts. They can't be saved while still continuing on in their wickedness (Isaiah 55:7).
- God will abundantly pardon those who turn to Him and forsake their wickedness (Isaiah 55:7).
- We can sin in our thoughts, even if we never carry out those thoughts. This means thoughts themselves can be sinful (Isaiah 55:7).
- The gap between God's ways and our ways, and His thoughts and our thoughts, is similar to the enormous gap between the heaven and the earth (Isaiah 55:9).
- The words of God will accomplish exactly what He intends for them to accomplish. They weren't spoken in vain (Isaiah 55:11).
- God can give us an everlasting name (Isaiah 56:5).
- The house of God (the temple) will one day be called a house of prayer for *all* people, both Jews and Gentiles (Isaiah 56:7).

- There are times when God takes the righteous out of this world so they won't have to live through the terrible times that are coming (Isaiah 57:1).
- A longer life isn't always a blessing. If evil times are coming, it may be a greater blessing to have a short life and not experience all that suffering (Isaiah 57:1).
- When the righteous die, they enter into peace (Isaiah 57:2).
- In the days of Isaiah, the people were offering their children as human sacrifices to idols (Isaiah 57:5). God hated this and severely judged them for it.
- God is the high and lofty One who inhabits eternity (Isaiah 57:15).
- God revives the spirit of the humble (Isaiah 57:15).
- God revives the heart of those who are contrite (Isaiah 57:15).
- The wicked stir up trouble wherever they go. They make things worse (Isaiah 57:20).
- God puts a difference between the righteous and the wicked. The righteous will find peace, but the wicked won't (Isaiah 57:19-21).
- Fasting is a waste of time if we use that time to please ourselves instead of seeking the Lord (Isaiah 58:3).
- Fasting is a time for people to afflict their soul (Isaiah 58:5).
- Fasting can loose the bands of wickedness (Isaiah 58:6).
- Fasting can undo heavy burdens and free the oppressed (Isaiah 58:6).

- When we fast, we should give our food to the poor, who are hungry (Isaiah 58:7). This means part of fasting should include feeding the poor.
- Those who fast in a way that honors God, and who take care of the poor, will see their light break forth as the morning and their righteousness go before them (Isaiah 58:8).
- In order for our fasting to please God, we must stop oppressing others (Isaiah 58:9).
- In order for our fasting to please God, we must help those who are afflicted (Isaiah 58:10).
- If we help the poor, God will satisfy us in times of drought (Isaiah 58:10-11).
- Our sins can cause God to not hear our prayers (Isaiah 59:2).
- God becomes angry when no one in a nation calls for justice or pleads for the truth (Isaiah 59:4).
- God becomes angry when a nation loves evil and persecutes the righteous (Isaiah 59:15).
- One day God will make a new covenant with the Jews (Isaiah 59:21). This new covenant will be an everlasting one. The Lord has a plan to save the Jews, and when He saves them He will never take His mercy away from them again.
- One day God will glorify the Jews (Isaiah 60:9).
- One day the Gentiles will build the walls of Israel (Isaiah 60:10).
- One day the kings of the Gentiles will minister to the Jews

(Isaiah 60:10).

- One day the gates of Jerusalem will be open continually and will never be closed (Isaiah 60:11). This is so the wealth of the Gentiles can be brought to the Jews.
- One day any nation that won't serve the Jews will perish (Isaiah 60:12).
- One day those who despised the Jews will bow down to them (Isaiah 60:14).
- One day God will make Israel an eternal excellency and a source of joy for many generations (Isaiah 60:15).
- One day there will no longer be destruction within the borders of Israel (Isaiah 60:18).
- One day the walls of Jerusalem will be called Salvation, and the gates will be called Praise (Isaiah 60:18).
- One day Israel will be lit by the glory of God, instead by the light of the sun and moon (Isaiah 60:19).
- One of the Messiah's ministries is caring for those who are brokenhearted (Isaiah 61:1).
- One of the Messiah's ministries is comforting those who mourn (Isaiah 61:2).
- One day the Jews will receive a double portion for all the shame they suffered (Isaiah 61:7).
- God won't accept gifts that were stolen from others (Isaiah 61:8). He hates theft, even if the proceeds of that theft are given to Him.
- God will surely make Jerusalem a place of righteousness. He won't rest until He accomplishes this (Isaiah 62:1).

- One day the Lord will give Jerusalem a new name (Isaiah 62:1-2).
- We must give God no rest until He establishes Jerusalem and makes the city a source of praise in the earth (Isaiah 62:7).
- One day the Jews will be called “The holy people”, and “The redeemed of the Lord” (Isaiah 62:12).
- One day the Messiah will personally judge His enemies. He will trample them down in His vengeance until He's stained with their blood (Isaiah 63:1-3).
- There are times when God uses the angel of His presence to save Israel (Isaiah 63:9).
- Rebellion against God vexes the Holy Spirit (Isaiah 63:10).
- There are times when God hardens people's heart so they won't walk in His ways and be saved (Isaiah 63:17).
- We can't be saved by our own righteousness, because in God's sight our righteousness is unclean (Isaiah 64:6).
- We must not do whatever we want to do, and we must not think whatever we want to think. Instead we must do what *God* wants us to do and think what *God* wants us to think (Isaiah 65:2).
- We must not be unclean in God's sight, or do things that make us unclean (Isaiah 65:3-4).
- In the Old Testament, eating pork was as serious a sin in the sight of God as idolatry. This is because both were violations of the Mosaic Law, and both were acts of rebellion against God (Isaiah 65:3-4).
- One day God will punish Israel for their iniquities (Isaiah

65:7).

- We must not choose things that God doesn't delight in (Isaiah 65:12). Instead we must choose things that the Lord *does* delight in.
- When God creates a new heavens and a new earth, the former won't be remembered or come to mind (Isaiah 65:17). This is because the new earth will be much better than the old one.
- The new heaven and earth will be a source of everlasting gladness for God's people (Isaiah 65:18).
- In the new heaven and earth, people will live much longer lives. However, sin and death will still exist (Isaiah 65:20). These passages in Isaiah are talking about the millennium, and death isn't abolished until after the millennium is over (see Revelation 20 and 21).
- In the new heaven and earth, the people of God will long enjoy the work of their hands. It won't be taken from them by the wicked (Isaiah 65:22).
- In the new heaven and earth, God will answer His people before they call out to Him (Isaiah 65:24).
- In the new heaven and earth, no one will hurt anyone or cause destruction in God's holy mountain (Isaiah 65:25).
- The heaven is God's throne (Isaiah 66:1).
- The earth is God's footstool (Isaiah 66:1).
- We must tremble at God's word (Isaiah 66:2).
- One of God's judgments upon the wicked is sending delusions upon them (Isaiah 66:4).
- One of God's judgments upon the wicked is bringing their

fears upon them (Isaiah 66:4).

- When the Lord appears, those who tremble at His word will be filled with joy (Isaiah 66:5).
- When the Lord appears, those who oppressed the righteous will be ashamed (Isaiah 66:5).
- One day a nation will be brought forth before the labor pains come. The birth will happen first, and the labor pains will happen second (Isaiah 66:7-9). This will be something no one had ever seen before: the earth will bring forth a new nation in a single day.
- The nation which will be brought forth in a single day isn't Israel. Instead it comes out of Israel (which points to the church), and out of the ground (which points to the resurrection of the saints at the return of Christ) (Isaiah 66:8).
- God wants people to love Jerusalem (Isaiah 66:10).
- Those who love Jerusalem will one day be nurtured by her (Isaiah 66:10-11).
- Those who mourn over Jerusalem will one day be consoled along with her (Isaiah 66:11).
- One day the Lord will come against His enemies with fire (Isaiah 66:15-16). In that day the slain of the Lord will be many.
- In the millennium, there will be an operational temple to the Lord where offerings are made (Isaiah 66:20).
- One day all flesh will worship God at each sabbath and new moon (Isaiah 66:23). This will be fulfilled in the millennium.

- In the millennium, people will be able to see those who are being tormented in hell (Isaiah 66:24).
- The carcasses of those who transgressed against God will be eaten by worms that will never die, and tormented in a fire that will never be quenched (Isaiah 66:24). This is the reality of Hell.
- In the millennium, people won't pity those who are being tormented in Hell. Instead they'll abhor them (Isaiah 66:24).

Jeremiah

- Jeremiah was a priest (Jeremiah 1:1).
- God knew Jeremiah before he was born (Jeremiah 1:5).
- God sanctified Jeremiah before he was born, while he was still in the womb (Jeremiah 1:5).
- God ordained Jeremiah to be a prophet before he was born (Jeremiah 1:5).
- When God first spoke to Jeremiah, he believed he wasn't an eloquent speaker (Jeremiah 1:6).
- When God first spoke to Jeremiah, he was young (Jeremiah 1:6).
- Jeremiah didn't want to be a prophet (Jeremiah 1:6).
- God required Jeremiah to go wherever He commanded him to go, and say whatever He commanded him to say (Jeremiah 1:7).
- God commanded Jeremiah to not be afraid of his enemies (Jeremiah 1:8).
- God told Jeremiah that He would be with him and deliver him (Jeremiah 1:8).
- There are times when God uses His words to build up kingdoms (Jeremiah 1:10).
- There are times when God uses His words to destroy kingdoms (Jeremiah 1:10).
- The reason God was going to send the kingdoms of the north against Judah was because of the idolatry of the Jews (Jeremiah 1:16).
- God commanded Jeremiah to not be dismayed because

of his enemies (Jeremiah 1:17). There's a recurring theme in the Bible that God doesn't want His people to be dismayed by their enemies.

- God said that the kings, princes, priests, and people of Judah would fight against Jeremiah, but they wouldn't prevail over him (Jeremiah 1:19).
- God told Jeremiah at the beginning of his ministry that the Jews were going to persecute him, that they weren't going to repent of their wickedness, and that Judah would be given over to its enemies and conquered (Jeremiah 1:19).
- God said that all those who devoured Israel offended Him (Jeremiah 2:3).
- When the forefathers of the Jews were in the wilderness it was a land of the shadow of death, which no one passed through (Jeremiah 2:6).
- When the Jews entered the promised land, they defiled it (Jeremiah 2:7).
- God said that both the priests and the prophets of the Jews were wicked (Jeremiah 2:8).
- Idols don't profit those who worship them (Jeremiah 2:11).
- God said that when the Jews rejected Him to worship idols, they were exchanging their glory for something that was worthless (Jeremiah 2:11).
- It was an astonishing and fearful thing that the Jews rejected God (Jeremiah 2:12).
- God compared Himself to a fountain of living waters, and He compared the idols that the Jews worshiped to broken

cisterns that were incapable of holding water (Jeremiah 2:13).

- Idolatry makes a nation unclean in God's sight (Jeremiah 2:22). It defiles nations.
- God said the number of idols that the Jews worshiped were as numerous as the number of cities in the land (Jeremiah 2:28). The Jews worshiped *many* idols.
- God referred to the idols that the Jews worshiped as gods they had made for themselves (Jeremiah 2:28).
- God said the Jews had no basis for finding fault with Him. They were the ones who had sinned (Jeremiah 2:29).
- There are times when God smites people in order to turn them away from their sin (Jeremiah 2:30).
- God said that the sword of the Jews had devoured their prophets (Jeremiah 2:30). In other words, the Jews killed the prophets.
- God said that even though brides remembered their apparel, His people had forgotten Him (Jeremiah 2:32).
- God said the Jews had been killing the poor (Jeremiah 2:34).
- God said the Jews had been killing the innocent (Jeremiah 2:34).
- God said He was going to judge the Jews because they claimed to be innocent, but they were guilty of both idolatry and murder (Jeremiah 2:35).
- Under the Mosaic Law, if a man divorced his wife and she married someone else, she wasn't allowed to return to her original husband. That was considered a form of

sexual immorality (Jeremiah 3:1).

- Sexual immorality pollutes those who engage in it (Jeremiah 3:1). It also pollutes nations.
- Wickedness pollutes the land. The wickedness of its inhabitants makes the land unclean in the sight of God (Jeremiah 3:2).
- There are times when God withholds rain from a nation to punish it for its wickedness (Jeremiah 3:3).
- God referred to Judah as the sister of Israel (Jeremiah 3:7).
- God said that He divorced Israel because of her idolatry (which He referred to as adultery) (Jeremiah 3:8). In the Old Testament, God was married to Israel. However, by the end of the Old Testament He was no longer married to Israel because He had divorced her.
- God said that Judah committed adultery with stones and with stocks (idols) (Jeremiah 3:9). Since Judah and Israel were married to God through the covenant they made with Him, when they worshiped idols they were guilty of a form of adultery.
- God can tell if a nation has truly turned to Him or is only pretending (Jeremiah 3:10).
- God wanted to be merciful upon Israel. However, He would only be merciful to them if they repented and turned from their idolatry (Jeremiah 3:12).
- God said that He was married to Israel and Judah (Jeremiah 3:14). This is a reference to the covenant He made with them.
- God controls whether a nation has good spiritual leaders

or bad ones (Jeremiah 3:15).

- God referred to feeding people with knowledge and understanding (Jeremiah 3:15).
- God said that in the future, the Jews would no longer make mention of the Ark of the Covenant or even think about it (Jeremiah 3:16). This is because something better would take its place.
- God said that in the future, Jerusalem would be called the throne of the Lord and all nations would gather there (Jeremiah 3:17).
- God commanded the Jew to call Him their Father (Jeremiah 3:19).
- Adultery is an act of treachery (Jeremiah 3:20).
- God said that if Israel and Judah returned to Him then He would heal them (Jeremiah 3:22).
- Jeremiah said that the Jews had disobeyed God from the beginning of their nation (Jeremiah 3:25).
- If Israel had repented, the surrounding nations would have glorified God (Jeremiah 4:2). However, Israel didn't repent so this didn't happen.
- God told the Jews that if they didn't repent then His fury would burn and no one would be able to quench it (Jeremiah 4:4).
- The blowing of the trumpet was a sign that an invasion was at hand (Jeremiah 4:5). It was an alarm of war.
- God told the Jews that their cities were going to be laid waste, and would be empty and without inhabitant (Jeremiah 4:7).

- The Jews didn't believe that destruction was at hand (Jeremiah 4:10). They thought that only peace was in their future. (They were wrong.) There are times when the wicked believe that peace is at hand, when in reality destruction and death are near.
- God referred to the coming judgment upon the Jews as a wind (Jeremiah 4:11).
- Jeremiah told the Jews that destruction was coming (Jeremiah 4:20). However, they didn't listen.
- God said that the Jews were wise to do evil but had no knowledge to do good (Jeremiah 4:22).
- The fierce anger of the Lord can destroy the world (Jeremiah 4:23).
- The fierce anger of the Lord can remove light from the heavens (Jeremiah 4:23).
- The fierce anger of the Lord can make the mountains tremble (Jeremiah 4:24).
- The fierce anger of the Lord can empty a nation of its people (Jeremiah 4:25).
- The fierce anger of the Lord can remove birds from the sky (Jeremiah 4:25).
- The fierce anger of the Lord can turn fruitful places into a wilderness (Jeremiah 4:26).
- The fierce anger of the Lord can destroy cities (Jeremiah 4:26).
- God said that the Jews clothed themselves in crimson, wore ornaments of gold, and painted their faces (Jeremiah 4:30). None of that would save them in the day

of destruction.

- God compared the suffering of the Jews to the pains of a woman who was giving birth to her first child (Jeremiah 4:31).
- God told Jeremiah that if he could find even *one person* in Jerusalem who did what was right and sought the truth then He would pardon the city (Jeremiah 5:1). However, no one could be found. Every single person in the city was wicked. No one did what was right and no one sought the truth.
- In the days of Jeremiah the people of Jerusalem pretended to serve the Lord, but in reality they were lying (Jeremiah 5:2).
- Those who don't know the ways of God are poor (even if they have many possessions) (Jeremiah 5:4).
- Those who don't walk in God's ways are foolish (Jeremiah 5:4).
- Jeremiah said that although the great men of Jerusalem knew the way of the Lord, they refused to walk in His ways and had rejected Him (Jeremiah 5:5).
- God said that since the Jews were guilty of many transgressions and refused to repent, He couldn't pardon them (Jeremiah 5:7). They could only be forgiven if they repented (which they didn't do).
- Idols aren't actually gods (Jeremiah 5:7).
- God said that when He fed the Jews and they were full, they went in large groups to the houses of harlots (Jeremiah 5:7).
- God said that He would avenge His soul because of the

wickedness of the nation of Judah (Jeremiah 5:9).

- God wasn't going to allow the nation that invaded and conquered Judah to completely eradicate the Jews (Jeremiah 5:10).
- God wanted the walls of Jerusalem to be destroyed (Jeremiah 5:10).
- Even though God told the people of Jerusalem that His judgment was coming upon them, they rejected it and said it wouldn't happen (Jeremiah 5:12).
- The people of Jerusalem compared the words of the prophets of God to wind (Jeremiah 5:13). They refused to take them seriously (a decision that ultimately killed them).
- The people of Jerusalem falsely claimed that God wasn't speaking through the prophets (Jeremiah 5:13).
- God said that because the Jews rejected His words, He was going to turn His words into fire and use them to devour the people (Jeremiah 5:14) There are times when God uses His words as weapons.
- There are times when God raises up enemies against nations (Jeremiah 5:15).
- There are times when God punishes nations by turning their food supply over to their enemies (Jeremiah 5:17).
- When God destroyed Israel He was going to have a remnant survive. He wasn't going to put an end to the whole nation (Jeremiah 5:18).
- When the Jews asked why God had done all these things to them, they were to be told it was because they had forsaken Him and worshiped idols (Jeremiah 5:19).

- God said that the Jews were going to be made strangers in a strange land because when they were in their own land, they worshiped strange gods (idols) (Jeremiah 5:19).
- God said that the people of Israel and Judah didn't tremble at His presence (Jeremiah 5:22).
- God placed the sand as the boundary of the sea by a perpetual decree (Jeremiah 5:22).
- God said that although the sea obeyed Him, the people of Israel and Judah didn't (Jeremiah 5:23).
- God is the one who sends the harvest in its season (Jeremiah 5:24).
- God is against a nation when there are wicked people in its midst (Jeremiah 5:26).
- It's wicked to set snares for the innocent (Jeremiah 5:26).
- God cares about how people obtain their wealth (Jeremiah 5:27).
- It's wicked for judges to refuse to judge the cause of those who are right (Jeremiah 5:28).
- It's wicked for judges to refuse to judge the cause of the fatherless (Jeremiah 5:28).
- It's wicked for judges to refuse to judge the cause of the needy (Jeremiah 5:28).
- God holds nations accountable for their wickedness (Jeremiah 5:29).
- God said that the people of Israel and Judah loved the lies of the lying prophets (Jeremiah 5:31). It's a terrible thing when people love lies.

- God said that the people of Israel and Judah loved the wickedness of the priests (Jeremiah 5:31). It's a terrible thing when people love wickedness.
- God warned the people of Israel and Judah that there would be consequences for loving lies and loving wickedness, and that they wouldn't like where that road ended (Jeremiah 5:31). However, they ignored Him (which led to their judgment, destruction, and death).
- The path of loving lies and loving wickedness doesn't end well (Jeremiah 5:31).
- One of the reasons God wanted the city of Jerusalem to be conquered was because it was a wicked city that oppressed people (Jeremiah 6:6).
- God said that just as a fountain brings forth water, so Jerusalem brings forth wickedness (Jeremiah 6:7).
- God said that if Jerusalem didn't listen to Him and repent then His soul would depart from them (Jeremiah 6:8). However, the people didn't repent.
- God compared the coming invasion of Judah to workers who thoroughly glean the grapes from a vine and leave nothing left (Jeremiah 6:9).
- God said that the Jews despised His words (Jeremiah 6:10).
- In the days of Jeremiah, no one would listen to God. The Lord wanted to warn the people of the coming judgment so they could flee and escape it, but no one would listen to Him (Jeremiah 6:10).
- The reason God was full of fury was because the people of Judah despised His word and wouldn't listen to Him

(Jeremiah 6:11).

- In the coming judgment upon Judah and Jerusalem, no one was going to be spared. It would impact both old and young (Jeremiah 6:11).
- There are times when God punishes nations by giving the people's fields to that nation's enemies (Jeremiah 6:12).
- There are times when God punishes nations by giving the people's wives to that nation's enemies (Jeremiah 6:12).
- God hates covetousness (Jeremiah 6:13).
- In the days of Jeremiah, the priests were corrupt (Jeremiah 6:13).
- God said that the prophets of Judah proclaimed peace in a time when there was no peace (Jeremiah 6:14).
- God said that when the prophets of Judah prophesied peace in a time when there was no peace, they weren't helping anyone. The people's wound was still there (Jeremiah 6:14).
- God said that the people of Judah were so wicked that they couldn't blush over their sins. Their sins brought them no shame at all (Jeremiah 6:15). He said that since they weren't ashamed of their sins and refused to repent, they were going to fall.
- It's a terrible thing when a nation isn't ashamed of the wicked and abominable things that it's doing (Jeremiah 6:15).
- If we want to find rest for our souls then we must walk in God's paths (Jeremiah 6:16).
- God commanded the Jews to listen to the sound of the

trumpet (Jeremiah 6:17). In ancient times the trumpet was used to sound an alarm (such as a coming invasion).

- In the days of Jeremiah, the Jews refused to listen to the watchmen God set over them (His prophets) (Jeremiah 6:17).
- In the days of Jeremiah the Jews refused to listen to the warnings that God sent them, which warned of judgment and destruction and death (Jeremiah 6:17). They could had avoided that judgment by repenting, but they wouldn't repent.
- There are times when God punishes nations because they reject His law (Jeremiah 6:19).
- Although the Jews were offering God sacrifices, He didn't accept them (Jeremiah 6:20). God won't accept the sacrifices or gifts of wicked and unrepentant people.
- There are times when God sets stumbling blocks in front of people as punishment for their sins (Jeremiah 6:21).
- God wanted the Jews to mourn over a judgment that hadn't happened yet (Jeremiah 6:26). If they grieved over the coming judgment they could have repented and avoided it, but they didn't.
- Gods said that He set up Jeremiah as a fortress among the Jews (Jeremiah 6:27). They would attack him (and they did), but they wouldn't be able to overcome him.
- God compared the Jews to iron. They were hardened and wouldn't repent (Jeremiah 6:28).
- God said that in spite of the judgments He had poured out upon the Jews, the wicked weren't removed. They still remained in the land (Jeremiah 6:29).

- God commanded the Jews who were going into the temple to worship Him to amend their ways (Jeremiah 7:3).
- The Jews believed that since the temple of the Lord was located in Jerusalem, that meant nothing bad could happen to them. However, that was a lie proclaimed by false prophets (Jeremiah 7:4).
- The people who were going into the temple to worship God were wicked (Jeremiah 7:5).
- God commanded the Jews *who were going into the temple to worship Him* to not shed innocent blood (Jeremiah 7:6). They refused.
- God cares about the fatherless (Jeremiah 7:6).
- God cares about widows (Jeremiah 7:6).
- God told the Jews that if they did what was right in His sight then He would cause them to dwell in Judah forever (Jeremiah 7:7). They refused.
- God warned the Jews that they were trusting in lies (Jeremiah 7:8). They refused to listen.
- The Jews who were going into the temple to worship God were guilty of idolatry (Jeremiah 7:9).
- After the Jews committed theft, murder, adultery, and idolatry, they went into God's temple and said they had a license to sin (Jeremiah 7:10). This greatly angered God.
- God said that His temple, which was called by His name, had become a den of robbers in the eyes of the Jews (Jeremiah 7:11).
- God said that the first place He set His name was at

Shiloh (Jeremiah 7:12). The fact that He put His name there didn't protect it from His judgment.

- Before God sent His judgment upon the Jews, He called out to them. However, they refused to listen to Him (Jeremiah 7:13).
- God told the Jews *who went into the temple to worship Him* that He was going to destroy the temple if they didn't repent (Jeremiah 7:14). They ignored Him.
- God told the Jews *who went into the temple to worship Him* that He was going to destroy the land of Judah if they didn't repent (Jeremiah 7:14). They ignored Him.
- God told Jeremiah that He wouldn't listen to any prayers offered on behalf of the Jews of his day (Jeremiah 7:16). This is because when God called out to them they rejected Him.
- There are times when God won't listen to intercession that's made on behalf of others (Jeremiah 7:16).
- The entire Jewish family was involved in idolatry. This included the husband, the wife, and the children (Jeremiah 7:18). God saw it and He hated it.
- God said that the Jews provoked Him to anger (through their idolatry) (Jeremiah 7:19).
- God had sent prophets to the Israelites from the day they came out of Egypt (Jeremiah 7:25).
- God referred to the prophets as His servants (Jeremiah 7:25).
- God told Jeremiah in advance that the Jews wouldn't listen to him (Jeremiah 7:27).

- God said that the Jews had polluted His temple (by putting idols in it) (Jeremiah 7:30).
- The Jews who went into the temple to worship God burned their own children alive as sacrifices to idols (Jeremiah 7:31). God commanded them to stop doing this and repent, but they refused.
- The reason Tophet (the place where the Jews practiced child sacrifice) was going to be called the valley of slaughter was because so many people would be killed there that there wouldn't be enough room to bury them (Jeremiah 7:32). Since the people refused to stop shedding innocent blood, they would be killed and animals would eat their unburied bodies (Jeremiah 7:33).
- One of the ways God punishes people is by not allowing their body to be buried, and allowing animals to eat it (Jeremiah 7:33).
- One of the ways God punishes nations is by taking away their gladness (Jeremiah 7:34).
- One of the ways God punishes nations is by taking away their brides and bridegrooms (Jeremiah 7:34).
- In the days of Jeremiah there was gladness in Judah even though the people were guilty of murder, child sacrifice, and other abominations (Jeremiah 7:34).
- There are times when God punishes people by having their bones dug up and exposed (Jeremiah 8:1). This is a bad thing in His sight. It seems that a person's bones shouldn't be disturbed.
- God was going to punish those in Judah who worshiped the sun, moon, and stars by digging up their bones and casting them as garbage on the ground, in the sight of the

sun, moon, and stars that they worshiped (Jeremiah 8:2).

- God said that no one in Jerusalem repented of his wickedness or was dismayed by it (Jeremiah 8:6).
- In ancient times, horses rushed into battle (Jeremiah 8:8). In those days horses were powerful weapons of war.
- God said that animals know the times of their coming, but His own people didn't know the time of His coming judgment (even though He repeatedly told them) (Jeremiah 8:7).
- God said that those among the Jews who considered themselves to be wise didn't have any wisdom because they rejected His word (Jeremiah 8:9). Those who reject His words aren't wise.
- There are times when God punishes people by taking away their wives and giving them to others (Jeremiah 8:10)
- God said that all of the Jews were guilty of covetousness (Jeremiah 8:10).
- God said that those who lied to the Jews and claimed that His judgment wasn't coming hadn't done them any favors (Jeremiah 8:11). The Jews needed to take His words of judgment seriously so they would repent and be saved.
- The reason the Jews were going to fall was because they weren't ashamed of their sins (Jeremiah 8:12).
- Jeremiah was greatly troubled by the judgment that was coming upon Judah (Jeremiah 8:18).
- It's not wrong to mourn when judgment falls upon your nation (Jeremiah 8:21).

- There was a way for the Jews to be saved (which was by repentance), but they refused to take it (Jeremiah 8:22).
- Jeremiah wanted to weep day and night for the Jews, because they were about to be killed in the coming judgment (Jeremiah 9:1). He was greatly grieved by the judgment he knew was coming.
- It's not wrong to weep when judgment is coming (Jeremiah 9:1).
- Jeremiah said that he wished he had a lodging place in the wilderness (Jeremiah 9:2). He wanted to get away from the wickedness of the Jews.
- Jeremiah said that all of the Jews were treacherous (Jeremiah 9:2).
- God said that the Jews were liars (Jeremiah 9:3).
- Lies are compared to a weapon that's used to injure others (Jeremiah 9:3).
- God warned people to be careful about their neighbors and relatives (Jeremiah 9:4). This is because everyone was treacherous and no one could be trusted.
- There are times when wicked people use lies as a basis for refusing to know God (Jeremiah 9:6).
- There are times when God punishes nations by taking away their animals (Jeremiah 9:10).
- In ancient times dragons lived in ruins and desolate areas (Jeremiah 9:11). It seems that dragons (which were real creatures) still existed during the days of Jeremiah.
- In ancient times there were professional mourners (Jeremiah 9:17).

- God wanted the Jews to mourn over their sins and be sorry for what they had done (Jeremiah 9:18). They refused.
- God commanded those who were wise to not rejoice in their wisdom (Jeremiah 9:23).
- God commanded those who were mighty to not rejoice in their might (Jeremiah 9:23).
- God commanded those who were rich to not rejoice in their riches (Jeremiah 9:23).
- God commanded people to rejoice in that they know and understand Him (Jeremiah 9:24).
- God delights in lovingkindness (Jeremiah 9:24).
- God delights in judgment (Jeremiah 9:24).
- God delights in righteousness (Jeremiah 9:24).
- In the days of Jeremiah, God wasn't just going to punish the Jews. He was going to punish the Gentile nations as well (Jeremiah 9:25).
- In the days of Jeremiah, God said that He was going to punish Egypt, Edom, Ammon, Moab, and all those who lived in the utmost corners of the world (Jeremiah 9:26). He was even going to punish those who lived in the wilderness.
- God referred to the wicked and idolatrous Jews as those who were uncircumcised of heart (Jeremiah 9:26).
- God commanded His people to not copy the pagans (Jeremiah 10:2).
- God said that the customs of the pagans were vain (empty and worthless) (Jeremiah 10:3).

- God said that the idols the pagans worshiped were the work of their own hands. They were cutting down trees from the forest and worshiping them (Jeremiah 10:3).
- Those who worship idols are worshiping the works of their own hands (Jeremiah 10:3).
- Idols aren't gods. They're the work of a craftsman (Jeremiah 10:3).
- Idols can't speak (Jeremiah 10:5).
- Idols can't move (Jeremiah 10:5).
- Idols can't do good or do evil (Jeremiah 10:5).
- God doesn't want His people to be afraid of idols (Jeremiah 10:5).
- There's no one like God (Jeremiah 10:6).
- The name of God is great and mighty (Jeremiah 10:6).
- God is the king of nations (Jeremiah 10:7).
- God is greater than all the wise men of the nations (Jeremiah 10:7).
- God is greater than all those who live in all the kingdoms of the world (Jeremiah 10:7).
- God is an everlasting king (Jeremiah 10:10).
- One day all idols will perish (Jeremiah 10:11).
- God made the earth by His power and wisdom (Jeremiah 10:12).
- There's a recurring theme in the Bible that the heavens have been stretched out (Jeremiah 10:12).

- God created all things (Jeremiah 10:16).
- People don't direct their own steps or control what happens to them (Jeremiah 10:23). Instead God controls our lives. People may think they're in control, but they're not.
- Jeremiah wanted God to pour out His wrath upon the pagans, not upon the Jews (Jeremiah 10:25). In the end God did both.
- God called Egypt the iron furnace (Jeremiah 11:4).
- In order for the Jews to receive the promised land and remain in it they had to obey everything God commanded them (Jeremiah 11:5). However, they didn't do that.
- God said that when the Jews cried out to Him after He brought evil upon them, He wouldn't listen to them (Jeremiah 11:11). In order to avoid the judgment they had to repent *before* it came (which they didn't do).
- Idols can't save those who cry out to them (Jeremiah 11:12).
- God commanded Jeremiah to not pray for the generation of Jews that was alive in his day (Jeremiah 11:14). This is because they were deeply idolatrous and wouldn't repent.
- God referred to the Jews as His beloved (Jeremiah 11:15).
- One of the names God gave to the Jews was “a green olive tree” (Jeremiah 11:16).
- God said that when the Jews worshiped idols they were committing an act against themselves (Jeremiah 11:17). Their idolatry was putting them under the curses of their covenant with God.

- The Jews wanted to kill Jeremiah (Jeremiah 11:19). They hated him and rejected his words.
- The Jews compared Jeremiah to a tree and said they wanted to destroy both him and his fruit (Jeremiah 11:19).
- The Jews wanted to destroy Jeremiah's name so he would no longer be remembered (Jeremiah 11:19). That's how much they hated the words of God.
- Jeremiah wanted God to take vengeance upon those who plotted to kill him (Jeremiah 11:20). It's not wrong to ask God to avenge us.
- The men of Anathoth told Jeremiah that if he didn't stop prophesying then they would kill him (Jeremiah 11:21). They didn't want the words of the Lord to be proclaimed.
- Since the men of Anathoth sought to silence Jeremiah, God said that their young men would die by the sword and their women would die by famine (Jeremiah 11:22). There are times when God kills those who seek to silence Him.
- God was going to kill the inhabitants of Anathoth not for actually killing one of His prophets, but for *threatening* one of them and for trying to prevent His words from being spoken (Jeremiah 11:22). God takes it very seriously when people try to stop His words from being proclaimed.
- There are times when God treats a *threat* to kill someone the same as if that person had actually committed the murder (Jeremiah 11:22).
- There's a recurring theme in the Bible that the time of God's visitation is a time of judgment (Jeremiah 11:23).

- Jeremiah asked God to kill the wicked (Jeremiah 12:3).
- In Jeremiah's day, the wickedness of the people harmed the land and caused crops to wither (Jeremiah 12:4).
- Wickedness can harm crops (Jeremiah 12:4)
- Wickedness can harm animals (Jeremiah 12:4).
- When Jeremiah asked God about the wickedness of the people, God didn't comfort him. Instead God told him that things were going to get much worse and he needed to prepare himself for it (Jeremiah 12:5). There are times when things just aren't going to get better, and people need to prepare for even worse times to come.
- There are times when there's no way out of the hardships we're experiencing (Jeremiah 12:5).
- There are times when God doesn't send deliverance (Jeremiah 12:5).
- There are times when God gives people a difficult life and there's nothing that can be done except to suffer through it (Jeremiah 12:5).
- God told Jeremiah that his own brothers had dealt treacherously with him (Jeremiah 12:6).
- God told Jeremiah that although his relatives told him good things, he shouldn't believe them because they were treacherous (Jeremiah 12:6). In other words, Jeremiah's family didn't support him.
- Even when God turned the Jews over to their enemies to punish them for their sins, He still loved them (Jeremiah 12:7).
- There are times when the sins of a nation cause it to

become desolate (Jeremiah 12:11).

- When Jeremiah asked God why the wicked were prospering and happy, God told him that in the days to come no one would have peace because the land would be desolate and many people would die (Jeremiah 12:12). The days of peace were ending and the time of war and death were at hand.
- There are times when God uses His fierce anger to put His enemies to shame (Jeremiah 12:13).
- The happiness and prosperity of the wicked is an illusion. Their day of judgment is coming (Jeremiah 12:13).
- God referred to the promised land as the inheritance of the people of Israel (Jeremiah 12:14).
- Even though God was angry with the Jews for their wickedness, He was also angry with the nations who took away the land He gave to the Jews (Jeremiah 12:14). God becomes angry when nations take away the land He's given to the Jews.
- Even though God was going to scatter the Jews throughout the world, He wasn't going to leave them there. God promised to one day bring them back to the promised land (Jeremiah 12:14).
- There's a recurring theme that sometimes God commands His prophets to do something, and then waits until they obey Him to give them an explanation (Jeremiah 13:8).
- God wanted Israel and Judah to be a source of praise and glory for Him (Jeremiah 13:11).
- Those who refuse to listen to God are proud. Refusing to

hear Him is an act of pride (Jeremiah 13:15).

- There are times when God punishes nations by bringing darkness upon them (Jeremiah 13:16).
- God said it was impossible for those who are accustomed to doing evil to change and start doing good (Jeremiah 13:23). Instead they'll continue to be wicked because that's who they are. They don't have the power to change themselves.
- God spoke of sin as something that's shameful (Jeremiah 13:26).
- There are times when God reveals people's sins (Jeremiah 13:26).
- One of the ways God punishes the wicked is by publicly revealing their sins (Jeremiah 13:26).
- In ancient times small children were sent to fetch water (Jeremiah 14:3). This may have been one of their assigned daily chores.
- In the days of famine even the nobles of Judah were unable to find water (Jeremiah 14:3).
- In ancient times one of the ways people expressed shame was by covering their heads (Jeremiah 14:3).
- There are times when animals suffer because of the sins of a nation (Jeremiah 14:5).
- Jeremiah didn't ask God to save the Jews on the grounds that they were good people. Instead he asked God to save them for the sake of His name (Jeremiah 14:7).
- God said that the false prophets who were telling lies in His name were going to be killed (Jeremiah 14:15). There

are times when God punishes false prophets for telling lies in His name.

- The false prophets didn't help the people of Jerusalem. Instead they got them killed. This is because by prophesying that peace was coming they encouraged the Jews to not repent, and so the people weren't saved (Jeremiah 14:16). False prophets are dangerous because their lies can destroy people.
- Two great and faithful servants of God in the Old Testament are Moses and Samuel (Jeremiah 15:1). However, the faithfulness of those two men couldn't save the Jews who lived during the time of Jeremiah.
- There are times when God uses war to punish nations for their sins (Jeremiah 15:3).
- There are times when God uses animals to punish nations for their sins (Jeremiah 15:3).
- The reason God was going to scatter the Jews among all the kingdoms of the earth was because of the wicked things Manasseh did in Jerusalem (Jeremiah 15:4). Even though Manasseh repented of his sins, God was *still* going to pour out His wrath upon Jerusalem anyway. Manasseh's repentance couldn't save Jerusalem because much innocent blood had been shed, and the only way it could be cleansed was by the city's destruction. This means there are some sins a city can commit that *can't be forgiven*. Once it's guilty of those sins it must be destroyed. Even repentance can't save it (although it can postpone judgment for a time).
- God said that in the coming judgment the Jews would have more widows than the number of grains of sand of the sea (Jeremiah 15:8).

- Jeremiah said that he was a man of strife and contention to the whole earth (Jeremiah 15:10). This is because he was speaking the words of God, which no one wanted to hear.
- Jeremiah said that everyone cursed him (Jeremiah 15:10). He was very unhappy about this.
- When Jeremiah was miserable because he was being persecuted, God told him that He was going to cause the enemy to treat him well during the coming time of evil (Jeremiah 15:11). That's exactly what happened. The Babylonians treated Jeremiah *much* better than the Jews did.
- Jeremiah asked God to avenge him (Jeremiah 15:15). When we're persecuted, it's not wrong to pray that God would avenge us.
- Jeremiah said that the words of God were a source of joy to his heart (Jeremiah 15:16). In other words, he loved them.
- Jeremiah sat alone (Jeremiah 15:17). It seems this is because he refused to join those who mocked God. There are times when the faithful servants of God find themselves alone because they won't join those who hate God.
- Jeremiah had doubts about whether God would keep His promise to save him (Jeremiah 15:18-19). God called Jeremiah to repent of his doubts so he could once again be His faithful prophet. God doesn't want us to doubt His promises or faithfulness.
- God commanded Jeremiah to not get married or have children (Jeremiah 16:2-4). This is because the children

who were born in those days would die grievous deaths (along with their mothers), and wouldn't be lamented or buried when they died.

- It's a serious thing in God's sight for a person to not be buried (Jeremiah 16:4).
- When God forbade Jeremiah from getting married or having children, this was a sign to the Jews that famine, war, and death were coming (Jeremiah 16:4).
- The reason God commanded Jeremiah to not mourn for the Jews who were going to die in the coming judgment was because God was the one who took His peace and mercy away from them (Jeremiah 16:5).
- When God forbade Jeremiah from joining those who went to the house of feasting, it was a sign to the Jews that judgment was coming (Jeremiah 16:8).
- Even though the Jews were burning their children alive as sacrifices to idols, they believed they weren't guilty of sin and they didn't understand why God was going to punish them (Jeremiah 16:10).
- God told Jeremiah that when the Jews asked why He was angry with them, he was to say it was because they were worse than their wicked forefathers (who forsook God, worshiped idols, and didn't obey His law) (Jeremiah 16:12).
- God told Jeremiah that when the Jews asked why He was angry with them, he was to say it was because every one of them walked after the imagination of their evil heart (Jeremiah 16:12).
- God said that in the future, people would refer to Him as the one who brought the Israelites from all the lands

where He had driven them (Jeremiah 16:15).

- The reason God was going to punish the Jews double for their sins was because they had defiled His land and filled it with the carcasses of abominable things (Jeremiah 16:18).
- God wanted the Jews to know His might (Jeremiah 16:21).
- God wanted the Jews to know His name (Jeremiah 16:21).
- The sin of Judah was written with a pen of iron and the point of a diamond (Jeremiah 17:1).
- There are times when God punishes nations for their sin by giving their treasures to their enemies (Jeremiah 17:3).
- God referred to the promised land as the heritage of the Jews (Jeremiah 17:4).
- Those who don't trust in God, but instead look elsewhere for salvation, are cursed (Jeremiah 17:5).
- God said that those who don't trust in Him for salvation will be desolate and alone (Jeremiah 17:6).
- Those who trust in the Lord will grow and bear fruit even in hard times (Jeremiah 17:8).
- The heart is deceitful (Jeremiah 17:9).
- The heart is desperately wicked (Jeremiah 17:9).
- We can't know or trust our heart (because it's deceitful and wicked) (Jeremiah 17:9).
- God searches people's heart (Jeremiah 17:10).
- God gives to each person according to their ways (Jeremiah 17:10).

- God gives to each person according to the fruit of their actions (Jeremiah 17:10). This means that while our actions matter, the *results* of our actions also matters, and we will be held accountable for both.
- God said that those who obtain riches through wickedness will lose them and will end his life as a fool (Jeremiah 17:11).
- God is the fountain of living waters (Jeremiah 17:13).
- Those who forsake God will be ashamed (Jeremiah 17:13).
- Those who forsake God will die (Jeremiah 17:13).
- Jeremiah prayed that God would destroy those who persecuted him with double destruction (Jeremiah 17:18).
- Transporting merchandise into Jerusalem on the Sabbath violated God's commandment to keep that day holy (Jeremiah 17:21).
- God told the Jews that if they obeyed Him and kept the Sabbath holy then kings would once again enter the gates of Jerusalem and sit on the throne of David (Jeremiah 17:25). They refused.
- God said that if the Jews didn't obey Him and keep the Sabbath holy then He would burn down the palaces of Judah (Jeremiah 17:27). They didn't listen.
- If God pronounces destruction upon a nation, it can escape that destruction by repenting and turning away from evil (Jeremiah 18:8).
- If God says He will bless a nation, it will forfeit that blessing if they disobey Him (Jeremiah 18:10).

- When the Jews rejected God, He compared it to people forsaking a cold source of pure water (Jeremiah 18:14).
- God said that He was going to show the Jews His back and not His face (Jeremiah 18:17). In other words, He was going to turn His back on them because of their idolatry.
- When Jeremiah spoke the words of God to the Jews he was trying to turn God's wrath away from them (Jeremiah 18:20).
- When the Jews attacked Jeremiah for proclaiming the words of God to them, Jeremiah prayed that God would kill their children and make their wives widows (Jeremiah 18:21).
- Jeremiah prayed that God wouldn't forgive the iniquity of the people who were trying to kill him for proclaiming His words (Jeremiah 18:23).
- Jeremiah wanted to be avenged in the coming time of God's anger (Jeremiah 18:23).
- God said that the Jews had filled the valley of the son of Hinnom with the blood of innocents (Jeremiah 19:4-5). Specifically, they were burning their children alive as sacrifices to idols, which God hated.
- God said that in the days to come the valley of the son of Hinnom would be called the valley of slaughter (Jeremiah 19:6-7). Since the Jews shed innocent blood there, He would cause them to be killed there by their enemies and they wouldn't be buried.
- There's a recurring theme that people who pass by desolate places hiss at them (Jeremiah 19:8).
- God said that in the coming siege of Jerusalem, people

would eat the flesh of their children and friends (Jeremiah 19:9). That's exactly what happened. The judgment could have been avoided through repentance but that generation refused to repent.

- God said that He was going to break Jerusalem as a person broke a potter's vessel (Jeremiah 19:11).
- The Jews burned incense to the hosts of heaven on the roofs of their houses (Jeremiah 19:13).
- There are times when God defiles houses that were used in idolatry (Jeremiah 19:13).
- God sent Jeremiah to His temple to tell people that He was going to send evil upon them because they refused to listen to Him (Jeremiah 19:15). Although the Jews supposedly went to the temple to worship God, they refused to hear His words and they refused to obey Him.
- When Pashur (who was a priest and the chief governor of the temple) heard Jeremiah proclaim the words of God, he beat Jeremiah and put him in stocks (Jeremiah 20:1-2). The priests of Jeremiah's day hated God's words and persecuted those who spoke them.
- After Pashur beat and arrested Jeremiah, God told Pashur that he was going to see his friends fall by the sword of their enemies (Jeremiah 20:4-6).God also told Pashur that he was going to die in Babylon.
- God told Pashur that he had prophesied lies to his friends (Jeremiah 20:6).
- Jeremiah said that he was held in derision each day and everyone mocked him (Jeremiah 20:7).
- Since Jeremiah was persecuted on a daily basis for

proclaiming the word of God, he wanted to stop speaking in God's name (Jeremiah 20:9). However, he couldn't. God prevailed upon him and forced him to speak. Jeremiah compared the word of God to a burning fire that was shut up in his bones. He was compelled to speak even though he didn't want to.

- One of the ways God punishes the wicked is by having their evil deeds never be forgotten (Jeremiah 20:11).
- Jeremiah didn't take vengeance upon those who persecuted him. Instead he brought his case to God (Jeremiah 20:12).
- Jeremiah wished he had never been born (Jeremiah 20:14).
- Even though Jeremiah was deeply unhappy and wished he had never been born, he didn't consider suicide to be an option (Jeremiah 20:14).
- The reason Jeremiah was angry with the man who told his father the news that he had been born was because that man didn't kill him at birth (Jeremiah 20:17). Jeremiah passionately wished he had died at birth. He was miserable and hated his life.
- Jeremiah asked why he came out of the womb just to see labor and sorrow (Jeremiah 20:18).
- The chapters in the book of Jeremiah aren't in chronological order (Jeremiah 21:1).
- When king Zedekiah asked if God would save Judah from Nebuchadnezzar, God replied that He was going to give Nebuchadnezzar the victory and bring his forces inside Jerusalem (Jeremiah 21:4).

- When king Zedekiah asked if God would save Judah from Nebuchadnezzar, God replied that those who remained in Jerusalem would die. However, those who left Jerusalem and surrendered to the Chaldeans would live (Jeremiah 21:9).
- When king Zedekiah asked if God would save Judah from Nebuchadnezzar, God replied that He wanted the Jews to surrender to Nebuchadnezzar (Jeremiah 21:9).
- When Nebuchadnezzar besieged Jerusalem, God gave the Jews a way to be saved from famine and pestilence and death (by surrendering) (Jeremiah 21:9). However, they refused to take it.
- Zedekiah wanted God to save him, even though he was guilty of terrible wickedness and hadn't repented of any of it (Jeremiah 21:12). That didn't work out for him.
- In the days of Jeremiah, the Jews said that no one would ever conquer them (Jeremiah 21:13). They were wrong.
- God told the Jews that if they obeyed His commands He would bless them (Jeremiah 22:4).
- God told the Jews that if they rejected His commands to do what was right and not shed innocent blood then He would make the house of the king desolate (Jeremiah 22:5).
- In the ancient world Jerusalem was considered to be a great city (Jeremiah 22:8).
- When Jerusalem was destroyed the nations would recognize that God had done it (Jeremiah 22:8).
- God told the Jews that if they continued to do evil, when nations asked why God destroyed Jerusalem they would

be told it was because the Jews forsook the covenant of the Lord their God and worshiped other gods (Jeremiah 22:9).

- God pronounced woe upon those who built a house by unrighteousness (Jeremiah 22:13). It seems king Jehoiakim used wickedness and fraud to build his house.
- God pronounced woe upon those who hired their neighbor to work for them but didn't pay them (Jeremiah 22:13).
- God told king Jehoiakim that his father Josiah did what was right and just, and it was well with him (Jeremiah 22:15).
- It's better to do what's right than to have a large house (Jeremiah 22:15).
- God said that those who obey Him and judge the cause of the poor are those who know Him (Jeremiah 22:16).
- God said the heart of king Jehoiakim shed innocent blood and oppressed others (Jeremiah 22:17).
- God said that people wouldn't lament for Jehoiakim (Jeremiah 22:18).
- God said that Jehoiakim would be buried the way a donkey was buried (Jeremiah 22:19). It seems this meant he wasn't going to be buried, but instead his corpse would be left on the ground as food for animals.
- God said that Jehoiakim would die outside the gates of Jerusalem (Jeremiah 22:19).
- When God spoke to the Jews in the time of their prosperity, they refused to hear Him (Jeremiah 22:21).

- God said that none of the descendants of Jeconiah would sit upon the throne of David (Jeremiah 22:30).
- God said that since the religious leaders of the Jews scattered His flock, He was going to punish them (Jeremiah 23:2).
- God said that one day He was going to set up religious leaders over the Jews who would feed them (Jeremiah 23:4).
- God said that in the future the Jews would no longer be afraid or dismayed, and would no longer lack anything (Jeremiah 23:4). This seems to be referring to the millennium.
- God said the day was coming when He was going to raise up a righteous Branch unto David (Jeremiah 23:5). This is a reference to the Messiah.
- God said that the day was coming when He was going to raise up a King who would execute judgment and justice in the earth (Jeremiah 23:5). This is a reference to the Messiah.
- God said that the name of the Messiah would be THE LORD OUR RIGHTEOUSNESS (Jeremiah 23:6). Our righteousness doesn't come from ourselves or from our works. Instead it comes from the Messiah.
- There's a specific time in the future when God will gather all the Jews out of all the countries in the world and bring them back to the promised land (Jeremiah 23:8). This is connected to the reign of the Messiah (which means it's connected to the millennium).
- Jeremiah's heart was broken because of the false prophets, who were lying to the Jews (Jeremiah 23:9).

- There are times when God punishes the wicked by putting them on slippery paths where they will fall (Jeremiah 23:12).
- The Israelites listened to the prophets of Baal but wouldn't listen to the prophets of God (Jeremiah 23:13).
- The prophets of Jerusalem strengthened the hands of evildoers (Jeremiah 23:14). They encouraged people in their sins and told them they didn't need to repent.
- The false prophets of Jerusalem were a source of unholiness for the entire nation (Jeremiah 23:15).
- The false prophets in Jerusalem told people who despised God that God said they would have peace (Jeremiah 23:17). They were lying.
- The judgment of the Lord is compared to a whirlwind (Jeremiah 23:19).
- There are times when people speak in the name of God, but God hasn't spoken to them and isn't speaking through them (Jeremiah 23:21).
- One of the reasons the Jews were wicked was because of the false prophets who encouraged them to be wicked (Jeremiah 23:22).
- One of the ways God works to turn people away from their evil ways is by proclaiming His words to them (through His prophets) (Jeremiah 23:22).
- Those who teach that God is distant and isn't near His creation are wrong (Jeremiah 23:23).
- It's impossible for anyone to hide from God (Jeremiah 23:24).

- God fills all of heaven and earth (Jeremiah 23:24).
- God sees everything and everyone (Jeremiah 23:24).
- God hears people when they use His name to spread lies (Jeremiah 23:25).
- The heart of false prophets is full of deceit (Jeremiah 23:26).
- False prophets try to cause people to forget God (Jeremiah 23:27).
- The forefathers of the Jews forgot the name of God (Jeremiah 23:27).
- The word of God is like a fire (Jeremiah 23:29).
- The word of God is like a hammer that breaks rocks into pieces (Jeremiah 23:29).
- The word of God is powerful and mighty (Jeremiah 23:29).
- God is against those who tell lies in His name (Jeremiah 23:31).
- There are times when God punishes people for using His name to tell lies (Jeremiah 23:34).
- There are times when God punishes an entire household because of the wickedness of someone within that household (Jeremiah 23:34).
- God wanted people to stop referring to His words as a burden (Jeremiah 23:36).
- It angers God when people referred to His words as a burden (Jeremiah 23:38).

- God said He was going to utterly forget the generation of Jews that lived in Jeremiah's day (Jeremiah 23:39).
- God said He was going to bring everlasting reproach and perpetual shame upon the generation of Jews that lived in Jeremiah's day (Jeremiah 23:40).
- Before the reign of king Zedekiah, Nebuchadnezzar carried away captive the princes, carpenters, and smiths of Judah (Jeremiah 24:1).
- God said that He was going to bless the Jews who were taken captive by Nebuchadnezzar in the days when he carried away Jeconiah (Jeremiah 24:6). God said that one day He would bring those people back to Judah and would bless them.
- God said that the Jews who Nebuchadnezzar left behind when he carried away Jeconiah were left for the purposes of judgment, and things would be very bad for them (Jeremiah 24:9). Those were the Jews who were still in Jerusalem when Nebuchadnezzar conquered and destroyed it.
- The fourth year of the reign of Jehoiakim took place in the first year of the reign of Nebuchadnezzar (Jeremiah 25:1).
- The prophets told the Jews that if they repented and stopped doing evil then they would dwell in the promised land forever (Jeremiah 25:5).
- God said that because the Jews rejected His words He was going to send Nebuchadnezzar against Judah, and he would destroy it so thoroughly that it would become a source of astonishment (Jeremiah 25:9).
- God decides the fate of nations (Jeremiah 25:11).

- God said that after the 70 years of captivity were accomplished, He was going to punish Babylon for its iniquity (Jeremiah 25:12).
- Although God sometimes uses wicked nations to accomplish His purposes, He will one day punish those nations for their sins. The fact that He's using them doesn't absolve them of the consequences of their actions (Jeremiah 25:14).
- God repays nations according to their deeds (Jeremiah 25:14).
- God used Jeremiah as a prophet to all nations, not just as a prophet to the Jews (Jeremiah 25:17).
- God said that since He was bringing evil upon the city that was called by His name (Jerusalem), He would surely punish all other nations as well (Jeremiah 25:29).
- The place where God dwells is holy (Jeremiah 25:30).
- God compared the way He would tread upon all the inhabitants of the earth to the way that people tread grapes (Jeremiah 25:30).
- God said He was going to kill people from one end of the earth to the other (Jeremiah 25:33).
- God said that the people He was going to kill wouldn't be lamented or buried (Jeremiah 25:33).
- When we speak the words of God, we aren't allowed to diminish any of them (Jeremiah 26:2).
- God told Jeremiah that if the Jews listened to His words and repented, and turned away from the evil they were doing, then He might not send His judgment upon Jerusalem (Jeremiah 26:3). However, they refused to

repent.

- God wanted the Jews who *went to the temple to worship Him* to listen to Him and obey Him (Jeremiah 26:4). However, they refused.
- God told the Jews who went to the temple to worship Him that if they didn't listen to Him and didn't repent then He would destroy the temple (Jeremiah 26:6).
- When Jeremiah finished speaking in the temple all the words that God commanded him to speak, the priests immediately arrested him and demanded that he be put to death (Jeremiah 26:8). The priests of Jeremiah's day passionately hated God's words and were violently opposed to them.
- The Jews violently rejected the mercy of God (Jeremiah 26:8). They didn't want it.
- All of the Jews in the temple, who went there to worship God, wanted to kill Jeremiah for speaking God's words to them (Jeremiah 26:9). That's how opposed they were to repenting and obeying God.
- In Jeremiah's day, the temple had become a place of wickedness (Jeremiah 26:9).
- When someone is murdered in a city, it becomes polluted by that innocent blood that was shed (Jeremiah 26:15).
- God used the princes of Judah to save Jeremiah from being killed in the temple by an angry mob (Jeremiah 26:16).
- Micah prophesied that Zion would be plowed like a field (which did ultimately come to pass) (Jeremiah 26:18).
- Jehoiakim sent people into other countries so he could

arrest and execute the prophets of God (Jeremiah 26:22).

- Jehoiakim murdered Urijah, one of the prophets of God (Jeremiah 26:23).
- God made the earth and the things that are in it by His great power. He gives control over it to whoever He sees fit (Jeremiah 27:5). God controls the nations, and also controls who reigns over them.
- God said that Nebuchadnezzar was His servant (Jeremiah 27:6). God used Nebuchadnezzar to accomplish His purposes even though he was a wicked ruler who worshiped false gods.
- God said He gave Nebuchadnezzar the beasts of the field so they could serve him (Jeremiah 27:6).
- God said all nations would serve Nebuchadnezzar, and his son, and his grandson (Jeremiah 27:7).
- God said He would punish any nation that refused to serve Nebuchadnezzar (Jeremiah 27:8).
- The reason God commanded Jeremiah to make yokes and send them to other nations was to illustrate that God required that nation to put their neck under the yoke of the king of Babylon (Jeremiah 27:8).
- God said the false prophets who proclaimed that Nebuchadnezzar wouldn't conquer their nation were telling a lie that would cause that nation to be exiled (Jeremiah 27:10). This is because that lie encouraged people to not serve Nebuchadnezzar, which meant he would conquer their land and exile their people.
- God said He would allow people to remain in their land if their nation brought its neck under the yoke of the king of

Babylon (Jeremiah 27:11).

- God told king Zedekiah that if he served Nebuchadnezzar then he and the Jews would remain in the land of Judah (Jeremiah 27:12). However, Zedekiah chose to rebel against him in direct violation of God's command.
- The day was coming when the temple vessels that had been taken to Babylon would be brought back to Jerusalem. However, Jeremiah said that wasn't going to happen anytime soon (Jeremiah 27:22).
- After God commanded Jeremiah to make yokes and send them to kings to command them to serve Babylon, Hananiah lied and claimed God had broken the yoke of the king of Babylon (Jeremiah 28:2). Hananiah used the name of the Lord to lie and contradict the message from God that Jeremiah had faithfully proclaimed.
- Jeremiah implied that since Hananiah prophesied about peace, he must be a false prophet because God didn't send prophets to prophesy about peace (Jeremiah 28:9). Although the prophets did sometimes speak about the glorious future that God has in store for His people, the bulk of their ministry was spent speaking of judgment, sin, and repentance. The reason God sent prophets to His people was to command them to *repent*, not to tell them everything was fine.
- Hananiah did more than just lie in the name of the Lord and claim that God had broken the yoke of the king of Babylon. He also took the yoke from Jeremiah (which God commanded him to make) and broke it (Jeremiah 28:10). Hananiah was a very aggressive liar.
- After Hananiah lied in the name of God and broke the yoke that God commanded Jeremiah to make, God told

him that he was turning Babylon's yoke of wood into a yoke of iron (which couldn't be broken) (Jeremiah 28:13). Hananiah's false prophecies were strengthening the yoke God put upon the nations.

- God told Hananiah that he was going to die that year because he taught rebellion against Him (Jeremiah 28:16-17). That's exactly what happened. Hananiah died three months later.
- There are times when God kills false prophets (Jeremiah 28:17).
- Jeremiah wrote a letter to the Jews who Nebuchadnezzar had carried away captive to Babylon (Jeremiah 29:1).
- God commanded the Jews to build houses, plant gardens, and enjoy them while they were in captivity (Jeremiah 29:5-6). He also commanded them to get married and have children so that they might increase in number in Babylon and not decrease.
- God commanded the Jews to pray for Babylon (Jeremiah 29:7). The peace they experienced in their lives would depend on the peace that Babylon experienced.
- Just because a person dreamed a dream doesn't mean it was of God, or should be believed (Jeremiah 29:8).
- In the letter that Jeremiah sent to the Jews who were captive in Babylon, God told them that He would visit them after they had been in Babylon for 70 years (Jeremiah 29:10).
- In the letter that Jeremiah sent to the Jews who were captive in Babylon, God told them that He had thoughts of peace for them (Jeremiah 29:11).

- The verse "I know the thoughts that I think toward you" is found in the context of God telling the Jews that they were going to have to live as exiles in Babylon for 70 years before He would bring them home (Jeremiah 29:11).
- In the letter that Jeremiah sent to the Jews who were captive in Babylon, God told them that if they searched for Him with all their heart then they would find Him (Jeremiah 29:13).
- In the letter that Jeremiah sent to the Jews who were captive in Babylon, God told them that they were better off than the Jews who were still in Judah (Jeremiah 29:17). This is because God was going to bless the Jews in Babylon, but He was going to pour out His wrath upon the Jews who were still in Judah and Jerusalem.
- One of the ways Nebuchadnezzar put people to death was by roasting them in fire (Jeremiah 29:22).
- One of the reasons God was going to kill Ahab and Zedekiah with fire was because they spoke lies in His name (Jeremiah 29:23).
- Shemaiah sent letters from Babylon to Jerusalem in the name of God, trying to get Jeremiah arrested (Jeremiah 29:26). Even though Shemaiah was a captive in Babylon he still sought to persecute Jeremiah.
- Jeremiah was persecuted by both the Jews who were taken captive and carried away to Babylon, and the Jews who were left behind in Judah (Jeremiah 29:26).
- False prophets try to get people to trust in a lie (Jeremiah 29:31).
- Because Shemaiah was a false prophet who lied to the Jews, God was going to punish him by not giving him any

descendants. His family line was going to die out (Jeremiah 29:32).

- God said that He would cause the people of Israel and Judah to one day return to the promised land (Jeremiah 30:3).
- God said that the day when men will be in terrible pain (which He compared to the pain of childbirth) will be the time of Jacob's trouble (Jeremiah 30:7). This seems to be a reference to the end-times tribulation.
- The Jews will survive the end-times tribulation. They won't be utterly destroyed by it (Jeremiah 30:7).
- The end-times tribulation will be a time of great suffering, but in the end the Jews will be freed from those who oppress them (Jeremiah 30:8).
- God told the Jews that one day they will have peace and quiet in the promised land, and no one will make them afraid (Jeremiah 30:10). This seems to be referring to the millennium.
- God told the Jews that one day He was going to destroy the nations into which the Jews had been scattered (Jeremiah 30:11).
- Although God was going to punish the Jews, He wasn't going to utterly destroy them (Jeremiah 30:11).
- God holds nations accountable for their actions (Jeremiah 30:14).
- There are times when God afflicts nations because of their sins (Jeremiah 30:15).
- One day the fury of God will fall upon the wicked (Jeremiah 30:23).

- One day God will bring pain to the wicked (Jeremiah 30:23).
- In the end-times, the Jews will develop an interest in end-times prophecy (Jeremiah 30:24).
- One day God will be the God of all the families of Israel (Jeremiah 31:1).
- God loves Israel with an everlasting love (Jeremiah 31:3).
- God will use lovingkindness to draw Israel to Him (Jeremiah 31:3).
- One day God will build Israel (Jeremiah 31:4).
- In the millennium, the watchman who's upon mount Ephraim will call for people to go up to Zion to worship God (Jeremiah 31:6).
- God commanded people to pray that He would save the Jews (Jeremiah 31:7).
- God compared gathering the Jews back to the promised land to a shepherd who's gathering his flock (Jeremiah 31:10).
- God wants it to be declared throughout the world that one day He will gather the Jews back to the promised land (Jeremiah 31:10).
- One day the Jews will no longer experience any sorrow at all (Jeremiah 31:12).
- God can turn mourning into joy (Jeremiah 31:13).
- One day God will satisfy His people with His goodness (Jeremiah 31:14).
- One day Israel will be a place of holiness (Jeremiah

31:23). This seems to be referring to the millennium.

- God said that one day He would satisfy the weary soul (Jeremiah 31:25).
- God holds people accountable for their own sins, not for the sins of others (Jeremiah 31:30).
- God said the day was coming when He would make a new covenant with the houses of Israel and Judah (Jeremiah 31:31). This is referring to the covenant of grace, which replaced the covenant of works.
- God said He was a husband to the Jews (Jeremiah 31:32).
- God said that in the new covenant He will write His law into the hearts of His people (Jeremiah 31:33). This means He will change their hearts.
- The idea of God changing people's hearts is taught in the Old Testament (Jeremiah 31:33).
- God said that under the new covenant He would forgive people's iniquity and no longer remember their sins (Jeremiah 31:34).
- God gives the sun for a light by day, and the moon and the stars for a light by night (Jeremiah 31:35). He's the one who created them.
- God compared the permanence of the Jews as a people to the permanence of the sun, moon, stars, and the sea (Jeremiah 31:36). God will never allow the Jews to be utterly destroyed.
- Even though the Jews have sinned, God will never utterly cast them off (Jeremiah 31:37).
- God said that one day Jerusalem will never be thrown

down any more forever (Jeremiah 31:40).

- Hanameel wanted Jeremiah (his cousin) to buy a field from him while Babylon was besieging Jerusalem, and while Jeremiah was in prison (Jeremiah 32:7-9). God commanded Jeremiah to purchase that field even though he didn't have a wife or children to leave it to. (Jeremiah paid 17 shekels for it.)
- When Jeremiah gave Baruch the evidence that he had purchased a field from Hanameel, he said God wanted it put in an earthen vessel so it could be preserved for a long time (Jeremiah 32:14-15). This was a sign that one day houses and vineyards would be purchased again in Judah.
- Jeremiah was upset that God commanded him to buy a field at the time Jerusalem was being conquered by the Babylonians (Jeremiah 32:25). However, he still did it.
- Nothing is too hard for God (Jeremiah 32:27).
- God has the power to give cities to whoever He chooses (Jeremiah 32:28).
- One of the reasons God was going to use Nebuchadnezzar to burn down Jerusalem was because of the idolatry of the Jews (Jeremiah 32:29).
- The children of Israel and Judah had done evil before God from the beginning (Jeremiah 32:30).
- Jerusalem provoked God to anger from the day it was built (Jeremiah 32:31).
- The Jews refused to receive instruction from God (Jeremiah 32:33).
- The Jews defiled the temple of God by putting idols in it

(Jeremiah 32:34).

- The Jews burned their children alive as sacrifices to Molech (Jeremiah 32:35). This was done in the valley of the son of Hinnom, and it was an abomination in God's sight.
- One day God will give the Jews a new heart so that they fear Him forever (Jeremiah 32:39).
- God is sovereign over our heart (Jeremiah 32:39).
- Since God has control over our heart and our ways, that means we don't have free will (Jeremiah 32:39).
- One day God will make an everlasting covenant that He won't turn away from the Jews, but will do good to them forever (Jeremiah 32:40).
- One day God will turn the Jews to Him and they will never leave Him again (Jeremiah 32:40).
- God will surely bring upon the Jews all the good that He has promised (Jeremiah 32:42).
- God told Jeremiah that one day fields would again be bought in Judah (Jeremiah 32:43).
- When Jeremiah thought that Judah had been destroyed forever and there was no hope, God told him that one day He would bring the Jews back to Judah, give them a new heart, and bless them. Although Jerusalem was being given to the Babylonians, all hope wasn't lost (Jeremiah 32:43).
- God is the one who made all things (Jeremiah 33:2).
- God is the one who establishes all things (Jeremiah 33:2).
- God commanded people to call unto Him (Jeremiah 33:3).

- God said that if people call unto Him, He will show them great and mighty things that they didn't know (Jeremiah 33:3).
- One day God will heal the Jews (Jeremiah 33:6).
- One day God will give peace to the Jews (Jeremiah 33:6).
- One day God will reveal the truth to the Jews (Jeremiah 33:6).
- One day God will pardon the Jews, and cleanse them from all of their iniquity (Jeremiah 33:8).
- One day the Jews will be a source of joy and praise before all the nations of the earth (Jeremiah 33:9).
- The mercy of the Lord endures forever (Jeremiah 33:11).
- We should praise the Lord for His goodness and mercy (Jeremiah 33:11).
- God said that David would never lack a person to sit upon the throne of the house of Israel (Jeremiah 33:17). This seems to be referring to the Messiah.
- The line of David is the only legitimate line that has the right to sit on the throne of Israel. All of Israel's kings must come from that line (Jeremiah 33:17).
- God referred to the rising of the sun as a covenant He made with the day, and the setting of the sun as a covenant He made with the night (Jeremiah 33:20),
- God commanded Jeremiah to tell king Zedekiah that He was going to give Jerusalem into the hand of the king of Babylon, who would burn the city down (Jeremiah 34:2).
- God commanded Jeremiah to tell king Zedekiah that he was going to be captured and delivered into the hand of

Nebuchadnezzar, and taken to Babylon (Jeremiah 34:3).

- The princes of Jerusalem didn't keep the covenant they made to free their servants (Jeremiah 34:11). This greatly angered God.
- Under the Mosaic Law the Jews were required to free their Jewish servants after they finished six years of service (Jeremiah 34:14). However, they refused to do that.
- God said that when the Jews broke the covenant they made to free their servants, they were polluting His name (Jeremiah 34:16). This is because they made that covenant in His presence, in the temple that was called by His name.
- God said that since the Jews refused to proclaim liberty to their fellow Jews as His Law required, He was proclaiming liberty to the Jews – a liberty for them to be killed, and for their dead bodies to be eaten by animals (Jeremiah 34:17-20).
- God holds people accountable for the covenants they make (Jeremiah 34:18).
- God commanded Jeremiah to bring the Rechabites into one of the chambers of the temple and give them wine to drink (Jeremiah 35:2). God used them as an object lesson to demonstrate that the Rechabites obeyed the commandment of their forefather (who forbade them from drinking wine), and yet the Jews refused to obey His commandments (Jeremiah 35:14).
- The reason Jonadab forbade his descendants (the Rechabites) from drinking wine or owning property was so they could live long in the land where they were

foreigners (Jeremiah 35:7-8). The Rechabites obeyed him.

- God contrasted the way the Rechabites obeyed Jonadab to the way the Jews refused to listen to Him (Jeremiah 35:16).
- The reason God was going to bring evil upon Judah and Jerusalem was because He spoke to them and they rejected Him. They refused to obey His commandments and instead served other gods (Jeremiah 35:17).
- God saw that the Rechabites obeyed all the commandments of Jonadab and rewarded them for it (Jeremiah 35:18-19). He told them that because of their obedience they would always have someone to stand before Him. This meant their family line wouldn't be wiped out by the Chaldeans. (God wanted the Jews to copy their example and obey Him, but they didn't.)
- The reason God wanted Jeremiah to write down all the words He had spoken to him in a book was so the Jews would hear them and repent (Jeremiah 36:3).
- If the Jews turned from their evil ways then God would forgive their sins (Jeremiah 36:3).
- Jeremiah spoke the words of God to Baruch, who wrote them down (Jeremiah 36:4). Baruch was a scribe.
- In the fifth year of the reign of Jehoiakim, Baruch read the words of Jeremiah in the temple to the Jews who went there to fast before God (Jeremiah 36:10).
- When the princes of Jerusalem heard the words that Baruch read from the book of Jeremiah, they told him to go and hide (Jeremiah 36:19). They knew how king Jehoiakim would respond.

- The book of Jeremiah was read to Jehoiakim (Jeremiah 36:22-26). He burned it, and then tried to arrest Baruch and Jeremiah (but failed).
- There are times when God hides people so their enemies can't find them (Jeremiah 36:26).
- After Jehoiakim burned the roll that contained the words that God spoke to Jeremiah, God commanded Jeremiah to write all those words in another roll (Jeremiah 36:28). This means none of them were lost.
- God said that because Jehoiakim burned His words, none of his descendants would sit on the throne of David (Jeremiah 36:30). God also said that his dead body would be cast out in the day to the heat and in the night to the frost.
- The brief reign of Coniah, son of Jehoiakim, ended when Nebuchadnezzar replaced him with Zedekiah (Jeremiah 37:1).
- Even though Zedekiah, and his servants, and the Jews, refused to hear God or obey Him, they still wanted Him to save them when they were in trouble (Jeremiah 37:3). This didn't work out for them.
- Even though God said He was going to give Jerusalem to the Chaldeans, they ended their siege and left when Pharaoh's army came out of Egypt (Jeremiah 37:5). However, the Chaldeans later came back and conquered Jerusalem, just as God said.
- When the Chaldeans ended their siege of Jerusalem and left, Jeremiah tried to leave Jerusalem as well (Jeremiah 37:12). He planned on going to the land of Benjamin to escape the people who were persecuting him, but he

didn't succeed.

- When Jeremiah tried to leave Jerusalem, Irijah arrested him (Jeremiah 37:13). Irijah claimed that Jeremiah was trying to join the Chaldeans, which was a false accusation.
- Even though God promised to deliver Jeremiah, He didn't stop people from arresting him (Jeremiah 37:14).
- After Irijah arrested Jeremiah on the basis of a false accusation that he himself made, he brought Jeremiah to the princes of the Jews, who beat him (Jeremiah 37:15).
- Even though God promised to deliver Jeremiah, He didn't stop people from beating him (Jeremiah 37:15).
- After Jeremiah was arrested on the basis of a false accusation, he remained in the dungeon for a long time (Jeremiah 37:16).
- Even though God promised to deliver Jeremiah, He didn't stop people from putting him in prison (Jeremiah 37:16).
- In spite of the fact that Jeremiah was arrested, beaten, and imprisoned for being a faithful prophet of God, he still told people the truth of what God said. He did this even though people didn't want to hear it (Jeremiah 37:17).
- Zedekiah commanded that Jeremiah should be given a piece of bread each day until there was no more bread left in Jerusalem (Jeremiah 37:21).
- Zedekiah didn't free Jeremiah. Instead he kept him in prison even though he had done nothing wrong (Jeremiah 37:21).
- God said that those who remained in Jerusalem would die, but those who surrendered and went to the

Chaldeans would live (Jeremiah 38:2).

- God repeatedly told the Jews that He didn't want them to fight the Chaldeans, that they had no right to fight the Chaldeans, that they were going to lose their fight with the Chaldeans, and that He wanted them to surrender and serve the Chaldeans (Jeremiah 38:3). However, the Jews refused to listen to Him.
- When the enemies of Jeremiah asked the king to put Jeremiah to death for faithfully proclaiming the words of God, Zedekiah gave them permission to kill him (Jeremiah 38:5).
- Although God promised to deliver Jeremiah, He didn't stop Zedekiah from sentencing him to death (Jeremiah 38:5). However, He did provide someone to rescue him. Although Jeremiah suffered greatly and was very miserable, his enemies weren't able to kill him.
- When Jeremiah told the people of Jerusalem that God commanded them to surrender to the Chaldeans, there was no food left in the city and everyone was about to die of starvation (Jeremiah 38:9). God gave the Jews a chance to save themselves from certain death by obeying Him and surrendering – but they refused.
- When all the food in Jerusalem was gone, God gave the Jews a way to be saved. All they had to do was surrender to the Chaldeans (Jeremiah 38:9). The Jews refused to obey God, even when the only other choice was death.
- Jeremiah was rescued from the dungeon. God didn't permit him to die there (Jeremiah 38:13).
- When all the food in Jerusalem was gone, God told Zedekiah that if he surrendered to the princes of the king

of Babylon then his soul would live, his house would live, and Jerusalem wouldn't be burned (Jeremiah 38:17). Zedekiah refused.

- The reason Zedekiah refused to surrender to the Chaldeans was pride. He was afraid people would make fun of him (Jeremiah 38:19). Instead of humbling himself he chose the destruction of his city and the death of a great many of his people.
- Zedekiah told Jeremiah that if the princes of Jerusalem demanded that he tell them what he said to the king, he was to lie to them (Jeremiah 38:26-27). Jeremiah obeyed the king and lied.
- Jeremiah was in Jerusalem the day the city was conquered by the Chaldeans (Jeremiah 38:28).
- Nebuchadnezzar conquered Jerusalem in the eleventh year of the reign of Zedekiah (Jeremiah 39:2). The Babylonian siege of Jerusalem lasted about a year and a half.
- God said that He was going to give Jerusalem to Nebuchadnezzar, and that's what happened. He did exactly what He said He would do (Jeremiah 39:2).
- When the Babylonians conquered Jerusalem, Zedekiah fled from the city at night (Jeremiah 39:4-5). The army of the Chaldeans captured him a short time later in the plains of Jericho.
- When the army of the Chaldeans captured Zedekiah they brought him to Nebuchadnezzar, who was at Riblah (Jeremiah 39:5).
- Nebuchadnezzar killed all the sons of Zedekiah before his eyes (Jeremiah 39:6).

- Nebuchadnezzar killed all the nobles of Judah (Jeremiah 39:6).
- Nebuchadnezzar put out Zedekiah's eyes (Jeremiah 39:7).
- Nebuchadnezzar bound Zedekiah with chains and carried away to Babylon (Jeremiah 39:7).
- When the Chaldeans conquered Jerusalem they burned the king's house with fire (Jeremiah 39:8). They also burned all the houses with fire and broke down the walls of Jerusalem.
- When Nebuzaradan carried the Jews away to Babylon, he left behind the people who were so poor that they owned nothing (Jeremiah 39:10). Those people were given vineyards and fields and were allowed to remain in the land.
- Nebuchadnezzar commanded Nebuzaradan to not do Jeremiah any harm, and to do whatever he asked (Jeremiah 39:12).
- The princes of the king of Babylon treated Jeremiah much better than the princes of the Jews (Jeremiah 39:14). The Jews imprisoned him and the Babylonians set him free.
- God had a message for Ebedmelech (the person who freed Jeremiah from the miry dungeon) (Jeremiah 39:16-17). God told him that when the Babylonians conquered Jerusalem He would deliver him. The reason He was going to save him was because he put his trust in God (which can be seen in the fact that he intervened to save Jeremiah) (Jeremiah 39:18).
- After Jeremiah was freed from prison by the princes of Babylon, he was bound in chains and taken to Ramah (even though Nebuchadnezzar commanded that he be

freed) (Jeremiah 40:1). Nebuzaradan set him free because he was never supposed to have been imprisoned in the first place.

- When the Jews were exiled from Judah they were first taken to Ramah before being taken on to Babylon (Jeremiah 40:1).
- The captain of the guard (Nebuzaradan) told Jeremiah that if he came with him to Babylon then he would look after him, but if he didn't want to go to Babylon then he could remain in Judah (Jeremiah 40:4).
- When Jeremiah was freed by the Babylonians he was given both money and food (Jeremiah 40:5).
- When Jeremiah was freed by the Babylonians he remained in Judah and lived among the people of the land (Jeremiah 40:6).
- The king of Babylon committed the people who were still in Judah into the care and protection of Gedaliah, who was the governor of Judah (Jeremiah 40:7).
- When the Jews who were in other countries heard that the king of Babylon had left a remnant in Judah and made Gedaliah the governor, they returned from those countries and went back to Judah (Jeremiah 40:12). This turned out to be a terrible mistake.
- Gedaliah (the governor of Judah) was warned that Baalis (the king of the Ammonites) had sent Ishmael to kill him (Jeremiah 40:14). He refused to believe it (a decision that got him killed, along with a great many other people).
- It seems it was widely known that Ishmael was sent by Baalis to kill Gedaliah (Jeremiah 40:14).

- When Baalis sent Ishmael to kill Gedaliah (the governor of Judah), Johanan wanted to protect Gedaliah (Jeremiah 40:15). However, his efforts were in vain.
- Johanan wanted to kill Ishmael before he killed Gedaliah (the governor of Judah) (Jeremiah 40:15-16). However, Gedaliah forbade him from doing so.
- The reason Johanan wanted to protect Gedaliah was for the sake of the Jews (Jeremiah 40:15). Johanan didn't want them to be scattered among the nations.
- Ishmael went to Gedaliah (at Mizpah) in the seventh month (Jeremiah 41:1). Since Jerusalem was conquered in the fourth month, it seems this was three months after the fall of Jerusalem.
- Ishmael was said to be one of the princes of the king (Jeremiah 41:1). He may have been a descendant of David, which means he was a Jew.
- When Ishmael went to see Gedaliah (in order to assassinate him), he brought ten men with him (Jeremiah 41:1). Gedaliah allowed Ishmael and his band of *ten men* to come and see him, even though he had been warned that Ishmael had been sent to kill him.
- Ishmael waited until after he shared a meal with Gedaliah to murder him (Jeremiah 41:2).
- Ishmael murdered all the Jews who were at Mizpah (Jeremiah 41:3). If those Jews hadn't gone back to Judah they would have survived.
- Ishmael murdered all the Chaldeans who were at Mizpah (Jeremiah 41:3).
- Gedaliah's failure to take the threat posed by Ishmael

seriously did more than just cost him his own life. It also cost the lives of all the Jews he was commanded to protect, along with the lives of the Chaldeans and soldiers who served under him (Jeremiah 41:3). There are times when a leader's failure costs the lives of a great many people.

- The Jews who returned to Judah when Gedaliah was governor were murdered not by the Babylonians, but by another Jew (Jeremiah 41:3).
- When 80 men who were mourning made their way to Jerusalem to worship God, Ishmael went out of Mizpah to meet them (Jeremiah 41:6). He then lied to them, lured them into Mizpah, and murdered all but 10 of them. (The ones he didn't murder were able to bribe him to spare their lives.) Those men had no plans on stopping at Mizpah and meant Ishmael no harm, but he went out of his way to murder them anyway.
- The pit that king Asa dug was intended to protect Mizpah against a siege from Baasha. In the end it was filled with the dead bodies of people who were murdered while on their way to worship God (Jeremiah 41:9).
- After Ishmael murdered Gedaliah and many other people, he left Mizpah with the people he had taken captive so he could take them into the land of the Ammonites (Jeremiah 41:10). It seems Ishmael's plan was to assassinate Gedaliah, murder many other people, and then take the rest captive and bring them to the land of the Ammonites.
- Johanan refused to allow Ishmael to leave with all the people he had taken captive. He took action to save them (Jeremiah 41:12-15). Johanan was able to rescue all the

people who Ishmael took captive. However, Ishmael escaped and went back to the Ammonites.

- Johanan and the people he rescued asked Jeremiah to inquire of God what they should do now that Gedaliah had been murdered (Jeremiah 42:3). However, the truth is they had already made up their minds. This request was a lie because they didn't actually care what God had to say to them.
- Johanan and the people he rescued promised Jeremiah that they would do everything God told them to do (Jeremiah 42:5). This was a huge lie because they had no intention of obeying God.
- When Johanan and the people he rescued asked Jeremiah to inquire of God for them, God waited ten days to give them an answer (Jeremiah 42:7). Since they had no intention of obeying God, it's amazing He answered them at all.
- There are times when God waits to give people an answer to their prayers (Jeremiah 42:7).
- God told Johanan and the people he rescued that if they remained in Judah then He would bless them (Jeremiah 42:10). He told them not to be afraid of the king of Babylon because He was with them and would save them.
- God told Johanan and the people he rescued that if they didn't remain in the land of Judah then He wouldn't bless them (Jeremiah 42:13). If they left Judah they would be disobeying Him.
- The people who were with Johanan believed it was dangerous to remain in Judah and safe to move to Egypt

(Jeremiah 42:14). However, they were wrong. It was safe to trust God and remain in Judah, but it was dangerous to disobey God and move to Egypt.

- God warned the people who were with Johanan that if they went to Egypt then they would die there (Jeremiah 42:16). They ignored Him.
- God warned the people who were with Johanan that just as His anger and fury had been poured out upon Jerusalem, so His anger and fury would be poured out upon them when they entered Egypt (Jeremiah 42:18). They would only be blessed if they remained in Judah (but they refused to do that).
- God warned the people who were with Johanan that if they went to Egypt then they would never see Judah again (Jeremiah 42:18).
- Jeremiah told the people who were with Johanan that they had lied in their hearts when they sent him to speak to God on their behalf (Jeremiah 42:20). God knew they had no intention of obeying Him and that their prayer was a lie.
- Jeremiah told the people who were with Johanan that they hadn't obeyed anything God told them (Jeremiah 42:21).
- There are times when disobeying God kills people (Jeremiah 42:22).
- The people who were with Johanan rejected the words God spoke to them through Jeremiah (Jeremiah 43:2). They immediately broke their promise to do whatever God told them to do. They claimed that Jeremiah was lying, but the truth is they were proud and refused to

obey God.

- One of the ways the Jews persecuted the prophets was by claiming they were liars, and the words they spoke weren't the words of God (Jeremiah 43:2).
- When Jeremiah said that God forbade the Jews from going to Egypt to live there, the Jews claimed he was trying to kill them (Jeremiah 43:3). The Jews said the same thing to Moses (on more than one occasion). Yet in reality God sent the prophets to them to save them, not hurt them.
- Johanan took everyone Nebuzaradan left with Gedaliah and brought them to Egypt, in violation of God's command (Jeremiah 43:6). He even took Jeremiah.
- God commanded Jeremiah to tell the Jews in Egypt that He was going to send Nebuchadnezzar against that nation (Jeremiah 43:10-11). When he arrived he was going to deliver those who were appointed to die to death.
- Those who are idolatrous are committing a great evil against their souls (Jeremiah 44:7).
- God told the Jews who lived in Egypt that because they were idolatrous He was going to kill all of them. No one would be exempt – not the men, the women, the children, or the infants (Jeremiah 44:7). The Jews could have escaped this judgment by repenting or leaving Egypt, but they refused.
- There are times when God kills people because of their idolatry (Jeremiah 44:8).
- There are times when God curses people because of their idolatry (Jeremiah 44:8).

- God told the Jews who lived in Egypt that He was going to punish them as He punished those who lived in Jerusalem (Jeremiah 44:13).
- The Jews who lived in Egypt told Jeremiah that they weren't going to listen to him (Jeremiah 44:16). They weren't going to repent of their idolatry.
- Even after the Jews saw all the words of Jeremiah come true, and saw Nebuchadnezzar destroy Jerusalem just as God said, and lived through the judgments that God poured out upon Judah, they still refused to repent. They refused to fear God or obey Him and they continued on in their idolatry (Jeremiah 44:16).
- The Jews who lived in Egypt told Jeremiah that they were going to do whatever they wanted (Jeremiah 44:17). They weren't going to obey God.
- The Jews who lived in Egypt claimed that the reason war and famine had come upon them is because they didn't worship the queen of heaven (an idol) enough, and they needed to worship her more (Jeremiah 44:18). However, the truth is the reason the land of Judah was made desolate was because God could no longer bear the abominations they were committing (Jeremiah 44:22).
- One of the ways God punished the Jews in Egypt for defending their idolatry was by taking His name away from them. Those Jews would never say His name again (Jeremiah 44:26). God was so angry with them that He didn't want any of them to say His name.
- There are times when God punishes people for their wickedness by taking His name away from them (Jeremiah 44:26).

- God told the Jews who lived in Egypt that when they were killed and only a small remnant was spared, they would see whose word stood – theirs, or the word of God (Jeremiah 44:28).
- There are times when the sign that God gives to wicked people is punishing them (Jeremiah 44:29). Punishments can be a sign from God.
- There are times when God's faithful servants are full of sorrow (Jeremiah 45:3).
- There are times when God's faithful servants are unable to find rest (Jeremiah 45:3).
- God told Baruch that he lived in a time of destruction, not a time of growth and prosperity (Jeremiah 45:4-5). Baruch was forbidden from seeking great things for himself because God was bringing evil upon all flesh. However, God did tell Baruch that He was going to give him his life as a prey in all the places where he went.
- There are times when we must not seek great things for ourselves because it's the wrong time in history to be seeking great things (Jeremiah 45:5).
- There are times when the only blessing God gives us is that He spares our lives (Jeremiah 45:5).
- There were times when God spoke against the Gentiles even though they didn't have a covenant relationship with Him (Jeremiah 46:1).
- There will come a day when God will avenge Himself of His adversaries (Jeremiah 46:10).
- God said that Nebuchadnezzar was going to smite the land of Egypt (Jeremiah 46:13).

- God is the King (Jeremiah 46:18).
- There are times when God punishes rulers (Jeremiah 46:25).
- There are times when God punishes those who put their trust in kings (instead of in Him) (Jeremiah 46:25).
- There are times when God sends His judgment upon the idols that people worship (Jeremiah 46:25).
- God said that although He was going to smite Egypt, one day it would be inhabited again as it was in former times (Jeremiah 46:26).
- God said that one day He would make a full end of all the nations where He had driven the Jews (Jeremiah 46:28).
- There's a recurring theme that invading armies are referred to as a flood (Jeremiah 47:2).
- When God spoke against Moab He told the Moabites that in order to save their lives they needed to flee (Jeremiah 48:6).
- There are times when God punishes nations for trusting in their works (Jeremiah 48:7).
- There are times when God punishes nations for trusting in their wealth (Jeremiah 48:7).
- There are times when God curses those who spare nations that He doesn't want to be spared (Jeremiah 48:10).
- There are times when God judges nations that magnify themselves against Him (Jeremiah 48:6).
- One of the ways God punishes nations is by having them held in derision (mocked) (Jeremiah 48:6).

- Because the Moabites mocked the Israelites when God destroyed them, God was going to destroy the Moabites and have them mocked as well (Jeremiah 48:27).
- There are times when God punishes nations by taking away their wine (Jeremiah 48:33).
- In ancient times people used their roof as living space (Jeremiah 48:38).
- There are times when God punishes nations by sending fear upon their inhabitants (Jeremiah 48:43).
- Although Moab was going to be destroyed and would no longer be a nation, one day God will restore Moab and make it a nation again (Jeremiah 48:47). God has the power to destroy nations and to restore them.
- God considered the land and cities of Israel to still belong to the Israelites even when they were in exile (Jeremiah 49:1-2). In fact, He was angry when another nation took their land.
- The Ammonites trusted in their wealth to protect them (Jeremiah 49:4). It didn't.
- God said that although the Ammonites would be taken into captivity, one day He would bring them back to their land and restore them as a nation (Jeremiah 49:6).
- God wanted the widows of the Edomites (who were Gentiles) to trust in Him (Jeremiah 49:11).
- God said that since those who weren't sentenced to drink of the cup of judgment drank of it anyway, the Edomites would assuredly drink of it as well (Jeremiah 49:12).
- God swore an oath that all the cities of the Edomites would become perpetual wastes (Jeremiah 49:13).

- God can make nations despised (Jeremiah 49:15).
- God said that although Elam would be destroyed and its people scattered, one day Elam would be restored and become a nation again (Jeremiah 49:39).
- God said said that after the land of Babylon was destroyed, no one would live there again (Jeremiah 50:3).
- The destruction of Babylon will take place at a time when Israel and Judah are together again, and are weeping and seeking God (Jeremiah 50:4).
- In the days when Babylon is destroyed, the children of Israel and Judah will declare that they want to join themselves to the Lord in a perpetual covenant that won't be forgotten (Jeremiah 50:5).
- God said that His people had forgotten their resting place (Jeremiah 50:6). God is their resting place.
- The religious leaders of the Jews led them away from God (Jeremiah 50:6).
- God called Himself the habitation of justice (Jeremiah 50:7).
- God said that one of the reasons He was going to destroy Babylon was because its people rejoiced when they destroyed the promised land (Jeremiah 50:11).
- God said that when Babylon was destroyed it would become like a desert (Jeremiah 50:12).
- God repeatedly said that Babylon would be made wholly desolate and wouldn't be inhabited (Jeremiah 50:13).
- God said that in the day when He brings the Jews back to their land, and they live there and are satisfied, people

would seek for their sin but wouldn't find any (Jeremiah 50:20). This is because He's going to pardon them.

- God called Babylon the hammer of the whole earth (Jeremiah 50:23).
- God is the Holy One of Israel (Jeremiah 50:29).
- There are times when God treats a nation the way it's treated other nations (Jeremiah 50:29).
- God said that He was the Redeemer of Israel and Judah (Jeremiah 50:34).
- God said that once Babylon was destroyed it would never be inhabited again (Jeremiah 50:39). No one would dwell in it from generation to generation.
- God hasn't forsaken Israel or Judah (Jeremiah 51:5).
- God said that even though the land of Israel was filled with sin against Him, He still hadn't forsaken the Jews (Jeremiah 51:5). In spite of all the sins of Israel and Judah, God hasn't forsaken them.
- God commanded people to flee out of the mist of Babylon (Jeremiah 51:6). He gave the people a chance to save their lives by warning them to flee before His judgment came.
- God said that Babylon had made all the earth drunk (Jeremiah 51:7).
- Babylon was a tool God used against the nations (Jeremiah 51:7).
- Babylon will be destroyed suddenly (Jeremiah 51:8).
- God has control over the spirits of kings (Jeremiah 51:11).

- There are times when God swears an oath by swearing by Himself (Jeremiah 51:14). This is because nothing is greater than Him.
- God said He was going to use Israel to destroy kingdoms and break nations into pieces (Jeremiah 51:20).
- God said He was going to repay all the inhabitants of Chaldea for all the evil they had done in Zion (Jeremiah 51:24).
- When Babylon is destroyed and made desolate forever, its stones won't be used to build something else. Instead it will remain a desolate ruin forever (Jeremiah 51:26).
- When the city of Babylon is conquered, the king won't know about it until a messenger runs and tells him (Jeremiah 51:31). It seems the king won't be in the city at the time.
- Dragons swallowed their prey (Jeremiah 51:34).
- It's not wrong to pray that God would avenge us (Jeremiah 51:35).
- One day Babylon will be turned into a desolate wilderness and no one will pass by anymore (Jeremiah 51:43).
- God said that all that was in heaven and earth would sing when Babylon was destroyed (Jeremiah 51:48).
- God said Babylon was going to be held responsible for all the people who Babylon killed all over the world, and would be punished for it (Jeremiah 51:49).
- God said that just as Babylon caused Israel to fall, so Babylon would fall as well (Jeremiah 51:49).
- Jeremiah told Seraiah that when he went to Babylon, he

was to read all the words against Babylon that were written in the book that Jeremiah wrote and gave to him, and then he was to cast that book into the midst of the Euphrates river (Jeremiah 51:63-64). This would be a sign that just as that book sank, so Babylon would sink as well.

- It seems that the content of the final chapter of Jeremiah aren't the words of Jeremiah, but are the words of someone else (Jeremiah 51:64).
- God used Zedekiah's rebellion against the king of Babylon to cast the Jews out of His presence (Jeremiah 52:3).
- In the eleventh year of the reign of Zedekiah, in the fourth month, in the ninth day of the month, all the food in Jerusalem was gone (Jeremiah 52:6). That's when Zedekiah fled (and was then promptly captured).
- The king of Babylon took Zedekiah to Babylon and put him in prison until the day he died (Jeremiah 52:11).
- Nebuchadnezzar conquered Jerusalem in the nineteenth year of his reign (Jeremiah 52:12).
- Nebuzaradan (the captain of the guard) entered Jerusalem in the nineteenth year, the fifth month, and the tenth day of the month of the reign of Nebuchadnezzar (Jeremiah 52:12).
- Nebuzaradan burned the temple with fire (Jeremiah 52:13). He also burned the king's house with fire and burned all the houses of Jerusalem with fire.
- The army of the Chaldeans broke down all the walls that were around Jerusalem (Jeremiah 52:14).
- After Nebuzaradan burned down Jerusalem and the temple, and broke down the city walls, he carried its

people away captive (Jeremiah 52:15).

- Nebuzaradan left certain poor people in the land of Judah to serve as vinedressers and husbandmen (Jeremiah 52:16).
- When the Chaldeans conquered Jerusalem during the reign of Zedekiah, they broke the pillars of brass and the bronze sea that were in the temple (Jeremiah 52:17). They carried all the brass to Babylon.
- When the Chaldeans conquered Jerusalem during the reign of Zedekiah, they took to Babylon the vessels of brass that were used to minister in the temple (Jeremiah 52:18-19). They also took the vessels of silver and gold.
- When Nebuzaradan brought Seraiah (the chief priest) to Riblah, the king of Babylon put him to death (Jeremiah 52:27).
- In the seventh year of the reign of Nebuchadnezzar he carried away captive 3320 Jews (Jeremiah 52:28).
- In the eighteenth year of the reign of Nebuchadnezzar he carried away captive from Jerusalem 832 Jews (Jeremiah 52:29).
- In the twenty third year of the reign of Nebuchadnezzar, Nebuzaradan carried away captive 745 Jews (Jeremiah 52:30).
- After Jehoiachin had been in prison in Babylon for 37 years he was brought out of prison (Jeremiah 52:31).

Lamentations

- Jeremiah said that the sorrow of the Jews after the fall of Jerusalem was exceedingly great. He implied that it was greater than any other sorrow (Lamentations 1:12).
- The reason all these terrible things happened to the Jews was because of the Lord. He was the one who did these things to them, and He did them because of His fierce anger against them. Why was God angry with them? It was because of their grievous sin (Lamentations 1:12).
- There are times when God afflicts nations because of their sin (Lamentations 1:12).
- Jeremiah wept over the destruction of Jerusalem and the suffering of the Jews (Lamentations 1:16). He did this in spite of the fact he was in *prison* when Jerusalem fell. Even though he was viciously persecuted for being a faithful prophet of the Lord, and even though the Jews rejected his message and refuse to repent, Jeremiah still wept when God's judgment came.
- The Lord has control over the nations. He can protect a nation from evil, and He can also raise up evil against it (Lamentations 1:17).
- Jeremiah said that all of the judgments from the Lord were righteous (Lamentations 1:18). Jeremiah didn't accuse God of error or claim that He had done anything wrong. In other words, it's just and righteous for God to destroy cities and nations that rebel against Him (which God has done time and time again).
- During the fall of Jerusalem, the priests and elders starved to death while looking for food to eat (Lamentations 1:19).

- In the day of God's anger He showed no pity (Lamentations 2:2).
- God was the one who came against the temple in Jerusalem and destroyed it (Lamentations 2:6). That was His doing.
- Before the fall of Jerusalem, the city was called the perfection of beauty and the joy of the whole earth (Lamentations 2:15). After its destruction the city was an object of ridicule.
- The Jews are called the apple of God's eye. They are precious to the Lord (Lamentations 2:18). Although God punished them for their sins, He didn't stop loving them.
- It's appropriate to weep when God's judgment comes (Lamentations 2:18).
- When Jerusalem fell, the Jews began killing their children and eating them (Lamentations 2:20).
- God had compassion on the Jews and didn't utterly destroy them. The reason they survived as a people was because His compassion didn't fail (Lamentations 3:22).
- The mercies of God are new every morning (Lamentations 3:23).
- God is good to those who wait for Him, and to the souls who seek Him (Lamentations 3:25).
- When we suffer and are afflicted we must wait on God. We must learn patience so we can endure times of suffering (Lamentations 3:25-27).
- The Lord won't always be angry with the Jews. One day He will have compassion on them (Lamentations 3:31-32).

- God doesn't willingly afflict people or bring grief into their life (Lamentations 3:33).
- God doesn't approve of those who do evil to others or deprive them of what they're due (Lamentations 3:36).
- Whatever happens is of the Lord. Nothing comes to pass that He doesn't command (Lamentations 3:37). No one can make something come to pass that's against His will.
- God is the one who brings into our lives both good things (blessings) and evil things (suffering and pain) (Lamentations 3:38).
- People have no right to complain about the punishment that God sends upon them for their sin (Lamentations 3:39).
- Jeremiah told the Jews to respond to their suffering by lifting up their heart and hands to God. He told them to repent of their sins, change their ways, and seek God (Lamentations 3:40-41).
- It's not wrong for Christians to pray that God would punish those who unjustly persecute them (Lamentations 3:64-66).
- When God judged Jerusalem, the temple was torn apart and its stones were scattered throughout Jerusalem (Lamentations 4:1).
- When God judged Jerusalem, mothers became cruel. They stopped caring about their own infants and stopped feeding them (Lamentations 4:3). Instead of taking care of their children they cooked and ate them (Lamentations 4:10).
- When God judged Jerusalem, the rich didn't escape. Their

wealth was unable to save them in the day of His wrath (Lamentations 4:5).

- Jeremiah said that the destruction of Jerusalem was worse than the destruction of Sodom. This is because the destruction of Sodom was very quick, while the destruction of Jerusalem was slow and the pain lasted a long time (Lamentations 4:6).
- God punishes cities and nations which shed the blood of the just (Lamentations 4:13).
- The wicked prophets and priests of Jerusalem shed so much innocent blood that their garments were stained with it (Lamentations 4:14).
- Even though God was the one who punished the Jews for their sins and brought so much pain upon them, Jeremiah still cried out to God and asked Him to remember their suffering (Lamentations 5:1).
- The Bible makes many references to those who are "fatherless", and even puts them in the same category as orphans (Lamentations 5:3). The Bible teaches that children need a father and are worse off if they lack one.
- Sometimes God's punishment falls upon a nation after the generation that triggered the judgment had died (Lamentations 5:7). This means God's judgment may not come right away. It might wait for a generation.
- After the destruction of Jerusalem the Jews had to risk their lives to find food (Lamentations 5:9).
- God will never disappear or cease to exist. He will reign forever (Lamentations 5:19).

Ezekiel

- Ezekiel was a priest (Ezekiel 1:3).
- God's throne had the appearance of a sapphire stone (Ezekiel 1:26).
- Around God's throne was what looked like a rainbow (Ezekiel 1:28). That rainbow was the glory of God.
- Ezekiel couldn't stand in God's presence until the Spirit of God entered him and enabled him to stand (Ezekiel 2:1-2).
- God sent Ezekiel to a wicked and rebellious nation that had been sinning against Him since ancient times (Ezekiel 2:3).
- The Jews who refused to listen to Ezekiel would still recognize that he was a prophet (Ezekiel 2:5).
- God commanded Ezekiel to eat a book (Ezekiel 2:8-10). Lamentations, mourning, and woe were written upon it.
- Even though the book that Ezekiel ate was full of lamentations and mourning and woe, when it was in his mouth it tasted sweet (Ezekiel 3:3). Prophecies of coming judgment seem exciting when they're being studied, but not when they're actually fulfilled.
- If God had sent Ezekiel to Gentiles instead of to the Jews, they would have believed him and repented (Ezekiel 3:6).
- God knew in advance that the Jews weren't going to listen to Ezekiel (Ezekiel 3:7). God knows if people are going to believe Him.
- God told Ezekiel at the very beginning of his ministry that the Jews weren't going to listen to him, even though his

message was the very words of God (Ezekiel 3:7).

- The reason the Jews were going to reject Ezekiel was because they had rejected God. Since Ezekiel was speaking God's words, they weren't going to listen (Ezekiel 3:7).
- God commanded Ezekiel to spend his life preaching to a wicked generation that wasn't going to repent (Ezekiel 3:7).
- God can make people strong. He can give them the strength they need to stand up against opposition and keep going (Ezekiel 3:8).
- God commands us to listen to *all* of His words, and take them to heart (Ezekiel 3:10).
- The Spirit has the ability to transport people to different places (Ezekiel 3:14).
- God commanded Ezekiel to tell the wicked of the coming judgment, so they would turn from their sins and be saved (Ezekiel 3:18). The purpose was to save the wicked.
- Since God made Ezekiel a watchman, he was required to warn people of the coming judgment. If he didn't then God would hold Ezekiel responsible for those who died in their sins (Ezekiel 3:18).
- If the wicked aren't told about the coming judgment, they will die in their sins. Their ignorance won't save them (Ezekiel 3:18).
- In order for the wicked to be saved, they must repent and *turn from their wickedness* (Ezekiel 3:19). They can't be saved if they don't turn away from their sins.
- Ezekiel wasn't responsible for making sure that people

repented. He was only responsible for proclaiming God's message of judgment (Ezekiel 3:19).

- If a righteous man turns from his righteous and sins, and God puts a stumblingblock in front of him, he will die (Ezekiel 3:20). His former righteousness won't save him.
- Those who were righteous needed to listen to Ezekiel's warnings so they wouldn't commit iniquity and die (Ezekiel 3:21). That means both the wicked and the righteous needed to hear his message.
- There were times when Ezekiel had to go to a specific location to hear God's message (Ezekiel 3:22-24).
- When Ezekiel saw God's glory he fell on his face (Ezekiel 3:23).
- Ezekiel was bound in his house, and was only able to speak when God gave him a message to deliver (Ezekiel 3:25-27).
- Although Ezekiel was already in captivity in Babylon when this book began, the fall of Jerusalem was still in the future (Ezekiel 4:2).
- Ezekiel was to lay on his left side for 390 days. This represented 390 years of punishment for the house of Israel (Ezekiel 4:5). Ezekiel was to lie on his left side for 40 days. This represented 40 years of punishment for the house of Judah (Ezekiel 4:6). God was going to bind Ezekiel so he wouldn't turn from one side to the other (Ezekiel 4:8).
- Ezekiel was to make bread out of wheat, barley, beans, lentils, millet, and fitches (nutmeg flour) (Ezekiel 4:9). He was to eat this bread for 390 days.

- Ezekiel was to weigh the amount of food and water that he ate each day (Ezekiel 4:10-11). Each day he was limited to about 10 ounces of food, and about a quart of water. One day the Jews would do the things that Ezekiel had done: they would weigh their food and eat it with great care. He was acting out their future (Ezekiel 4:13).
- Ezekiel was to cut off his hair and burn a third of it, smite a third of it with a knife, and scatter a third of it into the wind (Ezekiel 5:1-2). His hair represented the Jews who were in Jerusalem, and he was portraying what God was going to do to them in the coming judgment. The Lord was going to burn a third of the people with fire, He was going to smite a third of the people with the sword, and He was going to scatter a third of the people all over the world.
- God was very clear about what He was going to do to Jerusalem. Ezekiel acted these things out in front of the people so they could understand the coming judgment, and yet they didn't repent (Ezekiel 5:2).
- The Jews were more wicked than the nations around them (Ezekiel 5:6-7).
- The Jews didn't obey God's commandments. Instead they corrupted them and turned them into wickedness (Ezekiel 5:6).
- In the coming judgment against Jerusalem, fathers would eat their own sons (Ezekiel 5:10).
- Since the Jews had defiled God's sanctuary, the Lord wouldn't pity them (Ezekiel 5:11).
- God was going to use the sword to destroy the high places of pagan worship that were in the mountains of

Israel (Ezekiel 6:3-5).

- God was going to take the bones of the Jews who worshiped idols and scatter them around their pagan altars (Ezekiel 6:5).
- God was going to lay waste to all the cities in Israel (Ezekiel 6:6).
- God was going to break all the idols in Israel. He was going to cut them down and destroy them (Ezekiel 6:6).
- When these judgments came upon the Jews, the surviving remnant would loathe themselves for all the wicked things they had done (Ezekiel 6:9).
- When God poured out His judgments upon Israel, and surrounded their idols and altars with their dead bodies, the Jews would know that He was the Lord (Ezekiel 6:13).
- There are times when God reveals Himself by judging nations and pouring out His wrath upon them (Ezekiel 7:4).
- God told the Jews that the end was coming *three times* in a single verse (Ezekiel 7:6).
- God told the Jews that He was going to pour out His wrath upon Israel, and the time of trouble had arrived. Yet the people refused to take these warnings seriously (Ezekiel 7:6-9). They could have repented and avoided these judgments, but they didn't.
- One of the judgments that God pours out upon the wicked is that no one will miss them or mourn for them (Ezekiel 7:11).
- The day of God's judgment would be a day of tremendous horror (Ezekiel 7:18).

- In the day of God's judgment, people would cast their silver and gold into the streets (Ezekiel 7:19). Their wealth wouldn't be able to save them.
- God holds cities accountable for the innocent blood that they shed (Ezekiel 7:23).
- God was going to give the houses of the land of Judah to the worst of the pagans (Ezekiel 7:24).
- There were times when God gave prophets visions of things that were happening in distant places (Ezekiel 8:3).
- God was angry with the Jews for the idols they put in the gates of Jerusalem (Ezekiel 8:3-6).
- Jerusalem's idols were driving God's presence away from His temple (Ezekiel 8:6). God was unwilling to put His presence in a city that was full of idols.
- God knew all about the secret idolatry of the elders of Israel (Ezekiel 8:9-12). It's impossible to hide your sins from God.
- The Jews were using God's holy temple to worship idols (Ezekiel 8:14).
- Not only did the Jews worship the sun, but they did so in the inner court of God's temple (Ezekiel 8:16).
- Since the Jews were guilty of terrible abominations, and since they worshiped idols in the temple itself, and since they filled the land with violence, God was going to deal with them in His fury (Ezekiel 8:18). In the coming judgment He wasn't going to spare them or pity them, and if they cried out He wouldn't hear them.
- There are times when God speaks with a loud voice (Ezekiel 9:1). The Lord doesn't always use a still small

voice.

- God commanded that a mark be put on the foreheads of all those who loved Him and were His servants (Ezekiel 9:4). This means God was the first one to issue a mark on the forehead of His followers (which protected them from His wrath). During the tribulation period the devil will copy this, when he puts the Mark of the Beast on the forehead of his followers.
- It's good to be upset over the abominations that are being done around us. God *wants* us to be upset over it, and He's seeking people who are upset over it (Ezekiel 9:4).
- One of the characteristics of righteousness is being upset over evil (Ezekiel 9:4).
- God marked His servants before His judgment came so that He wouldn't pour out His wrath upon them (Ezekiel 9:6).
- God doesn't exclude the old, the young, women, or little children from His wrath (Ezekiel 9:5-6). The only people He spares are His servants.
- Judgment was to begin at the house of God (the temple) (Ezekiel 9:6).
- The Jews claimed that God had forsaken the world and was no longer around – and therefore they could do anything they wanted, and live without restraint (Ezekiel 9:9). This was a terrible abomination in God's sight, and was an act of perversion.
- It's not true that God has forsaken the world (Ezekiel 9:9).
- It's not true that God doesn't see the evil deeds of the

wicked (Ezekiel 9:9).

- God becomes angry when people say that He's left the world and doesn't see what people are doing (Ezekiel 9:9).
- The princes of the Jews were wicked (Ezekiel 11:2-3). They told people to spend their time building houses and amassing wealth instead of repenting. They denied that God's judgment was near.
- The princes were violent murderers who shed much innocent blood (Ezekiel 11:3, 7).
- There are terrible consequences for rejecting God's prophecies and saying that they won't come to pass (Ezekiel 11:4).
- There are terrible consequences for teaching people to disobey what God has said (Ezekiel 11:4).
- Even though the rich and powerful were slaughtering the poor, they refused to believe that God would ever punish them for what they had done. They rejected what God spoke through Ezekiel (Ezekiel 11:6).
- Since the princes had violently murdered others, God was going to bring the sword upon them. Since they treated others with violence, God was going to be violent toward them (Ezekiel 11:8).
- God struck Pelatiah dead while Ezekiel was delivering this message (Ezekiel 11:13).
- Ezekiel took no joy in the death of the wicked (Ezekiel 11:13).
- The inhabitants of Jerusalem told the entire house of Israel to get away from the Lord. They tried to drive the

rest of the descendants of Jacob away from God (Ezekiel 11:15).

- God promised that He would be a little sanctuary to the Jews in the countries where they were scattered. He would be with them (Ezekiel 11:16).
- God promised that one day He would gather the Jews from the nations where He had scattered them, and would bring them back to the promised land and give it to them again (Ezekiel 11:17).
- When God brings the Jews back to the promised land, He will give them a new heart and a new spirit (Ezekiel 11:19-20).
- We don't change ourselves. Instead God changes us (Ezekiel 11:19-20).
- The fact that Ezekiel was acting out God's message was a sign of how wicked the Jews were. They were so rebellious that they wouldn't listen to words, so God used Ezekiel's actions instead (Ezekiel 12:1-6).
- Although the prince who was in Jerusalem would be brought to Babylon and would die there, he wouldn't see Babylon (Ezekiel 12:13). 2 Kings 25:7 tells us that Nebuchadnezzar put out Zedekiah's eyes before taking him to Babylon, thus fulfilling this prophecy.
- There are times when God destroys nations because of the wickedness of their inhabitants (Ezekiel 12:20).
- In those days there was a Jewish proverb that the days were prolonged. This meant the messages from the prophets were for the distant future and could be ignored (Ezekiel 12:22). God hated that proverb and condemned it.

- In those days there was a Jewish proverb that every vision failed. This meant the messages from the prophets were wrong and would never come to pass (Ezekiel 12:22). God also hated that proverb, and condemned it.
- God requires us to know the things He said through His prophets (Ezekiel 12:22-25). We must take His prophets seriously and believe them.
- God hated proverbs that claimed His prophecies were nonsense and shouldn't be taken seriously (Ezekiel 12:23). He was going to remove this wicked proverb from the Jews, and they would no longer use it.
- God pronounced woe upon false prophets (Ezekiel 13:3).
- The visions that false prophets claimed to have seen were empty and meaningless, because the prophets had seen nothing at all (Ezekiel 13:6-7).
- The false prophets spoke in the name of the Lord, even though the Lord hadn't spoken to them. This means they were telling lies in the name of the Lord (Ezekiel 13:6).
- The false prophets gave people false hope, because people believed their lies and trusted them (Ezekiel 13:6).
- God is the enemy of false prophets (Ezekiel 13:8).
- God wasn't going to allow the lies of the false prophets to stand. Instead He was going to utterly destroy them (Ezekiel 13:13-15).
- There are times when God reveals Himself to the wicked by destroying the tools they use to carry out their evil deeds (Ezekiel 13:21).
- It's a terrible thing when someone uses lies to make the righteous sad (Ezekiel 13:22). That angers God.

- False prophets weaken the righteous and strengthen the wicked by telling the wicked that they don't need to repent (Ezekiel 13:22).
- God had been using Ezekiel to condemn idolatry and command people to repent. The elders of Israel were unrepentant idolaters, and yet they went to Ezekiel to inquire of the Lord anyway (Ezekiel 14:3). This is because they didn't take God seriously. They approached God in their sins, with the expectation they could inquire of Him while ignoring everything He had been telling them.
- Since the elders of Israel refused to listen to God, He refused to allow them to inquire of Him (Ezekiel 14:3).
- It's foolish to approach God with an unrepentant and rebellious attitude (Ezekiel 14:3).
- It's foolish to make demands of God while you're still in your sins (Ezekiel 14:3).
- You can't serve God and idols at the same time. Those who serve idols have separated themselves from God, and God is against them (Ezekiel 14:7-8).
- There are some false prophets who prophesy lies that they believe (Ezekiel 14:9-10). However, what they're doing is still a sin and God will punish them for it.
- There are times when God deceives people as a judgment against them (Ezekiel 14:9-10). The reason He does this is to destroy them.
- The punishment for false prophets and the punishment for people who sought after false prophets was the same. God wasn't going to put a difference between them (Ezekiel 14:10).

- Transgressions pollute us. They make us unclean in God's sight (Ezekiel 14:11).
- In order for the Jews to be God's people, they had to be clean and holy. This means they had to stop sinning (Ezekiel 14:11). We can't be God's people while we're still in our sins.
- There are times when God punishes nations for their sins by destroying their food supply and sending a famine upon the land (Ezekiel 14:13).
- The three people in the Old Testament who were legendary for their righteousness were Noah, Daniel, and Job (Ezekiel 14:14).
- Our soul can only be delivered through righteousness (Ezekiel 14:14). Righteousness is a gift from God – not a product of our works (Romans 5:17).
- There are times when God punishes nations by sending dangerous animals into the land, who destroy the land and kill its inhabitants (Ezekiel 14:15).
- Children can't be saved by the righteousness of their parents (Ezekiel 14:16).
- The righteousness of an individual can't save their nation. If a nation sins, that righteous person will be saved, but the land in which they live will be made desolate (Ezekiel 14:16).
- God controls whether nations are at peace or at war (Ezekiel 14:17).
- There are times when God punishes nations by sending a disease that kills its inhabitants (Ezekiel 14:19).
- God was going to send the sword against Jerusalem

(Ezekiel 14:21).

- God was going to send famine against Jerusalem (Ezekiel 14:21).
- God was going to send dangerous animals against Jerusalem (Ezekiel 14:21).
- God was going to send disease against Jerusalem (Ezekiel 14:21).
- There are times when vines are used symbolically to represent Jerusalem (Ezekiel 15:6).
- God was going to kill the inhabitants of Jerusalem with fire, and would then burn the survivors with another fire (Ezekiel 15:7).
- There are times when God punishes cities by burning them (Ezekiel 15:5-7).
- In ancient times, people salted newborns after they were born (Ezekiel 16:4).
- God compared Jerusalem to a woman who was given silver, gold, fine clothing, and fine food. She was given riches in abundance, even though she didn't deserve any of it (Ezekiel 16:13).
- Jerusalem was so beautiful and magnificent that her fame went out among the nations (Ezekiel 16:14). God is the one who gave Jerusalem her beauty.
- The Jews used the gifts that God gave her to sin against Him (Ezekiel 16:15-16).
- The Jews took the jewels, gold, and silver that God gave to her and turned them into idols (Ezekiel 16:17).
- God compared the Jews' worship of idols to sexual

immorality (Ezekiel 16:17). The Jews were in a covenant relationship with God which required them to worship Him alone, but they were violating that covenant and worshiping idols. This means they were violating their holy covenant by being intimate with other gods.

- The Jews burned their sons and daughters alive as human sacrifices to idols (Ezekiel 16:20-21).
- The children that the Jews were slaughtering belonged to God (Ezekiel 16:21).
- The Jews built idolatrous high places in every street. The streets of Jerusalem were filled with idols (Ezekiel 16:24).
- God compared the Jews' worship of idols to a prostitute who had sex with everyone who passed by (Ezekiel 16:25).
- The Jews were worse than the pagans who lived around them. Even the pagans were ashamed of what the Jews were doing (Ezekiel 16:7).
- The Jews' appetite for sin was insatiable (Ezekiel 16:28).
- Since the Jews shed the blood of so many innocent people, God was going to shed their blood (Ezekiel 16:38).
- After God poured out His wrath upon the Jews, His fury toward them would be satisfied (Ezekiel 16:42).
- The Jews acted as if the abominations of Samaria and Sodom were small things, because they committed even worse sins (Ezekiel 16:46-47).
- The people of Sodom were full of bread and were idle, and this led them into sin (Ezekiel 16:49).

- The people of Sodom didn't care about the poor (Ezekiel 16:49).
- Sodom was more righteous than Jerusalem (Ezekiel 16:52).
- When God restored the Jews to their own land and rescued them from captivity, He was going to restore Sodom and Samaria as well, so that the Jews might be ashamed and confounded over the many abominations they had committed (Ezekiel 16:54-55).
- The terrible wickedness of the Jews was bringing comfort to wicked nations (Ezekiel 16:54). Other nations were seeing the wicked things the Jews were doing, and it made them feel better about their own evil behavior.
- God considers Sodom to be the sister city of Jerusalem (Ezekiel 16:56). This is because Jerusalem was even more wicked than Sodom.
- In spite of all the Jews had done, God wasn't going to cast them away. He was going to punish them for their sins, but after that He would make an everlasting covenant with them (Ezekiel 16:59-60-61). When He does that, the Jews will remember everything they've done and will be ashamed of their sins.
- One of the messages that God gave to Ezekiel was described as both a riddle and a parable (Ezekiel 17:2).
- Plants in the Bible are consistently described as *withering* (Ezekiel 17:9). They don't die. Plants aren't alive the same way that people and animals are.
- God was angry with the king of Jerusalem for violating the oath he swore to serve the king of Babylon (Ezekiel 17:15) The Lord requires rulers to keep their promises.

- God was going to punish the king of Jerusalem for breaking the covenant he made to serve the king of Babylon (Ezekiel 17:16-18). His rebellion was going to fail, and the king of Jerusalem was going to die in Babylon.
- There are times when God punishes nations for breaking their covenants (Ezekiel 17:16). It's a very serious matter in God's sight when a nation doesn't keep its promises.
- When the king of Jerusalem broke the covenant that he made with the king of Babylon, he was actually sinning against God. This is because God requires us to keep our promises (Ezekiel 17:19). In other words, when we break our promise to others, God considers us to be breaking our promise to Him.
- God holds both people and nations accountable for the things they say (Ezekiel 17:1-3).
- All souls belong to *God*, not to the devil (Ezekiel 17:4).
- The soul that sins will die (Ezekiel 17:4).
- People don't die for the sins of their fathers. God holds each individual accountable for what they've done (Ezekiel 17:4-5, 19-20).
- Adultery defiles people (Ezekiel 17:6).
- We must be kind to debtors (Ezekiel 17:7).
- God wants us to feed the poor (Ezekiel 17:7).
- If a man does what's right in God's sight, he won't die no matter who his father was or what his father did (Ezekiel 17:9).
- If a righteous man has a wicked son, the wicked son will die. He won't be saved by the righteousness of his father

(Ezekiel 17:10).

- If a man is righteous then he will live. He won't be held accountable for the sins of his father or his children (Ezekiel 17:20).
- The wicked can be saved through repentance (Ezekiel 17:21-22). If a wicked man *turns from his sins and repents*, his former transgressions won't be mentioned to him.
- God doesn't take pleasure in the death of the wicked (Ezekiel 17:23). He wants them to repent, *turn from their wicked ways*, and live.
- Repentance includes *turning from your wicked ways* and doing what's right in the sight of God (Ezekiel 17:23, 30).
- Iniquity leads to ruin (Ezekiel 17:30).
- After God told Ezekiel that He takes no pleasure in the death of the wicked, He gave Ezekiel a message that lamented what was about to happen to the wicked princes of Israel (Ezekiel 19:1).
- The wicked elders of Israel went to Ezekiel to inquire of the Lord *again* (Ezekiel 20:1). This is in spite of the fact they tried that the previous year and God rejected them (see Ezekiel 8:1 and 14:1). They hadn't repented of their sins and yet they had come again. The elders of Israel refused to take God seriously. They expected Him to respond to them even though they were living an idolatrous and rebellious life, and had ignored everything God told them to do.
- When the wicked, idolatrous, and rebellious elders of Israel came to inquire of God a second time, He rejected them a second time (Ezekiel 20:3).

- God was angry with the Hebrews *while they were still in Egypt*, because they refused to stop worshiping idols (Ezekiel 20:8-9). The reason God didn't pour out His wrath upon them at that time was for the sake of His name. He didn't want His name to be polluted in the sight of the pagans.
- The sabbath was a sign to the Hebrews that God was the one who sanctified them (Ezekiel 20:12, 20). The sabbath was given to the Hebrews, not to the Gentiles.
- The reason God decided not to destroy Israel while they were in the wilderness, in spite of their continual rebellion against Him, was for the sake of His name. God didn't want His name to be polluted in the sight of the Egyptians (Ezekiel 20:14).
- The reason the Israelites despised God's judgments, refused to obey Him, and polluted His sabbaths was because they loved their idols instead of Him (Ezekiel 20:16).
- Because the Israelites were wicked and idolatrous, and despised God's law, He nearly scattered them among the nations while they were still in the wilderness (Ezekiel 20:23-24).
- Because the Israelites rejected God's good statutes and judgments, He gave them over to sinful statutes that weren't good and judgments that lead to death (Ezekiel 20:25).
- Children are a gift from God (Ezekiel 20:26).
- The Israelites burned their firstborn children alive as sacrifices to idols (Ezekiel 20:26).
- The elders of Israel burned their sons alive as human

sacrifices to idols (Ezekiel 20:31).

- The elders of Israel wanted to be just like the pagans (Ezekiel 20:32).
- When God gathers the Jews from among the nations, He's going to bring them into the wilderness *a second time* (Ezekiel 20:34-36). He will confront them over their wicked abominations and judge them for what they've done.
- One day God will purge from Israel all those who sinned against Him (Ezekiel 20:38).
- As bad as it was for the Jews to worship idols, it was even worse for them to worship idols and then turn around and give sacrifices to God as well. It would have been better for them to only worship idols and not worship God at all (Ezekiel 20:39).
- When the wicked give gifts to God, it profanes His holy name (Ezekiel 20:39). It's actually sinful for a wicked person to give gifts to God. He doesn't want them.
- One day all Israel will serve God in His holy mountain (Ezekiel 20:40). This will happen in the millennium.
- The reason God isn't going to treat the Jews as they deserve is for the sake of His name. Instead of dealing with them according to all the evil they've done, He's going to have mercy on them (Ezekiel 20:44).
- God was going to use His sword to remove both the wicked *and the righteous* from Israel (Ezekiel 21:2-5). He was going to leave the land desolate so that everyone would know He wasn't going to hold back His judgment any longer.

- Since God's sword was ready for battle, it wasn't time for people to engage in mirth. This was the time to mourn and repent because judgment was at hand (Ezekiel 21:10).
- God wasn't going to be angry with the Jews forever. He would accomplish His anger, and then He would rest (Ezekiel 21:17).
- There are times when God punishes a city for its wickedness by destroying its reputation and making it a target for mockery (Ezekiel 22:4-5).
- In the sight of God, both incest and having sex with a menstruating women were equally serious violations of the Mosaic Law. They were both wicked abominations in His sight that were worthy of His judgment (Ezekiel 22:10). Both of these acts are condemned in the same verse and treated as equals.
- God warned the Jews about His judgments before they happened, and He told the Jews they wouldn't be able to endure them. He confronted them about their sins and gave them an opportunity to repent (which would have caused the judgments to not come), but they refused (Ezekiel 22:14).
- We must treat holy things as holy (Ezekiel 22:26). It's wicked to profane holy things (such as God's holy name).
- The priests of Ezekiel's day were murderers and thieves (Ezekiel 22:27).
- God looked for a righteous man among them who could stand in the gap so that He wouldn't destroy the land, but there weren't any (Ezekiel 22:30).
- God used very graphic language to point out the

wickedness of Israel's idolatry (Ezekiel 23:1-4).

- Samaria became famous because of the judgment that God poured out upon her (Ezekiel 23:10).
- The wickedness of nations alienates them from God. It drives Him away and brings His wrath upon them (Ezekiel 23:18).
- God compared idolatry to lewdness. Idolatry is a form of fornication because people are worshiping an idol instead of the Lord (Ezekiel 23:21).
- There are times when God punishes nations for sin by raising up enemies against them (Ezekiel 23:22-23).
- Since the Jews lusted after the desirable young men of other nations, God was going to send desirable young men against them to kill them (Ezekiel 23:23).
- Since the Jews lusted after the rulers of other nations, God was going to send rulers against them to kill them (Ezekiel 23:23).
- Since the Jews lusted after the horses of other nations, God was going to send horses against them to kill them (Ezekiel 23:23).
- God didn't want to utterly destroy the Jews. Instead He wanted to put an end to their idolatry (Ezekiel 23:27).
- One of the ways God judges nations is by exposing their sin to everyone so that it's no longer hidden (Ezekiel 23:29).
- Listing the abominations that a nation has committed is an act of judgment. It compares them to God's standard and lists the ways they've fallen short (Ezekiel 23:36-37).

- On the same day when the Jews burned their children alive as sacrifices to idols, they also entered God's sanctuary to worship Him (Ezekiel 23:39). Since the people refused to repent of the innocent blood that they shed, their presence in the temple defiled it and angered God. The Lord doesn't want unrepentant murderers in His holy place.
- The Jews tried to make themselves attractive to wicked nations. God compared their behavior to a whore who was trying to attract someone's attention (Ezekiel 23:40).
- The Jews used God's holy incense and oil to lure idolatrous pagans to Jerusalem, for sinful and wicked purposes (Ezekiel 23:41-42). This angered God.
- The way that God was going to end idolatry in Judah was by killing the land's inhabitants and having the survivors taken captive and removed from the land. Once the land was empty, its idolatry would come to an end (Ezekiel 23:47-48).
- Since the Jews wouldn't repent of their idolatry, and wouldn't stop burning their children alive as sacrifices to idols, God was going to force them stop by killing them and exiling the survivors (Ezekiel 23:47-48).
- God holds cities responsible for the innocent blood that they shed (Ezekiel 24:6-8).
- There are times when God exposes the sins of a city so that everyone can see them (Ezekiel 24:8).
- God warned the Jews that His judgment was coming. He told them the king of Babylon was coming against Jerusalem and would burn the city down. He even told them the *very day* that the king of Babylon decided to

move against Jerusalem – and yet in spite of all that, the Jews didn't repent or take God seriously (Ezekiel 24:2, 14).

- God chose to take someone away from Ezekiel that he greatly loved (his wife), in order to deliver a message to people that He knew weren't going to listen or repent (Ezekiel 24:16-18).
- The reason God killed Ezekiel's wife was because Ezekiel loved her and greatly desired her. The whole point was to take someone away that he greatly loved, as a warning to the Jews of how terrible the coming judgment was going to be (which was very close at hand) (Ezekiel 24:16-18). This means there are times when being a servant of God is very costly.
- God commands us to love Him more than we love anyone else (Ezekiel 24:16-18). We must be willing to sacrifice everything that we love for Him.
- There are times when God deliberately kills the people we love in order to accomplish His purposes (Ezekiel 24:18). In the case of Ezekiel it was to give people one more chance to repent and escape the judgment, before them and their children were killed in large numbers and their city was burned to the ground.
- God's message of salvation is more important than our happiness (Ezekiel 24:16-21). It's even more important than people's lives.
- There were times when God directed prophecies against Gentile nations that didn't have a covenant relationship with Him. Not all of the prophecies in the Bible were about Israel (Ezekiel 25:2).

- Even though God made the land of Israel desolate as punishment for the sins of the Jews, it was wrong for the Ammonites to rejoice over that (Ezekiel 25:3-4). We must never rejoice when God pours out His wrath upon the Jews.
- God punishes nations for rejoicing when harm comes to the Jews (Ezekiel 25:4-7).
- God knows what nations are saying and He holds them accountable for their words (Ezekiel 25:8-11). There are times when God punishes nations for what they say.
- There are times when God destroys nations for hating the Jews and being their enemy (Ezekiel 25:10).
- God was going to use the Jews to take vengeance upon Edom (Ezekiel 25:13-14). This is the same message that's found in the book of Obadiah.
- God controls whether a nation has peace or war (Ezekiel 26:3).
- Tyrus was going to be looted, and the stones of the city were going to be cast into the water. All of this was going to happen because Tyrus rejoiced when Jerusalem was destroyed (Ezekiel 26:2-12).
- Hell is in the lower parts of the earth (Ezekiel 26:20, 32:24).
- There are times when God has messages for pagan rulers (Ezekiel 28:2).
- The prince of Tyrus was wiser than Daniel (Ezekiel 28:3).
- The wealth of the prince of Tyrus caused him to be proud (Ezekiel 28:5). This means his wealth led him astray. One of the reasons wealth can be dangerous is because it

tempts people to be proud.

- The prince of Tyrus believed that his heart was the heart of God (Ezekiel 28:6). In other words, he believed that he was God.
- Rulers who claim to be God will be judged by God. The Lord will hold them accountable for their pride (Ezekiel 28:6-8).
- God asked the prince of Tyrus if he was going to claim to be God in the face of the man who was going to kill him (Ezekiel 28:9-10).
- God commanded Ezekiel to lament over the king of Tyrus (Ezekiel 28:12). This is a different person from the prince of Tyrus, and is actually the devil.
- The king of Tyrus (the devil) was full of wisdom and had perfect beauty (Ezekiel 28:12).
- The king of Tyrus (the devil) was once in Eden (Ezekiel 28:13). If he was in Eden and was still alive thousands of years later, that supports the idea he isn't a human being.
- The king of Tyrus (the devil) wore nine different types of gemstones as a garment (Ezekiel 28:13).
- The king of Tyrus (the devil) was the anointed cherub who covered God's throne (Ezekiel 28:14). This means he's *definitely* not a human being.
- The king of Tyrus (the devil) walked up and down in the midst of the stones of fire (Ezekiel 28:14).
- When the king of Tyrus (the devil) was first created, he was perfect in his ways (Ezekiel 28:15).
- The beauty of the king of Tyrus (the devil) made him

proud. That pride corrupted his wisdom (Ezekiel 28:17).

- The sins of the king of Tyrus (the devil) made him unclean in God's sight (Ezekiel 28:16). For that reason God was going to cast him out of the mountain of God, and was going to destroy him.
- God was going to destroy the king of Tyrus (the devil) upon the earth (Ezekiel 28:18).
- When God destroyed the king of Tyrus (the devil), there would be many witnesses (Ezekiel 28:18).
- The king of Tyrus (the devil) would never recover from his destruction. He would be gone, and would never return (Ezekiel 28:19).
- God's judgments bring glory to Him (Ezekiel 28:22).
- God has a good future planned for the Israelites (Ezekiel 28:25).
- One day the Israelites will be safe in the promised land (Ezekiel 28:26). They will build houses and plant vineyards, and will dwell with confidence. This will happen after God has poured out His judgments upon the enemy nations that are around Israel.
- Pharaoh claimed that he created the Nile river, and it belonged to him (Ezekiel 29:3). He was wrong on both counts. God was going to punish Pharaoh for his pride by making Egypt desolate. It would contain neither people nor animals (Ezekiel 29:8-9).
- When God makes Egypt a wasteland, no person or animal will pass through it for 40 years (Ezekiel 29:11). This is an unfulfilled prophecy, which means it will be fulfilled at some point in the end times.

- One day God is going to scatter the Egyptians among the nations (Ezekiel 29:12).
- After 40 years, God will regather the Egyptians from the nations where they had been scattered (Ezekiel 29:13-15). Egypt would then become the basest of kingdoms, and would never exalt itself above the nations again.
- God wants people to be rewarded for what they've done. He wants them to receive payment for their work, especially when that work carries out His will (Ezekiel 29:18).
- Since Nebuchadnezzar performed God a service by attacking Tyrus but didn't receive a reward, God was going to give Egypt to Nebuchadnezzar as payment (Ezekiel 29:19).
- God has the power to give the riches of nations to whoever He chooses (Ezekiel 29:20).
- In the coming day of the Lord, the foundations of Egypt will be broken down (Ezekiel 30:4).
- In the coming day of the Lord, the people of Ethiopia will be killed by the sword (Ezekiel 30:5).
- In the coming day of the Lord, the people of Libya will be killed by the sword (Ezekiel 30:5).
- In the coming day of the Lord, the people of Chub will be killed by the sword (Ezekiel 30:5).
- In the coming day of the Lord, war will come upon many nations (Ezekiel 30:5).
- There are times when God sends enemies against a nation to destroy that nation's idols (Ezekiel 30:13).

- There are times when God strengthens rulers in order to fulfill His purposes (Ezekiel 30:24).
- There are times when God weakens rulers in order to fulfill His purposes (Ezekiel 30:24).
- There are times when God punishes pagan rulers because of their pride (Ezekiel 31:10-11).
- There are times when God gives a sign in the heavens before He judges a powerful nation for its wickedness (Ezekiel 32:7).
- There are times when God signifies that His judgment are coming by sending literal darkness upon that nation (Ezekiel 32:8).
- There's a land of the living, and a land of the dead (Ezekiel 32:23-25).
- There are times when those who are in Hell take comfort over the death of other people, who are also in Hell (Ezekiel 32:31).
- People who are in Hell can see one other and recognize one other (Ezekiel 32:31).
- People who are in Hell retain the memories of their previous life (Ezekiel 32:31).
- People were commanded to listen for the sound of the trumpet, because it told them that war was at hand. The sounding of the trumpet was a warning from the watchman that people needed to hide themselves (Ezekiel 33:2-4). Those who didn't listen for the sound of the trumpet were responsible for their own fate. They were given a warning but failed to listen for it (Ezekiel 33:5).

- Since watchmen are hired to blow the trumpet when the enemy was near, God will hold them accountable. If they fail to blow the trumpet and someone is harmed, God will hold that watchman accountable for his failure (Ezekiel 33:6). This means liability is incurred when a person fails to do their job *and* someone is harmed as a result.
- When God tells people that they're wicked and He's going to kill them, He's giving them an opportunity to repent and be saved – and avoid the judgment (Ezekiel 33:8-9).
- If wicked people never hear the gospel and die, they die in their sins. God doesn't hold them innocent on the grounds that they weren't told about the coming judgment (Ezekiel 33:8).
- In order for the wicked to be saved they must *turn from their wickedness* (Ezekiel 33:9).
- God doesn't take pleasure in the death of the wicked (Ezekiel 33:11).
- If a wicked person repents, his previous wickedness won't condemn him (Ezekiel 33:12).
- If a righteous person turns away from his righteousness, his previous righteousness won't save him. Instead his sins will condemn him (Ezekiel 33:18).
- Ezekiel was given the news that Jerusalem had fallen from an eyewitness who was there are the time (Ezekiel 33:21).
- The Jews said that Abraham was a single person and he inherited the land. Since there were many Jews, they would surely remain in the land no matter how wicked they were (Ezekiel 33:24-28). The Jews didn't believe that God would remove them from the promised land, even

though that's exactly what He said He would do.

- To the Jews, Ezekiel was a lovely song that was sung by someone with a pleasant voice, and who could play an instrument well. However, they didn't take the things he said seriously (Ezekiel 33:32). If they had listened to him and repented then they would have been saved, but they didn't repent.
- The shepherds (priests) were eating the fat of the sacrifices, which was forbidden by the Mosaic Law (Ezekiel 34:3).
- The shepherds (priests) were clothing themselves in wool. They were taking things from the flock but they weren't giving anything in return (Ezekiel 34:2-3). They were supposed to watch over people and take care of them, but they weren't – so God was angry with them.
- The shepherds (priests) had a responsibility to strengthen those who were diseased, to heal those who were sick, to bound up that which was broken, to gather that which was driven away, and to seek those who were lost (Ezekiel 34:4). They weren't doing any of those things.
- The shepherds (priests) ruled over people with force and cruelty (Ezekiel 34:4).
- The people were scattered because they had no shepherd to watch over them (Ezekiel 34:5). This caused the people to become prey for predators.
- God held the shepherds (the priests) responsible for what happened to the people they were supposed to be watching over (Ezekiel 34:5).
- When God appoints someone as a watchman over His flock, He holds them accountable (Ezekiel 34:7-10).

- Since the shepherds (priests) of Israel refused to take care of the people, God was going to search for them and seek them out. The Lord was going to do the job that the priests refused to do (Ezekiel 34:11).
- God will watch over His flock and care for them, but He will judge wicked shepherds who abuse them (Ezekiel 34:16).
- The wicked shepherds (priests) were treading down the pastures that they didn't eat so that no one else could get fed (Ezekiel 34:18). They were also fouling the waters so that no one else could drink.
- The shepherd that God will one day set over His people is David (Ezekiel 34:23). This means that in the millennium David is going to feed God's people, and will be a prince among them (Ezekiel 34:24).
- One day God's people will dwell safely in the land, and no one will make them afraid (Ezekiel 34:28).
- Since the Edomites didn't hate shedding innocent blood, God was going to shed their blood. Since they didn't hate killing people, God was going to pursue them and kill them (Ezekiel 35:5-6).
- God becomes angry when nations try to take away the land that He gave to the Jews (Ezekiel 35:10).
- Although there are times when God punishes the Jews for their sins and removes them from the promised land, that doesn't mean He's given their land to someone else. It's still their land, and God will punish nations that claim it for themselves (Ezekiel 35:12).
- One day the whole earth will rejoice (Ezekiel 35:14). In that day God will make the territory of the Edomites

desolate. This will be fulfilled in the millennium.

- The Jews wouldn't always be scattered. One day God will return them to the land, and they would enjoy its fruits (Ezekiel 36:8). This will be fulfilled in the millennium.
- Land is defiled through sin (Ezekiel 36:17).
- Wherever the Jews went, they profaned God's name (Ezekiel 36:21).
- The reason God was going to regather the Jews and save them was for the sake of His holy name (Ezekiel 36:22).
- The reason the Jews will one day be cleansed is because God will cleanse them (Ezekiel 36:25).
- One day God is going to give the Jews a new heart and a new spirit (Ezekiel 36:26).
- We don't cleanse ourselves. God is the one who cleanses us (Ezekiel 36:26).
- We don't transform ourselves. God is the one who transforms us (Ezekiel 36:26). If we want a new heart or a new spirit then we must go to God.
- We can't change ourselves. God is the one who changes us (Ezekiel 36:27).
- God has the power to multiply food in a nation (Ezekiel 36:29).
- The reason prophecies come to pass because God makes them come to pass (Ezekiel 36:36).
- God told Ezekiel that one day He would unite Joseph and Judah into a single nation, so they would no longer be divided (Ezekiel 37:19, 22). In the past the Israelites had been two nations, but in the future they would be a

single nation.

- When God brings the Jews back to the promised land, David will be king over them (Ezekiel 37:24). This will be fulfilled in the millennium.
- In the famous end-times battle where Gog invades Israel, Gog's army will be equipped with ancient weapons and will ride on horses. Gog won't have a modern army with modern weapons (Ezekiel 38:4).
- The reason Gog will invade Israel in the end times is because Gog wants to steal their cattle (Ezekiel 38:12). This war will be fought over *cows*.
- Gog will invade Israel in the latter days (the end times) (Ezekiel 38:16).
- The reason Gog will attack Israel is because *God* is going to bring Gog against Israel (Ezekiel 38:16). It will be the Lord's doing.
- One of the reasons God will force Gog to attack Israel is so the pagans would know that He was the Lord (Ezekiel 38:16). God is going to use Gog to sanctify and glorify Himself in the sight of the pagans.
- There are times when God uses the wicked schemes of evil people to glorify Himself (Ezekiel 38:16).
- There are times when God does things to glorify Himself in the sight of pagan nations (Ezekiel 38:16).
- Ezekiel 38 isn't the first time God said that He would bring Gog against Israel. There were other prophets of Israel who prophesied the same thing, long ago (Ezekiel 38:17).
- When Gog invades Israel, *everyone* will shake at God's presence (Ezekiel 38:20). This includes the birds in the

sky, the animals in the field, the insects upon the earth, and all the people upon the earth. Even the mountains and walls will be thrown down at His mighty presence.

- When Gog invades Israel, He will cause the people in his army to fight one another and turn his own weapons against him (Ezekiel 38:21-22). God will also send overflowing rain upon the soldiers of Gog, along with large hailstones, fire, and brimstone.
- When Gog invades Israel, God will only leave one sixth of his army alive. The rest are going to be killed (Ezekiel 39:2).
- When God defeats Gog in the mountains of Israel, He will use that to make His holy name know to the Jews (Ezekiel 39:7).
- The weapons of Gog's army will be burned for fuel (Ezekiel 39:9). This means the shields, arrows, bows, and spears are made out of wood, not metal. That's more evidence this end-times battle is going to be fought with ancient weapons, not modern weapons.
- At the time Gog invades Israel, the people who live in Israel will be burning wood that was taken out of the field (Ezekiel 39:10). This means they hadn't been using electricity or gas as fuel. Modern technology won't be available when this end-times battle takes place.
- The Jews will spend seven months burying the dead bodies of Gog's army (Ezekiel 39:12).
- Burying the dead cleanses the land (Ezekiel 39:12).
- All the Jews who live in Israel will help bury the dead bodies of Gog's army (Ezekiel 39:13).

- There are times when God speaks to birds (Ezekiel 39:17).
- God said that the dead bodies of Gog's soldiers were a sacrifice that He made. This is because He is the one who will kill them and give their bodies to animals as food (Ezekiel 39:17-20).
- When God defeats Gog's army, the pagans will know that the reason the Jews went into captivity was because of their sins (Ezekiel 39:23).
- God is jealous for His holy name (Ezekiel 39:25).
- God didn't give Ezekiel the vision of the millennial temple in the same year when the first temple was destroyed. Instead God gave it to him 14 years later (Ezekiel 40:1).
- We should set our heart on all the things God has revealed to us (Ezekiel 40:4).
- In the millennial temple, burnt offerings will be offered (Ezekiel 40:39-41). In addition to that, priests will also offer sin offerings and trespass offerings. This means there will be animal sacrifices during the millennium.
- In the millennial temple there will be singers (Ezekiel 40:44).
- In the millennial temple there will be priests (Ezekiel 40:45).
- In the millennial temple there will be an altar (Ezekiel 40:46).
- The priests who keep the altar in the millennial temple will specifically be the sons of Zadok (Ezekiel 40:46).
- In the millennial temple, priests will come near to the Lord and minister to Him (Ezekiel 40:46).

- The man with the measuring reed brought Ezekiel into the millennial temple (Ezekiel 41:1). Since Ezekiel was a priest, he was authorized to enter the temple.
- The man with the measuring reed went into the most holy place of the millennial temple by himself, without Ezekiel (Ezekiel 41:3). Since Ezekiel wasn't the high priest he wasn't authorized to enter into the most holy place.
- The millennial priests will eat the most holy things in the north and the south chambers (Ezekiel 42:13).
- In the millennial temple, priests will offer meat offerings, sin offerings, and trespass offerings (Ezekiel 42:13).
- The garments that the millennial priests wear are holy (Ezekiel 42:14). For this reason they can't wear them in the outer court.
- The voice of God sounds like the noise of many waters (Ezekiel 43:2).
- In the millennium, the Lord Jesus Christ will dwell in the temple complex on a high mountain in Israel (Ezekiel 43:7).
- One of the reasons God poured out His wrath upon the Jews was because they defiled His holy name (Ezekiel 43:8).
- If the Jews put away their idolatry and put away the carcasses of their kings, God will dwell in their midst forever (Ezekiel 43:9).
- The area around the millennial temple must be treated as holy (Ezekiel 43:12).
- Once the altar is cleansed, God will accept the sacrifices that are offered in the millennial temple (Ezekiel 43:27).

- The reason the millennial temple gate which faces toward the east will be shut is because the Lord will enter the temple by that gate (Ezekiel 44:2).
- The Jews polluted God's holy temple by bringing wicked people into it (Ezekiel 44:7).
- No stranger or wicked person will be allowed to enter the millennial temple (Ezekiel 44:9).
- Since the Levites committed abominations by engaging in idolatry, they wouldn't be able to approach God in the millennial temple. They could serve in a limited capacity, but they would be prevented from approaching God's holy things. They would have to bear their shame (Ezekiel 44:10-13).
- God reserved the lowest areas of millennial temple service for those who weren't faithful to Him (Ezekiel 44:15). There were consequences for faithlessness.
- Since the sons of Zadok were faithful to God during the days of idolatry, they would be the ones who approached God and ministered directly to Him (Ezekiel 44:15).
- God reserved the highest areas of millennial temple service for those who were faithful to Him (Ezekiel 44:15). There was a great reward for faithfulness.
- In the millennium, the sons of Zadok won't be allowed to wear any garment that causes them to sweat (Ezekiel 44:18).
- The millennial priests won't be allowed to shave their heads (Ezekiel 44:20).
- The millennial priests won't be allowed to grow long hair (Ezekiel 44:20).

- The millennial priests won't be allowed to marry someone who's divorced (Ezekiel 44:22).
- People need to be taught the difference between holy things and profane things (Ezekiel 44:23).
- People need to be taught the difference between clean things and unclean things (Ezekiel 44:23).
- The millennial priests will serve as judges (Ezekiel 44:24).
- In the millennium, God will require priests to keep the sabbath holy (Ezekiel 44:24).
- There are a few cases where a millennial priest can approach a dead body, even though doing so defiles him. This is restricted to the death of immediate family members (Ezekiel 44:25). In the millennium, people will still die.
- If a millennial priest approaches a dead body, he must be cleansed before he can entered the inner court of the temple. He must also offer a sin offering for the fact that he defiled himself. This is true even when he was allowed to approach the dead body (Ezekiel 44:25-27).
- One of the purposes of sin offerings in the millennial temple is to cleanse people who had defiled themselves and were no longer ceremonially clean in God's sight (Ezekiel 44:25-27).
- God is a greater possession than any amount of land (Ezekiel 44:28).
- People will eat meat in the millennium (Ezekiel 44:29).
- In the millennium, if the people bring the first of their dough to the priest, he will bless their house (Ezekiel 44:30). This means it's possible for a house to be blessed

(Ezekiel 44:30).

- In the millennium, the land of Israel will be divided among the tribes as an inheritance (Ezekiel 45:1, 47:13-23). Each tribe will have their own allotted territory.
- The millennial priests will live near the temple (Ezekiel 45:1-4).
- God requires leaders to be satisfied with what He's given them (Ezekiel 45:9).
- God requires leaders to not engage in violence against the innocent (Ezekiel 45:9).
- God requires leaders to not steal (Ezekiel 45:9).
- God requires leaders to do that which is just and right in His sight (Ezekiel 45:9).
- In the millennium, the prince will prepare offerings to make reconciliation for Israel (Ezekiel 45:17).
- In the millennium, the Jews will keep the feasts of the Mosaic Law (Ezekiel 45:17).
- In the millennium, the Jews will keep the sabbath holy (Ezekiel 45:17).
- In the millennium, the Jews will celebrate each new moon (Ezekiel 45:17).
- In the first month of each year, the millennial temple must be cleansed (Ezekiel 45:18).
- In order to cleanse the millennial temple, blood must be applied to it (Ezekiel 45:19).
- When people error, this creates a need to cleanse the millennial temple (Ezekiel 45:20). This is true even if the

error is committed out of ignorance.

- Errors which are committed in the millennial temple can only be cleansed by a blood sacrifice (Ezekiel 45:20).
- In the millennial temple, on the sabbaths and on the days of new moons, the people of the land will worship before the Lord at the door of the eastern gate. However, they won't be allowed inside it (Ezekiel 46:1-3).
- In the millennial temple, the prince will offer a meat offering to the Lord each sabbath day (Ezekiel 46:5).
- In the millennium, those who enter the temple complex must not leave by the same gate that they entered. Instead they must leave by the opposite gate (Ezekiel 46:9).
- In the millennial temple, there will be sacrifices each morning (Ezekiel 46:13).
- If the prince gives a gift to his sons, it will belong to his sons from that time forward. It's their permanent possession (Ezekiel 46:16, 18).
- If the prince gives a gift to his servants, it only belongs to them until the year of liberty. Once the year of liberty comes to pass, the gift must be returned to the prince (Ezekiel 46:17).
- Leaders must not steal (Ezekiel 46:18).
- Leaders must only give gifts that belong to them (Ezekiel 46:18).
- Sin offerings must be boiled (Ezekiel 46:20).
- The waters from the millennial temple will bring life wherever they go (Ezekiel 47:9).

- The waters from the millennial temple will create a great multitude of fish in the sea (Ezekiel 47:9).
- In the millennium, marshes and miry places won't be healed (Ezekiel 47:11).
- In the millennium, the trees that grow on both sides of the river of living water will have leaves that don't fade, and will bear new fruit each month (Ezekiel 47:12). The fruit will be used for food, and the leaves will be used for medicine.
- In the millennium, Joseph will be given two portions of land (Ezekiel 47:13). This is referring to the two tribes that came from Joseph: Ephraim and Manasseh.
- God is the one who sets Israel's borders (Ezekiel 47:14-21)
- In the millennium, the northern border of Israel will be from the great sea (Ezekiel 47:15).
- In the millennium, the eastern side of Israel's border will be to the east sea (Ezekiel 47:18).
- In the millennium, the southern side of Israel's border will be to the river of the great sea (Ezekiel 47:19).
- In the millennium, the western side of Israel's border will be to the great sea (Ezekiel 47:20).
- In the millennium, children who are born in the land from foreigners must be counted among the Israelites. They can't be counted as foreigners, but are to receive an inheritance in the land as if they were Jews (Ezekiel 47:22-23).
- The temple will be located inside Judah's territory (Ezekiel 48:8).

- The temple's territory is a gift to the Lord (Ezekiel 48:9).
- The millennial priests won't be allowed to sell or exchange their land (Ezekiel 48:14). This is because their land is holy to the Lord.

Daniel

- God gave Nebuchadnezzar victory over Jehoiakim (Daniel 1:2). This means God is the one who decides the outcome of battles.
- Nebuchadnezzar's invasion during the third year of Jehoiakim didn't destroy the temple. The temple remained standing, and some of the temple vessels remained behind as well (Daniel 1:2). (The temple was destroyed by Nebuchadnezzar years later, during the reign of Zedekiah.)
- There are times when God gives the victory to wicked people (Daniel 1:2). There are even times when God allows wicked people to take holy things and put them in unholy places.
- Nebuchadnezzar wanted the princes of Judah to be turned into eunuchs and made his servants (Daniel 1:3).
- Nebuchadnezzar wanted servants who were wise, cunning, filled with knowledge, had no physical blemishes, and who had a good understanding of science (Daniel 1:4).
- The Jewish trainees were put into a three year training plan (Daniel 1:5). Once the three years were over, the Jewish trainees would begin serving the king.
- Nebuchadnezzar took Daniel out of Judah in the third year of the reign of Jehoiakim (Daniel 1:6). He met the qualifications to be one of Nebuchanezzar's servants.
- Daniel was willing to serve Nebuchadnezzar, but he wouldn't eat the king's provisions. Serving Nebuchadnezzar wasn't sinful, but eating his food was (Daniel 1:8).

- Daniel tried to resolve his moral problem peacefully and respectfully. He went through the proper channels and asked that an allowance might be made for him (Daniel 1:8).
- Even though Daniel was willing to serve Nebuchadnezzar, he wasn't willing to do anything that would defile him. Daniel was willing to serve a wicked king in a wicked nation, but he refused to do anything wicked himself (Daniel 1:8).
- God has the ability to cause one person to like someone else, and give them great favor (Daniel 1:9).
- Nebuchadnezzar held Ashpenaz personally responsible for the health of the Jewish trainees. If something happened to them, Ashpenaz would be put to death (Daniel 1:10). This means Nebuchadnezzar required Ashpenaz to take good care of the Jewish trainees.
- If Nebuchadnezzar's servants displeased him, they risked being executed (Daniel 1:10).
- Daniel didn't simply refuse to eat the food. Instead he was very humble. He talked with the people who had authority over him, he addressed their concerns, and he worked within the system to achieve his goal (Daniel 1:13).
- Daniel was extremely careful about sin. He went through a lot of trouble to avoid a diet that he believed would defile him (Daniel 1:13).
- The only Jews who objected to eating the king's food were Daniel, Hananiah, Mishael, and Azariah. No one else joined them, even after the 10-day trial (Daniel 1:15).
- The Jewish eunuchs who God blessed with knowledge,

skill, and wisdom were the ones who refused to defile themselves. They were specifically the ones who sought to walk in His ways and do what was right (Daniel 1:17).

- The ability to understand visions and dreams comes from God (Daniel 1:17).
- Even though Nebuchadnezzar was wicked, it wasn't a sin for Daniel to serve him (Daniel 1:19).
- Even though Babylon was wicked, it wasn't a sin for Daniel to be one of its rulers (Daniel 1:19).
- Daniel continued to have a position of leadership in the government of Babylon until the first year of king Cyrus (Daniel 1:21).
- Nebuchadnezzar dreamed of the golden statue during the second year of his reign. However, the training period for Daniel was three years, so it seems this happened during that training period (Daniel 2:1).
- God gave Nebuchadnezzar (a wicked and pagan king) a prophetic dream (Daniel 2:1). This means there are times when God gives prophetic visions to pagans.
- Nebuchadnezzar rewarded people who were good at their jobs and pleased him (Daniel 2:6).
- Nebuchadnezzar believed that if a person could tell him what he had dreamed then that person could also be trusted to provide the correct interpretation of that dream (Daniel 2:9).
- Nebuchadnezzar wanted the truth. He didn't want to be deceived (Daniel 2:9).
- Nebuchadnezzar didn't trust his own advisors (Daniel 2:9).

- The Chaldeans told the king that the gods were out of reach, because they didn't have physical bodies or live on the earth (Daniel 2:11). It seems the Chaldeans didn't believe their gods could tell them what the king had dreamed.
- Daniel didn't simply accept his fate and die. Instead he sought to speak with Arioch, to see what he could do about his situation (Daniel 2:14).
- Daniel didn't lash out at Arioch or rebuke him. Instead he spoke with wisdom and care (Daniel 2:14).
- Nebuchadnezzar's dream was revealed to Daniel at night (Daniel 2:19).
- God is the one who changes the times and seasons (Daniel 2:21). He removes kings and sets them up.
- The only way we can know the deep and secret things is if God chooses to reveal them to us (Daniel 2:22).
- Daniel did more than ask that his own life be spared. He also asked that all the other wise men of Babylon be spared as well (Daniel 2:24).
- Daniel didn't take credit for providing the interpretation of the dream (Daniel 2:28). Instead he told the king that there was a God in heaven, and He was the one who gave Nebuchadnezzar this dream.
- Nebuchadnezzar had been wondering about what would happen in the future. While he was doing this, God gave him the vision of the future (Daniel 2:29). The Lord gave a wicked and pagan king a vision of the end times.
- Daniel did more than tell the king what he had dreamed. He also told the king where he was when he saw the

vision, and what he was doing before he was given the vision (Daniel 2:29).

- What God showed Nebuchadnezzar would come to pass. It wasn't something that *might* happen, but was something that would definitely happen (Daniel 2:29).
- Daniel kept Nebuchadnezzar's focus on God. Daniel emphasized the greatness and power of God, and didn't seek to magnify himself (Daniel 2:29).
- Since Nebuchadnezzar had a desire to know the future, God revealed it to him (Daniel 2:29).
- Nebuchadnezzar was a king of kings (Daniel 2:37). God was the one who gave him his kingdom and put him in that position.
- God gave Nebuchadnezzar authority over people, livestock, and birds (Daniel 2:38).
- The fourth kingdom that would one day rule over this world would be divided (Daniel 2:41-42). It would be party strong and partly broken.
- Each world kingdom was inferior to the one that came before it (Daniel 2:42).
- Daniel said that "they" will mingle themselves with the seed of men (King James Version). In other words, something that's not of mankind will have offspring with mankind, and create beings that are partly human and partly non-human (Daniel 2:43). The humans are the clay and the non-humans are the iron. The result is a mixture of iron and clay – something that's partly strong and partly broken.
- The fourth world kingdom will contain nephilim (Daniel

2:43).

- While all of these world kingdoms are rising and falling, God is going to be setting up another kingdom (Daniel 2:44). This kingdom will be different and distinct from all of the other world kingdoms. It won't come from any of the previous kingdoms; instead it will come from outside it.
- The kingdom that God is establishing will one day destroy all of the other world kingdoms and replace them (Daniel 2:44).
- The kingdom that God is establishing will never be destroyed or given to anyone else (Daniel 2:44).
- Although Nebuchadnezzar commanded that offerings and incense be offered, it seems that his intent was to worship God because that's who he gave the credit to (Daniel 2:46-47). The interpretation of his dream convinced him that Daniel's God was a God of gods and a Lord of kings.
- Nebuchadnezzar understood that the only way Daniel could have revealed this secret was if God gave it to him. That's why the king gave all of the credit to God, and not to Daniel (Daniel 2:47).
- When the Jews were in captivity, God arranged for a wise and godly Jew (Daniel) to be in charge of the province of Babylon, and a trusted advisor of the king (Daniel 2:48). This means God watched over the Jews while they were in captivity in Babylon.
- Nebuchadnezzar gathered all of the leaders of Babylon, and all of the important people in his government, to Dura to force them to worship the golden idol that he had

created (Daniel 3:2). However, it seems that he didn't invite Daniel to this gathering.

- It seems that it wasn't a sin to go to Dura and stand in front of the idol, because Daniel's three companions were willing to do that. The sin was to bow down to it and worship it (Daniel 3:3).
- The people who accused Shadrach, Meshach, and Abednego to Nebuchadnezzar were Chaldeans (Daniel 3:8). It should be noted that Nebuchadnezzar would have put the Chaldeans in his government to death for failing to interpret his dream, except Daniel intervened and saved them.
- The Bible repeats the fact that people were commanded to worship the idol when the music played (Daniel 3:10).
- The only Jews who refused to worship the idol were Daniel's three companions. Everyone else went along with it (Daniel 3:12).
- Nebuchadnezzar believed that the God of the Jews couldn't rescue them from his power (Daniel 3:15). That means Nebuchadnezzar turned this into a contest between him and God. He believed that if he was able to kill the three Jews then that meant he was stronger than the God of Israel.
- The three Jews weren't afraid of Nebuchadnezzar, even though he was full of rage and fury (Daniel 3:16).
- The three Jews didn't know if God would save them. All they knew was that God had the power to save them, if He chose (Daniel 3:17).
- The three Jews were willing to serve Nebuchadnezzar, but they weren't willing to carry out a sinful order. They

would serve a sinful and wicked man, but they wouldn't do anything sinful themselves (Daniel 3:18).

- The three Jews didn't condemn the king for being an idolater. Instead they told him that they wouldn't join him in his idolatry (Daniel 3:18).
- Nebuchadnezzar commanded the mightiest men in his army to cast the three Jews into the fiery furnace (Daniel 3:20). This means the mightiest men in Nebuchadnezzar's army died while casting the three Jews into the furnace (Daniel 3:22). It also means the only people who died in the furnace were the soldiers who picked up the Jews and cast them into the fire.
- The name of Daniel isn't mentioned anywhere in chapter 3. He's completely absent from everything that happened with the idol and the furnace.
- None of Nebuchadnezzar's counselors (who were with him at the time) asked the king to spare the three Jews, or spoke up on their behalf (Daniel 3:24).
- Nebuchadnezzar recognized that there was something different about the fourth man who was in the fire with the three Jews. He recognized that the fourth man was divine (Daniel 3:25).
- Because the three Jews refused to worship the idol, they obtained a powerful testimony that magnified the Lord (Daniel 3:25). They also got to meet the preincarnate Christ, which was an extremely rare privilege.
- Because the three Jews refused to worship the idol, Nebuchadnezzar's opinion of their God changed (Daniel 3:26). He understood that this miracle was done by God's power (Daniel 3:28).

- Nebuchadnezzar recognized that no one else could perform the miracle that he had witnessed. Only the God of Israel could save people like that (Daniel 3:29). This convinced him that the God of Israel was more powerful than anyone else.
- Nebuchadnezzar commanded that anyone who said something bad about the God of Israel should be put to death (Daniel 3:29).
- Shadrach, Meshach, and Abednego reigned over the Jews during their time in captivity in Babylon, along with Daniel (Daniel 3:30). That means the people who reigned over the Jews during their time in captivity were actually more righteous than most of the kings who reigned over Israel or Judah.
- The fourth chapter of the book of Daniel was written by Nebuchadnezzar (Daniel 4:1). This means God used Nebuchadnezzar to write part of the Bible.
- Nebuchadnezzar, who conquered many nations, began his letter by wishing peace upon the entire world (Daniel 4:1).
- Nebuchadnezzar wrote this letter because he wanted to share his testimony with all nations. He wanted the entire world to know how God had humbled him (Daniel 4:2). He also wanted them to know the greatness of the God of Israel.
- God's kingdom is an everlasting kingdom (Daniel 4:3).
- There are times when the wicked flourish and have great power – right before judgment comes and destroys them (Daniel 4:4). This means it's not always possible for the wicked to see their judgment approaching. Sometimes it

comes suddenly.

- God warned Nebuchadnezzar in advance that his day of judgment was coming (Daniel 4:5).
- Nebuchadnezzar didn't summon Daniel and ask him for the interpretation of his second dream. Instead he asked literally everyone else first (Daniel 4:6).
- Nebuchadnezzar knew that Daniel was filled with the Holy Spirit (Daniel 4:9).
- There are watchers in Heaven, who watch the events that take place in the world (Daniel 4:13).
- There's a difference between the heart of a human being and the heart of an animal (Daniel 4:16).
- The watchers have the power to change the very nature of people (Daniel 4:17).
- The watchers have power over the kings of the world (Daniel 4:17).
- The reason the watchers turned Nebuchadnezzar into an animal was so the whole world would know that God was the one who was in control, that God reigned over the world, and that God gave power to whoever He chose (Daniel 4:17). The reason the kings and rulers of this world are in power is because God put them there.
- The reason Nebuchadnezzar believed that Daniel could interpret his dream was because he knew that Daniel had the Holy Spirit within him. The king believed that the Holy Spirit would provide the interpretation of the dream (Daniel 4:18).
- Daniel didn't want any harm to come to Nebuchadnezzar (Daniel 4:19).

- Even though the interpretation of Nebuchadnezzar's dream was very wild and seemed extremely unlikely, Daniel was honest about what it meant. He didn't hide anything or try to make it seem more reasonable (Daniel 4:25).
- There are times when God does things that, before they happen, seem completely ridiculous and impossible (Daniel 4:25).
- The prophecies of God are always fulfilled literally, no matter how unlikely they may seem (Daniel 4:25).
- God *hates* pride (Daniel 4:25).
- God wants the entire world to know that He is sovereign, and He is the one who reigns (Daniel 4:25).
- Although God was going to humble Nebuchadnezzar, He wasn't going to take away his kingdom (Daniel 4:26). The purpose of this was to teach Nebuchadnezzar that God was in control and ruled over the world (Daniel 4:26).
- Daniel said that if Nebuchadnezzar repented, it was possible that this judgment might be delayed for a time (Daniel 4:27). This means Daniel preached the truth to the king, but he also told the king what to do in order to avoid this judgment. Daniel preached repentance.
- God wants kings to show mercy to the poor (Daniel 4:27).
- Even though what Daniel said was very unlikely, and nothing like it had ever happened before, it still came to pass exactly as he said (Daniel 4:28).
- The vision was fulfilled a year after Nebuchadnezzar received it (Daniel 4:29).
- Although the wicked may believe they're invincible, the

truth is that God can remove them from power at any moment (Daniel 4:31).

- It's not wise to boast about our greatness (Daniel 4:31).
- Nebuchadnezzar ate grass like an ox for seven years, until he knew that God ruled over the kingdoms of men (Daniel 4:32).
- God can transform people into animals (Daniel 4:33).
- No one can stop God, or oppose Him, or achieve victory over Him (Daniel 4:35).
- God isn't accountable to anyone in this world (Daniel 4:35).
- Belshazzar threw a feast during a war, when the enemy was right outside the city gates. Instead of protecting the city of Babylon, he threw an enormous party and got drunk (Daniel 5:1).
- Nebuchadnezzar had taken the holy vessels from God's temple and placed them in an idolatrous temple, where they had been kept safe for many years (Daniel 5:2).
- Belshazzar decided to use God's holy vessels for an unholy and depraved purpose (idolatry) (Daniel 5:2).
- In spite of everything that happened to Nebuchadnezzar, Belshazzar had no fear of God (Daniel 5:2). Belshazzar wanted to use God's holy vessels as a deliberate insult to Him. The king made a deliberate choice to do this because the vessels weren't close at hand and they had been left alone in a treasury for decades.
- No one at the party objected to using God's holy vessels in such a depraved and profane manner (Daniel 5:3-4). Apparently no one had any fear of God, even though the

city was literally surrounded by an enemy army. In spite of Nebuchadnezzar's testimony, and in spite of all the well-documented miracles that God had done, these people chose to mock God by using His holy vessels to worship idols.

- When Belshazzar saw the hand write on the wall, he had a bowel movement (Daniel 5:6).
- Belshazzar was only the second highest ruler in the kingdom. There was someone greater than him, who apparently wasn't at Babylon when this happened (Daniel 5:7).
- The queen hadn't previously been at the feast (Daniel 5:10). This means she wouldn't have been among those who used God's holy vessels worship idols.
- Daniel wasn't the master of the wise men when this happened (Daniel 5:11). However, he was in Babylon at the time.
- The queen knew that the Holy Spirit was within Daniel and that he was extremely wise (Daniel 5:11).
- When the writing on the wall couldn't be interpreted, no one at the party thought to call Daniel, even though he was available (Daniel 5:11).
- The queen called Daniel by his Hebrew name, not his Babylonian name (Daniel 5:12).
- The queen didn't mention Daniel's heritage, or the fact that he was one of the captives from Judah. Instead she talked about his wisdom and his spirit (Daniel 5:13).
- Belshazzar ignored the fact that Daniel was the master of the wise men during Nebuchadnezzar's reign, and instead

referred to him as one of the captives of Judah. Belshazzar refused to see Daniel as an honorable man with great wisdom, and instead looked at him as nothing more than a worthless slave (Daniel 5:13). Belshazzar proved that he was a vindictive and petty man by deliberately insulting Daniel.

- Daniel rejected the rewards that the king offered. He didn't want a reward or a high position in Belshazzar's government (Daniel 5:17). Although Daniel didn't reject Nebuchadnezzar's rewards, he did reject what Belshazzar offered him.
- Daniel instantly knew the interpretation of the writing on the wall as soon as he saw it (Daniel 5:17).
- Daniel told Belshazzar that the reason Nebuchadnezzar was great was because God made him great. Nebuchadnezzar's success came from God (Daniel 5:18). Daniel used this opportunity to glorify God.
- Daniel testified that the things Nebuchadnezzar wrote in his letter (about him being turned into an animal) were true and really happened (Daniel 5:21).
- Belshazzar knew what the most high God had done to Nebuchadnezzar (Daniel 5:22). In spite of this, Belshazzar refused to humble himself. This means he had no excuse for his pride. He couldn't claim ignorance.
- Belshazzar knew of the power of the most high God, and yet he chose to attack God anyway (Daniel 5:23). Belshazzar deliberately decided to use the holy vessels of God to prove that he was greater than the God of heaven.
- There are times when God punishes the wickedness of kings by destroying their kingdoms (Daniel 5:26).

- Kings and rulers aren't immune to God's judgment (Daniel 5:27).
- There are times when God punishes a nation by giving it into the hands of its enemies (Daniel 5:28). God has the power to take away a kingdom and give it to someone else.
- Daniel told Belshazzar that God had given his kingdom to the Medes and Persians. Even though the Medes were at the city gate, Belshazzar didn't take this seriously (Daniel 5:29). The king had a chance to repent, and he saw the hand write upon the wall with his own eyes, and yet he didn't repent.
- The message that was written on the wall came to pass that very night – and it was fulfilled literally (Daniel 5:30).
- Belshazzar was killed a few hours after he decided to insult God by using His holy vessels to worship idols (Daniel 5:30).
- Daniel was over Babylon during the reign of Nebuchadnezzar, and during the reign of Darius (Daniel 6:2).
- The reason Daniel was preferred over others was because he had an excellent spirit within him (Daniel 6:3).
- The presidents and princes couldn't find any fault in Daniel (Daniel 6:4).
- The fact that Daniel was without fault didn't change the opinion of the princes and presidents. They didn't care that he was wholly innocent (Daniel 6:4). They decided to get rid of him even though he was without fault.
- The presidents and princes knew that Daniel was faithful

to his God, and would never stop worshiping or serving him (Daniel 6:5).

- The presidents and princes decided to trick the king (Daniel 6:6). Apparently they thought that if they tricked the king into killing someone that he loved and depended on, the king wouldn't be angry with them once he discovered what they had done. (In the end, that bit of stupidity got them killed.)
- The presidents and princes lied. They said all of the presidents agreed on this law, but that wasn't the case. Daniel hadn't agreed to it (Daniel 6:7).
- Darius didn't have a problem with forcing everyone in his empire to worship him alone (Daniel 6:9). Darius also thought it was appropriate to put people to death for worshiping someone other than him.
- After the law was signed, Daniel didn't change his habits. Before the law was signed he publicly prayed three times a day and gave thanks to God, and after the law was signed he continued to do that (Daniel 6:10).
- When Daniel prayed he faced Jerusalem (where the temple once stood) (Daniel 6:10).
- Darius was hoping that Daniel's God could save him from the lions (Daniel 6:16). The king saw this as a test of whether Daniel's God was powerful enough to save him from the lions.
- Even in the Old Testament, God was called the living God (Daniel 6:20).
- If Daniel had been eaten by the lions, Darius would have interpreted that to mean Daniel's God lacked power and couldn't save (Daniel 6:20).

- The way God saved Daniel was by sending an angel to close the mouth of the lions so that they couldn't hurt him (Daniel 6:22). This means angels have the ability to stop lions from eating people.
- There are times when God uses angels to save people's lives (Daniel 6:22).
- It was good for Daniel to reject the unjust law of the king, which forbade the worship of God (Daniel 6:22). Even though Daniel broke the law, he was innocent in God's sight.
- The reason God saved Daniel was because he believed in Him. In other words, Daniel was saved by faith (Daniel 6:23).
- Darius put innocent people to death. The children and wives of the rulers of Babylon had nothing to do with this scheme against Daniel, but Darius killed them anyway (Daniel 6:24).
- Because Daniel was faithful, even unto death, God was magnified in the whole world (Daniel 6:26).
- The garment of the Ancient of days was white as snow, and His hair was white like pure wool (Daniel 7:9).
- The throne of the Ancient of days was like a fiery flame (Daniel 7:9). It had wheels, and the wheels were like burning fire.
- Millions ministered to the Ancient of days, and a hundred million stood before Him (Daniel 7:10).
- At the judgment, which will take place at the throne of the Ancient of days, books will be opened (Daniel 7:10).
- The Son of man came to the Ancient of days (Daniel

7:13). This means the Son of man and the Ancient of days aren't the same.

- The Ancient of days decreed that all peoples and nations should serve the Son of man (Daniel 7:14).
- The dominion of the Son of man is an everlasting dominion (Daniel 7:14).
- There are times when God depicts kings as ferocious and dangerous animals (Daniel 7:17).
- In the end, the saints of the most High will possess the kingdom forever (Daniel 7:18).
- The little horn made war with the saints and prevailed against them (Daniel 7:21). During the tribulation, the devil will overcome the saints and defeat them (Revelation 13:7).
- The little horn prevailed until the Ancient of days came (Daniel 7:22). That's when the saints possessed the kingdom. The saints won't be able to possess the kingdom until the Ancient of days comes.
- There will only be four kingdoms before the kingdom of the Ancient of days has dominion over all the world (Daniel 7:23).
- Everything under heaven will be part of the kingdom of the most High (Daniel 7:27).
- The saints won't possess the kingdom until the little horn is defeated (Daniel 7:24-27).
- The little horn became as great as the host of heaven (Daniel 8:10).
- The little horn cast some of the host of heaven down to

the ground, and stamped upon them (Daniel 8:10).

- The little horn magnified himself to the prince of the host (the archangel) (Daniel 8:11).
- The little horn took away the daily sacrifice (Daniel 8:11).
- The little horn cast down the place of the sanctuary (Daniel 8:11).
- The end would be at the time appointed (Daniel 8:19).
- Prophetic visions can negatively impact a person's health and make them sick (Daniel 8:27).
- It seems that Daniel did serve in the government of Belshazzar, because he was in the province of Elam to perform the king's business (Daniel 8:27). Since he worked in Belshazzar's government it's very unlikely that Belshazzar didn't know who Daniel was.
- There were times when the prophets of the Old Testament didn't understand the prophecies that they were given (Daniel 8:27).
- Jeremiah prophesied that Jerusalem would be desolate for 70 years (Daniel 9:2).
- Daniel studied and believed the prophecies of Jeremiah (Daniel 9:2). He paid attention to the numbers in prophecy, and prophetic years.
- God keeps His covenant with those who love Him and keep His commandments, and shows mercy upon them (Daniel 9:4).
- God was the one who drove the Jews out of the promised land and scattered them among the nations (Daniel 9:7).
- The words of God are confirmed by the wrath of God

(Daniel 9:12).

- Before God destroyed Jerusalem He spoke against it (Daniel 9:12).
- Daniel said that what God did to Jerusalem was worse than what had been done to any other city (Daniel 9:12).
- The terrible things that God did to Jerusalem didn't cause the Jews to repent or obey Him. Instead the Jews continued on in their sins (Daniel 9:13).
- God wants people to respond to His judgments by praying, repenting, and seeking the truth (Daniel 9:13).
- God is righteous in all His works (Daniel 9:14).
- Jerusalem is the holy mountain of God (Daniel 9:16).
- Daniel wanted God to raise up His temple, which had been made desolate (Daniel 9:17).
- When Daniel interceded on behalf of his nation he was relying on the mercy of God, not the righteousness of the Jews (Daniel 9:18).
- Daniel prayed for mercy even though the Jews were still wicked and hadn't repented. He sought God's mercy for a wicked and unrepentant nation (Daniel 9:18).
- Daniel asked God to do all these things for His sake. Since the Jews were called the people of God, and since Jerusalem was called the city of God, Daniel prayed that God would have mercy on them (Daniel 9:19).
- The angel Gabriel visited Daniel while he was still praying (Daniel 9:21).
- Daniel was clothed in sackcloth, and was wearing ashes, when Gabriel came to him (Daniel 9:3, 21).

- There are times when God uses angels to give people an understanding of prophecy (Daniel 9:22).
- There are times when God uses angels to answer people's prayers (Daniel 9:22).
- It takes time for angels to travel from heaven to earth (Daniel 9:23).
- God had set aside 70 "sevens" (70 periods of 7 years, or 490 years) for the Jews and for Jerusalem (Daniel 9:24). This period of time is intended to bring an end to the sins of the Jews, to make reconciliation for their iniquity, to bring in everlasting righteousness, and to anoint the most Holy.
- This 490 year period is specifically for the Jews and the city of Jerusalem. It's a Jewish period of time, not a Gentile period of time, and the Jews are its focus (Daniel 9:24).
- God doesn't plan on destroying the Jews. Instead He plans on saving them (Daniel 9:24).
- The total time between the command to rebuild Jerusalem and the death of the Messiah was 483 years (Daniel 9:25-26). This leaves 7 years unaccounted for, which is the 7 years of the tribulation period.
- The Messiah wasn't going to die for Himself. Instead He would die for others (Daniel 9:26).
- Since God revealed when the Messiah would die, that means He also revealed when the Messiah would come. If the Jews had been students of prophecy they could have known when it was time for the Messiah to be born (Daniel 9:26).

- The antichrist would come from the same people who destroyed Jerusalem and the temple (Daniel 9:26).
- Before the second temple was built, God revealed that it was going to be destroyed (Daniel 9:26).
- In the final period of seven years (the tribulation), the antichrist would confirm a covenant with many people (Daniel 9:27).
- In the middle of the final period of seven years (the tribulation), the antichrist would cause the sacrifices to cease (Daniel 9:27). This means after the second temple was destroyed, there would be a third temple – and sacrifices would be made in that temple.
- There are times when God gives someone a vision, but the people who are around him can't see it (Daniel 10:7).
- Even though Daniel was greatly beloved, and was a holy man who was righteous and upright and good, seeing the preincarnate Jesus filled him with a sense of corruption. Jesus was infinitely more holy than Daniel and made him look very corrupt by comparison (Daniel 10:8).
- Those who have seen God's holiness are filled with a sense of their own corruption (Daniel 10:8). This is because God is infinitely holier than we are.
- Throughout the Bible, angels repeatedly tell people to not be afraid. When people see angels they immediately become terrified (Daniel 10:12).
- Daniel chastened himself for 21 days because he wanted to understand (Daniel 10:2, 12). During that time he mourned, ate no pleasant bread, and drank no wine. If you lack understanding, one of the things you can do to gain understanding is to chasten yourself before God.

- Demons can block angels from completing their mission (Daniel 10:13). The angel that God sent to Daniel was blocked for 21 days. This means demons can interfere with the answers to our prayers. For that reason it's good to be persistent in prayer.
- Michael was one of the chief princes of the angels (Daniel 10:13). This means there are other chief princes besides Michael.
- The devil greatly resisted this angel in order to prevent him from giving this prophetic information to Daniel. Since this didn't happen previously, it seems that there's material in this prophecy that the devil didn't want Daniel to learn (Daniel 10:13).
- The devil resists prophecy and is opposed to it. He doesn't want it to be given to mankind (Daniel 10:13).
- God wants us to know the words of prophecy. He wants us to have this information and understand it (Daniel 10:13).
- Angelic battles have been fought over prophecy. Demons have battled angels to try to keep mankind from receiving prophetic information (Daniel 10:13). This means that both angels and demons believe that prophecy is important. In fact, it's so important that it's worth fighting over.
- The prophecy which is found in chapter 10 is focused on what will happen to the Jews in the end times (Daniel 10:14).
- Daniel didn't think he was worthy to even be talking to this angelic being (Daniel 10:17).
- This chapter repeatedly mentions the fact that when

Daniel saw these things, there was no strength left in him (Daniel 10:17).

- Daniel couldn't receive this prophecy with his own strength. He had to be given strength by an angel before he could hear it (Daniel 10:18).
- There are times when powerful nations are backed by powerful demons, who fight against one another for control of the world (Daniel 10:20).
- The demons fight one another for control of the world. They're not all on the same team, trying to achieve the same objective (Daniel 10:20).
- Michael (the archangel) was the prince of the Jews (Daniel 10:21).
- Michael was the only prince who was good. The rest of the angelic princes were evil (Daniel 10:21).
- The angel who was speaking to Daniel strengthened Darius in the first year of his reign (Daniel 11:1). This means one of the activities of angels is strengthening rulers.
- Angels intervene in the lives of kingdoms and kings. They take actions which influence political power (Daniel 11:1).
- The land of Israel is called the glorious land (Daniel 11:16).
- The vile person (the antichrist) wouldn't be given the honor of the kingdom (Daniel 11:21).
- The vile person would take the kingdom through flattery (Daniel 11:21).
- The vile person would become strong with just a few

people (Daniel 11:23).

- The vile person would be more vile and wicked and violent than his ancestors (Daniel 11:24).
- The lies and schemes of kings can't change the course of history which God has set. Although they may try to change the fate of kings and kingdoms, events will still unfold as God has ordained (Daniel 11:27).
- Even the actions of vile people are appointed by God. The course of wicked nations is determined by the Lord (Daniel 11:29).
- The vile person would pollute the sanctuary (Daniel 11:31).
- The vile person would take away the daily sacrifice (Daniel 11:31).
- The vile person would be responsible for the abomination of desolation (Daniel 11:31).
- Since the vile person is responsible for the abomination of desolation, which Jesus said was still in the future (Matthew 24:15), that means this vile person is someone from the future, not the past (Daniel 11:31). These events have not yet been fulfilled.
- The vile person will corrupt people through flattery (Daniel 11:32).
- In those days there will be some people who understand, and who instruct many (Daniel 11:33).
- The purpose of this period of time (the tribulation) is to test the Jews, to purge them from sin, and to make them righteous (Daniel 11:35).

- The vile person would magnify himself above God and speak against Him (Daniel 11:36).
- The vile person would prosper until the time of God's indignation was over (Daniel 11:36).
- The vile person would magnify himself above everything and everyone (Daniel 11:37).
- The reason the vile person would divide the land of Israel was for the purposes of gain (wealth) (Daniel 11:39).
- The vile person would have a palace in Jerusalem (Daniel 11:45).
- When it was time for the vile person to die, no one would help him (Daniel 11:45).
- In the latter part of the tribulation, after the antichrist has defiled the temple with the abomination of desolation, Michael (the archangel) shall stand up (Daniel 12:1).
- Michael is the great prince who stands for the Jews (Daniel 12:1).
- In the latter part of the tribulation, after the antichrist has defiled the temple with the abomination of desolation, there will be the worst time that has ever happened in the entire history of the world (Daniel 12:1). This means the second half of the tribulation will be much worse than the first.
- The Jews who will be delivered out of the tribulation period are those whose names are written in the book of life (Daniel 12:1).
- There will be a resurrection of the dead (Daniel 12:2).
- This resurrection spoken of in the book of Daniel will

include both the righteous and the wicked (Daniel 12:2). This is a reference to the final resurrection that takes place after the millennium, at the time of the Great White Throne judgment.

- When the saints are resurrected, those who turn many people to righteousness will forever shine as brightly as the stars (Daniel 12:3). The wise will as well.
- In the end times, knowledge would increase (Daniel 12:4). This means that knowledge of what this prophecy means will be increased when the time of its fulfillment is at hand.
- There are some prophecies that will remain sealed until it's time for them to be fulfilled (Daniel 12:4). That means they can't be understood until then.
- There's a recurring theme in the Bible of angels appearing beside rivers (Daniel 12:5).
- Angels are interested in prophecy (Daniel 12:6).
- Angels are interested in knowing when prophetic events will take place (Daniel 12:6).
- There are times when God deliberately prevents us from understanding things (Daniel 12:9).
- In the end times, many people would be purified and made righteous (Daniel 12:10).
- In the end times, none of the wicked will understand what's going on (Daniel 12:10).
- From the time that the antichrist takes the daily sacrifice away and sets up the abomination of desolation, to the end, will be 1290 days (Daniel 12:11). This means the seven-year tribulation will take place during a period of

time when there's a 30 day "leap month" in the Jewish calendar. Normally 3.5 years would be 1260 days.

- Although the tribulation will end 1290 days after its midpoint (when the antichrist sets up the abomination of desolation), the millennial kingdom won't begin until 1335 days later. This means there's a gap of 45 days between the end of the tribulation and the beginning of the millennium (Daniel 12:12).
- Some people will survive the tribulation and enter into the millennium without having been killed or martyred (Daniel 12:12).
- The dates and times of the future have all been established by God. He is in control of history, and things will unfold exactly as He has planned (Daniel 12:12).
- At the end of Daniel's life he would stand in his lot (his property in Israel). He would see his homeland again and would die there in peace (Daniel 12:13).

Hosea

- God commanded Hosea to marry a sexually immoral woman (Hosea 1:2). The reason God did this was because the Jews were guilty of great immorality, and He wanted to use Hosea to communicate this. God was holy, but His wife (the Israelites) was deeply immoral. The Lord illustrated that by having Hosea marry a woman who was also deeply immoral.
- There were times when God used prophets as illustrations, to teach things to others (Hosea 1:2).
- There were times when the prophets had to suffer greatly to serve the Lord, and had to do very unpleasant things to proclaim the message that God gave them (Hosea 1:2).
- Even though Hosea was faithful, God gave him an awful wife because He wanted to use that situation to teach His people an important lesson (Hosea 1:2).
- Sometimes the things that God does to us is painful, and makes our lives extremely hard (Hosea 1:2).
- Hosea obeyed the Lord. He did what God commanded him to do (Hosea 1:3).
- The name of Hosea's son was prophetic, and revealed what God was going to do in the near future (Hosea 1:4). This means that sometimes God gave people prophetic names.
- Innocent blood had been shed in Jezreel by the house of Jehu (Hosea 1:4). God cared about that innocent blood and was going to avenge it.
- God was so angry at the shedding of innocent blood that He was going to destroy the kingdom of Israel over it

(Hosea 1:4).

- God warned the Israelites in advance that He was going to destroy their nation, and He told them why He was going to do it. The Lord didn't destroy the kingdom of Israel without warning (Hosea 1:4).
- A nation's military might isn't enough to save it, because God can destroy any military if He chooses to do so (Hosea 1:5).
- The reason God named Hosea's daughter “Loruhamah” was because He was no longer going to have mercy upon the kingdom of Israel (Hosea 1:6).
- God gave Israel multiple warnings that He was going to destroy the kingdom, and He told them why He was going to do it. Yet in spite of that the Israelites didn't repent of their sins (Hosea 1:6). They could have avoided the judgment if they repented, but they refused.
- God chose to show mercy to Judah, but not Israel (Hosea 1:7).
- The reason God commanded Hosea to name his son “Loammi” was because the Israelites were wicked. Since they departed from God and refused to serve Him, He wouldn't be their God. Since they rejected Him, He rejected them (Hosea 1:9).
- God's primary concern isn't our comfort or happiness. There may be times we have to suffer in order to serve Him (Hosea 1:9).
- Although the Israelites rejected God, this rejection wouldn't last forever. One day they would be God's people and would faithfully serve Him (Hosea 1:10).

- God wasn't going to utterly destroy the Israelites. He will never allow them to be utterly wiped out (Hosea 1:10).
- At this point in history the Israelites were no longer the wife of God. In the past they had been God's wife, but He put them away because they were unfaithful to Him (Hosea 2:2, Jeremiah 3:8).
- God treats the children of the righteous differently than He treats the children of the wicked (Hosea 2:4). If we want God to have mercy on our children then we need to repent, seek the Lord, and do what's right in His sight. (This teaching can also be found in 1 Corinthians 7:14.)
- The Israelites believed that idols were responsible for their prosperity (Hosea 2:5).
- It's evil to give idols credit for the blessings that God has given us (Hosea 2:5).
- Since the Israelites had gone after idols, God was going to put thorns in their path so they couldn't keep pursuing idols (Hosea 2:6).
- In the future, the Israelites would seek after idols but wouldn't find them (Hosea 2:7).
- The reason the Israelites will one day return to God is because they'll realize their lives were better when they served Him (Hosea 2:7).
- Wine is a blessing from God (Hosea 2:8).
- The Israelites took the blessings that God gave them and used them to worship Baal (Hosea 2:8-9). Because of this, God was going to take those blessings away.
- There are times when God punishes nations by taking away their wine (Hosea 2:9).

- In order to punish the Israelites, God was going to expose their wickedness to other nations (Hosea 2:10). This means one of the ways God punishes nations is by exposing their sin to others.
- There are times when God punishes nations by taking away their gladness (Hosea 2:11).
- God was going to take away Israel's food supply and give it to animals. Animals would enjoy them instead of the children of Israel (Hosea 2:12).
- The Israelites sang to the Lord when He delivered them from slavery in Egypt (Hosea 2:15).
- In the end times, God will make a covenant with animals, birds, and insects (Hosea 2:18). There will be peace in the animal kingdom, and animals will no longer harm people.
- In the end times, God will remove the bow and the sword from the world. Nations will no longer have weapons, or have any need for weapons (Hosea 2:18).
- God is the one who will bring peace to the animal kingdom (Hosea 2:18).
- God is the one who will bring peace to the nations (Hosea 2:18).
- When Israel repents in the end times, the nation will never stray from God again. They will never again serve idols but will remain faithful to God forever (Hosea 2:19).
- The Israelites won't always be separated from God. One day they'll be saved (Hosea 2:20).
- God loved the Israelites, even though they were wicked and idolatrous (Hosea 3:1).

- Hosea bought his adulterous wife back. He paid 15 pieces of silver and 1.5 homers of barley for her (Hosea 3:2).
- Hosea had to buy his wife back, even though she was the one who wronged him. She was the one who sinned, but he had to pay the price to redeem her (Hosea 3:2).
- In the future, the Israelites wouldn't have a king for a long time (Hosea 3:4).
- In the future, the Israelites wouldn't have the ability to make sacrifices for a long time (Hosea 3:4).
- After these things come to pass, the Israelites will seek the Lord their God and David their king (Hosea 3:5). This will be fulfilled in the latter days.
- God becomes angry with nations when they lack truth, mercy, and knowledge of Him (Hosea 4:1).
- God punishes nations for swearing (Hosea 4:2).
- God punishes nations for lying (Hosea 4:2).
- God punishes nations for shedding innocent blood (Hosea 4:2).
- God punishes nations for stealing (Hosea 4:2).
- God punishes nations for adultery (Hosea 4:2).
- When the people of a nation are guilty of swearing, lying, shedding innocent blood, stealing, or committing adultery, the very land itself is affected. The livestock, birds, and fish will die, and those who live in the land will languish (Hosea 4:3).
- The sins of a nation can impact the animals who live there (Hosea 4:3).

- The nation of Israel would fall in the daytime (Hosea 4:5). Since the priests did their work during the day, that's when the nation would fall.
- The false prophets of Israel would fall in the nighttime (Hosea 4:5). Since prophets received their visions in the night, that's when they would fall.
- The reason the Israelites lacked knowledge was because they rejected knowledge (Hosea 4:6).
- Since the Israelites had forgotten God's law, He was going to forget them. He would no longer watch over them or care for them, because the people cared nothing for Him or His law (Hosea 4:6).
- The Israelites had their heart set on iniquity. They loved sin and desired it with their heart (Hosea 4:8).
- There are times when God punishes nations by taking away their food supply (Hosea 4:10).
- Since the Israelites worshiped idols, the Lord was going to punish them by turning their daughters and wives into whores (Hosea 4:13). This means rampant sexual immorality is actually a judgment from God.
- There are times when God punishes a nation for sin by turning it over to more sin (Hosea 4:13).
- If God isn't punishing the sins of individuals then that's a very bad sign. It means that nation is so wicked in His sight that He's turned it over to sin as a judgment against it (Hosea 4:14). This also means that *sin itself* is a judgment against a nation.
- The sins of nations aren't hidden from God. He knows what they're doing (Hosea 5:3).

- Those who worship other gods defile themselves (Hosea 5:3).
- Because Israel was proud of its sin, the nation would fall (Hosea 5:5).
- It's wicked to remove boundaries (Hosea 5:10).
- God holds princes accountable for their actions (Hosea 5:10).
- God said that He was going to return to the place where He came from, until the people acknowledged their sins and repented (Hosea 5:15). The Lord Jesus Christ said the same thing when the Jews rejected Him. He told them that He was going to leave, and they wouldn't see Him again until they said “blessed is He who comes in the name of the Lord” (Matthew 23:39).
- The Lord wouldn't always be against Israel. One day He will heal the nation (Hosea 6:1).
- God will revive the nation of Israel after two days, and will raise them up on the third day (Hosea 6:2).
- God doesn't want us to have the sort of goodness that quickly evaporates. Instead He commands us to *continue* to walk in righteousness (Hosea 6:4). Obedience that doesn't last very long isn't worth very much.
- The judgments of God are a shining light (Hosea 6:5).
- What God wants isn't gifts and sacrifices. Instead He desires mercy (Hosea 6:6).
- God is against cities that shed innocent blood (Hosea 6:8).
- When a city sheds innocent blood, that blood pollutes the city (Hosea 6:8).

- In ancient Israel, some of the priests were murderers (Hosea 6:9).
- Sin defiles nations (Hosea 6:10).
- One day God would return the captive Jews to the promised land. They wouldn't always be in exile (Hosea 6:11).
- God won't heal a wicked nation (Hosea 7:1). Wicked nations must first repent before God will heal them.
- It's a terrible thing when the leaders of a nation love evil (Hosea 7:3).
- God didn't hide the sins of the leaders of Israel. Instead He made them public and rebuked them for it (Hosea 7:5).
- God compared the heart of the rulers of Israel to an oven, which burned hot with wickedness (Hosea 7:6). The rulers slept through the night, and then woke up with a burning desire to do evil.
- God punished the nation of Ephraim by sending strangers to them who devoured their strength (Hosea 7:9). It's a bad thing when strangers take the strength of a nation for themselves. That's a judgment from God.
- There are times when God judges nations, but the nation doesn't realize it (Hosea 7:9). This means nations don't always perceive what God has done to them.
- The reason God was going to kill the princes of Ephraim was because of the wicked things they had said (Hosea 7:16). This means God holds rulers accountable for their words.
- One of the ways God punishes rulers is by making them

an object of ridicule (Hosea 7:16).

- God said that He was going to come against the house of the Lord (Hosea 8:1). He foretold the destruction of the first temple before it happened.
- The reason God was going to destroy the temple was because the people had transgressed His covenant (Hosea 8:1).
- Since the Israelites were unholy and had broken His covenant, God wasn't going to leave His holy temple in their midst. Instead He was going to remove it (Hosea 8:1).
- Since the Israelites rebelled against God and cast off His law, they would be pursued by their enemies (Hosea 8:3).
- The Israelites didn't look to God when selecting their leaders. Since they did whatever they wanted, God was going to destroy them (Hosea 8:4).
- There was a golden calf in Samaria (an idol) which the people worshiped (Hosea 8:5-6). God warned the Israelites that He was going to destroy their nation because of that idolatry, but the people didn't repent.
- God was going to destroy the golden calf and break it into pieces (Hosea 8:6).
- Since the Israelites had sown to the wind, they would reap the whirlwind. They had rebelled against God by worshiping idols, so He was going to destroy their food supply (Hosea 8:7).
- God told the Israelites that if they did find a way to grow food, strangers would come and take it from them. The Lord was against them and wouldn't allow them to be

blessed (Hosea 8:7).

- God was going to punish Israel by scattering them to nations that wouldn't like them (Hosea 8:8).
- The tribe of Ephraim ignored the great things that God had told them. They had no interest in the law of God, but instead rejected it (Hosea 8:12).
- God rejects those who worship Him in addition to their idols. He must be worshiped alone (Hosea 8:13).
- God was going to set the cities and palaces of Judah on fire and burn them down (Hosea 8:14).
- The strong defenses of a nation can't protect it from the wrath of God (Hosea 8:14).
- It's possible for wicked nations to be happy (Hosea 9:1).
- God was going to stop the wicked and idolatrous tribe of Ephraim from offering Him drink offerings (Hosea 9:4). The reason He didn't want their offerings was because they were idolatrous.
- Before we can give God offerings we must repent and be saved, and worship Him alone. We can't offer Him gifts while living a wicked life because He won't accept them (Hosea 9:4).
- The offerings of the wicked don't please God (Hosea 9:4). It's impossible for the wicked to purchase God's favor through gifts because He won't accept their offerings.
- It's impossible for those who are unclean in God's sight to give an offering that's clean. Those who are unclean can only give God things that are unclean, and God doesn't accept unclean offerings (Hosea 9:4).

- The character of a nation impacts the quality of its spiritual leaders. Sinful nations will produce sinful leaders (Hosea 9:7).
- Not all prophets are good. There are evil prophets as well (Hosea 9:8).
- The reason the Israelites were corrupt was because they corrupted themselves (Hosea 9:9).
- Idolatry brings shame upon a nation (Hosea 9:10).
- There are times when God punishes nations by taking away their children (Hosea 9:12).
- God doesn't permit wickedness in His house (Hosea 9:15).
- If Ephraim did have children, God would kill them. He wouldn't allow their children to live because He was angry with that tribe over its terrible wickedness (Hosea 9:16).
- The tribe of Ephraim wouldn't be utterly destroyed. However, they would be scattered among the nations and become wanderers (Hosea 9:17).
- God compared Israel to an empty vine. This is because the Israelites weren't bringing forth the fruit that He desired (the fruits of the Spirit) (Hosea 10:1).
- God requires nations to bring forth fruit to Him (Hosea 10:1).
- God cares about the character of nations (Hosea 10:1).
- Israel used its wealth to create idols (Hosea 10:1).
- Nations must not use God's blessings to sin (Hosea 10:1).
- The heart of Israel was divided. They worshiped idols and

they also sacrificed to the Lord (Hosea 10:2).

- God doesn't want our heart to be divided. We must serve Him alone, and not anyone or anything else (Hosea 10:2).
- God was going to destroy the idols that Israel created (Hosea 10:2).
- In the future, Israel wouldn't have a king (Hosea 10:3). The reason God was going to take away their king was because they didn't fear Him.
- There are times when God punishes nations by destroying their government (Hosea 10:3).
- When God removed Samaria's golden calves, the people would mourn. They loved their sin and didn't want to lose it. Instead of fearing God and repenting of their sin, they would mourn over the loss of their sin (Hosea 10:5).
- The golden calf of Samaria was going to be carried to Assyria and given to king Jareb as a present (Hosea 10:6).
- The golden calf of Samaria was powerless. It was unable to save itself from being carried off and given to someone as a gift (Hosea 10:6).
- There are times when God judges idolatry by causing pagan altars to become abandoned and destroyed by nature (Hosea 10:8).
- The sin of the Israelites began in Gibeah (Hosea 10:9). That's where they signed the treaty with the Gibeonites.
- Those who sow righteousness will receive mercy (Hosea 10:12).
- Righteousness comes from God. It doesn't come from ourselves, but is something that God gives us (Hosea

10:12).

- God has the power to rain righteousness upon nations (Hosea 10:12).
- Lies bear evil fruit (Hosea 10:13).
- In the coming judgment, mothers would be dashed to pieces upon the body of their own children (Hosea 10:14).
- God warned Israel that the coming judgment was going to be very severe, but the people didn't repent of their idolatry (Hosea 10:14). If they had repented then God wouldn't have sent His judgment upon them, but they loved their sin too much to forsake it.
- The sins of a nation can destroy the children of that nation (Hosea 10:14).
- In the coming judgment, the king of Israel would be cut off in a single morning (Hosea 10:15).
- God loved Israel from the very beginning (Hosea 11:1).
- God called His Son out of Egypt (Hosea 11:1). Matthew 2:15 says that this is a Messianic prophecy.
- The tribe of Ephraim didn't recognize that God was the one who healed them and gave them good things (Hosea 11:3).
- God wanted Ephraim and Israel to repent and be saved. He didn't want to pour out His wrath upon them (Hosea 11:8).
- God cared about what happened to Israel, even though the nation was evil and loved idolatry (Hosea 11:8).
- Because God loved Israel, He wasn't going to pour out the

fierceness of His anger upon them (Hosea 11:9).

- The tribe of Ephraim was feeding on the wind. They were relying on other nations to save them instead of on God, but those nations couldn't save them (Hosea 12:1).
- While Jacob was still in the womb he grabbed his brother by the heel. Jacob had been struggling since before he was born (Hosea 12:3).
- Before Jacob was born, he was still a person (Hosea 12:3).
- God referred to Himself as "us" (Hosea 12:4). This is a reference to the trinity.
- The tribe of Ephraim delighted in wickedness and loved being evil (Hosea 12:7).
- Even though Ephraim obtained its wealth through sin, it claimed that it was sinless and pure (Hosea 12:8). This means there are times when the wicked claim that they're not wicked at all.
- The worship of idols destroys nations. It doesn't exalt them (Hosea 13:1).
- One of the ways the tribe of Ephraim worshiped the golden calves was by kissing them (Hosea 13:2).
- God is the only Savior. There's no one else who can save us (Hosea 13:4).
- Prosperity can be dangerous. It can tempt people to forget God (Hosea 13:6).
- The only one who could help Israel was the Lord (Hosea 13:9).
- The reason God gave Israel a king was because He was angry with them (Hosea 13:11).

- There are times when God punishes people by granting their wicked prayers (Hosea 13:11).
- The day was coming when God would redeem Ephraim from death (Hosea 13:14). In spite of all that Ephraim had done, one day God would save them.
- Sin destroys nations (Hosea 14:1).
- The only way we can be saved is if God takes away our sin (Hosea 14:2).
- The Bible consistently refers to orphans as children who don't have a father (Hosea 14:3).
- God won't always be angry with Israel. One day He will save them (Hosea 14:4).
- The day is coming when God will expand Israel's territory (Hosea 14:6).
- God compared the beauty of future Israel to the beauty of an olive tree (Hosea 14:6).
- God compared the smell of future Israel to the smell of Lebanon (a place known for its cedar trees) (Hosea 14:6).
- The day is coming when Ephraim will reject idols and seek the Lord (Hosea 14:8).
- Those who understand these things are wise and prudent (Hosea 14:9).
- The ways of the Lord are right (Hosea 14:9).
- Those who are just will walk in the ways of the Lord (Hosea 14:9).

Joel

- There are times when God uses insects to carry out His will (Joel 1:4). He can even use them to punish nations.
- God considers the land of Israel to belong to Him. Any army that invades that land is invading *His* land (Joel 1:6, 2:18).
- The Bible doesn't say that plants “die”. Instead it consistently says that they “wither” (Joel 1:12, 17). God doesn't call the destruction of plants a “death”. This means the loss of a plant isn't the same thing as the death of a person or animal.
- This book is a prophecy about the terrible things which will happen to Israel during the seven-year tribulation period. Joel 1:15 says that this period is “the day of the Lord”, which is how the Old Testament refers to the tribulation.
- Joel teaches that there will be priests in those days, and he calls those priests the “ministers of God” (Joel 1:13). This means God is going to sanction the temple that will exist in the tribulation era, along with the sacrifices which are offered in it. There's no indication that the third temple is evil, or that the priests who serve in it are doing something wrong. Instead God tells the priests to mourn when they're no longer able to offer sacrifices. Joel specifically calls the third temple “the house of the Lord your God” (Joel 1:14, 16).
- When disaster strikes Israel during the tribulation period, God commands the priests to gather both the elders and all of the inhabitants of the land to His temple so they can cry out to Him (Joel 1:14).

- Before the disasters of the tribulation strike, there will be joy and gladness in the third temple (Joel 1:16).
- This disasters of the tribulation period make it impossible to continue to offer sacrifices because the meat supply is gone (Joel 1:16).
- During the tribulation period, a terrible fire will consume the wilderness of Israel and burn down all the trees of the field (Joel 1:19).
- During the tribulation period, animals will cry out to God because they have no food or water (Joel 1:20). It seems that animals are not only capable of crying out to God, but there are times when they actually *do* cry out to God.
- The tribulation period will be a time of terrible darkness (Joel 2:2).
- The tribulation period will be the worst time that has ever been, or ever will be (Joel 2:2).
- When the tribulation period begins, the land of Israel will be like the Garden of Eden (Joel 2:3).
- The army which attacks Israel during the tribulation period doesn't appear to be human. Its soldiers are described as looking like horses (Joel 2:4) and being able to run up walls (Joel 2:9). Stabbing them with a sword doesn't hurt them at all (Joel 2:8).
- Fasting, weeping, and mourning are signs of true repentance (Joel 2:12).
- God's focus during the tribulation era seems to be centered on calling Israel to repent (Joel 2:15). Although the entire world will be affected by the judgments, God's focus is very much on Israel. The church isn't mentioned

at all, which is more evidence the church won't be in this world at that time.

- When God commanded the Jews to gather together before Him, He included newborns and infants (Joel 2:16). This is consistent throughout the Bible. God never sent them off to children's church or the nursery. Instead He kept families together.
- During the tribulation period there will be brides and bridegrooms in Israel (Joel 2:16). Apparently people will still get married and have children during that terrible time.
- God calls the people of Israel His heritage (Joel 2:17).
- God calls the tribulation-era priests "the ministers of the Lord" (Joel 2:17). It seems that He doesn't consider the priesthood of those days to be illegitimate. Instead He specifically commands the priests to go to the altar in the third temple and pray that He would save His people.
- God will respond to the prayers of the tribulation-era priests by saving the Israelites (Joel 2:18-19).
- There are times when God blesses a nation by causing plants to grow and trees to bear fruit (Joel 2:22).
- It's good to rejoice in the promises of God, even if we haven't received them yet (Joel 2:23).
- God is the one who gives rain (Joel 2:23).
- After tribulation period has ended God will give the Israelites abundant crops, and will overflow their vats with wine and oil (Joel 2:24).
- It's good to praise God for the food that He gives us to eat (Joel 2:26).

- After the tribulation period has ended God will pour out His Spirit upon all flesh. In the millennium people will prophecy and have prophetic visions and dreams (Joel 2:28).
- Before the tribulation period begins there will be signs in the heaven (the sky) and in the earth (Joel 2:30-31). Specifically, the sun will be turned to darkness (which may be describing an eclipse). It's possible certain eclipses are a sign of coming judgment. God did say that one of the reasons He created the sun and moon was to serve as signs (Genesis 1:14).
- In the tribulation period God will gather all nations and bring them to the valley of Jehoshaphat (Joel 3:1). The reason God will do this is to judge the nations for driving the Jews out of Israel and dividing (taking away) their land – which He calls *His* land (Joel 3:2).
- Taking land away from Israel brings God's judgment upon nations (Joel 3:2).
- When nations attack the Jews, God takes it personally (Joel 3:2-3).
- God believes in national borders and becomes angry when nations violate them (Joel 3:6).
- In the tribulation period slavery will exist and will be widespread (Joel 3:3, 6).
- In the tribulation period God will punish the nations that sold the Jews into slavery by selling them as slaves to the Jews, who will sell them to the distant Sabeans (Joel 3:8). God will do to them what they did to the Jews.
- The phrase "let the weak say, I am strong" is actually mocking the Gentile nations that are going to war against

God Himself (Joel 3:10). It's something God says to mock His enemies who think they can defeat Him.

- In the tribulation period, the legendary battle of Armageddon will be fought with old-fashioned weapons (swords and spears). It seems that modern technology doesn't exist at that time (Joel 3:10).
- There are times when God mocks His enemies (Joel 3:10).
- God isn't afraid of the combined might of all the end-times Gentile nations (Joel 3:11-12).
- When the Gentile nations gather in the valley of Jehoshaphat, they will be slaughtered. God compares it to a ripe harvest which will be reaped with a sickle (Joel 3:13).
- God calls the valley of Jehoshaphat the valley of decision because that's where He will judge the Gentiles (Joel 3:14).
- This end-times battle will be accompanied by signs in the heavens (Joel 3:15). This is another case where an important end-times event is signified by some sort of visible heavenly sign that includes the sun, moon, and stars.
- After the tribulation period is over, the city of Jerusalem will be holy. The reason it will be holy is because God will dwell there (Joel 3:17).
- After the tribulation period is over, God will fill Israel with wine and milk (Joel 3:18).
- After the tribulation period is over, Egypt and Edom will be desolate (Joel 3:19).

Amos

- Amos was a herdman (a keeper of livestock) (Amos 1:1). This means God called a herdman to be a prophet.
- This prophecy is about Israel (not Judah) (Amos 1:1).
- This prophecy was given two years before a significant earthquake (Amos 1:1).
- God was going to punish Damascus because of the terrible things they did to Gilead (Jewish territory east of the Jordan river) (Amos 1:3). This means there are times when God punishes nations because of what they do to the Jews.
- Because of what the Syrians did to the Jews, God was going to set the house of Hazael (king of Damascus) on fire, burn down the palaces of Benhadad (son of Hazael), and destroy Damascus (Amos 1:4-5). God was also going to kill everyone in the plain of Aven, kill all of the rulers from the house of Eden, and send the Syrians into captivity.
- God was going to punish the Philistines because they took Jews captive and delivered them to the Edomites (a nation that hated the Jews) (Amos 1:6).
- Because of what the Philistines did to the Jews, God was going to burn down the palaces of Gaza, kill the inhabitants of Ashdod, and kill the rulers of Ashkelon (Amos 1:7-8). In fact, God was going to utterly destroy the nation of the Philistines. Not even a remnant would be left.
- There are times when God destroys nations because of what they did to the Jews (Amos 1:8).

- God holds rulers accountable for how they treat the Jews (Amos 1:15).
- God was going to punish Moab because the king of Moab took the bones of the king of Edom and burned them (Amos 2:1). Even though God was angry with Edom and was going to punish them, God didn't approve of what the king of Moab did to the king of Edom. This means that just because God is angry with someone and is going to punish them, that doesn't give other people the right to take their own private vengeance.
- It's a terrible thing to burn someone's bones (Amos 2:1).
- God holds rulers accountable for how they treat the rulers of other nations (Amos 2:1).
- There are times when God punishes nations because of how they treated a dead body (Amos 2:1).
- Because the king of Moab burned the bones of the king of Edom, God was going to set the country of Moab on fire (Amos 2:2).
- Because Judah despised the Law of God, the Lord was going to set Judah on fire and burn down the palaces of Jerusalem (Amos 2:5).
- There are times when God destroys nations for despising His Law (Amos 2:4).
- God was going to punish Israel because they sold both the righteous and the poor into slavery (Amos 2:6).
- There are times when God punishes nations for their involvement in slavery (Amos 2:6).
- There are times when God punishes nations for oppressing the poor and the meek (Amos 2:7).

- There are times when God punishes nations for sexual immorality (Amos 2:7).
- In ancient Israel, fathers and their sons were having sex with the same woman in pagan temples, as an act of worship to idols. God hated this and was angry about it because it profaned His holy name (Amos 2:8).
- The ancient Amorites were exceedingly tall and strong. They were giants (Amos 2:9).
- The Israelites despised the Nazarites. They tried to get the Nazarites to drink wine, even though the Law forbade them from drinking wine (Amos 2:12).
- The Israelites despised the prophets. They tried to get the prophets to stop prophesying, even though God commanded them to prophesy (Amos 2:12).
- It's possible for the sins of a nation to oppress God (Amos 2:13).
- There are times when God punishes a nation by destroying the effectiveness of their army (Amos 2:14).
- God is the one who decides who wins battles. If God is against a nation then they can't win (Amos 2:16).
- God said that Israel was the only family that He knew of all the nations in the world (Amos 3:2). The relationship that God had with Israel was unlike the relationship that He had with any other nation.
- There are times when the Lord brings evil against cities (Amos 3:6).
- Before God does something He first reveals it to the prophets (Amos 3:7).

- God called the people in Samaria who were oppressing the poor "cows" (as an insult) (Amos 4:1). This means there are times when God insults people by comparing them to animals.
- The people of Samaria were living a comfortable life while oppressing the poor. God was angry about this (Amos 4:1). The Lord cares about the poor and needy, and He notices when they're oppressed.
- There are times when God punishes nations that oppress the poor and needy (Amos 4:2).
- The people who God mocked as being "cows" worshiped golden calves (Amos 4:4).
- God has control over a nation's food supply (Amos 4:6).
- The reason God sent a famine upon Israel was to turn them back to Him (Amos 4:6).
- God caused it to rain on one city in Israel but not on another (Amos 4:7). He has control over the rain, and controls which cities receive rain.
- There are times when God punishes a nation by withholding rain (Amos 4:7).
- There are times when God sends disease upon crops to punish that nation for its sins (Amos 4:9).
- There are times when God sends pests to eat crops in order to punish that nation for its sins (Amos 4:9).
- When God sent a famine upon Israel, they didn't repent. When God sent a drought upon Israel, they didn't repent. When God destroyed Israel's crops, they didn't repent. When God killed Israelites with the sword, they didn't repent. The Israelites ignored all of God's judgments and

continued to worship their golden calves anyway (Amos 4:10).

- There are times when God punishes a nation by making it stink (Amos 4:10).
- The purpose of all these judgments was to turn the Israelites back to Him. God wasn't trying to utterly destroy them (Amos 4:10-11). The only reason there were any survivors was because God saved them – yet the Israelites *still* refused to repent of their idolatry and turn back to Him.
- The verse that says "prepare to meet thy God" is given in the context of judgment. God was telling a wicked and idolatrous nation to prepare to meet Him, because they were about to die as punishment for their sins (Amos 4:12).
- God knows our thoughts (Amos 4:13).
- The God who was coming against Israel to kill them was the God who made the mountains and created the wind. The Israelites couldn't possibly defend themselves against such immense power, and yet they still didn't repent of their idolatry (Amos 4:13).
- Israel wouldn't recover from the coming judgment. Instead the people would be exiled from the land and wouldn't return (Amos 5:2).
- In the coming judgment, 90% of those who lived in the cities of Israel would be killed. Only a tenth would remain (Amos 5:3).
- If the Israelites had repented and sought the Lord, they would have been saved (Amos 5:4).

- God is the one who decides the fate of nations (Amos 5:5).
- God doesn't ignore the sins of nations (Amos 5:7).
- The Bible refers to the constellation of Orion (Amos 5:8).
- God's power is infinite and mighty. Those who fight against Him are fools because they can't possibly win (Amos 5:8).
- God was going to punish the nation of Israel because the people hated those who rebuked sin (Amos 5:10).
- There are times when God punishes nations that love sin and hate the truth (Amos 5:10).
- One of the punishments that God put upon Israel was not allowing them to drink the wine from their vineyards. Not being able to drink wine was a punishment and a curse for sin (Amos 5:11).
- It's not always a good idea to speak up. There are times when the best course of action is to remain silent (Amos 5:13).
- God didn't destroy the nation of Israel without warning. He told them that judgment was coming and He also told them what they had to do to be saved (Amos 5:15).
- God wants us to hate evil (Amos 5:15).
- Those who desire the day of the Lord (the tribulation era) are very foolish, because it's a time of tremendous suffering and pain (Amos 5:18).
- God hated it when the wicked and idolatrous Israelites gathered to worship Him. He despised their worship and wanted nothing to do with it (Amos 5:21). This is because

God doesn't accept the worship of unrepentant idolaters. He hates the worship of the wicked and won't accept it.

- In order to worship God we must first repent and become right with Him. Our sins must be forgiven before He will accept our worship (Amos 5:21).
- God doesn't accept the offerings of the wicked. He won't accept gifts from those who haven't repented (Amos 5:22). If you want God to accept your gifts then you must first repent.
- The expensive gifts of the wicked don't impress God (Amos 5:22).
- God rejects the songs of the wicked. He won't listen to their praise (Amos 5:23). If you want God to listen to your songs and accept them then you must first repent.
- It's wrong for the church to encourage the wicked to give to the Lord because He hates their gifts (Amos 5:23).
- It's wrong for the church to encourage the wicked to sing to the Lord because He hates their songs (Amos 5:23).
- Even though the people of Zion were wicked, they were at ease. They led rich and prosperous lives (Amos 6:1). This means having a life of ease and comfort doesn't mean God is with you.
- There may be times when the enemies of God are well respected and have a good reputation (Amos 6:1).
- Just because a city is great doesn't mean it will endure forever. Many great cities have been destroyed (Amos 6:2). It's foolish to think that a city can never fall because history tells us that many great cities have fallen in the past.

- Just because a person is wealthy and prosperous doesn't mean God approves of them (Amos 6:3).
- There are times when the wicked lead prosperous lives and have the best furniture and food (Amos 6:4).
- It's possible for a wicked nation to be prosperous and have the best of everything (Amos 6:6).
- Since the people of Zion didn't care about the affliction of others, God was going to send them into captivity (Amos 6:7).
- God wants us to care about the affliction of others (Amos 6:7).
- Because the people of Zion only cared about themselves, God was angry with them. He hated their wealth and He promised to send destruction upon them (Amos 6:8).
- The reason God was going to kill the inhabitants of Zion was because they only cared about themselves (Amos 6:9).
- There are times when God destroys nations for being unjust (Amos 6:12).
- Amos interceded on behalf of his nation even though they were wicked, violent, and completely unrepentant (Amos 7:2). He wanted God to forgive Israel even though the nation was idolatrous and had no intention of ever repenting. He didn't want God to send His judgment upon Israel.
- Sometimes God listens to the intercession of the righteous and doesn't send certain judgments (Amos 7:3).
- It's not wrong to intercede on behalf of wicked nations and ask God not to send His judgment upon them (Amos

7:3).

- Although Amos was able to intercede and stop the judgments of grasshoppers and fire, he wasn't able to save Israel. The nation was still going to be judged because they wouldn't repent (Amos 7:8).
- Although God wasn't going to send grasshoppers or fire upon Israel, His judgment was still going to come. This is because Israel was wicked and God couldn't overlook their sin and allow their wickedness to continue (Amos 7:8).
- If a nation is wicked and won't repent, it's impossible to save them through intercession. God's judgment is still going to come because He can't ignore sin (Amos 7:8).
- God judges nations according to His standard (Amos 7:8).
- God held the leaders of Israel responsible for the nation (Amos 7:9).
- Amaziah (a pagan priest) tried to get Amos killed (Amos 7:10-12). He lied to the king and said that Amos had conspired against him, and he tried to drive Amos out of Israel.
- When Amaziah tried to silence Amos, he was actually trying to silence God (Amos 7:15).
- God was angry that Amaziah had tried to stop Amos from prophesying. Since Amaziah tried to silence God's message against Israel, the Lord said that He was going to kill his children and turn his wife into a prostitute. Amaziah would then be taken captive and die in a foreign country (Amos 7:16-17).
- It's possible for land to be polluted in the sight of God

(Amos 7:17).

- There are times when God doesn't immediately punish a nation for its sins, but allows it to continue for a while. However, that period of grace eventually comes to an end and then judgment comes (Amos 8:2).
- Even when the Israelites were wicked, God still considered them to be His people (Amos 8:2).
- In ancient times people sang in the temple that was in Jerusalem (Amos 8:3).
- God becomes angry with nations when they oppress the poor and needy (Amos 8:4).
- The Israelites wanted God's feasts to be over quickly so they could go back to stealing from people. Although they outwardly celebrated God's feasts, they were burning to get back to their fraud and wickedness (Amos 8:5).
- God hated the insincerity of the Israelites (Amos 8:5).
- God hated the rampant fraud that was going on in Israel (Amos 8:5).
- It's wrong to keep the Law while wishing you were doing something else (Amos 8:5).
- God swore an oath that He would never forget the wickedness of that generation of Israelites. He would never forget their wicked deeds (Amos 8:7). This means one of the ways God punishes evildoers is by refusing to forget their sins (Amos 8:7).
- God gave Israel a sign in the sky whose purpose was to warn them when their time of judgment had come. When the Israelites saw God darken the sun at noon, they would know that their judgment was at hand (Amos 8:9).

- God was going to punish Israel by taking His Word away from them (Amos 8:11-12). Even though the Israelites would travel great distances to find the word of God, the Lord was going to hide it from them so they wouldn't find it. This means there are times when God deliberately hides His Word from those who are looking for it.
- Nations need the word of God (Amos 8:11). God compared not having His Word to being in a famine.
- The false gods which the Israelites worshiped wouldn't save them in the coming judgment. Those who worshiped them would fall and never rise again (Amos 8:14).
- There are times when God destroys nations because of their sin (Amos 9:1).
- God was going to pursue the Israelites and punish them no matter where they went (Amos 9:2). There was no safe place for Israel to go to hide from God. No matter where they went, God would find them and punish them.
- It's impossible to escape from God or hide from Him (Amos 9:2).
- God spoke of a serpent that lived at the bottom of the sea (Amos 9:3).
- God was going to make sure that terrible things happened to the Israelites who went into captivity (Amos 9:4).
- God said that in the coming judgment He would touch the land and make it melt (Amos 9:5).
- God is building dwelling places in Heaven (Amos 9:6).
- Israel wasn't the only nation that God rescued and brought into existence. There were others as well (Amos

9:7). The reason the Philistine and Syrian nations existed was because God rescued them and gave them territory.

- Although God was going to destroy the kingdom of Israel, He wasn't going to utterly destroy the Israelites. Their nation would be destroyed but a remnant of the people would be spared (Amos 9:8).
- God said that He was going to sift the Israelites through all nations. He was going to drive them out of Israel and scatter them through the nations of the world (Amos 9:9).
- Although God was going to scatter the people of Israel through the nations, He wasn't going to lose any of them (Amos 9:9). Even when the Israelites were scattered they would still remain a distinct people.
- All of the Israelites who boasted that God's judgment would never impact them would be killed by the sword (Amos 9:10).
- God called Israel the tabernacle of David (Amos 9:11).
- The day is coming when God will raise up the nation of Israel again (Amos 9:11).
- God has a glorious future planned for Israel. The reason it will come to pass is because He will bring it to pass (Amos 9:11). God's ultimate goal isn't to destroy the Israelites, but to save them.
- When God restores the nation of Israel, they will rule over all of the heathen (Amos 9:12). This is a reference to reigning over the Gentile nations during the millennium.
- In the millennium, crops will grow with tremendous speed (Amos 9:13).

- One of the blessings God will give to Israel during the millennium is wine. God considers wine to be a blessing (Amos 9:13).
- It's a great blessing to be able to enjoy the results of your labors – to enjoy the fruit of your vineyard and garden (Amos 9:14).
- God considers the promised land to belong to the Israelites. It's their land, even when they're exiled from it (Amos 9:15).
- After God gathers the Israelites back to the land of Israel in the millennium, the Israelites will never be removed from their land again. They will never again be turned over to their enemies and go into captivity (Amos 9:15).

Obadiah

- This book is a vision that God gave to Obadiah about Edom (Obadiah 1:1).
- There are times when God stirs up enemies against a nation and sends war upon them (Obadiah 1:1-4). God decides the fate of nations, for He rules over all of them.
- God used His divine power to make the Edomites a small and despised nation (Obadiah 1:2). The Lord controls both the size of nations and their reputation. He has the power to raise nations up and tear them down. He can make them small or large, honored or despised, as He sees fit.
- God used male pronouns when talking about the Edomite nation (Obadiah 1:3). This is different from the female pronouns that He used when talking about Israel throughout the Old Testament. It seems the reason He did this was because He viewed them as an extension of Esau (Obadiah 1:6).
- The Lord is able to bring down any nation no matter how high it reaches (Obadiah 1:4). It's impossible to reach such a high and lofty position that God can't humble you.
- In this book God pronounced judgment upon a Gentile nation that He didn't have a covenant relationship with (Obadiah 1:5). God hold all nations accountable and punishes them for their sins – both Jew and Gentile.
- God was going to utterly destroy the Edomites and leave absolutely nothing behind (Obadiah 1:5). There would be no surviving remnant. Every single one of them would be killed. There would be no survivors (Obadiah 1:9) and they would never return to their land (Obadiah 1:10).

- The reason God decided to completely annihilate the Edomites was because of the violence they inflicted upon the Jews (Obadiah 1:10). Esau was Jacob's brother. The Edomites were the descendants of Esau and the Jews were the descendants of Jacob. Yet the Edomites hated the Jews and fought against them for centuries. God was going to kill all of the Edomites as punishment for what they did to the Jews.
- The prophecy in Obadiah was going to be fulfilled at a time when the Edomites had a proud and lofty position, when they were part of a confederacy, and when God stirred up Gentile nations to despise and deceive them (Obadiah 1:1-7). At that time the Edomites would be destroyed in battle and nothing would be left of them at all.
- God has the ability to remove wisdom from nations (Obadiah 1:8). The Lord can make a nation's leaders wise or foolish. He's the one who decides if nations make wise or foolish decisions. Wisdom comes from Him and He can either give it or take it away. One of the ways God destroys nations is by taking wisdom away from them.
- The prophecy mentions Teman, a city in Edom (Obadiah 1:9). Teman was Esau's grandson (Genesis 36:8-11).
- This prophecy is connected to "the day of the Lord" (Obadiah 1:15). That phrase appears throughout the Old Testament and refers to the seven-year tribulation period which will take place in the end times. That means this is an end times prophecy and wasn't fulfilled in ancient times. This is supported by the fact that God promised to use Israel to kill all of the Edomites (Obadiah 1:18), but that's not how the Edomites were defeated in ancient times. This points to a future reappearance of the

Edomites.

- This prophecy speaks of a time when God will deliver the Jews, fill their land with holiness, give them both great possessions and the territory of their enemies, and give them peace. All of these things point to the millennium – the thousand-year reign of Christ in this world (Obadiah 1:17-21). This is more evidence that this prophecy is connected to the end times, not ancient times.
- God was going to utterly destroy the Edomites and give their territory to the Jews. Those who lived in the south of Israel would possess mount Edom (Obadiah 1:19).
- When this prophecy is fulfilled and the Jews possess mount Edom, there will be saviors (plural) who will go to the holy mountain of Zion to judge the mountain of Esau (Edom). This also points to the millennium (Obadiah 1:21).

Jonah

- It's possible for cities to be wicked (Jonah 1:2).
- God cares about the sins of Gentile cities and doesn't overlook them (Jonah 1:1-2). He doesn't reserve His judgment for nations which have a covenant relationship with Him or believe in Him. Instead He holds each city accountable for its actions.
- There are times when God uses the wind to accomplish His purposes (Jonah 1:4).
- There are times when God sends storms (Jonah 1:4).
- When the sailors asked Jonah what to do, Jonah didn't pray to the Lord. He didn't ask God to calm the sea so he could reach the dry land that was nearby and go to Nineveh. Instead he told the sailors to cast him overboard (Jonah 1:12). Jonah's plan didn't involve prayer or repentance or obedience. Instead he chose a plan that, as far as he could tell, would result in his certain death. Yet God planned for that and saved him.
- The sailors thought it was wrong to throw Jonah overboard into the stormy sea where he would surely drown. They tried to find a solution that didn't involve killing Jonah (Jonah 1:13). Jonah, for his part, did nothing to help them. Since land was close by Jonah could have prayed that God would calm the sea so they could row him to dry land (which is what the sailors were trying to do!), but he didn't do that. It seems that Jonah was determined to drown so he didn't have to go to Nineveh.
- Before the sailors threw Jonah overboard they prayed to Jonah's God to ask for His forgiveness for throwing him overboard (Jonah 1:14). Jonah, however, prayed no

prayers at all while he was on the ship.

- The Bible doesn't identify the fish that swallowed Jonah. Instead it says that it was a fish which God had prepared for that task (Jonah 1:17).
- There are times when God uses animals to accomplish His purposes (Jonah 1:17).
- Jonah only prayed *after* he had been thrown overboard (Jonah 2:1, 7).
- At no point in Jonah's prayer did he repent of his disobedience or ask forgiveness for what he had done. He also expressed no remorse for endangering the sailors on the ship (which was entirely his fault). Jonah's prayer was *entirely* about how he was suffering. He had no sympathy or concern for anyone other than himself. The prayer of Jonah 2 may be the worst and most selfish prayer in the Bible.
- Jonah blamed God for casting him into the sea (Jonah 2:3). He took no responsibility for his disobedience in taking a ship to Tarshish, or for the fact that *he* was the one who told the sailors to cast him into the sea. Jonah acted like he was an innocent victim who had done nothing wrong, and God cast him into the sea for no reason.
- Jonah was very concerned that he had been cast into the sea, but he was *not* concerned that he had disobeyed God and was suffering because of his own actions.
- In Jonah's very short prayer he finds the time to condemn other people for their sins and say that they don't deserve mercy (Jonah 2:8). However, he never deals with his own sin or the fact that he didn't deserve any mercy

at all.

- The fish obeyed God and vomited Jonah out onto dry land (Jonah 2:10). This means the fish was more obedient than Jonah.
- God didn't cast Jonah aside after his disobedience, even though he never repented of his sin or sought forgiveness for it. Instead He spoke to Jonah a second time (Jonah 3:1-2).
- Jonah's disobedience didn't change God's plan (Jonah 3:2).
- God sent Jonah to Nineveh to preach in spite of his rebellion, in spite of his hatred for the Ninevites, and in spite of the fact he didn't want to see any of them saved. God then used Jonah to save *all of the Ninevites*. This demonstrates that what matters is the power of God, not the person who's being used. Jonah wasn't right with God in any way and yet the Lord used him to save more than a *hundred thousand people* (Jonah 4:11).
- Jonah went inside the city of Nineveh and preached a message of judgment, destruction, and death (Jonah 3:4). He did *not* preach that God loved them and had a wonderful plan for their life. God used that message of judgment to save the entire city. (Incidentally, that's the same message that God sent the other prophets of the Old Testament to preach – and it's not too different from what the apostles themselves preached.)
- Even though both Israel and Judah refused to repent when God sent prophets to them, the people of Nineveh *did* repent (Jonah 3:5). Throughout Israel's long history there was never a time when the people repented of their sins and fasted before the Lord when a prophet

confronted them about their idolatry and wickedness, and yet Nineveh did that immediately *the very first time God sent a prophet to preach to them*.

- The king of Nineveh didn't persecute Jonah for preaching this message (which is what the Israelites did when God sent prophets to them). Instead the king believed him and repented (Jonah 3:6-7).
- In order for a city to be saved it must wholly turn away from the evil things that it's doing, and do that which is right in the sight of God (Jonah 3:10).
- Just because God works through someone in a mighty way doesn't mean that individual is righteous, or has a good heart, or is right with God. The Lord may work through people who have terrible sin and hatred in their heart.
- The magnitude of the work that God does through someone isn't an indication of how righteous or upright that individual is. There were righteous prophets who never saw anyone repent, and there were wicked prophets like Jonah who saw multitudes repent.
- Jonah hated the fact that God was gracious, merciful, and kind (Jonah 4:2). Jonah wanted a God who would save him personally but send his enemies to Hell. Jonah actually criticized God for saving people that he didn't want saved!
- When God gently rebuked Jonah, he ignored it (just like Cain once did). He didn't respond to God or express any remorse (Jonah 4:4-5).
- God has control over plants (Jonah 4:6).
- There are times when God uses plants to accomplish His

purposes (Jonah 4:6-11).

- God didn't kill Jonah on the spot for his hateful attitude, nor did He kill Jonah when he ignored His rebuke. Instead God raised up a gourd and used it as an object lesson (Jonah 4:6-11). God showed Jonah incredible mercy and gentleness even though Jonah never asked for it.
- God sometimes uses worms to accomplish His purposes (Jonah 4:7).
- When Jonah was made miserable by the sun, he didn't look for shade or go home. Instead he said that he wanted to die (Jonah 4:8). Jonah had a consistently terrible attitude throughout this entire story and yet God treated him with great mercy anyway.
- God used questions to confront Jonah with his sin and make him think about what he had done (Jonah 4:4, 9).
- The only thing that Jonah took pity on in this entire book was a gourd (Jonah 4:10).

Micah

- This prophecy is given to all the earth (Micah 1:2). It's not given just to Israel or Judah.
- In this prophecy God is a witness against the whole earth (Micah 1:2).
- God said that He was going to come to this world to judge it. When He comes, the mountains will melt and the valleys will be torn open (Micah 1:2-4).
- God hates income that comes from wickedness (Micah 1:7). It's unclean in His sight and He doesn't want it. In the coming judgment He's going to burn it with fire.
- God compares idolatry to prostitution, and the money that's given to idols to money that's given to prostitutes (Micah 1:7).
- Micah proclaimed a message of coming destruction to cities. He told them the Lord was coming against them because of their sin (Micah 1:11-16).
- Sin doesn't start when someone actually carries out the iniquity. Making the plan to carry it out is also sinful (Micah 2:1).
- There are wicked people who come up with evil plans while they're still in bed (Micah 2:1). They then carry out those wicked plans when morning comes.
- The wicked were succeeding in violently robbing people. God didn't stop them from doing it, but He's going to punish them for it and they won't be able to escape the judgment that's coming (Micah 2:1-3). Since the wicked carried out acts of violence against others, God is going to carry out acts of violence against them.

- In the day of judgment God will take away the wealth of the wicked (Micah 2:4).
- One day the Lord is going to put an end to the house of the wicked. They will have no descendants to stand before Him (Micah 2:5).
- The wicked know that the prophecies of the Lord condemn them, so they try to stop people from prophesying so they won't be ashamed (Micah 2:6).
- We won't find rest in places that are spiritually polluted (Micah 2:10). Such places bring destruction, not peace. God wants us to leave places like that.
- The people loved both lies and lying prophets. They hated the things of God and loved the carnal things of this world (Micah 2:11).
- God requires the leaders of a nation to be just and righteous (Micah 3:1).
- God won't save leaders who oppress the people. When their day of disaster comes, God won't save them even if they cry out to Him (Micah 3:4).
- God is against prophets who proclaim a message of peace when He said that war and destruction and death are coming (Micah 3:5).
- There were some prophets who told people what they wanted to hear instead of what God actually said. God was against those prophets (Micah 3:5).
- God holds leaders accountable for what they do to their nation (Micah 3:9-12).
- God told the leaders of Israel that terrible judgment was coming, but they refused to believe Him. Instead they

claimed that nothing bad would ever happen to them and everything would always be fine (Micah 3:11).

- Because of the wickedness of the leaders of Israel, Zion was going to be plowed like a field (Micah 3:12). In 135 AD this came to pass: the Romans destroyed Jerusalem and literally plowed the ground where it once stood. This was done under emperor Hadrian. (Once again we can see how literally God fulfills prophecy.)
- During the millennium, the mountain upon which the temple of the Lord sits will be the highest mountain in the world (Micah 4:1).
- The geography of the world during the millennium will be different from what it is today. In the millennium the tallest mountain in the world will be in Israel (Micah 4:1-2).
- In the millennium the Gentiles will go to the temple of the Lord in Israel so they can learn God's ways and walk in them (Micah 4:2).
- In the millennium the nations will turn their weapons into farming instruments (Micah 4:3). Nations will no longer wage war against one other because God won't allow it.
- In the millennium people will no longer try to steal the wealth, land, or houses of others (Micah 4:4).
- In the millennium people will plant vines and trees and will enjoy the fruit that they produce. They will enjoy the fruit of their labors and no one will take it away from them (Micah 4:4).
- In the millennium the Israelites will walk in the name of the Lord. They will obey God forever and will never stray from Him again (Micah 4:5).

- In the millennium God will find the Jews who were driven out of Israel and bring them back (Micah 4:6).
- In the millennium God Himself will reign over His people from mount Zion (Micah 4:7).
- The Lord loves Israel and will protect her. Although Israel has many enemies, the Jews are still God's people and He still has a plan to save them and give them a future (Micah 4:12).
- In the millennium the nation of Israel will be stronger than the other nations of the world and will rule over them (Micah 4:13).
- The Messiah was going to be born in the Bethlehem that's in Ephratah (Micah 5:2). (There were two different Bethlehems in Israel.)
- The Messiah is an eternal being. He existed before He was born in Bethlehem (Micah 5:2).
- Micah refers to the antichrist as the "Assyrian" (Micah 5:5).
- In the end times the Jews will raise up 7 shepherds and 8 principal men against the antichrist. This will happen after the antichrist has entered the land and attacked their palaces (Micah 5:5-6). These 15 men will lay waste to the land of Assyria (the land of the antichrist).
- The day is coming when God will pour out His vengeance upon the heathen (Micah 5:15).
- God listed His righteous acts throughout Israel's history in order to show Israel that He was righteous (Micah 6:5). God wanted the Jews to remember the things He had done for them in the past so they would repent and

return to Him.

- What God desires from us is not expensive presents, but for us to walk with Him in justice, mercy, and humility (Micah 6:8).
- God hates wealth that's obtained through wickedness (Micah 6:10).
- Those who defraud people are wicked in the sight of God (Micah 6:10-11).
- God is against those who tell lies (Micah 6:12).
- God's judgment was going to come upon Jerusalem because of the people's violence, and fraud, and lies. The city was going to be smitten and made desolate because of the sins of those who lived there and the evil things they did (Micah 6:12-13).
- When God punished Jerusalem, the wicked wouldn't be able to deliver themselves from the calamity. Their wealth wouldn't be able to save them (Micah 6:14).
- God was going to punish the wicked by not allowing them to enjoy the fruits of their labors. The wicked would work but they wouldn't benefit from their work (Micah 6:15).
- Not being able to enjoy the fruit of your labors is a bad thing (Micah 6:15).
- Micah used a lack of summer fruits as an analogy. God was looking for fruits of righteousness but there were no righteous people in the world. It seems there will come a time when all of the good people are gone and there will literally be no upright people left. Every single person in the entire world will be a violent killer who lies in wait for blood (Micah 7:1-3).

- There won't always be righteous people around (Micah 7:2).
- The day is coming when people will eagerly do evil with both hands. Evil will no longer be done reluctantly but will be carried out with great passion (Micah 7:3).
- When everyone is corrupt and violent and out for blood, it's foolish to trust anyone – including your friends, your spouse, your children, or your relatives (Micah 7:5-7). When that day comes, the only one you can safely trust is the Lord.
- The wages of sin is desolation. The sins of a nation leads to the desolation of that nation (Micah 7:13).
- God compares the wonders that He will do in the end-times period to the wonders that He did in Egypt during the days of Moses (Micah 7:15).
- In the end times God will cause the people of the nations to fear Him (Micah 7:17).
- God delights in mercy (Micah 7:18).
- The Jews have sinned against God and He is angry with them. However, He won't always be angry with them. One day He will pardon their sins, pass over their transgressions, and cast their sins into the depths of the sea (Micah 7:18-19).
- Israel's many sins haven't canceled out the promises that God made to Jacob and Abraham. God is still going to keep all of those promises (Micah 7:20).

Nahum

- God is a jealous God (Nahum 1:2).
- The Lord is furious with His enemies and will take vengeance on His adversaries (Nahum 1:2). In fact, the Lord has stored up wrath that He will one day pour out upon His enemies.
- The Lord is slow to anger (Nahum 1:3).
- The Lord has power over both the weather and the sea (Nahum 1:3-4).
- This prophecy speaks of a time when the seas and the rivers will be made dry. Bashan, Carmel, and Lebanon will experience a drought (Nahum 1:4).
- This prophecy speaks of a time when the Lord will return to this world in person and will literally set it on fire as an act of vengeance against the wicked. The mountains will quake and the hills will melt, and *the entire world* and *everyone in it* will be troubled (Nahum 1:5-6). That means at least part of this book discusses end-times prophecy and is connected to the seven-year tribulation period.
- The anger of the Lord is fierce; none can abide it (Nahum 1:6).
- The day is coming when God will make an utter end to those who rise up against Him (Nahum 1:9). Once He defeats the wicked they won't be able to rise up again and attack God a second time.
- This book speaks of a single individual who will arise out of Nineveh – a particularly evil person who will wage war against the Lord. This individual is called a wicked counselor (Nahum 1:11-15). The evil counselor sounds a

lot like the antichrist. He oppresses people, he sows his name throughout the world, he creates an idol for the nations to worship, and he is killed by God in the end.

- In those days a person will come upon the mountains who will bring good tidings and proclaim peace (Nahum 1:15). This sounds a lot like Jesus returning to this world at the end of the tribulation to defeat the antichrist. After all, Zechariah 14:4 says that “his feet shall stand in that day upon the mount of Olives”, referring to Christ.
- This prophecy speaks of a time when the Jews will have everlasting peace and evildoers will never again pass through the land (Nahum 1:15). This is a reference to the millennium.
- In the millennium the Jews will continue to celebrate the feasts that are in the Mosaic Law (Nahum 1:15; Zechariah 14:16 mentions this as well).
- When this prophecy is fulfilled, the nation of Judah will have been defeated and damaged and emptied (Nahum 2:2). The Lord said He's the one who did that.
- The rivers of Nineveh will be its weak point and will lead to the destruction of the city (Nahum 2:6). The people who will guard the walls of the city will be ineffective because the enemy will enter in through the gates.
- Nineveh will be defeated by the army that will come against the city, and the invaders will take her glory and her wealth (Nahum 2:9). At the time Nineveh is conquered it will have great glory and great wealth.
- The city of Nineveh will be destroyed after this military defeat and turned into a wasteland (Nahum 2:10).
- God has the power to raise up nations and tear them

down (Nahum 2:13). This book of prophecy is directed against a Gentile nation that God didn't have a covenant relationship with.

- God holds cities accountable for their sins and pronounces woe upon them (Nahum 3:1). This includes Gentile cities as well. It's possible for a city to be evil in the sight of God.
- Lying and stealing can bring God's judgment upon a city (Nahum 3:1). It's very bad when a city is characterized by those two qualities because God holds cities accountable for their actions and doesn't overlook their sins.
- God was going to fill Nineveh with so many dead bodies that people would stumble over them (Nahum 3:3). That's a graphic illustration of what God can do when He decides to punish a city for its sins. The reason God was going to fill Nineveh with dead bodies was because of the way it oppressed both nations and families.
- God called Nineveh a prostitute and the mistress of witchcraft (Nahum 3:4).
- One of the judgments that God can send upon cities and nations is shame. God was going to make Nineveh vile in the sight of the nations (Nahum 3:5-6).
- In times of judgment God doesn't treat the wicked with respect and courtesy. Instead He heaps filth and shame upon them (Nahum 3:6).
- One of God's judgments upon the wicked city of Nineveh was that no one would mourn her destruction or be sad that the city was gone (Nahum 3:7).
- God holds Gentile cities and nations accountable for their actions, and He destroys them because of their sins

(Nahum 3:9-10). Those who don't take God's judgment seriously can look at the past and find many examples of His judgment upon cities and nations.

- Even the strongest nation with the mightiest defenses can easily be destroyed by God (Nahum 3:12).
- The people of Nineveh depended on their mighty gates to save them. Therefore God was going to open those gates and allow their enemies to enter through them (Nahum 3:13).
- God told the people of Nineveh to make whatever defensive preparations they wanted. Those defenses wouldn't be able to save them from His wrath (Nahum 3:14-15).
- The captains and great men of Nineveh wouldn't be able to save the city. As soon as they faced opposition they would flee. God compared their mighty men to grasshoppers who fled and hid themselves as soon as the sun rose and the day grew warm (Nahum 3:17).
- The book of Nineveh mentions the king of Assyria (Nahum 3:18). This may be a reference to the antichrist.

Habakkuk

- Habakkuk had cried out to God for a long time but the Lord hadn't answered his prayer. Habakkuk had been asking God to save him but He hadn't delivered him (Habakkuk 1:2).
- God had allowed the violence of the wicked to endure for a long time (Habakkuk 1:2).
- There are times when God allows violence, strife, contention, and wickedness (Habakkuk 1:1-4). There are even times when God allows the wicked to oppress the righteous and doesn't stop it (at least not right away).
- Habakkuk's knowledge of all the terrible evils that were happening only made his life worse. He was aware of the problem but had no way to change things. Even praying about it was ineffective (Habakkuk 1:1-4).
- Since the wicked weren't punished, people didn't obey the law (Habakkuk 1:4).
- God is the one who raises up nations and gives them power and authority (Habakkuk 1:6).
- There are times when God uses wicked nations to carry out His righteous judgment (Habakkuk 1:6-11).
- Sometimes God uses wicked people to carry out His purposes (Habakkuk 1:6).
- God does more than just know the future. He is the one who determines what the future will be and how things will play out (Habakkuk 1:6-11).
- God is an eternal being. He had no beginning (Habakkuk 1:12).

- Sometimes God punishes a nation by using a different nation which is even worse than the one being punished (Habakkuk 1:13).
- It's bad when people don't have a ruler (Habakkuk 1:14).
- Sometimes God gives victory to evil people, even though they'll use the proceeds of that victory to do evil things (Habakkuk 1:16).
- God commanded Habakkuk to write down this vision so others could read it (Habakkuk 2:2).
- This prophecy seems to speaking of the end times because God said it wasn't yet time for the vision to come to pass (Habakkuk 2:3).
- The just shall live by faith (Habakkuk 2:4).
- In a prophecy about the end times, God speaks of a man who can't be satisfied, who gathers all nations, and who is as death. This seems to be a reference to the antichrist (Habakkuk 2:5).
- The antichrist is a drunkard (Habakkuk 2:5).
- People will taunt the antichrist for burdening himself with "thick clay". This seems to be a reference to all the people he enslaved (Habakkuk 2:6).
- The antichrist won't be unopposed. He will face enemies during his reign who will cause him trouble (Habakkuk 2:6-8).
- Sin doesn't strengthen a household. Instead it brings shame and judgment upon it (Habakkuk 2:10).
- The vision of Habakkuk speaks of a time when the stones and timber will cry out (Habakkuk 2:11). In this context

they're revealing the hidden sins of the antichrist.

- The antichrist will build a city using bloodshed and sin. This may be a reference to the way that Babylon will be reestablished in the end times (Habakkuk 2:12).
- All of the covetousness, murder, violence of the antichrist will fail to make him invincible. God will destroy him, and all of his labor will be in vain (Habakkuk 2:13-14).
- After the antichrist's reign has ended, the entire world will be filled with the knowledge of the glory of the Lord (Habakkuk 2:14).
- The antichrist will be uncircumcised (Habakkuk 2:16).
- The antichrist will kill many animals and make them afraid (Habakkuk 2:17).
- In connection with the antichrist, the prophecy speaks of an idol (Habakkuk 2:18). This may be a reference to the image of the beast that's spoken of in Revelation 13:14-15.
- Habakkuk said that God came from Teman, which was an Edomite city located to the east of Israel (Habakkuk 3:3). Isaiah 63:1 says that the Lord will from Edom at the time of the Second Coming. Those two verses may be talking about the same event.
- Habakkuk looked forward to a day when God's glory would cover the heavens and the whole world would be full of His praise (Habakkuk 3:3). This will be fulfilled in the millennium.
- The Holy One of God (the Messiah) is described as having horns coming out of His hand (Habakkuk 3:4). In the Bible horns are symbolic of power, so that may be a reference

to either His power or to the marks of His crucifixion.

- The Holy One of God is more powerful than the nations and is stronger than the mountains (Habakkuk 3:6).
- When the Lord comes, He will come with horses and chariots (Habakkuk 3:8). Revelation 19:11-14 says that when Jesus returns at the end of the tribulation He will be riding a white horse, and the armies of Heaven which follow Him and will also be riding white horses. Given the context, Habakkuk may be referring to the same event.
- The coming of the Lord at the end of the tribulation period will be accompanied by an earthquake that will cause the mountains to shake and a great flood to occur (Habakkuk 3:10).
- When the Lord returns at the end of the tribulation, the sun and the moon will stand still in the sky (Habakkuk 3:11). This means what Joshua experienced when fighting the Amorites (Joshua 10:12-13) may have been foreshadowing an end-times event.
- When the Lord returns at the end of the tribulation He will be armed for battle, bearing arrows and a spear (Habakkuk 3:11). He will march through the land in anger and thresh the heathen (Habakkuk 3:12).
- When Habakkuk heard this news he trembled and was weakened because he wanted to find rest in the day of trouble. He wanted to be hidden while all of these terrible events were taking place (Habakkuk 3:16). It seems he was longing for the deliverance of the rapture, which hadn't been revealed yet. (There are hints about the rapture in the Old Testament but it wasn't revealed until the apostle Paul taught it to the churches.)

- In the day of trouble, when all of the food is gone, Habakkuk will still have joy in God and will still see Him as the one who brings of salvation (Habakkuk 3:17-18). Habakkuk chose to rejoice in the Lord regardless of his circumstances or personal needs.
- Habakkuk 3 is a song that's meant to be sung (Habakkuk 3:19). Even though it's a song of judgment and distress it's still intended to be sung to the Lord.
- Stringed instruments aren't evil and may be used to praise the Lord (Habakkuk 3:19).

Zephaniah

- This prophecy was given to Zephaniah during the reign of Josiah, king of Judah (Zephaniah 1:1). Josiah was a righteous king who turned to the Lord with all his heart and implemented many reforms. He was the king who destroyed the golden calves of Jeroboam (2 Kings 23:15).
- Even though Josiah was a righteous king who served the Lord with all his heart, God sent him a prophecy of total national destruction (Zephaniah 1:2). Josiah's reforms couldn't save his nation from total destruction. God's wrath was still going to come against Judah anyway (2 Kings 22:13, 16-17). This is because the nation had shed much innocent blood during the reign of Manasseh, and that national sin couldn't be forgiven (2 Kings 24:4). However, because Josiah repented, God postponed the destruction until after he died (2 Kings 22:20).
- One of the judgments God sends upon nations is the destruction and removal of their citizens (Zephaniah 1:3).
- One of the judgments God sends upon nations is the destruction and removal of their wildlife (Zephaniah 1:3).
- When God listed things He was going to remove, He didn't mention removing any of the righteous or pouring out His judgment upon His saints. It seems that His wrath was only going to fall on idolaters and pagans (Zephaniah 1:6).
- This prophecy concerns the Day of the Lord, which is how the Old Testament referred to the tribulation period (Zechariah 1:7). This means the prophecy is about the end times, not Nebuchadnezzar's destruction of Jerusalem.

- One of the judgments God sends upon nations is the death of their merchants (Zephaniah 1:11).
- In the coming judgment God will punish all those who claim that He won't intervene in history to do either good or evil (Zephaniah 1:12).
- One of the judgments God sends upon people is taking away the things they've built before they had a chance to enjoy them (Zephaniah 1:13).
- God considers it a curse to take a newly planted vineyard away from someone before he can enjoy its wine. This means wine is a blessing and taking it away is a curse (Zephaniah 1:13).
- The tribulation era will be a time of terrible pain and anguish. Even the mighty won't be able to endure it (Zephaniah 1:14).
- God has reserved the tribulation period as a time of His wrath, when He will punish the people and nations of this world for their sin and idolatry (Zephaniah 1:17-18).
- In the tribulation period the Lord will slaughter the wicked and pour out their blood upon the ground in large quantities. The ground will be covered with unburied dead bodies (Zephaniah 1:17).
- In the tribulation period a person's wealth won't be able to save him (Zephaniah 1:18).
- The tribulation period will bring distress upon Gentile nations as well. It will impact nations beyond Judah (Zephaniah 2:1-15).
- God said that the Gentiles who seek Him before the tribulation will be hidden so that they won't have to

endure that terrible time (Zephaniah 1:2-3). This may be a reference to the rapture of the church.

- God is against those who take away territory from the Jews, and will punish them for doing that (Zephaniah 2:8-9). This is true even when God is punishing the Jews for their sins.
- God said that because Moab oppressed Israel, Moab would be as utterly destroyed as Sodom (Zephaniah 2:9). There are serious national consequences for oppressing the Jews.
- In the future God will destroy the idols of the world. The day is coming when everyone will worship the Lord, including people on remote islands (Zephaniah 2:11). This is a reference to the millennium.
- One of the judgments God sends upon cities and nations is drought (Zephaniah 2:13).
- God is against cities that are morally filthy and polluted (Zephaniah 3:1).
- Throughout the Bible God compares people to animals of various types (Zephaniah 3:3).
- God holds princes and judges accountable for their actions. They aren't allowed to do as they please (Zephaniah 3:3).
- The Lord will not do iniquity (Zephaniah 3:5).
- God never fails (Zephaniah 3:5).
- God commands the righteous to wait upon Him, because the day is coming when He will gather the nations and destroy them for their wickedness (Zephaniah 3:8).

- One day all the nations of the world will speak the same language. God calls this language a “pure language” (Zephaniah 3:9). This is a reversal of the curse that God placed upon mankind at tower of Babel, which was built in rebellion against Him (Genesis 11:6-9).
- In the coming era, even people in remote places will fear the Lord and travel great distances to bring Him offerings (Zephaniah 3:10). This is a reference to the millennium.
- The joy that the Jews will experience in the coming era of peace and righteousness (the millennium) won't be overshadowed by shame over their past actions (Zephaniah 3:11).
- In the millennium God is going to leave a group of afflicted and poor people in the midst of the Jews. This group of people will trust in the name of the Lord (Zephaniah 3:12).
- In the millennium the Jews will no longer commit iniquity or tell lies (Zephaniah 3:13).
- In the millennium the Lord will be in the midst of the Jews and reign over them as king (Zephaniah 3:15).
- In the millennium God is going to undo everything that afflicts the Jews (Zephaniah 3:19).
- In the past the Jews were hated by the nations. In the millennium God will give the Jews praise and fame in all of those same places (Zephaniah 3:19).
- The ultimate destiny of the Jews is to be blessed, not cursed; to be at peace, not afflicted; and to be loved by all nations, not hated by the nations (Zephaniah 3:19-20).

Haggai

- The reason God sent this message was because the Jews were claiming it wasn't time to build the second temple (Haggai 1:2). The Jews of that era didn't have a heart to worship the Lord, which can be seen from the fact they had no desire to rebuild the temple.
- The Lord was angry with the Jews because they had rebuilt their own homes but hadn't rebuilt the house of God (Haggai 1:4). The Jews allowed God's temple to lie in ruins for years while they labored for themselves.
- God is the God of armies (Haggai 1:2).
- God afflicted the Jews mightily because they left His temple in ruins and did nothing to rebuild it so they could resume worshiping Him (Haggai 1:6).
- God has the ability to give us a bountiful harvest or a meager one (Haggai 1:6).
- God has the ability to give us wealth, or to send disasters upon us that eat up our earnings and leave us with nothing (Haggai 1:6).
- There are times when God curses nations with poverty and affliction because of their sins (Haggai 1:6).
- The reason the Jews were poor wasn't because they hadn't worked hard enough. It was because they served themselves instead of serving the Lord (Haggai 1:9).
- There are times when God punishes a nation by withholding rain (Haggai 1:10).
- There are times when God punishes a nation by withholding crops and sending famine (Haggai 1:10).

- The reason the Jews obeyed the Lord and started building the second temple was because God stirred up their spirit (Haggai 1:14).
- At this time only a remnant of the Jews were in the land (Haggai 1:14).
- The second temple wasn't as magnificent as the first temple (Haggai 2:3).
- There were some Jews in the land who were so old they had memories of the first temple (Haggai 2:3).
- God told the people that even though the second temple was less glorious than the first temple, He was still with them in this effort and He wanted them to finish it (Haggai 2:4).
- God didn't want the Jews to become disheartened and quit over the fact that what they were building wasn't as good as what used to exist (Haggai 2:4).
- God said He would fill the second temple with glory by sending the Messiah into it (Haggai 2:7). For that reason the second temple would ultimately be more glorious than the first.
- Unholy things aren't improved by coming into contact with something holy. Instead they defile the holy thing (Haggai 2:12). Holy things must therefore be kept away from unholy things.
- It's impossible for someone who's unclean in the sight of God to do something holy or give a holy gift, because that person's unclean nature infects everything they do and touch (Haggai 2:14).
- God has the power to send abundance or withhold it. He

can multiply a harvest or diminish it (Haggai 2:16).

- There are times when God sends hail upon a nation to punish it for its sins (Haggai 2:17).
- There are times when God poisons crops to punish a nation for its sins (Haggai 2:17).
- God told Zerubbabel that He had chosen him and would bless him in the day when He overthrew the kingdoms of this world (Haggai 2:22-23). This is a reference to the millennium. It seems that our actions in this life can lead to blessings in the millennium.

Zechariah

- The word of the Lord came to Zechariah during the second year of the reign of Darius (Zechariah 1:1). That means this prophecy was given after the fall of Jerusalem, while the Jews were still captives in Babylon.
- Even though Jerusalem had been destroyed and the Jews were captives in Babylon, they still hadn't turned back to God. The reason God was commanding them to repent is because they hadn't repented of their idolatry even after everything that happened to them (Zechariah 1:3).
- God commanded the current generation of Jews to not be like their ancestors, who sinned and refused to repent (Zechariah 1:4).
- The former generations of Jews were no longer around, and the prophets who prophesied to them were also no longer around. However, the words of God were still around! They had endured, and everything that God said would happen is exactly what happened (Zechariah 1:6).
- The prophets had to be told the meaning of the visions that God gave them. They were unable to interpret them until God gave them the interpretation (Zechariah 1:9). That means the correct interpretation of prophecy is something that comes from God. We can't discover it on our own.
- The angel asked God how long it would be until He had mercy on Jerusalem and the cities of Judah. At this point (in the second year of Darius) it had been 70 years since God poured out His indignation upon Jerusalem (Zechariah 1:12).
- The angel wanted God to have mercy on Judah (Zechariah

1:12).

- Angels don't know everything (Zechariah 1:12).
- There are times when God is angry with a nation, and yet that nation is at ease and things are going well for it (Zechariah 1:15).
- It angers God when nations afflict the Jews, because He's jealous over them (Zechariah 1:15).
- God promised that the temple in Jerusalem would be rebuilt, the city of Jerusalem would be rebuilt, and He would bring the Jews back to Judah (Zechariah 1:17).
- In the future, Jerusalem was going to have so many people that it would be inhabited as a city that didn't have walls (Zechariah 2:4). This prophecy was given at a time when Jerusalem had been destroyed and was an uninhabited ruin.
- God said that He would be a wall of fire around Jerusalem, and the glory in her midst (Zechariah 2:5).
- Those who touch the Jews are touching "the apple of their eye". They're touching something that's very precious to God, and something He defends with great fierceness (Zechariah 2:8).
- In the end times, God is going to spoil the nations that spoiled the Jews (Zechariah 2:9).
- It's good for us to sing about the great things that God will do in the future, even though they haven't happened yet (Zechariah 2:10).
- One day God is going to dwell in the midst of the Jews (Zechariah 2:10). This is a reference to the millennium.

- In the end times, many nations will become the people of God. That means in those days the people of God will consist of more than just the Jews (Zechariah 2:11).
- Jerusalem and Judah have a bright future! God has made many promises that He will surely bring to pass (Zechariah 2:12).
- The day is coming when God will raise up out of His holy habitation. When that day comes we must be silent before Him (Zechariah 2:13).
- In the days of Zechariah, the devil still had access to Heaven and was using that access to oppress the people of God (Zechariah 3:1).
- God called Jerusalem a brand that was plucked out of the fire (Zechariah 3:2).
- We can't accomplish the work of God by our own might, or by our own power. Instead the work of God can only be accomplished by the Spirit of God (Zechariah 4:6).
- God promised to give Zerubbabel His Spirit, which would enable him to accomplish the rebuilding of the temple. It wouldn't be rebuilt by Zerubbabel's own power or might (Zechariah 4:7-9).
- The seven eyes of the Lord are scanning the entire world. This means God is watching over the world and the deeds that are done in it (Zechariah 4:10).
- There are times when God uses small things to accomplish His will (Zechariah 4:10).
- Zechariah saw a flying roll (Zechariah 5:1).
- There's a curse that goes over the whole world (Zechariah 5:3). This curse will cut off everyone who steals and

everyone who swears.

- There are times when the four spirits of the heavens walk throughout this world (Zechariah 6:5-7). This means the devil isn't the only one who travels around this world. The spirits of God do as well.
- God has spirits that serve Him (Zechariah 6:7). Those spirits obtain His permission before taking action.
- The horses which Zechariah saw brought peace (Zechariah 6:8). This is different from the four horses of the apocalypse (found in Revelation), which take away peace.
- Although this prophecy was written while the Jews were still in captivity, Zechariah wasn't in Babylon when this book was written (Zechariah 6:10).
- God commanded Zechariah to take silver and gold and make crowns (Zechariah 6:11-14). These crowns would be given to Helem, Tobijah, Jedaiah, and Hen. The crowns were for a memorial in the temple of the Lord.
- The Messiah would build the temple of the Lord (Zechariah 6:12). This may be a reference to the millennial temple.
- One day those who were far away from Israel will come and build the temple of the Lord (Zechariah 6:15). This means that although the Messiah will build the temple, one of the ways He will build it is by working through people who were far away.
- Although the Jews had been fasting and mourning for 70 years, they hadn't been doing it for God. The Lord wasn't impressed by their actions because their motives were wrong (Zechariah 7:5). This means the reason we fast and

mourn matters to God. If we aren't doing it for Him then there's no point in doing it at all.

- God doesn't want us to live for ourselves. Instead He wants us to live for Him! This includes eating, drinking, and all the activities of our life (Zechariah 7:6).
- God wants us to hear the words of His prophets (Zechariah 7:7).
- As long as the Jews ignored the words of the prophets, their fasting and mourning wouldn't do any good (Zechariah 7:7).
- God commanded the Jews to have mercy and compassion on one another (Zechariah 7:9).
- Fasting and mourning doesn't do any good if it's accompanied by a life of cruelty and wickedness (Zechariah 7:9).
- Those who don't have a father are at a great disadvantage in life (Zechariah 7:10).
- God commanded the Jews to not imagine evil things against other people. Even the act of imagining evil deeds is wrong (Zechariah 7:10). This means our thoughts can be sinful even if we never act on them.
- Since the Jews hardened their hearts and refused to obey God, He sent His great wrath upon the people (Zechariah 7:12).
- Since the Jews refused to listen to God when He cried out to them, God refused to listen to them when they cried out to Him (Zechariah 7:13). This means there are times when God refuses to listen to the cries of a nation, and deliberately ignores them.

- God scattered the Jews throughout all nations (Zechariah 7:14). The reason He did this is because they hardened their heart and wouldn't listen to Him.
- God is called the "LORD of hosts" twice in two verses (Zechariah 8:2).
- The reason that God was filled with wrath over Zion is because He was very jealous for her. The Jews had rebelled against Him and worshiped other gods (Zechariah 8:2).
- There are times when God is jealous and full of fury (Zechariah 8:2).
- God said that one day He would dwell in the midst of Jerusalem (Zechariah 8:3).
- In the future, Jerusalem would be called a city of truth (Zechariah 8:3). This is a reference to the millennium.
- It's a blessing when a city has both children and old people (Zechariah 8:4-5). If a city contains no old people or no children then something is very wrong.
- In the future, Jerusalem would be a safe place for children to run around and play (Zechariah 8:5).
- The people of Zechariah's time found it hard to believe that Jerusalem would one day be a safe place to live. They doubted this promise from God and lacked faith (Zechariah 8:6).
- God keeps His promises and does what He says He will do. Even promises that seem impossible or unlikely aren't difficult for Him (Zechariah 8:6).
- Israel won't always be rebellious and wicked. One day the land will be filled with truth and righteousness (Zechariah

8:8).

- The prophecy in chapter 8 was given the day that the foundation of the house of the Lord was laid (Zechariah 8:9).
- Before the Jews started rebuilding the temple, there were no jobs available and there was no peace in the land (Zechariah 8:10). In those days the people were greatly afflicted. The reason for this is because God afflicted them. He set everyone against everyone else so they would fight with one another. Why did God do this? Because, as Haggai 1:9 explains, the people had built their own houses but hadn't rebuilt His temple. They put themselves before Him.
- There are times when God stirs up a city so that it's at war with itself (Zechariah 8:10).
- Jobs are a gift from God (Zechariah 8:10).
- The Jews had to step out on faith and lay the foundation of the temple in spite of their terrible circumstances. They didn't lay the foundation of the temple in good and prosperous times (Zechariah 8:10).
- The Jews had to start rebuilding the temple before their circumstances would change. They first had to obey the Lord (Zechariah 8:11). God would bless them, but only *after* they obeyed Him.
- There are times when God causes plants to grow, and there are times when He prevents plants from growing (Zechariah 8:12). There are times when God waters the ground, and there are times when He withholds water.
- In the future, the Jews would be a blessing to the nations (Zechariah 8:13).

- God blessed the Jews when they were obedient, and He cursed them when they were disobedient – just as He said He would in the Mosaic Law (Zechariah 8:13).
- God hates lies (Zechariah 8:17).
- In the future, the fasts in the fourth, fifth, seventh, and tenth months would be occasions of joy and gladness. They would become cheerful feasts instead of fasts (Zechariah 8:19). This means that one day God is going to turn Judah's times of fasting into times of feasting and joy.
- In the future, the people of one city would travel to another city and ask them to go with them to the Lord, so that together they could pray and seek Him (Zechariah 8:21).
- In the future, many people from outside of Israel would go to Jerusalem to seek the Lord and pray before Him (Zechariah 8:22).
- In the future, many strong nations would go to Jerusalem to seek the Lord and pray before Him (Zechariah 8:22). This means that both Jews and Gentiles would seek the Lord.
- In the future, people would seek out the Jews so they could travel together to Jerusalem, because they knew God was with the Jews (Zechariah 8:23).
- The wealth of Tyrus wouldn't be able to save that city from the wrath of God. Its riches, silver, and gold would be unable to deliver it (Zechariah 9:4).
- Riches can't save you from God's wrath (Zechariah 9:4).
- The prosperity of Tyrus didn't mean that God approved of

the city. The Lord was actually angry with the city and was going to devour it with fire (Zechariah 9:4). This means that just because a city is prosperous doesn't mean God looks favorably upon it.

- The wrath of God may come during a time of great prosperity (Zechariah 9:4).
- When Tyrus is destroyed, the Philistine government would be destroyed as well. The king of Gaza would perish (Zechariah 9:5).
- There are times when God pours out His wrath upon nations which don't have a covenant relationship with him (Zechariah 9:6).
- When the prophecy in chapter 9 is fulfilled, God will encamp around His house (the temple) (Zechariah 9:8).
- God commanded the daughters of Jerusalem to shout because the King of the Jews was coming (Zechariah 9:9).
- God gave the prophecy of the Messiah's triumphant into Jerusalem hundreds of years before it took place (Zechariah 9:9).
- The Messiah (the Lord Jesus Christ) was going to speak peace to the Gentiles (Zechariah 9:10).
- The dominion of the Messiah was going to be from sea to sea, and from the Jordan river to the ends of the earth (Zechariah 9:10). This means that one day Jesus will rule over this world.
- The Messiah will put an end to war and bring peace to this world (Zechariah 9:10).
- There are times when God uses the Jews as mighty weapons against Gentile nations (Zechariah 9:13).

- When the prophecy in chapter 9 is fulfilled, God will give corn to the young men and new wine to the maids (Zechariah 9:17). These gifts will make their recipients cheerful.
- Wine is a blessing from God that makes the heart cheerful (Zechariah 9:17).
- In the day when God saves Israel, He commands the people to ask Him for rain in the time of latter rain. If they ask then He will make bright clouds and give them showers of rain, so that grass will grow in the field (Zechariah 10:1).
- It's important to ask God for the things we need (Zechariah 10:1).
- There are times when God answers people's prayers for rain, and gives them the rain that they seek (Zechariah 10:1).
- The comfort that idols give people is empty and worthless (Zechariah 10:2).
- The comfort that comes from false dreams is empty and worthless (Zechariah 10:2).
- People need a shepherd (Zechariah 10:2).
- People need comfort (Zechariah 10:2).
- God was angry with the worthless shepherds who didn't take care of His people (Zechariah 10:3).
- God cast off the Jews for a time, but not forever. One day He will have mercy on them and will greatly bless them (Zechariah 10:6).
- Drinking wine makes the heart rejoice (Zechariah 10:7).

- There are times when God destroys governments (Zechariah 10:11).
- There are times when God dries up rivers (Zechariah 10:11).
- There are times when God judges nations with fire (Zechariah 11:1).
- The wicked people of Lebanon were saying "Bless the Lord" while they murdered innocent people and sold others into slavery (Zechariah 11:5).
- The wicked people of Lebanon became rich from the evil things they were doing (Zechariah 11:5).
- Because the people of Lebanon were wicked, God wasn't going to pity the inhabitants of that country (Zechariah 11:6, 9). The Lord was going to punish that nation for its wickedness by delivering each person into the hands of their neighbor. God was going to let the people die and He wasn't going to save them.
- Zechariah took two staves. One was named Beauty and the other was named Bands (Zechariah 11:7).
- As a part of this prophecy, God was going to kill three shepherds in one month (Zechariah 11:8). The three wicked shepherds who God was going to kill abhorred Him, and He abhorred them.
- Zechariah took the staff which was named Beauty and destroyed it (Zechariah 11:10). This symbolized God destroying the covenant He had made with the Jews. Since the people were wicked and didn't keep His covenant, God ended it.
- Zechariah told the people to give him whatever price they

thought was fair. The people gave him 30 pieces of silver (Zechariah 11:12-13). God mocked this price (perhaps because 30 pieces of silver was the fine which was paid for a slave that had been killed). God commanded Zechariah to cast the money to the potter, and he did so in the house of the Lord.

- Zechariah took the staff which was named Bands and destroyed it (Zechariah 11:14). This symbolized God destroying the brotherhood that once existed between Judah and Israel. Since the people were wicked, God destroyed that relationship.
- There are times when God punishes nations by destroying their relationship with other nations (Zechariah 11:14).
- God said that He was going to raise up a wicked shepherd (Zechariah 11:16). This is a reference to the antichrist.
- This wicked shepherd won't visit those that are cut off, or heal that which is broken, or feed the flock (Zechariah 11:16). Instead he would tear people into pieces.
- The wicked shepherd will have a sword injury on his right arm and on his right eye (Zechariah 11:17). His right arm will be dried up and his right eye will be blind.
- God is the one who stretched out the heavens (Zechariah 12:1). This is a recurring theme throughout the Scriptures. The Bible keeps emphasizing that the heavens have been stretched out.
- People have a spirit within them (Zechariah 12:1).
- God was going to make Jerusalem a cup of trembling for the surrounding nations (Zechariah 12:2).

- God was going to make Jerusalem a burdensome stone for all nations (Zechariah 12:3).
- All nations that burdened themselves with Jerusalem would be cut into pieces (Zechariah 12:3).
- When the prophecy in chapter 12 comes to pass, all the nations in the world will gather together against Jerusalem (Zechariah 12:3). However, they ultimately won't be victorious because God will destroy them.
- God has the power to smite both people and animals with madness (Zechariah 12:4).
- There are times when God intervenes in battle (Zechariah 12:4).
- When this prophecy comes to pass, the first people that God will save are the inhabitants of Judah (Zechariah 12:7). This is so that other people don't magnify themselves against Judah. God doesn't want the house of David or the inhabitants of Jerusalem to magnify themselves above Judah.
- When this prophecy comes to pass, the feeble people of Jerusalem will fight as David fought, and the people of the house of David will fight with the strength of angels (Zechariah 12:8). This means that in that day God will mightily empower the inhabitants of Jerusalem, and they will act with superhuman strength that's far beyond their normal abilities.
- The day is coming when God will bestow His grace upon the Jews (Zechariah 12:10).
- When this prophecy comes to pass, the Jews will finally repent and believe in Jesus. They will bitterly mourn over the death of Jesus and will realize what they've done

(Zechariah 12:10). The reason this will happen is because God will bestow His grace upon them.

- When this prophecy comes to pass, a fountain will be opened to the house of David and the inhabitants of Jerusalem which will cleanse people of their sin (Zechariah 13:1). This means that in the end times, God will cleanse the Jews of their sin. The day is coming when He will forgive their sins and wash away their uncleanness.
- When this prophecy comes to pass, God will destroy the names of the idols that are in Israel. Those idols will be forgotten (Zechariah 13:2).
- There are times when God destroys something, and then goes further and destroys all memory of it as well (Zechariah 13:2).
- After this prophecy comes to pass, the false prophets who lie in the name of the Lord will be killed (Zechariah 13:3).
- Telling lies in the name of the Lord is a very serious sin (Zechariah 13:3).
- God calls the Messiah "my fellow" (Zechariah 13:7). This is a reference to the fact that the Messiah (the Lord Jesus Christ) is equal to God.
- God commanded the sword to smite His shepherd (the Messiah). This means the Messiah would die (Zechariah 13:7).
- When the Messiah was smitten, the sheep would be scattered (Zechariah 13:7). This is a reference to the disciples fleeing when Jesus was arrested, which came to pass.

- In the end times, two thirds of the Jews will be cut off and die, and one third of the Jews will be saved (Zechariah 13:8). This means the devil will be unable to kill all of the Jews.
- The Jews who survive are going to call upon the name of the Lord (Zechariah 13:9). When they call upon God, He will hear them. They will be His people and He will be their God.
- The day of the Lord is coming (Zechariah 14:1). This is a reference to the seven-year tribulation.
- In the tribulation, all nations will gather against Jerusalem to wage war against the city (Zechariah 14:2). The reason this will happen is because God will gather them.
- In the tribulation, the city of Jerusalem will be conquered (Zechariah 14:2).
- After Jerusalem is conquered, God will go forth and fight against the nations (Zechariah 14:3).
- In the day that God goes to battle against the nations, His feet will stand upon the mount of Olives (Zechariah 14:4). This is a reference to the return of Jesus at the end of the tribulation.
- When Jesus returns and stands upon the mount of Olives, the mountain will split into two (Zechariah 14:4). Half of the mountain will move toward the north and the other half will move toward the south. A great valley will form that will go from the east to the west.
- There was a mighty earthquake in the days of Uzziah, the king of Judah (Zechariah 14:5).
- When Jesus returns at the end of the tribulation, He will

bring all of the saints with Him (Zechariah 14:5).

- When Jesus returns at the end of the tribulation, the Jews will flee as they fled in the days of the earthquake that happened during the reign of Uzziah (Zechariah 14:5).
- When Jesus returns at the end of the tribulation, it will be neither day nor night (Zechariah 14:7). It will be a special day that's unlike other days that came before it – a day that's known to the Lord.
- On the evening of the day when Jesus returns, it will be light (Zechariah 14:7).
- When Jesus returns at the end of the tribulation, living waters will go forth out of Jerusalem (Zechariah 14:8). Half of the living waters will go toward the former sea and the other half will go toward the hider sea. The living waters will flow in summer and winter.
- In the end times, God will be king over all the world (Zechariah 14:9). This is a reference to the millennial reign of Jesus.
- There's only one God, and His name is one (Zechariah 14:9).
- When Jesus returns at the end of the tribulation, all of the land between Geba and Rimmon will be turned into a plain (Zechariah 14:10).
- After Jesus returns at the end of the tribulation, Jerusalem will never be destroyed again (Zechariah 14:11). Instead it will be a place of safety.
- In the end times, God will smite all those who fought against Jerusalem with a plague (Zechariah 14:12). Those who fought against Jerusalem will have their flesh

consumed from them as they stand on their feet. Their eyes will be consumed out of their heads and their tongue will be consumed out of their mouth.

- When Jesus returns at the end of the tribulation, those who fought against Jerusalem will fight against one another. God will turn the nations against one another (Zechariah 14:13).
- When Jesus returns at the end of the tribulation, the Jews will gain the wealth of the surrounding nations (Zechariah 14:14). The Jews will gain an abundance of gold, silver, and apparel.
- The plague which God will send upon those who came against Jerusalem will also be sent upon all the animals they brought with them (Zechariah 14:15).
- All the nations that fought against Jerusalem will be required to go to Jerusalem each year to worship the King and keep the feast of tabernacles (Zechariah 14:16).
- The King of Jerusalem will be the Lord (Zechariah 14:16). This is a reference to millennial reign of Jesus.
- The feast of tabernacles will be kept in the millennium (Zechariah 14:16).
- In the millennium, any nation that doesn't travel to Jerusalem to worship Jesus will be punished (Zechariah 14:17). The punishment is that no rain will fall upon their land.
- In the millennium, the Lord Jesus Christ will reign with a rod of iron (Zechariah 14:18).
- In the millennium, the horses in Jerusalem will have bells. Those bells will have an inscription that reads HOLINESS

UNTO THE LORD (Zechariah 14:20). This means even the bells upon the horses will be holy.

- In the millennium, there will be a temple for the Lord (Zechariah 14:20).
- In the millennium, holiness will abound (Zechariah 14:20). The land of Israel will be saturated with holiness.
- In the millennium, sacrifices will be offered in the temple. There will be a millennial sacrificial system (Zechariah 14:21).
- In the millennium, no Canaanite will enter the temple of the Lord (Zechariah 14:21).

Malachi

- The Israelites questioned God's love for them, saying that Esau was Jacob's brother. They didn't believe God had a special love for them (Malachi 1:2). In response God said that He loved Jacob and hated Esau (Malachi 1:2-3).
- God showed great love to the descendants of Jacob (the Jews). However, He hated the descendants of Esau (the Edomites) and destroyed their territory (Malachi 1:3).
- God has an everlasting hatred for the Edomites (Malachi 1:4). By contrast, God has an everlasting love for the Jews (which can be seen throughout Scripture).
- Sons should honor their father. Since God is our Father, we must honor Him (Malachi 1:6).
- The priests were demonstrating that they held God's table in contempt by offering polluted sacrifices (Malachi 1:7-8). In other words, our actions reveal our heart.
- If the priests had offered a blind, lame, or sick animal to their governor as a meal he would have rejected it. Yet that's precisely what they offered to God! By doing this they showed God that they revered Him less than their governor (Malachi 1:8). God doesn't want gifts which are so bad that no one else will accept them.
- The priests only did their jobs because they were getting paid to do them. They didn't love the Lord and had no desire to serve Him (Malachi 1:10).
- Since the priests despised the Lord, God had no pleasure in them and refused to accept their offerings (Malachi 1:10). In other words, God won't accept offerings from people who despise Him.

- God is concerned about our motives as well as our actions. He's interested in *why* we're serving Him and where our heart truly lies.
- God's name will be great among all nations of the world, from the place the sun rises to the place the sun sets (Malachi 1:11). This will come to pass in the millennium.
- God always planned on saving the Gentiles and drawing all nations to Him. This can be seen throughout the Old Testament.
- We must give God our best gifts, not our worst ones (Malachi 1:14).
- It's good to teach people the truth and turn them away from iniquity (Malachi 2:6).
- God requires priests to be knowledgeable about His Law (Malachi 2:7).
- Since the priests showed contempt for God by breaking His Law, the Lord destroyed their reputation and caused the nation to view them with contempt (Malachi 2:9).
- There are times when God dishonors those who dishonor Him (Malachi 2:9).
- Since God created all of us, we must not deal treacherously with one another (Malachi 2:10). In the sight of God the human race is a single family.
- The Lord won't accept the offerings of those who sin by unjustly divorcing their wives. Even if those people continue to give things to the Lord, He won't accept them (Malachi 2:14).
- Marriages are made in the sight of the Lord. He's the one who holds people accountable for the vows that they've

made, and He will bring consequences upon those who break their vows.

- God considers divorce to be an act of treachery (Malachi 2:14).
- God said that one of the reasons He created the institution of marriage was because He wanted godly children and a godly nation (Malachi 2:14-15).
- God considers divorce to be an act of violence (Malachi 2:16).
- God was angry with the people for teaching that He doesn't punish evil or judge evildoers (Malachi 2:17).
- God said that He would send His messenger into this world, who would prepare the way before Him. This is a prophecy of John the Baptist preparing the way for the Messiah (Malachi 3:1).
- God said that the Messiah whom Israel sought was actually going to be God Himself (Malachi 3:1). The Messiah was going to be divine, and the temple that He would enter was going to be His temple.
- God compared the Messiah to the process of refining silver (Malachi 3:2-3). The refining process burns away impurities and leaves behind pure silver.
- The Messiah was going to purify the corrupt priesthood of Levi, as silver and gold are purified in the refining fire (Malachi 3:3). This message was given at a time when the priesthood was very corrupt.
- The Levites will continue to serve God even after the Messiah comes. It's God's will for them to be purified so they can offer Him pure offerings (Malachi 3:3-4). This is

reference to their service in the millennial temple.

- God cares about the fatherless, the widows, the strangers, and hirelings (Malachi 3:5). This means we must care about them as well.
- God considers those who don't have a father to be at a disadvantage and to need special care (Malachi 3:5).
- God doesn't change (Malachi 3:6).
- God has the power to increase a nation's reputation and cause others to think highly of them (Malachi 3:12).
- It's wicked to claim that God doesn't bless those who obey Him or doesn't reward those who fear Him (Malachi 3:13-14).
- It's wicked to look at the prosperity of evildoers, and the suffering of the righteous, and interpret that to mean God hates the righteous and loves the wicked (Malachi 3:13-15).
- Those who feared the Lord often spoke with one another (Malachi 3:16).
- A book of remembrance was written in Heaven for those who feared the Lord and thought upon His name (Malachi 3:16).
- It's not true that God blesses the wicked and is against the righteous. In the day of judgment God will spare those who fear Him (Malachi 3:17). The apparent prosperity of the wicked is temporary and fleeting.
- When the Jews complained that God was blessing the wicked, God pointed to the final judgment to prove that the wicked weren't as blessed as they seemed to be (Malachi 3:17-18).

- In the coming day of judgment, all of the wicked will be consumed (Malachi 4:1). This is a reference to the tribulation period.
- The wicked will be so thoroughly destroyed in the coming judgment that nothing will be left. Both root and branch will be utterly wiped out (Malachi 4:1).
- Those who fear the Lord won't be consumed in the coming fiery judgment. Instead God will bless them and they will prosper (Malachi 4:2).
- The day is coming when those who fear the Lord will tread down the wicked. In fact, the wicked will be ashes under their feet (Malachi 4:3). This is one of the characteristics of the millennium.
- The reason the world is one day going to radically change for the better is because God is going to change it. He's the one who will do it (Malachi 4:3).
- Before the day of the Lord (the tribulation period) begins, God is going to send Elijah back into this world. Elijah's ministry will be to turn the hearts of fathers to their children, and the hearts of children to their fathers (Malachi 4:5-6).
- God is specifically concerned about the relationship between children and their fathers. God wants fathers to love their children, and children to love their fathers (Malachi 4:6).
- It's a very serious matter to God if the relationship between fathers and children is broken. It's so serious that God said He would curse the whole world if that relationship wasn't mended (Malachi 4:6). This means Christians should care about that relationship and work

to nurture it.

- The relationship between fathers and their children is *very important* to God! In the day when the antichrist is about to rise to power and the worst time the world has ever seen is about to begin, God will become so concerned about the relationship between fathers and their children that He will send Elijah back into this world to mend it. Even with the literal end of the world at hand, that relationship will *still* matter! (How do we know that this verse isn't talking about people's relationship with God? Because the Bible repeatedly says that we have *one* Heavenly Father, but Malachi 4:6 speaks of “fathers”, plural – thus making it clear the passage is talking about earthly fathers and their children.)
- The ministry of Elijah isn't over. One day he will return (Malachi 4:5-6).

Matthew

- The out-of-wedlock child that Judah had with his daughter-in-law was an ancestor of Jesus (Matthew 1:3, Genesis 38).
- One of the ancestors of Jesus was Ruth, a Moabite (Matthew 1:5).
- One of the ancestors of Jesus was Solomon, the child that David had with Bathsheba after he committed adultery with her, murdered her husband, married her, and then their first child died. However, Solomon was an ancestor through Joseph, the *adopted* father of Jesus (Matthew 1:6).
- Although the angel visited Mary in person, the angel who visited Joseph went to him in a dream (Matthew 1:20).
- Mary had other sons after Jesus was born (Matthew 1:25).
- Jesus was called the King of the Jews from the time He was born (Matthew 2:2).
- When Jesus was born, there was a heavenly sign (a star) that indicated His arrival (Matthew 2:2).
- There were Gentiles who were watching for a heavenly sign that the King of the Jews had been born (Matthew 2:2). It seems that only the wise men noticed the star. The Jews don't seem to have been aware of it.
- The wise men expected the Jews to know where the King of the Jews could be found (Matthew 2:2).
- All of Jerusalem heard that the wise men were looking for someone who was born the King of the Jews (Matthew 2:3). However, when the wise men left Jerusalem to find

Jesus, no one went with them. None of the religious leaders had any interest in finding the Messiah. That means Jesus was rejected by His own people *from birth*.

- Herod understood that the Messiah was the true King of the Jews (Matthew 2:3).
- The chief priests and scribes knew where the Messiah was going to be born. Yet they missed His birth, even though Bethlehem was only 5 miles from Jerusalem *and a host of angels announced His birth* (Matthew 2:5, Luke 2:13).
- One day the Messiah (the Lord Jesus Christ) will rule over Israel (Matthew 2:6).
- It seems that no one in Jerusalem realized that the Messiah had been born (Matthew 2:7). All of them missed it.
- The text doesn't say the wise men found Jesus in Bethlehem. It says the star led them to Jesus, but it doesn't say where He was found (Matthew 2:9).
- The star led the wise men to a specific house (Matthew 2:9). It seems that the star *moved*.
- The wise men were filled with joy at the prospect of meeting Jesus and worshiping Him (Matthew 2:10). This is very different from the religious leaders, who had no interest in Him and ignored His birth entirely.
- When the wise men found Jesus, He was in a house (not a barn or a cave) (Matthew 2:11).
- The wise men gave Jesus gold (an offering for a king), frankincense (an offering for a deity), and Jesus myrrh (an offering that pointed to His sacrificial death and burial)

(Matthew 2:11). The gifts revealed that the wise men understood who Jesus was and what He came to do. This is remarkable, because the disciples of Jesus had no idea what was going on until after His resurrection.

- The first people to worship Jesus, recognize Him as the Messiah, and give Him gifts were Gentiles, not Jews (Matthew 2:11).
- When God wanted Jesus to go to Egypt to escape Herod, He sent an angel to speak to Joseph, not to Mary (Matthew 2:13).
- Joseph traveled to Egypt by night (Matthew 2:14).
- When Joseph went to Egypt, the only people in his family at that time were the young child (Jesus) and Mary (Matthew 2:14). There's no mention of any other children existing at this time, which is evidence against the theory that Joseph already had children from a previous marriage before he took Mary as his wife.
- It seems that two years passed between the time the wise men saw the star of Jesus in the east, and the time they reached Jerusalem (Matthew 2:16). This means Jesus would have been around two years old when the wise men found Him.
- John the Baptist commanded people to repent (Matthew 3:2). The reason people needed to repent was because the kingdom of heaven was at hand.
- John the Baptist was widely known (Matthew 3:5). This means his message that the Messiah was about to appear would have also been widely known.
- Part of repentance includes being baptized and confessing your sins (Matthew 3:6).

- Those who repented, confessed their sins, and were baptized were fleeing from the wrath to come (Matthew 3:7).
- The people who John the Baptist called a generation of vipers were not the publicans and prostitutes, but the religious leaders of his day (Matthew 3:7).
- Repentance must be more than just words. It needs to be accompanied by a changed life (Matthew 3:8).
- The religious leaders believed they were saved simply because they were the descendants of Abraham. They weren't looking for a savior because they didn't believe they needed one (Matthew 3:9).
- God will cast all those who bring forth bad fruit into everlasting fire (Matthew 3:10).
- Not everyone will be saved. Some people will be saved, but others will be cast into everlasting fire (Matthew 3:12).
- Although Jesus was baptized, there's no mention that He repented or confessed any sins (Matthew 3:15). This is because He was sinless.
- There should have been no question among the Jews that Jesus was from God, since God Himself called out from Heaven when Jesus was baptized (Matthew 3:17).
- When the devil tempted Jesus, He hadn't eaten anything in 40 days and had been weakened by hunger (Matthew 4:2). This means the devil tempted Him when He was weak.
- The devil is called the "tempter" (Matthew 4:3). Some temptations really do come from the devil.

- We must pay attention to every single word that God has said. We must miss none of them because they're all important (Matthew 4:4). Jesus didn't say that we needed some of the words of God. Instead He said we needed *all* of them.
- Jesus defeated the temptation to turn stones into bread by saying that we must live by every word of God (Matthew 4:4). Since God the Father never commanded stones to become bread, Jesus wasn't going to do that either. Jesus only did whatever His Heavenly Father did.
- Our needs, no matter what they are, can never justify sin (Matthew 4:4).
- The devil has the power to physically transport people to different places (Matthew 4:5).
- The devil tempted Jesus to do something dangerous and stupid just to prove that God was taking care of Him (Matthew 4:6-7). It's wrong for us to to deliberately put ourselves in danger just to see if God is going to save us. The promises of God aren't an invitation to foolish and irresponsible behavior.
- There was a brief time when Jesus lived in Capernaum (Matthew 4:13). The reason He did that was to fulfill a Messianic prophecy (Matthew 4:14).
- Jesus preached a message of repentance (Matthew 4:17).
- The reason great multitudes followed Jesus was because He healed people (Matthew 4:25).
- When Jesus saw a great multitude of people, He took the opportunity to teach them (Matthew 5:2).
- God has given the kingdom of Heaven to those who are

poor in spirit (humble), not those who are proud (Matthew 5:3).

- God cares about those who mourn, and will comfort them (Matthew 5:4).
- God will give the earth to those who are meek, not those who are proud (Matthew 5:5).
- God will give righteousness to those who earnestly seek it (Matthew 5:6).
- If we want to receive mercy from God then we must be merciful to others (Matthew 5:7).
- In order for us to see God we must be pure of heart (Matthew 5:8).
- One of the characteristics of the children of God is that they're peacemakers (Matthew 5:9).
- Those who are persecuted for the sake of righteousness are blessed, because the kingdom of Heaven belongs to them (Matthew 5:10).
- Jesus taught the multitudes that those who were persecuted for His sake were blessed (Matthew 5:11). That was a testimony of His divinity. No prophet ever said anything like that about themselves.
- If we're persecuted for the sake of Jesus, we should rejoice and be exceedingly glad (Matthew 5:12). The reason persecution is a cause for great rejoicing is because those who are persecuted will be given a great reward in Heaven.
- We are the light of the world (Matthew 5:14). A candle that's lit but isn't providing light is useless. It's not fulfilling its purpose (Matthew 5:15).

- The good works that we do are our light. We must show them to the world and not hide them (Matthew 5:16). However, we must do them in such a way that when other people see them they glorify God, not us.
- This universe isn't eternal. One day the heavens and the earth will pass away (Matthew 5:18).
- Some people in the kingdom of Heaven will be greater than others (Matthew 5:19).
- Some of God's commandments are greater than others (Matthew 5:19).
- Whoever breaks the least of God's commandments, and teaches other people to do the same, will be called the least in the kingdom of Heaven (Matthew 5:19).
- It's a very serious matter to break even the least of God's commandments (Matthew 5:19).
- Whoever keeps God's commandments, and teaches others to do the same, will be called great in the kingdom of Heaven (Matthew 5:19).
- It's possible to do things in this life that impact our status in the life to come. We can do things that will cause us to be the least in the kingdom of Heaven, or will cause us to be great. Our actions matter and have an impact beyond this life (Matthew 5:19).
- When people misinterpreted the law of God, Jesus corrected them (Matthew 5:21).
- If we're angry with someone who's innocent, or if we curse or slander them, then we're guilty in the sight of God (Matthew 5:22). God holds us accountable for our words as well as our actions.

- If we've wronged someone then we shouldn't be bringing gifts to God. He doesn't want them until we've reconciled with the person we wronged (Matthew 5:23). That means if we've wronged someone, we can't make it right by giving gifts to God.
- Those who are wicked shouldn't give gifts to God (Matthew 5:23). The Lord doesn't desire the gifts of the wicked.
- If a person refuses to come to an agreement with their adversary, they risk being cast into prison until they pay everything they owe (Matthew 5:26) Likewise, those who don't repent and make peace with God risk being cast into Hell forever.
- God holds us accountable for our desires and our thoughts (Matthew 5:28). If we desire (lust after) something wicked then we've sinned.
- It's far better for us to lose something precious to us and save our soul, than to keep that precious item and be cast into Hell (Matthew 5:29). Hell is so terrible that it's worth paying any price to avoid. *Nothing* is worth going to Hell over.
- The people who are cast into Hell still have bodies (Matthew 5:29).
- Hell is a terrible place of *tremendous* suffering and pain (Matthew 5:29).
- Those who divorce their wives cause them to commit adultery (Matthew 5:32). This is because when people remarry, God considers their new relationship to be immoral because in His sight they're still married to their original spouse.

- Divorce is allowed in the case of sexual immorality (Matthew 5:32).
- Heaven is the throne of God (Matthew 5:34).
- The earth is the footstool of God (Matthew 5:35).
- Jerusalem is the city of the great King (Matthew 5:35).
- Instead of resisting legal judgments, we should comply with them (Matthew 5:40).
- We must be law abiding, not rebellious (Matthew 5:41).
- God doesn't allow us to take revenge against our enemies. Instead we must do good to them and pray for them (Matthew 5:44).
- When God requires us to bless those who curse us and pray for those who oppress us, He's commanding us to do the same thing that He's doing. He blesses the wicked with the sun and the rain, even though they hate Him. God requires us to follow His example (Matthew 5:45).
- Jesus doesn't command us to get the big things right and not worry about the rest. Instead He calls us to be perfect (Matthew 5:48).
- If we don't love our enemies then we're not perfect (Matthew 5:48).
- We must be like God the Father. That means we must always do His will instead of our own, just as Jesus always did the will of His Father. That's what it means to be perfect (Matthew 5:48).
- While we must do our good works publicly to let our light shine, that's not true when it comes to giving money. God doesn't want us to draw attention to ourselves when we

give money (Matthew 6:1-2). That doesn't honor God.

- We must seek the praise of God, not the praise of other people (Matthew 6:4).
- God sees the things that we do in secret (Matthew 6:4).
- One of the ways we can earn a reward from God is by giving money in secret (Matthew 6:4).
- God isn't honored when we pray for the purpose of receiving glory from others (Matthew 6:5). Those who draw attention to themselves when they pray are hypocrites.
- God wants us to pray privately, in a way that prevents anyone else from knowing that we're praying (Matthew 6:6).
- One of the ways we can get a reward from God is by praying in secret (Matthew 6:6).
- When we pray, we must not repeat ourselves in hope that God will hear us if we pester Him enough (Matthew 6:7). That doesn't honor God.
- We must not copy the prayer practices of pagans (Matthew 6:8).
- When we pray, we're telling God things He already knows (Matthew 6:8).
- In our prayers, God wants us to praise His name as holy (Matthew 6:9).
- In our prayers, we should begin by focusing on God (Matthew 6:9).
- In our prayers, we should seek for God's will to be done (Matthew 6:10).

- The will of God is done in Heaven (Matthew 6:10).
- In our prayers, we should ask God to meet the needs we have today (Matthew 6:11).
- In order for God to forgive us, we must forgive those who've sinned against us (Matthew 6:12).
- Temptation is something we should avoid, not something we should seek (Matthew 6:13).
- In our prayers, we should seek God's glory (Matthew 6:13).
- In our prayers, we should praise God (Matthew 6:13).
- When we fast, we must hide it from others (Matthew 6:18). We must fast in the sight of God, not in the sight of other people.
- One of the ways we can earn a reward from God is by fasting in secret (Matthew 6:18).
- We must not lay up treasures for ourselves upon earth (Matthew 6:19). Whatever we lay up in this world will be corrupted or stolen. We won't be able to keep it.
- We *must* lay up for ourselves treasures in Heaven (Matthew 6:20). Those who aren't seeking to do this are being disobedient to God, because this is something Jesus commanded us to do.
- Heavenly treasures can't be corrupted or stolen (Matthew 6:20).
- When Jesus spoke of laying up treasures in Heaven, He was talking about *physical goods*. He wasn't speaking about spiritual blessings because moths can't eat those and rust can't corrupt them (Matthew 6:20).

- Some people will have more treasure in Heaven than others, because they laid up treasure in Heaven while others did not (Matthew 6:20).
- Our heart will be wherever our treasure is located (Matthew 6:21). One of the reasons God doesn't want our treasure to be in this world is because then our heart would be in this world as well. God wants our treasure to be in Heaven so that our heart will be focused on Heaven.
- We must seek to be wholly free of all corruption (Matthew 6:22).
- We can't love God and this world at the same time (Matthew 6:24). We will either love God and hate the world, or love the world and hate God.
- We must not worry about the future (Matthew 6:25). It dishonors God when we worry about things.
- God cares about animals, and watches over them (Matthew 6:26). That means He will surely take care of us as well.
- When we worry about the things that we need, we're displaying a lack of faith in God (Matthew 6:30). We must have faith that God will provide us with what we need.
- God knows what we need (Matthew 6:32).
- If our first priority is to seek the kingdom of God and His righteousness then He will provide all the other things we need (Matthew 6:33).
- It's more important to seek the kingdom and righteousness of God than to seek the things we need to survive (Matthew 6:33). That must be our greatest and highest priority, because it's more important than life

itself.

- God is the one who provides us with the things we need to survive (Matthew 6:33).
- Instead of worrying about things that might happen tomorrow, we should deal with the things that are going on today (Matthew 6:34).
- We will be judged according to how we judge others. If we hold others accountable for something then we can expect God to hold us accountable for that same thing (Matthew 7:2).
- It's wrong for us to find fault in others but ignore that same fault in ourselves (Matthew 7:3).
- It's wrong for us to criticize others over small things when we have much bigger problems in our own life (Matthew 7:3-7). Before we can help others, we must address the problems in our own life. Until then we're in no position to help anyone else.
- It's wrong to give holy things to people who are unholy. They will just damage the holy things and then injure you (Matthew 7:6).
- The Christian life isn't about being passive and waiting for things to happen. Instead it's about asking God for things, seeking for things, and knocking on doors (Matthew 7:7). The way to obtain things is to *ask God for them*, not to wait around and do nothing. The way to find things is to seek for them, and the way to have doors open is to knock on them.
- The entire Mosaic Law, and the message of all the prophets, can be summed up like this: we must treat other people the way we want to be treated (Matthew

7:12).

- The Bible doesn't teach that the majority of people will be saved. Instead it teaches that many people will go the way that leads to destruction, and few will be saved (Matthew 7:13).
- Some people who appear to be sheep are actually dangerous predators (Matthew 7:15).
- We can tell if a person is good or evil by their fruit (Matthew 7:17). Their lives reveal who they truly are.
- Those who bear good fruit are good, not evil (Matthew 7:18).
- Those who bear evil fruit are evil, not good (Matthew 7:18).
- It's not wrong to judge people by their fruit (Matthew 7:20).
- The only people who will enter into the kingdom of Heaven are those who do the will of God the Father (Matthew 7:21). We must do God's will, not our own.
- Just because a person casts out demons in the name of Jesus, or performs miracles, doesn't mean he's saved (Matthew 7:22). Casting out demons and performing miracles aren't signs of salvation.
- Those who hear the words of Jesus *and do them* are wise (Matthew 7:24).
- God warned us that we would have problems (Matthew 7:25). Those who build their life on the solid foundation of the Lord Jesus Christ (by hearing and doing His words) will survive the storms of life because they have a solid foundation.

- Those whose lives aren't built upon Jesus will fall when the storms of life come (Matthew 7:27).
- The reason the people were astonished by the doctrine of Jesus was because He taught as if He had authority (Matthew 7:29). The way that Jesus taught testified that He was God.
- When Jesus healed the leper, He commanded him to not tell anyone (Matthew 8:4). However, Jesus never commanded anyone to not tell others about His teachings or doctrines.
- The reason lepers who were cleansed had to give an offering was as a testimony to the priests (Matthew 8:4).
- There were times when Gentiles went to Jesus for help (Matthew 8:5).
- The reason the centurion believed Jesus could heal people was because he believed Jesus had authority over all things (Matthew 8:9). That's why he thought Jesus could simply command someone to be healed, and it would happen.
- The person who Jesus said had the greatest faith in Him wasn't a Jew or any of His disciples. Instead it was a Roman centurion (a Gentile) (Matthew 8:10). Jesus regularly chastised His disciples for *lacking* faith (Matthew 8:26).
- Many Gentiles will sit down with Abraham, Isaac, and Jacob in the kingdom of Heaven (Matthew 8:11).
- Peter was married (Matthew 8:14).
- The animals had it better than Jesus, because they had homes while Jesus did not (Matthew 8:20).

- Jesus commanded His disciples to put Him above their families and their parents (Matthew 8:22).
- Even though the disciples of Jesus saw Him heal the centurion's servant with a command, and saw Him heal many sick people and cast out many demons, they were still amazed when He calmed the sea with a command (Matthew 8:27).
- Demons know their ultimate fate is to be tormented (Matthew 8:29).
- Demons know Jesus has more power than they do (Matthew 8:29).
- The people of the Gergesenes kept a large herd of swine, even though swine were unclean under the Mosaic Law (Matthew 8:30).
- Animals can be demon-possessed (Matthew 8:31). In fact, demons can possess an entire herd of animals.
- Demons can kill animals (Matthew 8:32).
- Demons can kill the bodies that they possess (Matthew 8:32).
- When the people of the Gergesenes saw Jesus after He cast the demons into the swine, they didn't repent and believe in Him. Instead they asked Him to leave (Matthew 8:34).
- The greatest need that the paralyzed man had was having his sins forgiven. That was greater than his physical infirmity (Matthew 9:2). Likewise, our greatest need is to have our sins forgiven.
- Jesus used His miracles to prove that He had the power to forgive sins (Matthew 9:6).

- When Jesus shared a meal with publicans and sinners, He used that opportunity to work in their lives (Matthew 9:12).
- Jesus came into this world to call sinners to repentance (Matthew 9:13).
- Fasting only makes sense when we're not physically present with Jesus (Matthew 9:15). If we're with Jesus then there's no need to mourn that He's gone. That means fasting is something we do in this life, not in the life to come.
- Jesus referred to Himself as the bridegroom (Matthew 9:15).
- Demons can prevent people from speaking (Matthew 9:32).
- The Pharisees claimed that Jesus cast out demons using the power of the devil (Matthew 9:34). However, the Pharisees knew that was a lie. Nicodemus told Jesus that the religious leaders knew He was from God, because otherwise it would be impossible for Him to do the things that He did (John 3:1-2).
- The Pharisees wanted people to believe that Jesus was from the devil, not from God (Matthew 9:34).
- Jesus commanded His disciples to pray that God would send laborers (Matthew 9:38).
- Jesus gave all 12 of His disciples the power to cast out unclean spirits and heal all kinds of diseases (Matthew 10:1). That means Judas was given that power as well.
- Jesus had two disciples who were both named Simon (Matthew 10:2, 4). One was Peter, and the other was a

Canaanite.

- Jesus once sent Judas out on a missionary journey to preach to the Jews (Matthew 10:6).
- When lepers were healed, the Bible says that they were cleansed. This is because lepers were unclean under the Mosaic Law (Matthew 10:8).
- It's not wrong for people who minister to others in spiritual things should have their physical needs met by those they are serving (Matthew 10:10).
- If the disciples were rejected by the cities they visited, they were to shake the dust off their feet as a witness against them. They weren't allowed to take any further action (such as putting people in prison or executing them) (Matthew 10:14).
- In the future there will be a day of judgment for cities (Matthew 10:15). In that day, things will be more tolerable for some cities than others.
- The final judgment of Sodom and Gomorrah is in the *future*, not the past (Matthew 10:15).
- Jesus commanded His disciples to be harmless when they were on their missionary journey. They weren't allowed to put people in prison or force them to convert (Matthew 10:16).
- It won't always be possible for people to trust their families. There will be times when families will seek to put their own relatives to death for the sake of the gospel (Matthew 10:21).
- Jesus told His disciples in advance that they would be hated by everyone for His sake (Matthew 10:22).

- Those who endure to the end will be saved (Matthew 10:22).
- Jesus didn't command His disciples to remain in a city when they were persecuted. Instead they were told to flee (Matthew 10:23). It's not wrong to flee from persecution.
- Since Jesus was persecuted, we can expect to be persecuted as well because we're not greater than Jesus (Matthew 10:24).
- Since people didn't listen to Jesus, we can expect them to not listen to us as well because we're not greater than Jesus (Matthew 10:24).
- God doesn't want us to be afraid (Matthew 10:26).
- Jesus didn't want His disciples to hide any of His teachings or doctrines. Instead wanted them to publicly proclaim *everything* He taught them (Matthew 10:27).
- We must not be afraid of those who can kill the body but not the soul (Matthew 10:28).
- The reason we must fear God is because He can do much more than just kill our body. He can destroy our body and soul in Hell (Matthew 10:28).
- Although Hell destroys both the soul and the body, it doesn't annihilate people. Jesus taught that the wicked are subjected to eternal conscious torment (Matthew 10:28).
- God knows every detail of our lives (Matthew 10:30). He knows the things that we need and He cares about us.
- People are more valuable in the sight of God that animals (Matthew 10:31). That means it's wrong to value people

more than animals.

- Only those who confess Jesus to others will be saved. Those who deny Him won't be saved (Matthew 10:32). We *must not* deny Jesus.
- Jesus came into this world to bring division, not peace (Matthew 10:34). This is because the world hates Him and His children. Peace will only come when Jesus returns at the end of the seven-year tribulation period, because that's when He will rule over this world with a rod of iron (Psalm 2:9, Revelation 19:15).
- We must love Jesus more than we love our families (Matthew 10:35).
- Part of being a Christian is enduring suffering and persecution (Matthew 10:38).
- Those who love their life of wickedness and depravity, and who don't repent of it, will one day lose their life and be sent to Hell (Matthew 10:39).
- Those who lose their life for the sake of Christ will receive everlasting life (Matthew 10:39). It's far better to give our life to Jesus and gain everlasting life than to keep our life and be sent to Hell.
- We must love Jesus more than we love our life (Matthew 10:39).
- It's possible to gain a reward by giving gifts to children (Matthew 10:42).
- The reward that's gained for giving a little child a cup of cold water in the name of Jesus can't be lost (Matthew 10:42).
- In order to obtain a reward from God, we must do things

in His name (Matthew 10:42). That means it matters if we do things in Christ's name or some other name.

- There were times when Jesus preached alone, without His disciples present (Matthew 11:11).
- The things that Jesus said and did proved that He was the Messiah (Matthew 11:4).
- The greatest person who lived up to the time of John the Baptist was John the Baptist (Matthew 11:10-11). The reason he was greater than a prophet was because he prepared the way for the Messiah, which is something none of the prophets did.
- Those who are part of the church are greater than John the Baptist. John prepared the way for the kingdom of Heaven, and thing he was pointing to was greater than him (Matthew 11:11).
- John the Baptist wasn't part of the kingdom of Heaven (Matthew 11:11). This is because he was executed before it came into existence. The church began after the resurrection of Jesus on the day of Pentecost, which was after John the Baptist was killed.
- The ministry of John the Baptist was the culmination of all of the prophets and all of the Mosaic Law (Matthew 11:13).
- The Jews accused both Jesus and John the Baptist of being demon-possessed (Matthew 9:34, 11:18). That's how the religious leaders slandered people who clearly came from God.
- The Jews condemned John the Baptist for *not* drinking alcohol, and they condemned Jesus *for* drinking alcohol (Matthew 11:19).

- It wasn't wrong for John the Baptist to live a rough lifestyle that consisted of eating insects. It also wasn't wrong for Jesus to feast and drink alcohol (Matthew 11:19).
- Jesus holds cities accountable (Matthew 11:20).
- Because Capernaum saw the mighty works of Jesus and didn't repent, and Sodom would have repented if they had seen those same mighty works, it will be worse for Capernaum than for Sodom in the coming day of judgment (Matthew 11:23).
- Even though there were cities that would have repented if mighty works had been done there (Matthew 11:23), God didn't send anyone to do those mighty works and so they were lost. That means God could have saved cities such as Sodom but He chose not to.
- God deliberately chose to hide the gospel from some people and reveal it to others (Matthew 11:25).
- The only way we can know God the Father is if Jesus chooses to reveal Him to us (Matthew 11:27).
- If those who labor and are weary go to Jesus, He will give them rest (Matthew 11:28).
- If we take the yoke of Jesus upon us then we will find rest for our souls (Matthew 11:29).
- The commandment to feed the hungry and love your neighbor is greater than the commandment to not give holy shewbread to people who aren't priests (Matthew 12:4). This means some commandments are greater than others.
- Jesus repeatedly rebuked the Pharisees for their wrong

interpretation of the Sabbath law. He reasoned with them, gave them examples from the Old Testament, and performed miracles on the Sabbath that required God's power. Yet they still didn't repent (Matthew 12:5).

- Jesus is greater than the temple (Matthew 12:6).
- It's better to be merciful than to give gifts to God (Matthew 12:7).
- Jesus could have avoided healing people on the Sabbath, but He didn't. Instead He publicly healed people on the Sabbath in front of those who believed it was wrong, and He used that as an opportunity to correct them (Matthew 12:10). Jesus didn't avoid confrontations.
- Jesus used the actions of the Pharisees to prove that they believed it wasn't wrong to help others and do good on the Sabbath (Matthew 12:11).
- When Jesus told people to not tell others about His miracles, He was fulfilling a Messianic prophecy (Matthew 12:17).
- God has a soul (Matthew 12:18).
- Jesus knows our thoughts (Matthew 12:25).
- Jesus reasoned with the wicked to show them their error (Matthew 12:25).
- Division is fatal. This is true of kingdoms, cities, and houses (Matthew 12:25).
- The devil would never cast out demons (Matthew 12:26). It makes no sense for him to attack his own kingdom and destroy it. That means demons aren't cast out using the power of the devil.

- Jesus cast out demons so He could spoil the devil's kingdom. By casting out demons He was making the devil's kingdom vulnerable (Matthew 12:29). That was necessary to lay the foundation of the church.
- It's impossible to be neutral with Jesus. If you're not for Him then you're against Him (Matthew 12:30).
- Blasphemy against the Holy Ghost won't be forgiven (Matthew 12:31). This refers to witnessing Jesus perform miracles in person and then saying He did those mighty works by the power of the devil. That was blasphemy against the Holy Ghost because it attributed His work to the devil, and it was unforgivable.
- The things that we say come from the abundance of our heart (Matthew 12:34). If our heart is full of evil then we'll speak evil things. In order for us to speak good things, the abundance of our heart must be good.
- A person's words and actions reveals the nature of their heart (Matthew 12:35).
- In the day of judgment God will hold people accountable for every word that they say (Matthew 12:36).
- Our words can justify us or condemn us (Matthew 12:37).
- Jesus believed that Jonah was in the belly of the great fish for three days and three nights (Matthew 12:40). That historical event foreshadowed the burial and resurrection of the Messiah. When Jonah was in the great fish for three days and three nights, he might have been dead (just as Jesus was dead when He was in the grave for three days and three nights).
- Jesus told people in advance that He was going to be in the grave for three days and three nights (Matthew

12:40).

- Since Jesus was in the grave for three days and three nights (Matthew 12:40), He couldn't have died on a Friday because there aren't three days and three nights between Friday afternoon and Sunday morning. That means He must have died on a Thursday.
- The burial and resurrection of Jesus was a sign to a wicked and adulterous generation that He was the Messiah (Matthew 12:40).
- In the coming judgment, the men of Nineveh will condemn the generation of the time of Jesus for not repenting at His preaching (Matthew 12:41). That means in the judgment, some people will condemn others for not repenting and believing in Jesus.
- In the life to come, people will remember their previous lives (Matthew 12:41).
- The wisdom of Jesus is greater than the wisdom of Solomon (Matthew 12:42).
- Demons are unclean spirits (Matthew 12:43).
- It's possible for unclean spirits (demons) to reside inside a person and possess him (Matthew 12:43).
- One of the reasons demons possess people is because they're seeking rest (Matthew 12:43).
- Demons congregate in dry and desolate places (Matthew 12:43).
- A person's body is referred to as a house (Matthew 12:44). This is because our physical body can contain spirits such as Holy Spirit or unclean spirits (but not both at the same time).

- Christians can't be demon-possessed because the Holy Spirit dwells within us. Since He's sealed within us, our body isn't empty and demons can't enter in (Matthew 12:45). Those who aren't saved are vulnerable to demon possession because their body isn't being protected by the Holy Spirit.
- Some demons are more wicked than others (Matthew 12:45).
- It's possible for multiple demons to enter into a single person and possess him (Matthew 12:45).
- If a person doesn't become a Christian after having a demon cast out of them then things will become much worse than they were before. This is because the person will become possessed again, only this time there will be more demons and they will be more wicked (Matthew 12:45).
- Jesus went through Israel and cast out many demons. However, if those people didn't repent and believe in Him then they would eventually be repossessed by worse demons, and their final state would be much worse (Matthew 12:45).
- Jesus had brothers (Matthew 12:46).
- Jesus didn't elevate His mother Mary above others. Instead He said that all those who believe in Him are His mother and brothers (Matthew 12:49).
- Our life *must* consist of doing God's will, not our own (Matthew 12:50).
- Jesus began using parables to teach people after they rejected Him and said He was demon-possessed (Matthew 13:3).

- Jesus hid His teachings from those who didn't believe in Him (Matthew 13:9). He revealed His teachings to those who did believe in Him.
- God didn't give everyone the right to understand the mysteries of the kingdom of Heaven (Matthew 13:11).
- The reason Jesus taught in parables was to reveal the mysteries of the kingdom of Heaven to some people but hide them from others (Matthew 13:11). He wanted to make His teachings impossible to understand by those who weren't given the right to understand them.
- God will give more truth to those who believe in Jesus, and He will take away truth from those who don't believe in Jesus (Matthew 13:12). That means wicked people will become worse as their lives progress because God is taking truth away from them.
- Since people were unwilling to listen to God, He chose to speak to them in a way that would prevent them from understanding Him (Matthew 13:15).
- There are some people who God chooses not to save (Matthew 13:15).
- If a person hears the gospel but doesn't understand it then the devil will come and take it away from his heart (Matthew 13:19). That means the devil can prevent people from being saved.
- Just because a person hears the gospel and receives it with joy doesn't mean he's actually saved. That person might abandon the faith (Matthew 13:20). This means it's impossible to tell right away if a person is saved or not. The only way to know is to wait and see what the person does over time.

- Persecution separates those who are genuine Christians from those who aren't (Matthew 13:21). Those who fall away when persecution arises are false converts.
- Enduring persecution requires roots (Matthew 13:21). Those who aren't well-rooted in the faith won't endure persecution.
- The cares of this world can prevent us from bearing fruit (Matthew 13:22).
- Jesus compared riches to thorns. Wealth can choke the Word of God in our lives and make us unfruitful (Matthew 13:22).
- In order for us to bear fruit we need the Word of God (Matthew 13:22). We must not allow anything in our life to distract us from it.
- In order to bear fruit we must understand the Word of God (Matthew 13:23). We can't bear fruit if we don't understand God's Word.
- In the parable of the wheat and the tares, the reason the owner didn't allow his servants to immediately gather up the tares was because he didn't want them to accidentally uproot the wheat as well (Matthew 13:29). The owner cared about his wheat and didn't want any of it to be lost.
- In the parable of the wheat and the tares, both the wheat and the tares were allowed to grow in the same field until the time of harvest (Matthew 13:30). At that time they would be fully grown, and it would be obvious to everyone which plants were wheat and which were tares.
- In the parable of the wheat and the tares, the tares were destined to be gathered and burned while the wheat was

destined to be gathered into the barn of their owner (Matthew 13:30). This means the wheat was never in any danger, and the tares were always destined for destruction.

- In the parable of the wheat and the tares, no wheat turned into tares and no tares turned into wheat. Instead the passage of time revealed their true nature (Matthew 13:30).
- Because of sin, the kingdom of Heaven (the church) will appear to be far larger than it actually is (Matthew 13:33).There are many people in the church who aren't saved. The number of false converts is much greater than the number of true believers.
- When Jesus taught in parables, He was fulfilling a Messianic prophecy (Matthew 13:35).
- Jesus revealed things that had kept secret from the foundation of the world (Matthew 13:35).
- In order for us to understand the parables of Jesus, we need Him to provide the interpretation (Matthew 13:36).
- In the parable of the tares, the person who sows the good seed is Jesus (Matthew 13:37).
- Some people are the children of the kingdom of Heaven, and others are the children of the devil (Matthew 13:38).
- The devil is trying to fill this world with wicked people (Matthew 13:38).
- When Jesus returns to this world at the end of the seven-year tribulation, He will send His angels throughout the world to gather all of the wicked and cast them into everlasting fire (Matthew 13:41-42). When the

millennium begins, there will be no wicked people left in the world. Only the righteous will remain.

- In order to enter into the kingdom of Heaven we must sacrifice everything for Jesus. We must give our lives to Him and wholly submit to Him (Matthew 13:44).
- The kingdom of Heaven is an exceedingly great treasure (Matthew 13:44). It's worth sacrificing everything we have to obtain it.
- We can have either the things of this world, or the kingdom of Heaven. We can't have both (Matthew 13:46).
- Jesus called Hell a furnace of fire (Matthew 13:50).
- One day the wicked will be cast into Hell and tormented (Matthew 13:50). Hell is a place of wailing, gnashing of teeth, and terrible pain.
- Even the enemies of Jesus admitted that He had great wisdom and performed mighty works (Matthew 13:54).
- Joseph, the adopted father of Jesus, was a carpenter (Matthew 13:55).
- Mary had at least five sons (Matthew 13:55). That means she had more children after Jesus was born.
- Jesus had sisters (Matthew 13:56).
- Even though John the Baptist baptized Jesus and pointed Him out as the Messiah, Herod thought Jesus was John the Baptist risen from the dead (Matthew 14:2).
- It's not wrong to publicly rebuke rulers for their sins (Matthew 14:4).
- The reason Herodias was angry with John the Baptist was because he rebuked her for her sin (Matthew 14:4).

- Rulers don't have the right to sin (Matthew 14:4). They must obey God's commandments.
- Herod was attracted to the daughter of a woman he was committing adultery with (Matthew 14:6).
- When the daughter of Herodias was given the right to ask for anything she wanted, she chose to use that opportunity to execute a great man of God (Matthew 14:8).
- When Herod was given a choice between executing a righteous man and breaking his promise, he chose to put a righteous man to death (Matthew 14:9).
- The loaves of bread that Jesus used to feed the multitude were broken before they were multiplied (Matthew 14:19).
- The reason Jesus fed 5000 people was because when John the Baptist was beheaded, Jesus went into a desert place. The multitude then followed Him to a place where there was no food (Matthew 14:19).
- Jesus spent time in prayer (Matthew 14:23).
- Peter could only walk on the water when he had faith. Once he became afraid he began to sink (Matthew 14:30).
- Doubt is dangerous (Matthew 14:31).
- Jesus didn't stop people from worshiping Him (Matthew 14:33). Instead He accepted their worship, which was a sign of His divinity.
- When the scribes and Pharisees told Jesus that His disciples weren't following the tradition of the elders, Jesus didn't look for a way to compromise. Instead He

rebuked them for their sin (Matthew 15:3).

- When Jesus condemned the scribes and Pharisees for violating God's commandments with their tradition, He told them what commandment they were breaking and explained how they were breaking it (Matthew 15:5).
- It's not enough for us to honor God with our words. Our heart must be close to Him as well (Matthew 15:8).
- Those who honor God with their lips, but whose heart is far from Him, worship Him in vain (Matthew 15:9).
- People don't have the right to add anything to what God has said (Matthew 15:9). That means we aren't allowed to take something that God has condemned as sinful and say it's good, or take something God has said is good and condemn it as sinful.
- When the scribes and Pharisees did wicked things in public, Jesus rebuked them in public (Matthew 15:10).
- People aren't defiled by what they eat. Instead they're defiled by what they say (Matthew 15:11).
- The Pharisees didn't repent when Jesus rebuked them. Instead they were offended (Matthew 15:12).
- Jesus wasn't concerned about offending the Pharisees. He made no attempts to avoid offending them. Since they weren't of God they were going to be cast into Hell (Matthew 15:12-13).
- Our heart can be a source of sin (Matthew 15:18).
- Those who have evil thoughts, or are sexually immoral, or blaspheme, have an evil heart (Matthew 15:19).
- If we want to overcome our sin then we must cleanse our

heart (Matthew 15:19).

- Sin defiles people (Matthew 15:20).
- Children are more important than dogs, and have more value than dogs (Matthew 15:26).
- During the earthly ministry of Jesus, He prioritized helping the Jews over helping the Gentiles (Matthew 15:26).
- The Canaanite woman continued to ask Jesus for help even when He told her no. She kept asking for help until He healed her daughter. The way she got Him to help her was by humbling herself before Him (Matthew 15:25-28).
- People who were lame went to Jesus for healing even when He was at the top of a mountain (Matthew 15:30).
- When Jesus fed the multitude of 4000 people, they hadn't eaten for three days (Matthew 15:32).
- Even though Jesus had previously fed 5000 with a small amount of food, the disciples didn't understand how Jesus could 4000 people. Although they had seen Him do it before, they didn't take the miracle to heart (Matthew 15:33).
- The people who asked Jesus for a sign were religious leaders who didn't believe in Him and rejected everything He did (Matthew 16:1).
- The reason the religious leaders asked Jesus for a sign was because they couldn't discern the signs of the times. Jesus gave many signs but they missed \them (Matthew 16:3).
- Jesus repeatedly rebuked His disciples for lacking faith (Matthew 16:8).

- The only way anyone can believe Jesus is the Messiah is if God the Father reveals it to them (Matthew 16:17).
- Jesus commanded His disciples to not tell anyone that He was the Messiah (Matthew 16:20). He said this after the people rejected Him and accused Him of being demon-possessed, which was an unforgivable sin.
- Jesus told His disciples in advance that He was going to be killed and resurrected on the third day (Matthew 16:21). However, they didn't believe Him. In fact, Peter actually rebuked Jesus for saying that and told Him that He was wrong (Matthew 16:22).
- Even though the Old Testament prophesied that the Messiah would suffer and die and be resurrected (Isaiah 53), none of the disciples of Jesus believed it (Matthew 16:22). That means none of His disciples believed the gospel before His resurrection. All of them rejected it, and Peter even rebuked Jesus for teaching it.
- Those who don't deny themselves, and seek their own will instead of the will of God, aren't saved (Matthew 16:24-25). They will be cast into Hell.
- A person's soul is worth more than the whole world combined (Matthew 16:26).
- There's nothing we can give in exchange for our soul (Matthew 16:26). Our soul can't be saved by money or our works.
- One day Jesus will return and reward everyone according to their works (Matthew 16:27). This includes both the wicked and the righteous.
- Jesus said there were some people standing there who wouldn't die until they saw the Son of man come in His

kingdom (Matthew 16:28). In every case this statement was said right before His transfiguration, which seems to be the fulfillment of that promise.

- The kingdom of Heaven belongs to Jesus (Matthew 16:28).
- God the Father approved of the things that Jesus did (Matthew 17:5).
- God the Father commanded the disciples of Jesus to hear what Jesus had to say (Matthew 17:5).
- Hearing the voice of God the Father fills people with fear (Matthew 17:6).
- There were times when Jesus gave some of His disciples an experience that He didn't give to others (Matthew 17:9).
- Jesus talked about the return of Elijah as a future event, not a past event. He said that Elijah would return, not that he had already returned (Matthew 17:11). That means Elijah's return is still in the future.
- John the Baptist wasn't Elijah, but he did come in the spirit and power of Elijah (Matthew 17:12).
- Some demons are harder to cast out than others (Matthew 17:16). There were some demons that even the disciples of Jesus couldn't cast out.
- Children can be demon-possessed (Matthew 17:18).
- It doesn't take an enormous amount of faith to move mountains. Instead it only takes a very small amount of faith (Matthew 17:20).
- Unbelief is very damaging (Matthew 17:20).

- Some demons can only be cast out by prayer and fasting (Matthew 17:21). That means prayer and fasting are effective tools for casting out demons.
- Even though Jesus taught that His disciples were exempt from paying taxes because they were the children of a king, He commanded them to pay taxes anyway (Matthew 17:27). The reason Christians must pay taxes is to avoid offending the government.
- After Jesus told His disciples that He was going to Jerusalem to be betrayed and crucified, they ignored that entirely and asked Him who was going to be the greatest in His kingdom. They were focused on their own greatness instead of His impending betrayal and death (Matthew 18:1).
- When the disciples asked Jesus who was going to be the greatest, He didn't tell them that no one was going to be the greatest because everyone would be equal (Matthew 18:2). Instead He accepted the premise that some people in the kingdom would be greater than others.
- When the disciples asked Jesus who was going to be the greatest, He didn't tell them that Mary was the greatest, nor did He say that Mary was the Queen of Heaven. In fact, Jesus never elevated Mary above anyone else (Matthew 18:2).
- In order for us to enter into the kingdom of Heaven we must become like children (Matthew 18:3). That means we must have complete faith in Jesus and believe everything He has told us, just as little children believe what they're told.
- Jesus told His disciples that if they weren't converted then they wouldn't enter into the kingdom of Heaven

(Matthew 18:3). When He said this, none of His disciples believed in the gospel. They weren't converted until after they saw Him risen from the dead. Since Judas never converted, he didn't enter into the kingdom.

- The key to becoming great in the kingdom of Heaven isn't having a large ministry, or doing great works, or doing miracles. Instead it's humbling ourselves before God and becoming as a little child, who believes what God says and who has complete faith in Him (Matthew 18:4).
- It's possible for little children to be saved (Matthew 18:5).
- Those who do terrible things to little children who believe in Jesus will be punished with a fate that's worse than death (Matthew 18:6).
- The reason there's oppression in the world is because it's necessary to carry out God's will (Matthew 18:7). However, those who oppress others will one day suffer grievously.
- One day the wicked will be cast into everlasting fire (Matthew 18:8).
- We must remove *everything* from our life that causes us to sin, no matter how dear it is to us. It's far better to repent and be saved, than to *not* repent and be cast into everlasting fire (Matthew 18:8). We must be willing to pay *any* cost to avoid being cast into everlasting fire and tormented forever.
- There is fire in Hell (Matthew 18:9).
- There are angels who watch over little children that believe in Jesus (Matthew 18:10).
- The famous instructions that Jesus gave in Matthew 18

for resolving conflicts addressed situations where *someone sinned against you*. Those instructions have *nothing* to do with rebuking false teachers, which Jesus handled very differently (Matthew 18:15).

- If someone sins against you personally, you aren't allowed to do nothing and hope that person repents. Instead you must confront him about it. It's your responsibility to try to get him to repent (Matthew 18:15).
- If someone sins against you and they repent, you've resolved the situation. The goal is for the sinner to repent (Matthew 18:15). If someone sins against us and repents, we must forgive him.
- The church must get involved in cases where one person sins against another but won't repent (Matthew 18:17). That means there are some sins that need to be brought before the entire church and addressed.
- We don't have the option of ignoring sin in the lives of others. If a person sins against us and won't repent then we *must* end the relationship until he repents. We aren't allowed to overlook it and move on (Matthew 18:17).
- The church must treat those who are living a life of unrepentant sin different from those who are living a godly life (Matthew 18:17). If a person is living a sinful life then the church must treat that person as a pagan, not as a Christian.
- Jesus didn't say that if someone sins against us, we must forgive him even if he doesn't repent. Instead He taught that if he doesn't repent then we must treat him as a pagan (Matthew 18:17). That means it's wrong for us to forgive those who haven't repented. *God wants us to treat them as unbelievers and pagans*. People *must*

repent before we can forgive them.

- Peter isn't the only person who was given the privilege of binding things on earth and heaven. Jesus gave it to all of His disciples (Matthew 18:18).
- When Jesus said that whatever we bind on earth will be bound in Heaven, that promise was given in the context of what to do when a person sins against you (Matthew 18:18).
- There's power in getting a group of people to pray for something. When a group agrees on something and prays about it, God will hear their prayers (Matthew 18:19).
- God the Father is the one who answers our prayers (Matthew 18:19).
- When two or three people are gathered together in the name of Jesus, He is present in their midst (Matthew 18:20). That means there are times when Jesus is in our midst, even though we can't see Him.
- One of the ways people became slaves in the ancient world was by being sold to pay a debt (Matthew 18:25).
- If we don't forgive others from our heart then God won't forgive us either (Matthew 18:35).
- The Pharisees tried to trap Jesus by asking tricky questions that were designed to get Him into trouble (Matthew 19:3).
- When the Pharisees asked Jesus about divorce, it wasn't a sincere question. Instead it was a trap (Matthew 19:3).
- When a man gets married, he and his wife become one person. They're no longer two separate individuals, but instead become one (just as God the Son and God the

Father are one, with a single purpose and a single will) (Matthew 19:5).

- People aren't married by the government or by a pastor. Instead they're united in marriage by God (Matthew 19:6).
- The reason divorce is wrong is because God is the one who unites people in marriage. Divorce is an act of man that destroys something God created (Matthew 19:6).
- Divorce is a sign that people's hearts have been hardened (Matthew 19:8).
- Divorce and remarriage is permitted in cases of sexual immorality (Matthew 19:9).
- Jesus didn't teach that no one should be married. Instead He taught that a life of singleness should only be pursued by those who are able to do it without sin (Matthew 19:12).
- Even after Jesus taught His disciples the importance of receiving children, the disciples still tried to keep children away from Jesus. They ignored what He said (Matthew 19:13).
- We must not forbid children from going to Jesus (Matthew 19:14).
- Jesus told the rich young ruler who came to Him, seeking eternal life, that he had to follow Him in order to obtain it (Matthew 19:21).
- The rich young ruler who came to Jesus seeking eternal life was willing to obey some of God's commandments, but he wasn't willing to give his whole life to God. He wanted to keep his life and his riches, and was unwilling

to sacrifice it – not even to gain eternal life (Matthew 19:21).

- Those who give to the poor will have treasure in Heaven (Matthew 19:21).
- Jesus didn't tell the person who came to Him to sell his possessions and give Him the money. Instead Jesus told him to sell his possessions and give the money to the poor (Matthew 19:21). During His earthly ministry He never asked anyone to give Him money.
- Riches are an obstacle to being saved (Matthew 19:23). This is because people are tempted to love their riches and choose their wealth over God.
- Just as it takes a miracle for a camel to go through the eye of a needle, so it takes a miracle for a rich man to be saved. By nature both are impossible (Matthew 19:24).
- When Jesus said that all things are possible with God, He was addressing the topic of salvation (Matthew 19:26).
- When Jesus rules over the world during the millennium, His twelve disciples will sit upon twelve thrones and judge the tribes of Israel (Matthew 19:28). (For the record, Judas was replaced by Matthias in Acts 1:26.)
- One of the ways Jesus rewards people for their faithful service is by giving them positions of authority in His kingdom (Matthew 19:28).
- In the millennium, some people will be given a greater position than others, and will rule over them (Matthew 19:28).
- In the millennium, Israel won't be a democracy. Instead Jesus will reign over Israel, and His disciples will reign

under Him over individual tribes (Matthew 19:28).

- In the millennium, all those who forsook their wife or children for the sake of Jesus will receive a hundred fold (Matthew 19:29).
- Those who forsake things for the sake of Jesus will inherit everlasting life (Matthew 19:29).
- Everlasting life is something we inherit (Matthew 19:29). It's a gift that we're given, not something we earn.
- Although there will be no marriage after the resurrection (Matthew 22:30), people will still have wives and children in the millennium (Matthew 19:29). This implies that the covenant of marriage will be replaced by a better covenant (just as the Mosaic Law and its covenant of works was replaced by the covenant of grace).
- People's status in this life doesn't reflect what their status will be in the millennium (Matthew 19:30). Those who are great in this life may not be great after the resurrection, and those who are the least in this life may not be the least after the resurrection.
- In the parable of the laborers, the only people who agreed on a set payment were those who were hired at the beginning of the day. Everyone else was told that they would be given what was right (Matthew 20:7).
- In the parable of the laborers, the householder didn't pay his laborers until after the day was over and they completed their work (Matthew 20:8).
- In the parable of the laborers, people were paid in the opposite order that they were hired. The last people who were hired were paid first, and the first people who were hired were paid last (Matthew 20:8).

- In the parable of the laborers, those who were hired in the eleventh hour were still given a day's wage, even though they only worked for a single hour (Matthew 20:9). That means they were given what they needed in order to survive, not what they deserved.
- In the parable of the laborers, those who were hired first (and worked the longest) expected to be paid more, even though they were given exactly what they agreed upon (Matthew 20:10-12). Their expectations changed based on what the householder gave to others, even though their agreement with him hadn't changed and their needs were met.
- In the parable of the laborers, it wasn't wrong for the householder to give people more than what they deserved (Matthew 20:13).
- In the parable of the laborers, working through the heat of the day didn't earn people anything extra (Matthew 20:14). Instead Heavenly rewards come from giving to the poor, giving a cup of cold water in the name of Jesus, being persecuted, and teaching others to do what's right. Working more hours doesn't earn anything extra.
- When God gives people what they need (even if they don't deserve it), it's wrong for us to be angry about it (Matthew 20:15).
- Even though Jesus knew that He was going to be killed in Jerusalem, He went anyway (Matthew 20:18). Jesus didn't try to avoid being killed.
- Jesus laid the blame for sentencing Him to death to the chief priests and scribes (Matthew 20:18).
- Jesus laid the blame for crucifying Him to the Gentiles

(Matthew 20:19).

- When Jesus told His disciples that He was going to be killed once they reached Jerusalem, they didn't believe Him. Instead they focused on their own greatness (Matthew 20:20).
- The disciples of Jesus kept fighting with one another to see who would be the greatest in the coming kingdom. They wanted to rule over one another, even though Jesus kept teaching them that they should seek to serve one another instead (Matthew 20:20).
- The highest positions of authority in the kingdom of God are obtained through *tremendous* suffering (Matthew 20:22). The greater the position in the kingdom, the greater the amount of suffering it costs.
- Those who will one day have the greatest position of authority in the kingdom of God, and will sit at the left and right hand of Jesus, will also suffer as Jesus suffered (Matthew 20:22).
- Not everyone is able to endure the suffering that's required to obtain the highest levels of authority in the kingdom of God (Matthew 20:22).
- Jesus isn't the one who determines what authority people will be given in the kingdom of God. Instead God the Father decides that (Matthew 20:23).
- Jesus commanded His disciples to serve one another, not rule over one another (Matthew 20:26). Those who seek to be great in the kingdom of God must serve others, not rule over others.
- Jesus came to serve others. He sacrificed His life to save us (Matthew 20:28).

- Jesus came to give His life as a ransom for “many” people, not for everyone (Matthew 20:28). The Bible doesn't teach universal salvation. Some people will be saved, but many will not.
- Even though Jesus told His disciples that He was going to give His life as a ransom for others, they still didn't understand the gospel until after His resurrection (Matthew 20:28).
- The multitude that followed Jesus didn't try to help the two blind men of Jericho reach Him. Instead they tried to silence them (Matthew 20:31). The multitude lacked compassion and mercy.
- Jesus only asked the two blind men of Jericho what they wanted after they ignored the multitude and kept calling out to Him, and He only healed them after they asked Him to do so (Matthew 20:32-34).
- Jesus deliberately sought to fulfill Messianic prophecies (Matthew 21:4). He knew the prophecies that spoke of Him.
- Jesus is the King of the Jews (Matthew 21:5).
- The fact that Jesus rode to Jerusalem on the foal of a donkey was a sign of His meekness (Matthew 21:5). It's not bad to be meek.
- When Jesus rode on the donkey during His triumphant entry, He wasn't sitting on a saddle. Instead He was sitting on the clothes of His disciples (Matthew 21:7).
- Although the multitudes praised and glorified Jesus during His triumphant entry, a week later they demanded that Pilate crucify Him (Matthew 21:9, 27:20-22).

- The multitude that accompanied Jesus during His triumphant entry called Him a prophet, not the Messiah (Matthew 21:11).
- When Jesus cast out those who were buying and selling merchandise in the temple, He told them that they had turned the temple of God into a den of thieves (Matthew 21:13).
- The chief priests and scribes didn't believe in Jesus, in spite of being eyewitnesses to the things He said and did (Matthew 21:15).
- The chief priests and scribes wanted Jesus to make people stop praising Him (Matthew 21:16). Jesus refused.
- It's good for small children to praise God (Matthew 21:16).
- When the children in the temple said "Hosanna to the son of David", they were fulfilling a Messianic prophecy (Matthew 21:16).
- Jesus wants us to have faith, and not doubt (Matthew 21:21).
- Jesus wants us to believe that God hears our prayers and will grant them (Matthew 21:22).
- The day after Jesus cast out the money changers from the temple, the chief priests and elders asked Him where His authority came from (Matthew 21:23). They did this even though Jesus had repeatedly told them that He was from God, and He always did the things that God the Father did.
- Jesus didn't answer every question that people asked of Him (Matthew 21:24).

- The chief priests and elders (the religious leadership of Israel) rejected John the Baptist (Matthew 21:25).
- There are times when wicked people reject something that's of God in order to hide their sin and make themselves look better (Matthew 21:25).
- One of the reasons people accept and teach heresy is to hide their sin (Matthew 21:25).
- There are times when religious leaders hide their heretical beliefs from the public so that they'll remain popular (Matthew 21:26). Religious leaders aren't always honest about what they believe.
- In the time of Jesus, the publicans and harlots were more righteous than the religious leadership of Israel. This is because they repented while the religious leaders didn't (Matthew 21:31).
- When the religious leaders put Jesus to death, they knew exactly who He was. They didn't kill Him out of ignorance (Matthew 21:38). The Roman soldiers who crucified Him were ignorant, but the religious leaders were not.
- The Old Testament foretold that even though Jesus would be rejected, He would still become the head (Matthew 21:42).
- Jesus warned the chief priests and elders that there would be terrible consequences for killing Him, and yet they sentenced Him to death anyway (Matthew 21:43).
- The parable of the king who made a marriage for his son is about the people who the king invited to the wedding. It's *not* about the bride of the king's son (the church) (Matthew 22:4).

- In the parable of the king who made a marriage for his son, the people hated the king so much that they murdered the servants who invited them to the bountiful feast (Matthew 22:6). The king responded to this by burning down the people's city (Matthew 22:7). Forty years after Jesus was crucified, the Romans destroyed Jerusalem – the city of the people who rejected Jesus and persecuted His followers.
- In the parable of the king who made a marriage for his son, the second group of people weren't given invitations. Instead the king's servants went out and gathered both good and bad people (Matthew 22:10). Those who were unrighteous were bound and cast into outer darkness (Matthew 22:13).
- Only those whom God has chosen will be saved (Matthew 22:14).
- One of the tactics the wicked use to ensnare people is by asking questions that are designed to trap them no matter how they're answered (Matthew 22:15).
- One of the tactics the wicked use to deceive people is flattery (Matthew 22:16).
- One of the tactics the wicked use to deceive people is lies (Matthew 22:16).
- We must give to the government the things that belong to the government (Matthew 22:21).
- The Sadducees asked Jesus whose wife a woman would be in the resurrection if she had seven different husbands (Matthew 22:28). They asked this even though the Mosaic Law clearly taught that death ends the marriage relationship. The Sadducees were trying to ridicule the

doctrine of the resurrection with a question that was based on ignorance of the Law.

- There are times when wicked people try to make the truth look ridiculous by coming up with hypothetical situations that are far removed from reality (Matthew 22:28).
- There are times when wicked people try to make the truth look ridiculous by asking questions that are based on an incorrect interpretation of what the word of God has to say (Matthew 22:28).
- Jesus expects us to know the Scriptures (Matthew 22:29).
- Jesus expects us to know the power of God (Matthew 22:29).
- It's possible to ask a foolish question (Matthew 22:29).
- The Sadducees rejected the doctrine of the resurrection but believed what Moses wrote. When Jesus defended the doctrine of the resurrection, He quoted Moses (Matthew 22:32).
- Jesus defended the doctrine of the resurrection based on the tense of a single word. He taught that since God said that "I *am*" the God of Abraham instead of "I *was*", that meant Abraham had to still be alive because God wasn't the God of the dead (Matthew 22:32).
- Jesus believed that the tenses of the words in the Old Testament were authoritative and accurate, and that entire doctrines (such as the resurrection of the dead) could be based on them (Matthew 22:32).
- The greatest commandment in the law is to love the Lord your God with all your heart, soul, and mind (Matthew

22:37). That means the greatest thing we can do is love God.

- Jesus agreed that one commandment was greater than all the others (Matthew 22:37). He didn't teach that all commandments were the same, and none of them were greater than others.
- The fact that David called the Messiah his "Lord" meant that the Messiah had to be someone greater than just his son. The Messiah had to be divine, because otherwise David wouldn't have worshiped Him (Matthew 22:45). That testified to the divinity of Jesus.
- Jesus silenced the Pharisees by asking them questions that they couldn't answer (Matthew 22:46).
- Although the Pharisees commanded people to obey the Mosaic Law, they didn't obey it themselves (Matthew 23:3).
- The scribes and Pharisees sought honor from other people, not honor from God (Matthew 23:5).
- Jesus commanded people to not allow themselves to be called "Rabbi" (meaning "master") (Matthew 23:8). The people of God only have one master, and that's Christ. Although some people have authority over others, Christians should never allow others to call them their master because all of us are brothers.
- Jesus commanded His people to not call one another "father" (Matthew 23:9). (This is in reference to a religious setting, not a family setting.) God has forbidden us from calling those in the church "father". Christians only have one father, and that's God the Father.
- No one who's saved is fatherless, because they have God

the Father as their father (Matthew 23:9).

- The greatest positions in the kingdom of God are positions of service. Those who are in those positions will serve others, not rule over them (Matthew 23:11).
- God will humble those who exalt themselves, and exalt those who humble themselves (Matthew 23:12).
- Jesus publicly called the scribes and Pharisees hypocrites in front of the multitude (Matthew 23:13).
- Jesus put praying long prayers for pretense on the same level of evil as devouring the houses of widows (Matthew 23:14). It's that serious. We must be very careful about the motives for our prayers to God.
- Some people are the children of hell (Matthew 23:15).
- The scribes and Pharisees taught people to break their oaths (Matthew 23:16).
- The scribes and Pharisees valued gold more than God's temple (Matthew 23:16).
- The scribes and Pharisees valued the gifts that were brought to the altar more than the altar itself (Matthew 23:18).
- God dwelt within the temple that existed during the earthly ministry of Jesus (Matthew 23:21).
- The throne of God is in heaven (Matthew 23:22).
- One of the reasons Jesus pronounced woe upon the scribes and Pharisees was because they tithed plants, but ignored the weighty matters of the law like judgment, mercy, and faith (Matthew 23:23). They should have paid attention to *all* of the law – both the big things and the

small things.

- One of the reasons Jesus pronounced woe upon the scribes and Pharisees was because they were like whited sepulchers. On the outside they looked beautiful, but on the inside they were full of death and uncleanness (Matthew 23:27). If we're clean on the outside but full of uncleanness on the inside then we're unclean in God's sight.
- It's possible for people to appear righteous but be full of hypocrisy and iniquity (Matthew 23:28).
- During the earthly ministry of Jesus, people built tombs for the prophets (Matthew 23:29).
- The scribes and Pharisees claimed that if they had lived in the days of the prophets, they wouldn't have persecuted them (Matthew 23:30-31). However, they were lying. They rejected John the Baptist and persecuted both Jesus and His disciples. This made them the spiritual children of those who killed the prophets.
- Those who go to hell are damned (Matthew 23:33).
- Jesus said that He was the one who was sending prophets to Israel (Matthew 23:34). When He said that He was claiming to be God.
- The scribes and Pharisees would be held responsible for all the righteous blood that had ever been shed upon the earth (Matthew 23:35). All of the prophets and all of that righteous blood pointed to Jesus – and the religious leaders responded to that testimony by rejecting *and killing* both Jesus and His followers. They were truly the spiritual descendants of those who killed the prophets, and God held them accountable for it.

- Jesus testified that the story of Cain and Abel really happened (Matthew 23:35).
- There were many times throughout history when Jesus wanted to regather the Jews, but when He reached out to them they ignored Him, refused to repent, and persecuted the righteous (Matthew 23:37).
- Jesus told the Jews that they weren't going to see Him again until they accepted Him as both their Messiah and their God (Matthew 23:39). That means Jesus won't return to Israel to reign as King until the Jews accept Him.
- Since every stone in the temple was cast down when it was destroyed, that means the Wailing Wall in Jerusalem can't have been part of the temple (since it's still intact) (Matthew 24:2).
- The disciples of Jesus thought that the destruction of the second temple coincided with the end of the world (Matthew 24:3). They didn't realize that when they asked Jesus about the destruction of the temple, the coming of Jesus, and the end of the world, they were asking about different events that would be separated by thousands of years.
- The disciples of Jesus didn't ask Him to reveal the exact day and hour when He would return. Instead they asked for the sign that would indicate His return (Matthew 24:3).
- When the disciples asked Jesus about end-times prophecy, Jesus didn't rebuke them for being interested in the subject. Instead He answered their questions in great detail (Matthew 24:4).
- Jesus didn't want His disciples to be deceived when it

came to end-times prophecy. He wanted them to understand the subject so that they wouldn't be led astray by false teachers (Matthew 24:4).

- When the disciples asked Jesus what sign would indicate His return, He didn't rebuke them for seeking signs. Instead He told them exactly what signs to look for (Matthew 24:4).
- God doesn't want us to be troubled (Matthew 24:6).
- Jesus didn't say that in the end times there would be a steadily increasing number of earthquakes. Instead He said there would be earthquakes in diverse places, which is completely different (Matthew 24:7).
- In the end times, persecution will cause many people to leave the faith, betray one another, and hate one another (Matthew 24:10).
- In the end times, false prophets will deceive many people (Matthew 24:11).
- In the end times, iniquity will abound (Matthew 24:12).
- In the end times, the love of many people will wax cold (Matthew 24:12).
- Iniquity is the enemy of love (Matthew 24:12).
- In the end times, people will have to endure wars, famine, pestilence, hatred, betrayal, persecution, and *death* in order to be saved. Those who endure all of those things *and remain in the faith* will be saved (Matthew 24:13).
- Before the end of the world comes, the gospel will be preached in all the world (Matthew 24:14).

- The gospel is a witness to the nations (Matthew 24:14).
- In the end times, there will be a temple (Matthew 24:15).
- Daniel's the prophecy that the abomination of desolation would stand in the holy place of the temple was still a future event during the earthly ministry of Jesus (Matthew 24:15). It will happen in the end times.
- Jesus testified that the book of Daniel was written by the prophet Daniel (Matthew 24:15). They weren't written centuries later by someone else.
- In the end times, people need to watch for the appearance of the abomination of desolation in the temple. That's a critical sign that those who are in Jerusalem must flee *immediately* (Matthew 24:16).
- Jesus didn't know what time of year the abomination of desolation would take place (Matthew 24:20).
- It seems that if people pray, it might be possible to change the time of year that the abomination of desolation takes place (Matthew 24:20). If that's true then the start and end of the tribulation isn't locked to the feasts in the Mosaic Law, but can happen on any date (because the abomination of desolation happens halfway through the tribulation).
- The great tribulation that follows the abomination of desolation will be *much* worse than all the wars and death that came before it (Matthew 24:21-22). Jesus said it would be the worse time since the beginning of the world, and nothing worse would ever happen in the future. Things would be so bad that if the great tribulation wasn't shortened, *every living thing in the world would die*.

- The reason the time of great tribulation will be shortened is for the sake of the elect (Matthew 24:22).
- It's possible for false prophets to perform great signs and wonders (Matthew 24:24).
- When Jesus returns at the end of the period of great tribulation, He will be like lightning. Everyone will see Him (Matthew 24:27). Those who claim that Jesus already returned in secret are liars because His return will be obvious and impossible to miss.
- One of the signs that the Lord Jesus Christ is about to return is that the sun and moon will be darkened, and the stars will fall (Matthew 24:29). This will take place *after* the time of great tribulation (and it's a different return from the rapture, which takes place long before the tribulation begins).
- There are times when God uses the sun, moon, and stars as a sign (Matthew 24:29).
- In the end times, the whole world will recognize the sign of the Son of man in heaven and will understand that it means Jesus is about to return (Matthew 24:30). When the world sees it, they will mourn because they don't want Him to return.
- After the period of great tribulation is over there will be a gathering of the saints (Matthew 24:31). This is different from the rapture, which takes place *before* the tribulation begins. The Bible teaches there will be two "gatherings": one before the tribulation and one after.
- The parable of the fig tree teaches that just as there are signs which indicate that summer is near, so there are signs which indicate that the return of Jesus is near

(Matthew 24:33). The way we can tell what time it is prophetically is by looking at the signs.

- During the earthly ministry of Jesus, the only person who knew when He would return was God the Father (Matthew 24:36). Even Jesus didn't know. That means there was something God the Father knew that God the Son didn't.
- The angels don't know everything (Matthew 24:36).
- Jesus taught that the Old Testament account of Noah and the great Flood was true. It was a real event that actually happened (Matthew 24:37).
- After the period of great tribulation, people will still be eating and drinking and marrying. Life will go on, even after all that destruction and death (Matthew 24:39). The return of Jesus will catch them by surprise.
- When Jesus spoke of people being taken from a field, He was speaking of His return after the period of great tribulation (Matthew 24:40). He wasn't speaking of the rapture, which takes place before the tribulation.
- When Jesus returns after the period of great tribulation, modern technology will no longer exist. People will be grinding grain at a mill instead of using technology to do it (Matthew 24:41).
- We must be watching for the return of Jesus (Matthew 24:42).
- We must be ready for the return of Jesus (Matthew 24:44).
- When Jesus returns, He wants to find us faithfully carrying out the responsibilities He's given us (Matthew

24:46). If we're faithfully serving Him when He returns then He will give us greater responsibilities in the kingdom to come (Matthew 24:47).

- One of the reasons religious leaders abuse people is because they believe Jesus has delayed His return and isn't going to catch them (Matthew 24:49).
- When Jesus returns, He will cut asunder the wicked religious leaders who oppressed His saints and treat them as if they were unbelievers (Matthew 24:51).
- In the parable of the ten virgins, all of the virgins had the same type of lamp. However, the wise ones had oil (which was needed to make the lamp shine) while the foolish ones didn't (which meant their lamp was incapable of doing anything) (Matthew 25:4).
- In the parable of the ten virgins, the bridegroom came when all of the virgins were asleep (Matthew 25:6).
- In the parable of the ten virgins, the people who were excluded from the marriage were *bridesmaids*, not the bride (Matthew 25:11). The bride wasn't excluded from her own wedding. The reason this matters is because the church is the bride of Christ, *not* a collection of bridesmaids. The parable isn't addressed to the church; instead it's about people who are saved after the rapture.
- One of the reasons that Jesus commanded us to watch for His return is because He's going to tarry, and will return later than people expect (Matthew 25:13).
- In the parable of the talents, the master gave more to the servants who were more skilled, and less to the servants who were less skilled (Matthew 25:15).
- In the parable of the talents, the servant who was given

five talents tried to earn more (Matthew 25:16). He spent his time working diligently for his master, even though his master wasn't there.

- In the parable of the talents, the servant who was given one talent did nothing to serve his master, even though he was given a job to do and was entrusted with a large amount of money (Matthew 25:18).
- In the parable of the talents, when the master returned he held his servants accountable for what they had done in his absence (Matthew 25:19).
- In the parable of the talents, the servant who was given the most was judged first, and the servant who was given the least was judged last (Matthew 25:20, 24).
- In the parable of the talents, the faithful servants gave everything they earned back to their master (Matthew 25:20).
- In the parable of the talents, the reward which was given to faithful servants was greater authority than they had before (Matthew 25:21).
- In the parable of the talents, the faithless servant who was given one talent began by criticizing his master, which is something the other servants didn't do (Matthew 25:24).
- In the parable of the talents, the master expected his servants to make his property increase while he was away. He blessed those who did that and cursed those who did nothing (Matthew 25:27).
- In the parable of the talents, the master commanded that the talent be taken away from the faithless servant who did nothing with it, and given to the servant who earned

him the greatest return (Matthew 25:28).

- In the parable of the talents, even though the faithful servants brought the talents they earned back to their master, it seems they got to keep them. Only the wicked servant had his talent taken away from him (Matthew 25:28).
- In the parable of the talents, there were only two possible outcomes. The good and faithful servants who worked for their master while he was away, and who earned an increase on what they had been entrusted, were blessed with greater responsibilities. However, the wicked servant who despised his master and refused to serve him was cast into outer darkness (a place of torment), and what little he had was taken from him and given to someone else (Matthew 25:30).
- When Jesus returns at the end of the time of great tribulation, He will sit upon His throne and judge all those who are still alive in the world (Matthew 25:32). This is a judgment of the *living*, not of the dead.
- The righteous have been waiting for the kingdom that God has prepared for them. They will receive the kingdom when Jesus returns to this world after the period of great tribulation and reigns over it as King (Matthew 25:34).
- We will only obtain the kingdom when Jesus returns and gives it to us (Matthew 25:34). It's not something we can make happen by our own efforts.
- The righteous demonstrated their righteousness by giving food to the hungry, giving drink to the thirsty, giving clothing to those who need it, taking in strangers, and visiting the sick and those in prison (Matthew 25:35-36).

That means they demonstrated their righteousness by their works.

- Those who've helped the least of the saints have helped Jesus (Matthew 25:40). That means when we help other Christians, Jesus interprets it as if we were helping Him.
- During the period of great tribulation, it will be very important to help the saints who are in need. When Jesus returns He will bless those who did that (Matthew 25:40).
- When Jesus returns at the end of the tribulation and judges the nations, none of the wicked will be allowed to enter into the millennium (Matthew 25:41). Instead they'll be cast into everlasting fire.
- The place of everlasting fire was prepared for the devil and his angels (Matthew 25:41). The ultimate fate of the devil isn't to rule over hell; instead it's to be tormented forever.
- God holds people accountable for how they treat the saints (Matthew 25:42). When people don''t help them, He takes it personally. It's as if they're not helping Him in His hour of need.
- The wicked will be punished for all of eternity. Their torment is a punishment from God, and it will never end (Matthew 25:46).
- Jesus told His disciples that He was going to be crucified on the day of the Passover (Matthew 26:2). Although Jesus knew that He was going to be betrayed and crucified, He didn't attempt to escape.
- The religious leaders didn't want to kill Jesus on the feast day (the Passover). However, that's exactly when Jesus was killed (Matthew 26:5).

- The disciples were very concerned about their own glory, but they had little concern for the glory of Jesus. When a woman honored Jesus with expensive ointment, they criticized her for it and thought it was a terrible waste (Matthew 26:8).
- Jesus used the gift of the woman to teach that His death was near (Matthew 26:12).
- Jesus honored the woman who gave Him a gift of expensive ointment by telling the whole world what she had done, so her gift would always be remembered (Matthew 26:13).
- It seems that one of the reasons Judas betrayed Jesus was because he was offended when a woman honored Jesus by giving Him an expensive gift (Matthew 26:14).
- The chief priests didn't go to Judas and ask him to betray Jesus. Instead Judas sought them out on his own (Matthew 26:14).
- Judas wanted to be paid to betray Jesus (Matthew 26:15). He specifically asked for money.
- When Jesus told His disciples that one of them would betray Him, Judas had already made arrangements to betray Him. In spite of this Judas didn't change his mind (Matthew 26:21).
- When Jesus told His disciples that one of them would betray Him, none of them suspected Judas (Matthew 26:22). That means Judas successfully fooled all of the other disciples.
- The reason Jesus didn't stop His betrayal was because He wanted to fulfill the Messianic prophecy which said that He would be betrayed (Matthew 26:24).

- It would have been better for Judas to have never been born than for him to betray Jesus (Matthew 26:24) Even though the betrayal of Jesus was prophesied, it was still a terrible sin for him to betray Jesus and there were terrible consequences for it.
- When Judas asked Jesus if he was the one who would betray Him, Jesus said yes (Matthew 26:25). Even after Jesus told Judas that He knew, and even after He said there would be terrible consequences for doing it, Judas ignored the warnings and betrayed Jesus anyway.
- The first communion was celebrated with bread that Jesus had blessed and broken (Matthew 26:26). That means it was celebrated with actual pieces of broken bread.
- During the first communion, all of the disciples drank from the same cup (Matthew 26:27).
- Jesus said the reason His blood was shed was to forgive sins (Matthew 26:28).
- Jesus told all of His disciples that they were going to flee from Him that night, but none of them believed Him. They all said it would never happen (but it did) (Matthew 26:35).
- When Jesus was filled with sorrow, He didn't pray alone. Instead He brought three of His disciples to pray with Him (Matthew 26:37).
- Before Jesus was betrayed, His soul was sorrowful to the point of death (Matthew 26:38).
- There was a time when there was a difference between what God the Son wanted and what God the Father wanted. When that happened, Jesus humbled Himself

and accepted the cup of suffering from His Father (Matthew 26:39). Jesus didn't do His own will. Instead He always did the will of God the Father (and that must be true of us as well).

- The reason Jesus commanded His disciples to watch and pray was so they wouldn't enter into temptation (Matthew 26:41). That means temptation is something we must seek to avoid, and prayer is a tool we can use to do that.
- There are times when our spirit wants to do something, but our flesh makes it impossible (Matthew 26:41). Our flesh can create spiritual problems in our life.
- Judas chose to betray Jesus with a kiss (Matthew 26:48).
- When Judas betrayed Jesus with a kiss, Jesus called him "friend" (Matthew 26:50).
- When Jesus was arrested, He had the power to pray for more than twelve legions of angels to deliver Him (Matthew 26:53). A Roman legion was composed of around 4,500 people. Jesus could have avoided being arrested but He didn't.
- Jesus literally fulfilled the prophecies that spoke of Him (Matthew 26:54). No prophecy has ever been fulfilled in a spiritual or symbolic manner.
- At the trial of Jesus, people remembered that He said He could destroy the temple and rebuild it in three days (Matthew 26:61). This was a reference to His death and resurrection. The false witnesses unknowingly quoted what was actually happening at that very moment.
- When the high priest demanded that Jesus reveal whether He was the Messiah, He told him that He was

(Matthew 26:64).

- One day the people who sentenced Jesus to death will see Him sitting on the right hand of power and coming in the clouds of heaven (Matthew 26:64).
- The reason the high priest sentenced Jesus to death was because He was the Messiah (Matthew 26:65).
- Although Judas regretted betraying Jesus, the chief priests and elders didn't (Matthew 27:4). They were far more passionate about killing Jesus than Judas.
- Although Judas regretted betraying Jesus, he didn't repent and believe in Him (which is what Peter did). Instead he committed suicide (Matthew 27:5).
- The chief priests said it wasn't lawful to take blood money and cast it into the temple treasury (Matthew 27:6). However, they had no problem sentencing the Messiah to death. The chief priests observed very tiny parts of the Mosaic Law, but ignored enormous matters like not murdering innocent people.
- Since people knew how the potter's field was purchased, that means they knew the chief priests bribed Judas to betray Jesus, and Judas regretted it and returned the money (Matthew 27:8).
- When the chief priests turned Jesus over to Pilate, he asked Jesus if He was the King of the Jews (Matthew 27:11). Jesus said that He was.
- Pilate knew the reason the chief priests wanted to kill Jesus was because they envied Him (Matthew 27:18). He knew there was no legitimate reason to sentence Jesus to death.

- Pilate's wife had a dream about Jesus on the same day He was brought to him (Matthew 27:19).
- The chief priests and elders were willing to release a notorious murderer in order to put Jesus to death (Matthew 27:20). That's how much they hated Him.
- When Pilate asked the multitude what evil thing Jesus had done, the people had no response. They couldn't name a single evil deed (Matthew 27:23).
- The soldiers mocked Jesus by giving Him a crown of thorns, a reed, and a scarlet robe (Matthew 27:29). They knew that Jesus claimed to be the King of the Jews and they mocked Him for it.
- The sign that was put over the head of Jesus on the cross testified that He was being put to death because He was the King of the Jews (and the Jews recognized no king but Caesar) (Matthew 27:37).
- When Jesus was on the cross, people told Him that if He had the power to destroy the temple and build it in three days then He should save Himself (Matthew 27:40). They didn't realize that He was fulfilling those very words as they spoke, because the temple He was talking about was His body.
- The religious leaders claimed that if Jesus came down from the cross then they would believe in Him (Matthew 27:42). Yet when Jesus rose from the dead, exactly as He said He would, they still didn't believe. Instead they persecuted His followers and put them to death.
- When Jesus died, there was a resurrection of the saints (Matthew 27:52).
- When Jesus died, the Roman soldiers saw what happened

and were convinced that He was the Son of God (Matthew 27:54). However, the Jews saw all those same signs and *ignored them*. They saw the three hours of darkness, the earthquake, the torn temple veil, and *the resurrection of the dead*, and yet they didn't repent.

- The religious leaders knew that Jesus had said He would rise again on the third day (Matthew 27:63). Yet none of His followers expected it, and His disciples refused to believe it until they saw Him with their own eyes. It seems that the only people who took His words seriously were His enemies.
- The stone was rolled away from Jesus' tomb by an angel (Matthew 28:2).
- The soldiers who were guarding Jesus' tomb saw the angel who rolled away the stone (Matthew 28:4).
- Angels are terrifying (Matthew 28:4).
- It seems the reason the angel rolled away the stone from Jesus' tomb wasn't to let Him out (for He was already gone) but so people could see that He was no longer in the tomb (Matthew 28:6).
- The angel didn't tell the disciples that Jesus had risen from the dead. Instead he told that news to the women who went to the tomb looking for Him. Since those women came and looked for Jesus, they were the ones who got to meet the angel and hear the news (Matthew 28:7).
- It's possible to experience both fear and joy at the same time (Matthew 28:8).
- The women believed that Jesus had risen from the dead *before* they encountered Him (Matthew 28:9).

- The women saw Jesus before His disciples did (Matthew 28:9). The first people who saw Jesus on the day He was resurrected were the women who were looking for Him, not the disciples who weren't.
- The religious leaders knew what happened at Jesus' tomb. They knew there was an earthquake, an angel had come and rolled away the stone, and the tomb was empty. That means they knew Jesus had risen from the dead and yet they still refused to believe (Matthew 28:11).
- Even though the soldiers who guarded Jesus' tomb were eyewitnesses to what happened, they didn't believe. Instead they accepted a bribe to cover up the truth (Matthew 28:12).
- There was no doubt that the tomb of Jesus was empty. No one disputed that (Matthew 28:13).
- Although it was commonly reported among the Jews that the disciples stole Jesus' body, it seems no one actually believed it. The disciples were arrested multiple times but no one ever mentioned the accusation that they stole His body. It's possible the reason people repeated the lie was because they didn't want to acknowledge the truth (Matthew 28:15).
- Before Jesus was crucified He told His disciples that after He had risen from the dead they should to go into Galilee to a specific mountain, and He would meet them there (Matthew 28:16-17). After the resurrection the disciples did go into Galilee and they did see Him on that mountain. (Based on the accounts in the other gospels, it's possible this didn't happen until later.)
- Jesus accepted the worship of His disciples (Matthew

28:17). This is more evidence of His divinity.

- The being who has all power in heaven and on earth is the Lord Jesus Christ, not Mary or the devil (Matthew 28:18).
- We must be baptized in the name of God the Father, the Son, and the Holy Ghost (Matthew 28:19).
- Jesus requires us to obey *all* of His commandments (not just some of them) (Matthew 28:20).

Mark

- John the Baptist prepared the way for the Messiah (Mark 1:2). This means preparations were made for the Messiah before He came.
- John the Baptist preached repentance for the remission of sins (Mark 1:4).
- Many people were baptized in the Jordan river by John the Baptist (Mark 1:5). Part of the baptism process included the confession of sins.
- Being baptized with the Holy Ghost is mightier than being baptized with water (Mark 1:8).
- The Messiah baptizes people with the Holy Ghost (Mark 1:8).
- Jesus was baptized in the Jordan river (Mark 1:9).
- Although Jesus was baptized by John, the text doesn't say that Jesus confessed His sins (Mark 1:9). This is because Jesus never sinned and had no sins to confess.
- John the Baptist was in the Jordan river when he baptized Jesus (Mark 1:10). This means Jesus was fully immersed in the river, which points to immersion as the method of baptism.
- At the baptism of Jesus was an appearance of the Trinity: there was God the Son (who was baptized), God the Father (who spoke from Heaven), and God the Holy Spirit (who descended upon Jesus) (Mark 1:11).
- There are times when God speaks audibly so a crowd of people can hear Him (Mark 1:11).
- Jesus is beloved by God (Mark 1:11). God the Father is

well pleased with Him.

- John the Baptist wasn't the only person who identified Jesus as the Messiah. God Himself audibly called out from Heaven when Jesus was baptized (Mark 1:11). This means two different witnesses identified Jesus as the Messiah at the very beginning of His ministry.
- There were times when angels ministered to Jesus (Mark 1:13).
- Jesus preached repentance. He commanded people to repent (Mark 1:15).
- James, John, Simon, and Andrew were all called to follow Jesus while they were engaged in fishing-related activities at the sea of Galilee (Mark 1:20).
- The family of James and John was wealthy enough to have a ship and hired servants (Mark 1:20).
- There were times when Jesus taught in the synagogue on the Sabbath (Mark 1:21).
- There were times when demon-possessed people went to the synagogue on the Sabbath (Mark 1:23).
- Demons are unclean spirits (Mark 1:23).
- Demons are afraid of Jesus (Mark 1:24). They know that Jesus has the power to destroy them.
- Demons can possess people (Mark 1:26).
- No one was upset over the fact that Jesus cast a demonic spirit out of a man on the Sabbath, in a synagogue (Mark 1:27). Healing people on the Sabbath upset them, but casting out demons didn't.
- When people saw Jesus cast out a demon, they didn't

understand how He had the authority to command demonic spirits to obey Him (Mark 1:27).

- After Jesus healed Simon's mother-in-law, people started bringing those who were sick to Him (Mark 1:32).
- After Jesus cast out the demon from the man in the synagogue, people started bringing those who were demon-possessed to Him (Mark 1:32).
- The reason Jesus didn't allow demons to speak was because they knew who He was (Mark 1:34).
- There were times when Jesus got up very early and went to a solitary place to pray (Mark 1:35).
- The reason Jesus wanted to go to other towns in Galilee was so He could preach there (Mark 1:38). His focus was on preaching.
- The reason the Mosaic Law commanded lepers to make an offering after they were healed was as a testimony to what God had done for them (Mark 1:44).
- Even when Jesus was in desert places, people came to Him from every quarter (Mark 1:45).
- Jesus became famous very early in His ministry (Mark 2:1).
- When large crowds gathered to Jesus, He preached to them (Mark 2:2).
- Jesus has the power to forgive sins (Mark 2:5).
- The reason Jesus healed the paralyzed man was to prove He had the power to forgive sins (Mark 2:10). Jesus wanted everyone to know that He had this power.
- Jesus didn't hide His claim to be God. He forgave people's

sins, which was something only God could do (Mark 2:10).

- Jesus healed the paralyzed man by commanding him to arise. He healed him without ever touching him (Mark 2:11).
- The people who saw Jesus heal the paralyzed man said they had never seen anything like that before (Mark 2:12).
- Levi was at work when Jesus called him (just as Simon, Andrew, James, and John were also at work when Jesus called them) (Mark 2:14).
- Levi didn't seek Jesus out. instead Jesus called him when He passed by (Mark 2:14).
- Jesus came into this world to call sinners to repentance (Mark 2:17). When Jesus ate with publicans and sinners, He was calling them to repentance.
- You must repent in order to be saved (Mark 2:17).
- The disciples of John the Baptist fasted, but the disciples of Jesus didn't. This demonstrated that Jesus was greater than John the Baptist (Mark 2:19).
- It would have been wrong for the disciples of Jesus to fast while they were with Him (Mark 2:19-20). This means those who are with Jesus don't need to fast. Since Jesus isn't with us in person, it's good for us to fast.
- Jesus foretold His departure from His disciples very early in His ministry (Mark 2:20).
- Jesus believed the Old Testament was authoritative and accurate, and the things written in it actually happened (Mark 2:25).

- The command to feed the hungry is more important than the command to not give the holy shewbread to people who aren't priests (Mark 2:26). This means the commandments to respect holy things and keep the Sabbath don't forbid us from feeding the hungry. Some commandments take precedence over others.
- The purpose of life isn't keeping the Sabbath, as if that was greater than all other duties (Mark 2:27). We must keep commandments in their proper place and not elevate them beyond what God has said.
- Jesus is greater than the Sabbath (Mark 2:28). This was another claim to be God because only God could say such a thing.
- The people who were in the synagogue wanted to accuse Jesus of something so they could destroy Him (Mark 3:2) This means Jesus had enemies from the very beginning of His ministry.
- Jesus didn't avoid a confrontation with those who were looking for a reason to accuse Him (Mark 3:3).
- When it came to healing on the Sabbath, Jesus didn't try to find a way to compromise. He also didn't follow the made-up rules of the religious leaders of His day. Instead He publicly confronted them and rebuked them for their sin (Mark 3:3).
- Jesus asked the people if it was lawful to do good on the Sabbath, but they refused to answer (Mark 3:4). The people in the synagogue were unwilling to even have a conversation about healing on the Sabbath. They just wanted to find a reason to destroy Jesus.
- There are times when Jesus is angry and grieved with

people because of the hardness of their hearts (Mark 3:5).

- Jesus gave a command to the man with the withered hand, and once he obeyed his hand was made whole (Mark 3:5).
- Jesus healed the man with the withered hand on the Sabbath even though He knew it would anger the people who were present (Mark 3:5).
- Jesus had compassion on the man with the withered hand (Mark 3:5). The people who were in the synagogue had no compassion for him at all.
- The commandment to keep the Sabbath holy doesn't forbid people from having compassion on others, or doing good (Mark 3:5).
- The Pharisees decided to destroy Jesus because He healed someone on the Sabbath (Mark 3:6).
- The reason people came to see Jesus was because of the great things that He did (Mark 3:8).
- There were times when Jesus preached from a small ship that was in the sea. This was because of the size of the crowds that had gathered to Him (Mark 3:9).
- In those days there were many people who were possessed by demons (Mark 3:11).
- Jesus ordained His twelve disciples at the top of a mountain (Mark 3:14).
- Jesus wanted His disciples to preach. That was one of their callings (Mark 3:14).
- Jesus gave His disciples the power to heal sicknesses and

cast out demons (Mark 3:15).

- The friends of Jesus believed that He was crazy and were opposed to His ministry. They had no faith in Him, in spite of the many miracles that He did (Mark 3:21).
- The scribes from Jerusalem claimed that Jesus was demon-possessed (Mark 3:22). They said His power came from the devil and not from God. However, Jesus wasn't using the power of the devil to cast out devils. Instead He was using the power of God (because He was God) (Mark 3:24).
- When the scribes falsely accused Jesus of casting out devils by using the devil's power, Jesus defended Himself (Mark 3:26). Jesus tried to reason with those who made false accusations against Him.
- Jesus cast out demons to make His ministry possible. He was binding the strong man so He could reap a harvest of souls (Mark 3:27).
- Casting out demons wages war against the devil (Mark 3:27). It weakens him.
- People who saw Jesus *in person* perform mighty miracles, but claimed that He was doing it by the power of the devil, committed blasphemy against the Holy Ghost (Mark 3:29). This was an unforgivable sin.
- The reason the brothers of Jesus went to see Him was because they didn't believe in Him and wanted to stop Him from carrying out His ministry (Mark 3:31).
- Jesus said that His mother is *everyone* who does God's will – not just Mary (Mark 3:34-35). This means Jesus didn't elevate Mary as the unique "Mother of God", as Catholics do. Instead He put her on the same level as

everyone else who does God's will.

- The kingdom of God was a mystery (Mark 4:11). God gave the disciples of Jesus the right to understand that mystery, but He hid it from others.
- Once the parables that Jesus taught were properly interpreted, they revealed the mystery of the kingdom of God (Mark 4:11).
- There are some people who aren't part of the kingdom of God (Mark 4:11). Those who are outside His kingdom aren't given the right to understand it (Mark 4:11).
- The reason Jesus taught in parables was to *hide* the mystery of the kingdom of God, not to reveal it (Mark 4:11). He wanted to make Himself impossible to understand by those who were outside the kingdom.
- Parables make the truth harder to understand, not easier (Mark 4:11).
- The reason Jesus taught in parables was to keep those who were outside the kingdom from being saved (Mark 4:12). This means it's not God's will for everyone to be saved. There are some people that God deliberately hides the truth from so that they won't be saved.
- The interpretation of the parable of the sower provides the key to interpreting other parables (Mark 4:13).
- The devil prevents some people from being saved by taking the Word away from their heart the moment they hear it (Mark 4:15). This means the devil is an obstacle to saving some people.
- God works through His Word to save people (Mark 4:15).
- The devil is a major obstacle to evangelism (Mark 4:15).

- The only way we can endure times of suffering is if we're firmly rooted in the faith (Mark 4:17). Those who aren't firmly rooted will only endure until persecution arises and then they'll reject the faith.
- Those who reject the faith in times of affliction aren't saved (Mark 4:17). This means persecution reveals the true nature of a person's faith.
- The cares of this world can prevent people from bearing fruit (Mark 4:19).
- The riches of this world are dangerous because they can choke the Word (Mark 4:19).
- The fruit in our life comes from the Word of God (Mark 4:19).
- In order for us to bear fruit, we must uproot everything in our life that's choking the Word of God (just like a gardener uproots weeds and thorns) (Mark 4:19).
- We should give light to others (Mark 4:21).
- There are no secrets that won't be revealed (Mark 4:22).
- God will treat us the way we treat others (Mark 4:24).
- If we want to grow then we must hear what God has to say, for He will give more to those who listen to Him (Mark 4:24).
- People change over time. They either listen to God and grow, or they reject God and become more wicked because God takes away whatever truth they have (Mark 4:25).
- Although we sow the seed of the Word of God, He is the one who uses it in people's lives to change them (Mark

4:27).

- It may take time for God's Word to work in a person's life and lead them to repentance and salvation. It might not happen immediately (Mark 4:27).
- People must mature in the faith before they can bear fruit (Mark 4:28).
- Once the kingdom of God is grown, it will be larger than all other kingdoms (Mark 4:32).
- Jesus only spoke to the multitude using parables (Mark 4:34). He explained the meaning of His parables to His disciples when they were alone.
- When Jesus and His disciples were in a ship in the sea, there was a violent wind storm that came out of nowhere (Mark 4:37). This may have been a demonic attack.
- Jesus rebuked the wind and the sea on the same day He taught the parable of the sower (Mark 4:39).
- Jesus has authority over the weather. It must obey His commands (Mark 4:39).
- Jesus cast the demons into swine the day after He taught the parable of the sower and calmed the sea (Mark 5:1).
- There are times when people who are demon-possessed have supernatural strength (Mark 5:3).
- Unclean spirits (demons) have names (Mark 5:9).
- It's possible for more than one demon to dwell inside someone (Mark 5:9).
- It's possible for animals to be demon-possessed (Mark 5:12).

- Demons want to be inside someone, even if it's just an animal (Mark 5:12).
- Jesus has control over where demons can go (Mark 5:12).
- There are times when animals become violent after a demons enters them (Mark 5:13).
- There are times when demons kill the host they're possessing (Mark 5:13).
- The people of the Gadarenes kept a herd of swine, even though pigs were unclean under the Mosaic Law (Mark 5:14).
- When the people of the Gadarenes saw that Jesus had cast out the demon, they didn't repent or believe in Him. Instead they begged Jesus to leave (Mark 5:17).
- The woman with the issue of blood believed that if she was just able to touch the clothes of Jesus then she would be healed (Mark 5:28). She believed that Jesus didn't have to know what she was doing. All she had to do was touch His clothes.
- Although many people were crowded around Jesus, the only person who was healed was the woman who had the issue of blood (Mark 5:31).
- The woman with the issue of blood was made whole by her faith (Mark 5:34).
- The person who came from the house of Jairus didn't believe that Jesus could raise people from the dead (Mark 5:35).
- Jesus wanted Jairus to believe that He could still heal his daughter, even though she had died (Mark 5:36).

- Jesus didn't allow anyone to follow him into the house of Jairus, except for three of His disciples (Mark 5:37). This means there were times when Jesus only allowed a few of His disciples to accompany Him and made the rest stay behind.
- Peter, James, and John seem to have been the inner group of disciples (Mark 5:37).
- The people who didn't believe in Jesus weren't allowed to watch Him heal the daughter of Jairus. He removed them from the house before He healed her (Mark 5:40). The only people who were allowed to witness this miracle were Peter, James, John, and her parents.
- Jairus believed that Jesus could heal his daughter if He touched her. Jesus then healed his daughter by touching her (Mark 5:23, 41).
- There were some miracles that Jesus didn't want people to know about (Mark 5:43).
- Jesus worked as a carpenter when He lived in Nazareth (Mark 6:3).
- Jesus had four half-brothers (James, Joses, Juda, and Simon) and multiple sisters (Mark 6:3).
- Jesus couldn't do many miracles in Nazareth because the people there were offended by Him and didn't believe in Him (Mark 6:5-6). Jesus marveled at their unbelief.
- Jesus spent a lot of time teaching (Mark 6:6).
- Jesus didn't send His disciples out to preach by themselves. Instead He sent them out in groups (Mark 6:7).
- The disciples weren't allowed to take vengeance on cities

that didn't receive them. They could only shake the dust off their feet as a testimony against them (Mark 6:11). God promised to judge those cities more severely than Sodom and Gomorrah.

- The ultimate judgment for Sodom and Gomorrah is in the future, not the past (Mark 6:11).
- John the Baptist rebuked the king for his sexual immorality (Mark 6:18). This means it's right and proper to rebuke the sins of those who are in positions of authority.
- Rulers don't have the right to sin (Mark 6:18).
- The reason Herodias wanted to kill John the Baptist was because he rebuked her sexual immorality (Mark 6:19). There are times when people react violently when their sin is rebuked.
- Although Herod listened to John the Baptist and greatly respected him, Herod didn't repent of his sins (Mark 6:20).
- Herod greatly enjoyed the dancing of the daughter of Herodias, a woman he was having an immoral sexual relationship with (Mark 6:22).
- When the daughter of Herodias was given an opportunity to receive anything she wanted, Herodias had her use that rare and valuable privilege to kill an innocent person (Mark 6:24).
- When Herodias told her daughter to have John the Baptist put to death, she made haste to do it (Mark 6:25).
- Herod decided it was more important to keep a promise than to avoid putting an innocent man to death (Mark

6:26).

- When John the Baptist was executed, the disciples were already being called apostles (Mark 6:30).
- There were times when the disciples were so busy they didn't have time to eat (Mark 6:31).
- There were times when Jesus and His disciples tried to get away from the crowds so they could eat and rest (Mark 6:31).
- Jesus was moved with compassion toward the people because they were like sheep that didn't have a shepherd (Mark 6:34).
- The fish and loaves were broken before they were multiplied (Mark 6:41).
- The reason the disciples were amazed when they saw Jesus walking upon the sea was because they didn't consider the meaning of the miracle of the loaves (Mark 6:52).
- Before the crucifixion of Jesus, the hearts of His disciples were hardened (Mark 6:52). That's why they didn't understand what was going on.
- People believed they could be healed by touching Jesus' garment (Mark 6:56). All those who touched His garment were made whole.
- After Jesus fed 5000 people with five loaves of bread, the Pharisees criticized His disciples for not washing their hands before eating (Mark 7:5).
- It's not enough to honor God with our words. Our heart must belong to Him as well (Mark 7:6-7). Those who honor God with their words but not their heart worship

Him in vain.

- It's wrong to teach that the traditions of religious leaders are binding, as if they were from God (Mark 7:7).
- It's wrong to replace God's commandments with the traditions of men (Mark 7:8).
- Under the Mosaic Law, those who cursed their father or mother were put to death (Mark 7:10).
- It's wrong to teach people not to obey God's commandments (Mark 7:11).
- Part of honoring our parents is taking care of them and meeting their needs (Mark 7:11).
- The Pharisees taught that their traditions were greater than God's Word (Mark 7:13). Jesus *strongly* condemned them for this.
- Jesus didn't give any support to the traditions of the Pharisees, or say that they had a point. Instead He firmly rebuked them for replacing God's commandments with the traditions of men (Mark 7:13).
- We can't be defiled by eating food (Mark 7:15). This is because whatever a person eats goes into his belly and then comes out again. It doesn't go into his heart and corrupt him (Mark 7:19). The things that go into our heart are what can defile us.
- Adultery is wrong (Mark 7:21).
- Fornication is wrong (Mark 7:21).
- Murder is wrong (Mark 7:21).
- Sin comes from the heart. It's a heart problem (Mark 7:21). If we want to overcome sin then we must deal with

our wicked heart.

- People are defiled by sin (Mark 7:21, 23). Adultery, fornication, and murder all defile people.
- People are defiled by being deceitful (Mark 7:22).
- People are defiled by oppressing others (Mark 7:22).
- People are defiled by being blasphemous (Mark 7:22).
- People are defiled by being proud (Mark 7:22).
- People are defiled by being foolish (Mark 7:22).
- It's possible for children to be demon-possessed (Mark 7:25).
- There were times when Gentiles went to Jesus for help (Mark 7:26).
- Demons are unclean (Mark 7:26).
- Demons are spirits (Mark 7:26).
- Jesus didn't tell the Gentile woman with the demon-possessed daughter that He wouldn't take care of her. Instead He told her to wait until He had healed the Jews. His message was that the Jews came first (Mark 7:27).
- Children are more important than dogs (Mark 7:27).
- Jesus was able to cast the demon out of the woman's daughter without ever seeing the child (Mark 7:29).
- Jesus didn't feed the multitude until they had gone without food for three days (Mark 8:2).
- The Pharisees ignored the many signs that Jesus gave and demanded more. They ignored all of His healings, miracles, teachings, and power. They also ignored all the

fulfilled Messianic prophecies. They demanded yet another sign, as if Jesus hadn't done anything at all (Mark 8:11).

- The disciples watched Jesus provide food in the wilderness for a multitude, but they didn't understand that meant He could provide for them as well (Mark 8:18). The disciples thought they had to provide for their own needs and worried when they only had a single loaf of bread left (Mark 8:14). On two separate occasions the disciples watched Jesus feed multitudes with a small amount of food, and yet they didn't understand the miracle or take it to heart (Mark 8:21).
- There were times when Jesus told those He healed to not tell anyone else (Mark 8:26). However, Jesus *never* told anyone to not spread His teachings.
- Jesus commanded His disciples to not tell anyone that He was the Messiah (Mark 8:30). He gave this command after people had already rejected Him and condemned Him as being demon-possessed, which was an unforgivable sin.
- Jesus told His disciples in advance that He would be killed and rise from the dead on the third day (Mark 8:31).
- Peter didn't believe that Jesus would be rejected, killed, and resurrected (Mark 8:32). He rebuked Jesus for teaching those things (but all of them came true).
- When Peter tried to stop Jesus from going to the cross, he was on the same side as the devil. By trying to stop God's plan he became the adversary of Jesus (Mark 8:33). The reason he did this was because he wanted the things of men, not the things of God.

- We must accept whatever suffering results from following Jesus (Mark 8:34).
- Those who lose their life for the sake of the Lord Jesus Christ will save it, and gain everlasting life (Mark 8:35).
- Those who deny the Lord Jesus Christ to save their life will lose their life (Mark 8:35). By rejecting Him they will end up in Hell.
- A person's soul is worth more than the whole world (Mark 8:36). It's better to lose the world and save your soul, than gain the world and lose your soul. We must be willing to sacrifice *everything in this world* (if need be) to save our soul.
- There's nothing a person can give in exchange for their soul (Mark 8:37). Our is exceedingly precious.
- When Jesus returns He will be ashamed of those who are ashamed of Him or His words (Mark 8:38).
- Shortly after Jesus said that some of His disciples wouldn't die before they saw the kingdom of God come with power, three of His the disciples saw Him transfigured. It seems that the transfiguration was the fulfillment of that promise (Mark 9:2).
- The transfiguration of Jesus took place *after* Jesus told His disciples that He was going to be rejected, then executed, then resurrected (Mark 9:2).
- Only Peter, James, and John were with Jesus when He was transfigured (Mark 9:2).
- There was a time when Peter, James, and John saw Moses and Elijah (Mark 9:4).
- Jesus didn't treat all of His disciples the same. There were

experiences that He gave to some but not to others (Mark 9:9).

- Judas (the disciple who betrayed Jesus) didn't witness the transfiguration of Jesus and never learned about it (Mark 9:9-10).
- Before Jesus died and was resurrected, His disciples didn't understand the gospel. They didn't understand that Jesus came to die as a sacrifice for sin and was then going to rise from the dead. They had no understanding of what Jesus was doing, in spite of the fact they were the innermost group of disciples (Mark 9:10).
- Even though Jesus spoke plainly to His disciples and told them exactly what was going to happen, they still didn't understand what He was saying (Mark 9:10). They were looking for hidden spiritual meanings instead of listening to what Jesus was actually telling them.
- Not being able to speak can be an effect of demonic possession (Mark 9:17).
- The disciples of Jesus were able to cast some demons out of people, but not all of them (Mark 9:18). Some demons are harder to cast out than others.
- People can be demon-possessed for years (Mark 9:21).
- Even though Jesus cast out many demons, the father of the demon-possessed son didn't believe He could help. Jesus called his generation faithless because they lacked faith in Him in spite of the *overwhelming* evidence (Mark 9:19, 22).
- All things are possible for those who believe in Jesus (Mark 9:23).

- Not being able to hear can be an effect of demonic possession (Mark 9:25).
- Some demons can only be cast out by prayer and fasting (Mark 9:29). This means prayer and fasting can be powerful tools to cast out demons.
- After Jesus told His disciples that He was going to be killed, they started arguing about which of them would be the greatest in His kingdom (Mark 9:34). They didn't believe Jesus when He told them He was going to die.
- Those who desire to be first in the kingdom of God are actually desiring to be a servant and serve others (Mark 9:35).
- Whoever receives a child in Christ's name receives Him (Mark 9:37).
- The only way to God the Father is through Jesus (Mark 9:37).
- Casting out demons is a miracle (Mark 9:39).
- No one can do a miracle in the name of Jesus and lightly speak evil of Him (Mark 9:39).
- It's not wrong to use the name of Jesus to cast out demons (Mark 9:39).
- Those who give people a cup of water to drink in the name of Jesus, because those people belong to Him, will receive a reward (Mark 9:41).
- It's possible for little children to believe in Jesus (Mark 9:42). This is something Jesus desires.
- Those who oppress little children who believe in Jesus will be severely punished (Mark 9:42).

- We must remove *everything* from our life that causes us to sin (Mark 9:43).
- Hell is real (Mark 9:43).
- The fires of Hell are never quenched (Mark 9:43).
- Hell is a place of intense suffering (Mark 9:43).
- Those who don't repent of their sins will be cast into Hell (Mark 9:43).
- Those who do repent of their sins will be given everlasting life (Mark 9:43).
- We must do whatever it takes to avoid Hell (Mark 9:43). Avoiding Hell is worth any cost. Nothing is worth going to Hell over.
- There are worms in Hell that never die (Mark 9:44).
- Those who are in Hell are being both burned alive and eaten alive, and the pain never stops (Mark 9:44).
- There's no hope for those who are in Hell (Mark 9:44).
- It's *far* better to suffer in this life for the sake of Jesus than to suffer in Hell (Mark 9:49).
- If we give our lives to God then we can expect to suffer at some point (Mark 9:49). It's unavoidable.
- We must seek to be at peace with one another (Mark 9:50).
- The Pharisees tried to trap Jesus with questions (Mark 10:2).
- The reason the Pharisees asked Jesus if divorce was lawful was to trap Him. It wasn't an honest question

(Mark 10:2).

- The reason the Mosaic Law allowed divorce was because people's hearts were hardened (Mark 10:5). That provision in the Law was a sign that people were sinful and unwilling to keep their covenants.
- When a man is married he must cleave to his wife (Mark 10:7).
- When a man is married, he and his wife become one person. They're no longer two separate people but are instead to be a single person (Mark 10:8).
- People are joined in marriage by God, not by the state or the church or the pastor (Mark 10:9).
- Since people are joined together by God, it's wrong for people to get a divorce and break what God has joined together (Mark 10:9). Divorce separates two people who have been joined together into one person by God, and destroys something that He has created.
- There were things Jesus taught privately to His disciples that He didn't teach publicly (Mark 10:10).
- A husband who divorces his wife and marries someone else commits adultery against her (Mark 10:11). This means divorcing your wife and marrying someone else is an act of adultery.
- A wife who divorces her husband and marries someone else commits adultery (Mark 10:12).
- People wanted Jesus to bless their children (Mark 10:13).
- Jesus was very displeased when His disciples rebuked people for bringing their children to Him (Mark 10:14). Jesus wanted people to bring their children to Him.

- We must receive the kingdom of God as a little child does. We must believe God and have faith, as little children believe (Mark 10:15). Those who don't have faith in God and don't believe what He says won't enter into His kingdom.
- Jesus loved the person who asked Him what he had to do to live forever, even though he didn't believe in Him (Mark 10:21).
- One way we can obtain treasure in Heaven is by giving to the poor (Mark 10:21).
- When a rich young man asked Jesus what he had to do to inherit eternal life, Jesus told him to sell his possessions and follow Him (Mark 10:21). The only way we can live forever is by giving our lives to Jesus. If we try to keep them then we will be lost.
- Jesus told the rich young man to give his money to the *poor*, not to Him or to the temple (Mark 10:21).
- The rich young man valued his possessions more than everlasting life (Mark 10:22). He foolishly believed that the cost of immortality was too high because he thought the things of this world were more valuable than living forever.
- Wealth can be an obstacle to salvation (Mark 10:23). It's very difficult for the rich to enter into the kingdom of God (Mark 10:25).
- We're saved by the power of God (Mark 10:27). With God all things are possible – including salvation and everlasting life.
- The rich young man was unwilling to sacrifice his possessions for Jesus, but the disciples sacrificed

everything. They did what the rich young man was unwilling to do (Mark 10:28).

- We must be willing to give up our house for God (Mark 10:29). The Lord Jesus Christ is more important than *any* of our possessions.
- We must be willing to give up our children for God (Mark 10:29). The Lord Jesus Christ is more important than our family.
- Those who sacrifice their possessions for God will receive a hundredfold in this life, and eternal life in the world to come (Mark 10:30).
- If we receive a reward in this life, it will be accompanied by persecution (Mark 10:30).
- Many who are first in this life will be last in the world to come (Mark 10:31).
- Many who are last in this life will be first in the world to come (Mark 10:31).
- There were times when the disciples of Jesus were afraid, even though they were with Jesus (Mark 10:32).
- Jesus deliberately chose to go to Jerusalem even though He knew that's where He would be be betrayed and killed (Mark 10:32). Jesus didn't try to avoid the cross.
- When Jesus told James and John that He was about to be put to death, they ignored Him and instead thought about their own greatness (Mark 10:37).
- The disciples of Jesus kept looking for ways to elevate themselves above others (Mark 10:37). They wanted to rule over one another, and tried to take the best positions for themselves at the expense of the other disciples.

- Sitting at the right and left hand of Jesus in His kingdom comes at an enormous price of terrible suffering and pain (Mark 10:38). In order to sit at His side in His kingdom you must suffer the way He suffered.
- Not everyone is able to endure the suffering that's needed to reach the highest levels of greatness in the kingdom of God (Mark 10:38).
- James and John didn't understand that when they asked to sit at the left and right hand of Jesus, they were asking to be tortured and killed (Mark 10:38-39). Jesus tried to tell them that they didn't know what they were asking for but they ignored Him.
- Jesus didn't have the authority to decide who would sit at His right and left hand (Mark 10:40). Those positions weren't His to grant.
- We're called to *serve* others, not rule over them (Mark 10:43).
- Those who are great in the kingdom of God will serve others. The highest positions in the kingdom are positions of service (Mark 10:43).
- Jesus didn't come into this world so that other people could serve Him. Instead He came to serve others and lay down His life for them (Mark 10:45).
- Everything that Jesus said came to pass, exactly as He said it would (Mark 11:6).
- There were times when Jesus was hungry (Mark 11:12).
- The reason Jesus cursed the fig tree was because it didn't have any fruit (Mark 11:14).
- God's temple was intended to be a house of prayer for all

nations (Mark 11:17).

- The Jews turned God's temple into a den of thieves (Mark 11:17). This made Jesus angry.
- The chief priests were angry that Jesus cleansed the temple of thieves (Mark 11:18). They were on the side of the thieves, not on the side of God.
- God wants us to pray with faith, not with doubt (Mark 11:23).
- It's not wrong to pray for enormous things (Mark 11:23). God can grant enormous prayers.
- Jesus told His disciples that they should pray for whatever they desired (Mark 11:24).
- When we pray we must forgive those who have sinned against us (Mark 11:25-26). If we forgive them then God will forgive us. However, if we don't forgive others then God won't forgive our sins either.
- The chief priests, scribes, and elders rejected John the Baptist (Mark 11:32). They wanted people to think that they supported him, but in reality they didn't.
- In the parable of the vineyard, the people who were leasing the vineyard had no intention of giving its owner what he was owed (Mark 12:3).
- In the parable of the vineyard, the owner of the vineyard kept giving the murderers who leased his vineyard a chance to repent, even though it cost the life of his faithful servants to give that opportunity (Mark 12:5).
- In the parable of the vineyard, after the murderers who leased the vineyard killed the owner's servants, the owner sent someone greater than all those who came

before: he sent his beloved son (Mark 12:6).

- In the parable of the vineyard, the reason the murderers who leased the vineyard decided to kill the owner's son is because *they knew who he was*. They killed him because he was the heir and they wanted to steal the vineyard from him (Mark 12:7). In response to the death of the son, owner was going to destroy those wicked murderers and give his vineyard to others (Mark 12:9).
- Jesus believed that the Old Testament was authoritative, trustworthy, and prophetic (Mark 12:10).
- The parable of the vineyard was a graphic illustration of the Old Testament passage which taught that the stone the builders rejected became the head of the corner. It illustrated Israel's rejection of the Messiah and the terrible consequences of that rejection (Mark 12:10).
- When the builders rejected the stone, it wasn't cast away. Instead the stone became the head of the corner, in spite of the will of the builders (Mark 12:10-11). The Lord didn't allow their rejection to stand.
- The religious leaders knew the parable of the vineyard was about them (Mark 12:12). Yet they still immediately tried to arrest and kill Jesus, which is exactly what the parable foretold.
- Jesus warned the religious leadership of His day what the consequences would be for rejecting and killing Him, and yet they did it anyway (Mark 12:12).
- The chief priests, scribes, and elders believed they could outwit Jesus (Mark 12:13). They were wrong.
- It's possible to tempt someone by asking them a trick question (Mark 12:15).

- We must give to the government the things that belong to it (Mark 12:17).
- We must give to God the things that belong to Him (Mark 12:17).
- Under the Mosaic Law, there were times when a man was required to marry his brother's widow, even if he was already married. This means he would be required to take a second wife (Mark 12:19).
- God believed it was a serious matter if a married man died without having children. It was so important that if this happened, his widow had to marry the dead man's brother and have children with him, which would be counted as children of the dead man (Mark 12:19).
- Those who don't know the Scriptures will err (Mark 12:24).
- The resurrection rests on the power of God (Mark 12:24).
- Jesus expected people to know and believe the Scriptures (Mark 12:24). He rebuked people for not knowing them.
- Jesus rebuked people for not believing in the resurrection (Mark 12:24). He rebuked people for getting this doctrine wrong.
- Jesus rebuked people for not believing in the power of God (Mark 12:24).
- When people are resurrected they won't marry one another (Mark 12:25). Marriage is for this life only.
- The angels in Heaven don't marry one another (Mark 12:25).
- The Sadducees should have known from the Scriptures

that there was a resurrection of the dead (Mark 12:25). They also should have known that those who rise from the dead don't marry.

- Jesus believed that Moses wrote the first five books of the Bible (Mark 12:26). They weren't written by someone else.
- Jesus believed that the story of the burning bush really happened (Mark 12:26). It's not a myth or a fairy tale.
- God didn't tell Moses that He *was* the God of Abraham. Instead He said that "I am" the God of Abraham. He used present tense, not past tense, meaning that He was *still* the God of Abraham! This means Abraham was still alive (Mark 12:26).
- When the Sadducees quoted Moses in their question about the resurrection, Jesus quoted Moses back to them to defend the resurrection (Mark 12:26).
- Jesus didn't believe the Old Testament had been corrupted (Mark 12:26). Instead he believed that even the tenses of its words were authoritative and could be trusted.
- God is the God of the living, not the dead (Mark 12:27).
- The Bible teaches that there's only one God (not three) (Mark 12:29).
- Loving God with all our heart, soul, mind, and strength is the greatest command (Mark 12:30). There's nothing greater or more important than loving God.
- The most important thing is to love God. The second most important thing is to love others. Everything else falls below that (Mark 12:31).

- Some commandments are greater than others (Mark 12:31).
- It's better to love God than to give Him any number of gifts (Mark 12:33).
- Our love for God must include our understanding (our mind) (Mark 12:33).
- Our love for God must be passionate. We must love Him with all of our strength (Mark 12:33).
- After the religious leaders tried to trap Jesus with trick questions, and He answered them well, no one else dared to ask Him any questions (Mark 12:34-35). When no one else asked Jesus any questions, He started asking His own questions.
- There were times when Jesus taught by asking questions (Mark 12:35).
- David wrote, through the Holy Spirit, that the Messiah was going to be greater than him (Mark 12:36).
- The common people were more willing to hear Jesus than the religious leaders (Mark 12:37).
- We must not pray out of pretense (Mark 12:40). Our prayers must be sincere.
- Since the rich gave large sums that didn't matter to them, they didn't matter to God either (Mark 12:44). Since the poor widow gave all the money she had, she gave more in the sight of God than everyone else.
- When God looks at a person's gift, He looks at what they had available to give, not the actual amount they gave (Mark 12:44). It's possible for a poor person to give more than the rich, if he gives out of his poverty while the rich

give sums that don't matter to them. What matters to God is that we give what we have, not that we give a certain amount.

- Even though the poor widow gave a very small amount, God noticed it (Mark 12:44).
- The Olivet discourse happened shortly after Jesus saw the poor widow cast her money into the temple treasury (Mark 13:1).
- Jesus said that one day every single stone of the second temple would be cast down, and none would remain standing (Mark 13:2). This means the Wailing Wall of Jerusalem couldn't have been part of the second temple, because no stones of that temple were left standing.
- Jesus prophesied about the destruction of the second temple decades before it happened (Mark 13:2).
- The only disciples who wanted to know more about the destruction of the second temple were Peter, James, John, and Andrew (Mark 13:3).
- There were times when some disciples spoke privately to Jesus without anyone else around (Mark 13:3).
- When Jesus told His disciples that He was going to be killed, they didn't believe Him. However, they did believe Him when He said that the second temple would be destroyed (Mark 13:4).
- Jesus wanted His disciples to pay attention to prophecy and understand it (Mark 13:5).
- One of the reasons Jesus wanted His disciples to understand prophecy was so no one would deceive them (Mark 13:5).

- Jesus told His disciples they were going to be persecuted (Mark 13:9).
- Before the end comes, the gospel will be published among all nations (Mark 13:10).
- In the future, people wouldn't be able to trust their family. This is because their brothers, fathers, and children would conspire to execute them for the sake of Jesus (Mark 13:12).
- In the future there will be an intense hatred of those who believe in Jesus (Mark 13:12).
- The followers of Jesus must endure persecution and hatred (Mark 13:13). Those who endure to the end will be saved.
- The abomination of desolation that Daniel spoke of will happen in the future. It's not a historical event (Mark 13:14). When Jesus spoke to His disciples it hadn't happened yet.
- The abomination of desolation is a sign that those who are in Judea need to flee the area immediately (Mark 13:14).
- Jesus believed the book of Daniel was written by Daniel, not by someone else (Mark 13:14).
- The time when the abomination of desolation appears will be the worst period of affliction in all of history. Nothing worse ever happened before it, and nothing worse will ever happen after it (Mark 13:19). If the Lord didn't shorten that time then *no living thing would survive*. Everything in the entire world would die (Mark 13:20).

- It's possible for false prophets to perform miracles (Mark 13:22). However, we must not believe false prophets even if they can do miraculous things. They're still false prophets.
- Jesus commanded us to listen to the things He told us about end-times prophecy (Mark 13:23). He didn't believe that prophecy was a distraction from more important things. Instead it's something we *must* understand and pay attention to. Those who ignore prophecy are disobeying Jesus because He specifically commanded us to take heed to what He said.
- There are times when God uses the sun and the moon as signs (Mark 13:24).
- There are numerous signs that will be given before Jesus returns at the end of the tribulation (Mark 13:26).
- When Jesus returns at the end of the tribulation, He won't return in secret. Instead He will return openly (Mark 13:26).
- There are *two* gatherings of the elect. There's a gathering of the elect at the rapture, in which the angels aren't involved (1 Corinthians 15:51-53). There's another gathering when Jesus returns at the end of the tribulation, in which the angels are involved (Mark 13:27).
- The parable of the fig tree is this: just as you can tell that summer is near when a fig tree puts forth leaves, you can tell that the end is near when the signs that Jesus spoke of came to pass (Mark 13:29).
- Jesus didn't tell His disciples the exact date when He would return. Instead He gave them signs to watch for and commanded them to *watch*. The signs would tell

them when the end was near (Mark 13:29).

- All of the prophetic signs and events that Jesus spoke of would come to pass within the lifetime of a single generation (Mark 13:30).
- This universe isn't eternal (Mark 13:31). One day it will pass away, and be gone.
- The words of Jesus are eternal. They will never pass away (Mark 13:31).
- The only one who knows when Jesus will return is God the Father (Mark 13:32). This means there are things that God the Father knows that God the Son doesn't know.
- There are things the angels in Heaven don't know (Mark 13:32).
- Since we don't know when Jesus will return, we must watch and pray (Mark 13:33).
- Jesus hasn't told us exactly when He will return. Instead He commanded us to watch (Mark 13:34).
- Jesus hasn't given us the option of ignoring end-times prophecy (Mark 13:35).
- Jesus hasn't given us the option of ignoring the signs that point to His return (Mark 13:35).
- When Jesus returns, He will return suddenly (Mark 13:36).
- When Jesus returns, He doesn't want His return to catch us by surprise. He also doesn't want to find that we aren't ready (Mark 13:36). When Jesus returns, we must be ready to receive Him.
- When people spoke against the woman who anointed

Jesus with expensive ointment, Jesus said she had done a good work (Mark 14:6-7). The Jews could help poor people whenever they wanted, but they had a limited opportunity to help to Jesus. It was therefore better to give gifts to Jesus than to the poor.

- When people spoke against the woman who anointed Jesus with expensive ointment, Jesus said she had anointed His body for burial (Mark 14:8). This was another public statement that He was about to die.
- Jesus wanted the good deed of the woman who poured expensive ointment on His head to be remembered (Mark 14:9).
- It seems that Judas decided to betray Jesus immediately after the woman poured ointment on the head of Jesus (Mark 14:10). Apparently watching someone honor Jesus greatly offended him (John 12:4-6).
- When Judas decided to betray Jesus he went to the chief priests (Mark 14:10). It seems that Judas knew that the chief priests wanted to kill Jesus, and he wanted to help them do it.
- Jesus told His disciples in advance that one of them would betray Him (Mark 14:18).
- Judas ate the Passover with Jesus even though he was already planning on betraying Him to the chief priests (Mark 14:18).
- When Jesus told His disciples that one of them would betray Him, the disciples were afraid that He was talking about them. None of them realized He was talking about Judas (Mark 14:19). This means Judas successfully hid his evil nature from the rest of the disciples for *three years*.

- The reason Jesus would agree to go with His betrayer was to fulfill a Messianic prophecy (Mark 14:21). This means Jesus sought to fulfill Messianic prophecies.
- Jesus warned Judas that there would be terrible consequences for betraying Him, but Judas did it anyway (Mark 14:21).
- The blood of Jesus was the blood of the new testament, which was shed for many people (Mark 14:24).
- Jesus said that He wouldn't drink of the fruit of the vine again until He drank it new in the kingdom of God (Mark 14:25). It seems that resurrected bodies are capable of both eating (Luke 24:42-43) and drinking – and will do both of those things.
- After Jesus and His disciples celebrated communion, they sang a hymn (Mark 14:26).
- Jesus told His disciples that after He was resurrected they could find Him in Galilee (Mark 14:28).
- Peter didn't believe what the Old Testament prophesied about the disciples fleeing from Jesus (Mark 14:29). When Jesus told him that he was going to flee, he strongly disagreed (but Jesus wasn't wrong). In fact, none of the disciples believed that they were going to flee from Jesus that night (but they did) (Mark 14:31).
- Before Jesus was betrayed, He prayed in the garden. Jesus included Peter in this time of prayer, even though Peter was going to deny Jesus three times that night (Mark 14:33).
- When Jesus went to pray, His soul was sorrowful to the point of death (Mark 14:34). The upcoming crucifixion filled Jesus with enormous sorrow and pain.

- Jesus paid an enormous price to save us from our sins. Even the hours before His arrest were filled with sorrow and agony (Mark 14:34).
- Jesus prayed multiple times that, if it were possible, He might avoid the crucifixion (Mark 14:35, 39). This means there was a time when Jesus prayed for something but His prayer wasn't granted.
- Jesus prayed that the Father's will, not the Son's will, would be done (Mark 14:36). Although the Son wanted to avoid the crucifixion, the Son submitted His will to the Father.
- When Jesus was in agony and fell to the ground, His disciples slept (Mark 14:37).
- There are times when the only way to avoid temptation is to watch and pray (Mark 14:38).
- If the flesh is weak then we may not be able to do the things we want to do (Mark 14:38). The way to strengthen our flesh is to watch and pray.
- Even though Jesus rebuked His disciples for sleeping through His agony and His prayers, when Jesus went to pray they fell asleep yet again (Mark 14:40). The reason they fell asleep was because they were tired.
- When Jesus knew He was about to be betrayed, He didn't try to hide or flee (Mark 14:41).
- When Judas came to betray Jesus, he didn't take Jesus by surprise (Mark 14:41).
- The religious leaders believed it would take a very large, heavily armed group to arrest Jesus (Mark 14:43).
- The multitude who came to arrest Jesus needed Judas to

point out which person was Jesus (Mark 14:44). It seems they didn't know Him well enough to recognize Him.

- Judas arranged for Jesus to be arrested at night, in the dark, when no one was around (Mark 14:45).
- The reason Jesus was arrested by a large crowd at night, instead of in the temple as He taught, was to fulfill the Scriptures (Mark 14:48). This means the arrest of Jesus at night was the fulfillment of a Messianic prophecy.
- The prophecies of the Bible *must* be fulfilled. All of them will surely come to pass (Mark 14:48).
- The heavily armed multitude tried to arrest the other people who were with Jesus (Mark 14:51). They did not succeed.
- The chief priests, the scribes, and the elders heard Jesus testify that He was the Messiah (Mark 14:62).
- When Jesus comes in the clouds of heaven, the high priest will see Him (even though the high priest has been dead for a long time) (Mark 14:62). This means that when Jesus returns, even the dead will see Him. His return will not be kept a secret.
- The council sentenced Jesus to death for telling them that He was the Messiah (even though He really was the Messiah) (Mark 14:64).
- When Jesus was before Pilate, He didn't try to defend Himself or escape (Mark 15:3).
- Barabbas had murdered someone in an insurrection against Pilate (Mark 15:7).
- The multitude was given the opportunity to free Jesus (Mark 15:9).

- The reason the chief priests delivered Jesus to Pilate was because they envied Him (Mark 15:10).
- The multitude chose to free a murderer instead of Jesus. They chose someone who killed innocent people instead of someone who healed the sick and raised the dead (Mark 15:11). The reason they rejected Jesus was because they listened to the chief priests, who persuaded them.
- Pilate repeatedly called Jesus the "King of the Jews" (Mark 15:12).
- The multitude didn't demand the death of Barabbas, a murderer. Instead they demanded the death of Jesus, an innocent person (Mark 15:14).
- Jesus was sentenced to death because the chief priests arrested Him, delivered Him to Pilate, and persuaded the multitude to demand his crucifixion (Mark 15:15).
- Jesus was sentenced to death because the multitude demanded that He be crucified and Pilate wanted to please them (Mark 15:15).
- There was popular support for putting Jesus to death. That was the will of the people (Mark 15:15).
- Even though the chief priests didn't want Jesus to be killed on the day of the Passover (Mark 14:2), that's exactly when it happened (Mark 15:15).
- The Roman soldiers despised Jesus (Mark 15:20).
- Jesus refused to drink the wine that was mixed with myrrh (Mark 15:23).
- The Messianic prophecy which said that Jesus would be numbered with transgressors was fulfilled when He was

crucified between two thieves (Mark 15:28).

- When Jesus was crucified, those who passed by mocked Him for saying He was going to destroy the temple and rebuild it in three days. Yet that's exactly what He was doing at that very moment, by dying on the cross and then rising from the dead three days later (Mark 15:29). The temple that He spoke of was His own body (John 2:21).
- When Jesus was crucified, the chief priests mocked Jesus by calling Him the Christ (the Messiah) and the King of Israel (Mark 15:32). Yet in reality Jesus was both of those things.
- When Jesus was crucified, supernatural darkness fell upon the whole land from the sixth hour to the ninth hour of the day (from noon to 3pm) (Mark 15:33).
- When Jesus was crucified, God forsook Him (Mark 15:34).
- The reason Jesus was given vinegar to drink (thus fulfilling a Messianic prophecy) was because people misunderstood Him and thought He was calling for Elijah (Mark 15:36).
- Jesus died after being on the cross for six hours (from 9am to 3pm) (Mark 15:37).
- When Jesus died, there were many women watching from afar (Mark 15:41).
- When Jesus went to Jerusalem, many women went with Him on the journey (Mark 15:41).
- Even though the religious leaders and the people hated Jesus and put Him to death, Joseph of Arimathaea went to Pilate and asked for the body of Jesus (Mark 15:43).

This means he wasn't ashamed of Jesus, even though He had just been publicly crucified.

- Even though Jesus repeatedly told His disciples that He would rise on the third day, none of His disciples went to His tomb on the third day to see if He had risen from the dead (Mark 16:1). None of the women who went to His tomb expected Him to be risen either.
- Jesus told people exactly what He was going to do in the future, but no one believed Him. No one believed that He was going to die, and when He died no one believed that He would rise from the dead (Mark 16:1).
- Jesus rose from the dead before the women arrived at the tomb (Mark 16:6).
- The young man inside the tomb told the women to tell Christ's disciples that He had risen and gone into Galilee, exactly as He said He would do (Mark 16:7). The disciples should have looked for Him in Galilee but they didn't.
- After Jesus rose from the dead, the first person He appeared to was Mary Magdalene (Mark 16:9).
- The disciples didn't believe Mary Magdalene when she told them that Jesus had risen from the dead. This is in spite of the fact Jesus told them He would rise from the dead, and He told them He would rise on the third day (Mark 16:11).
- Jesus can change His appearance so He's not recognized (Mark 16:12).
- When Jesus appeared to His disciples, He rebuked them for not believing the testimony of the eyewitnesses who saw Him alive (Mark 16:14).

- The gospel is for all nations (Mark 16:15).
- The gospel has the power to save all who believe (Mark 16:16).
- Those who have never heard the gospel won't be saved. This is because we must believe the gospel to be saved (Mark 16:16).
- Being able to cast out demons is a miraculous sign (Mark 16:17).

Luke

- The four gospels (Matthew, Mark, Luke, and John) weren't the only accounts that were written about the life of Jesus. Many others were written around that same time (Luke 1:1).
- Luke doesn't claim to have been an eyewitness to everything he recorded in his gospel. Instead his book contains the testimony of other people who were eyewitnesses (Luke 1:2).
- One of the reasons Luke decided to write an account of the life of Jesus was because he had a perfect understanding of what happened from the very beginning (Luke 1:3).
- Luke wrote his account of the life of Jesus for Theophilus (Luke 1:3), who was the son of Annas and the brother-in-law of Caiaphas. Theophilus served as high priest from 37 to 41 AD. The gospel of Luke was written while he was still serving as high priest, which can be seen from the fact that Luke calls him “most excellent” – a reference to his status as high priest. (Since Jesus was crucified around 30 AD, that means this gospel was written just a few years after its events took place.)
- The parents of John the Baptist were blameless in God's sight (Luke 1:6).
- There are times when a couple may be righteous and yet still have no children (Luke 1:7).
- The job of Zacharias was to burn incense in the temple (Luke 1:9).
- When Zacharias went into the temple to burn incense, a multitude of people were outside praying (Luke 1:10).

- The people in the Bible who saw angels were filled with fear. It was a terrifying experience (Luke 1:12, 29; 2:9).
- God is the one who gave John the Baptist his name (Luke 1:13).
- The birth of John the Baptist was an answer to prayer. His parents had been praying for a child (Luke 1:13).
- The angel told Zacharias that John the Baptist would be filled with the Holy Spirit from his mother's womb (Luke 1:15). This means it's possible for unborn children to be filled with the Holy Spirit – and *that* means people can be saved before they're born (because Romans 8:9 says those who are filled with the Holy Spirit belong to Jesus). It also means the unborn are *people*, since only people can be filled with the Holy Spirit.
- John the Baptist turned many Jews to the Lord (Luke 1:16). Although the religious leaders rejected him, there were many who believed his message.
- The angel didn't say that John the Baptist was Elijah. Instead he said that John would have the spirit and power of Elijah (Luke 1:17).
- One of the ministries of John the Baptist was turning the hearts of fathers to their children (Luke 1:17). That's the same thing Malachi 4:5-6 prophesied Elijah will do when he returns. God wants fathers to care about their children and love them.
- God wants those who are disobedient to listen to the wisdom of the just (Luke 1:17).
- In the past Zacharias had prayed that he would have a son, but apparently he hadn't done that in a long time because when the angel told him his prayer was granted,

he questioned it instead of believing and rejoicing (Luke 1:18). There are times when God answers our prayers long after we've stopped praying about it – and sometimes after we've stopped believing it would ever come to pass.

- Sometimes God waits to answer a prayer until it seems impossible for that prayer to ever be answered (Luke 1:18).
- Zacharias didn't believe he would have a son in his old age (Luke 1:20). This is different from Abraham, who was given that same message and believed it.
- There are times when God punishes those who don't believe His words by preventing them from speaking (Luke 1:20).
- The promises of God are fulfilled in due season. They come to pass when God intends for them to come to pass (Luke 1:20).
- The promises of God will surely come to pass, even if people don't believe them (Luke 1:20).
- The conversation Zacharias had with the angel took a long time. People noticed that Zacharias was delayed coming out of the temple (Luke 1:21).
- Zacharias continued working in the temple even though he couldn't speak (Luke 1:23).
- After Elisabeth conceived John the Baptist, she hid herself for five months. In the six month the angel Gabriel visited Mary (Luke 1:26). That means when Gabriel visited Mary, Elisabeth was in the sixth month of her pregnancy.
- When the angel Gabriel visited Mary she was living in

Nazareth (Luke 1:26).

- Even though Mary was engaged to Joseph, the angel Gabriel was sent to Mary and not to Joseph (Luke 1:26).
- The woman who God chose to be the mother of the Messiah was one who had found favor with Him (Luke 1:30).
- The angel Gabriel told Mary that God would give Jesus the throne of David (Luke 1:32), and said that Jesus would reign over the house of Jacob forever (Luke 1:33). This means His kingdom is an everlasting kingdom. It also means the house of Jacob will always exist, because otherwise Jesus couldn't reign over it for all of eternity.
- There was no human male involved in the birth of Jesus. He was the product of a woman (Mary) and the Holy Spirit (Luke 1:35).
- The conception of Jesus wasn't the result of physical intercourse. Instead Mary conceived when the Holy Spirit came upon her and the power of God overshadowed her (Luke 1:35).
- Because Jesus was born of a virgin who had been overshadowed by the power of the Holy Spirit, He was called the Son of God instead of the son of Joseph. Joseph had no involvement in His conception (Luke 1:35).
- Jesus was holy from the moment of His conception (Luke 1:35).
- Elisabeth (the wife of Zacharias the priest) was Mary's cousin (Luke 1:36).
- Elisabeth seems to have kept the news of her pregnancy a secret. Mary only found out about it when the angel

Gabriel told her (Luke 1:36).

- When Gabriel told Mary that she was going to conceive a son, he didn't give Joseph the same news. Instead he spoke to Mary and left (Luke 1:36).
- When the angel Gabriel said that nothing was impossible with God, he said it in the context of God keeping His promises (Luke 1:37). God is able to keep all of His promises, no matter how impossible they seem.
- When Mary heard that her cousin Elisabeth was pregnant, she made haste to go see her (Luke 1:39). At this point Elisabeth would have been six months pregnant.
- Mary was already pregnant when she reached Elisabeth's house (Luke 1:42).
- Elisabeth was filled with the Holy Ghost when she heard Mary's greeting and knew that Jesus was in Mary's womb. However, Joseph didn't know what was going on until an angel appeared to him in a vision and told him (Luke 1:43).
- The baby in Elisabeth's womb (John the Baptist) knew that Jesus was in Mary's womb, and he rejoiced in that (Luke 1:44). This means John the Baptist first met Jesus before either of them were born.
- God is merciful to those who fear Him (Luke 1:50).
- God demonstrates His strength by scattering the proud (Luke 1:51), by casting down the mighty from their positions of power (Luke 1:52), by exalting those who are of low degree (Luke 1:52), by filling those who are hungry with good things (Luke 1:53), by sending the rich away empty (Luke 1:53), and by helping Israel (Luke 1:54).

- The reason God helps Israel is because of His mercy. He hasn't forgotten His promise to be merciful to Israel (Luke 1:54).
- Mary recognized that God was merciful to Israel (Luke 1:54). She said this even though Israel was under Roman occupation at the time.
- Mary stayed with Elisabeth for three months (Luke 1:56). It seems she remained with her cousin until John the Baptist was born, and then went home. This also means when Mary returned from Elisabeth's house she would have been three months pregnant.
- John the Baptist was circumcised on the eighth day (Luke 1:59). That's also when his parents named him. It seems that in ancient times, male children were given names when they were circumcised.
- God silenced Zacharias until he named his son John (Luke 1:64). Zacharias wasn't permitted to speak until he obeyed God.
- All those who lived in the hill country of Judaea heard about the birth of John the Baptist (Luke 1:65). The fact that Zacharias couldn't speak until he named his son John got people's attention.
- God considers the Jews to be His people (Luke 1:68).
- When God sent Jesus into this world, He was raising up someone to save Israel (Luke 1:69).
- One day God will save His people from all those who hate them (Luke 1:71).
- The Messiah is the fulfillment of the oath that God swore to Abraham (Luke 1:73).

- Our holiness and righteousness comes from the Messiah, not from ourselves (Luke 1:75).
- John the Baptist remained in the desert until the day he was revealed to Israel (Luke 1:80).
- Before Caesar Augustus issued the decree that all the world should be taxed, Joseph was living in Nazareth (Luke 2:4).
- The reason Jesus was born in Bethlehem (which fulfilled a Messianic prophecy) was because Caesar Augustus issued a decree that all the world should be taxed (Luke 2:4).
- When Joseph and Mary were in Bethlehem, Mary gave birth to Jesus (Luke 2:6). However, the Bible doesn't say she gave birth the night they arrived. It only says she gave birth while they were there.
- Since Jesus was the *firstborn* son of Mary, that means she had more sons after Jesus was born (Luke 2:7). Jesus was her first son, not her only son.
- The Bible doesn't say Jesus was born in a manger. Instead it says that when He was born, Mary wrapped Him in swaddling clothes and laid Him in a manger (Luke 2:7).
- Jesus was born at night (Luke 2:8).
- When Jesus was born, shepherds were in the field watching over their flocks at night (Luke 2:8). This means Jesus was born when the sacrificial lambs were being born. Bethlehem was only five miles away from Jerusalem, and was where the lambs that were sacrificed in the temple came from.
- John the Baptist was born six months before Jesus, and the whole region knew about his birth. When he was

born Zacharias told people that he would prepare the way for the Messiah. On top of that, people should have known from Daniel's prophecies that it was time for the Messiah to be born, and also should have known from Micah's prophecies that the Messiah would be born in Bethlehem. Yet it seems that no one was in Bethlehem awaiting the Messiah's birth. The only people the angels appeared to were shepherds, who weren't expecting the birth of the Messiah (Luke 2:9).

- When Jesus was born, the angels didn't appear to the religious leaders. Instead they appeared to shepherds (Luke 2:9). The religious leaders should have been in Bethlehem awaiting the Messiah's birth but they weren't. Even after the wise men announced that the King of the Jews had been born, the religious leaders *still* couldn't be bothered to go search for Him.
- The only people the angels appeared to were those who were awake and in Bethlehem at the time Jesus was born, which were the shepherds (Luke 2:9). All those who were somewhere else or asleep when He arrived missed out.
- The birth of Jesus was good tidings and great joy for all people, not just the Jews (Luke 2:10).
- Jesus was publicly proclaimed to be the long-awaited Messiah at the moment of His birth by a host of angels (Luke 2:11). That means there should have been no question among the Jews whether Jesus was the Messiah.
- The only time a multitude of angels ever announced anything to anyone was at the birth of Jesus (Luke 2:13).
- Angels didn't sing when Jesus was born. Instead they *said* their message (Luke 2:13).

- Jesus is a source of peace (Luke 2:14). Even though His appearance brought division and persecution, in the end He will bring peace to the world (for He is the only one who can bring peace).
- Jesus is a source of goodwill from God. He's God's mercy and love, poured out to save us from our sins (Luke 2:14).
- The shepherds were willing to abandon their flocks to go see the Messiah (Luke 2:15). In fact, they went to see Him with haste (Luke 2:16). By contrast, even after the religious leaders were told that the King of the Jews had been born they were unwilling to search for Him *at all*.
- When Jesus was born, Joseph didn't have any other children. The only people the shepherds found were Mary, Joseph, and Jesus (Luke 2:16). That means the people who are listed in Mark 6:3 as the brothers and sisters of Jesus were born *after* Him, and didn't come from a supposed previous marriage of Joseph (in spite of what Catholics claim). There's no Biblical evidence that Joseph was married to someone else before Mary.
- The shepherds publicly proclaimed the message of the angels (Luke 2:17). That means the people of Jerusalem (which was just five miles away from Bethlehem) would have heard the news. Yet it seems that no one cared. The only other people who ever looked for Jesus were Gentiles from Parthia (the wise men). The reason we know this is because when the wise men reached Jerusalem two years later and announced that the King of the Jews had been born, *the city was surprised*.
- Even though the message that the Messiah had been born was publicly proclaimed *by a host of angels* (Luke 2:17), the religious leaders of Israel made no attempt to

find Him. This means they rejected Him *from His birth*.

- Jesus was circumcised on the eighth day (Luke 2:21). That's when He was given the name “Jesus”.
- Mary followed the Mosaic Law regulation that required her to be purified after giving birth to a male child (Luke 2:22). According to Leviticus 12, a woman is unclean for 40 days after she gives birth to a son. Jesus wasn't brought to the temple until after her purification period was over.
- The reason Mary and Joseph brought Jesus to the temple as an infant was because of the Mosaic Law, which said that all firstborn sons were holy to the Lord. Since Jesus was a firstborn son, He was holy and therefore had to be brought to the temple to be presented to the Lord (Luke 2:23).
- When Mary and Joseph brought Jesus to the temple as an infant, they offered the sacrifice which was required by the Mosaic Law (Luke 2:24). Firstborn animals had to be sacrificed, and firstborn sons had to be redeemed by offering a sacrifice in their place. The sacrifice which Mary and Joseph offered for Jesus was a pair of turtledoves (two young pigeons), which was the cheapest possible sacrifice that could be offered.
- There were two people in Jerusalem who were waiting for the Messiah: Simeon and Anna (Luke 2:25, 36). God arranged for both of them to meet Him when He was brought to the temple for the first time.
- The Messiah was the consolation of Israel (Luke 2:25).
- The people who got to see the Messiah when He was an infant were those who believed the message of the

angels (the shepherds), and those who were waiting for Him (Simeon, Anna, the wise men). His birth was missed by all those who didn't believe or didn't care (Luke 2:26).

- There are times when the Holy Spirit leads people to specific places at specific times (Luke 2:27).
- Simeon recognized the infant Jesus as the Messiah (Luke 2:28).
- The reason Simeon was glad to see Jesus and could die in peace was because he knew Jesus that God was going to use Jesus to bring salvation to His people, and he rejoiced in that (Luke 2:30).
- When Jesus was still an infant, Joseph and Mary were told that He was from God, that He was the Savior of the Jews and the Gentiles, and He was the Messiah (Luke 2:33).
- Although Luke 2:33 says that Mary was the mother of Jesus, it doesn't say Joseph was His father. This is because Jesus was born of a virgin.
- Simeon told Mary that a sword would pierce through her own soul (Luke 2:35). This may be a reference to the fact she was present at the crucifixion of Jesus (John 19:25-27).
- Jesus reveals people's hearts (Luke 2:35). Our heart is revealed by the way we react to Him.
- Anna was a prophetess (Luke 2:36). There were female prophets in both the Old and New Testaments.
- In the days of Jesus there were women who served in the temple (Luke 2:37).
- Jesus visited the temple as an infant (Luke 2:38) but didn't

attract any significant attention. In spite of the fact He was the long-awaited Messiah and His birth had been announced by a multitude of angels *just a few weeks earlier*, the religious leaders missed His visit entirely.

- A few weeks after Jesus was born in Bethlehem He was brought to the temple in Jerusalem. Once that visit was over He was brought to *Nazareth* (Luke 2:39), which is where His parents were from. That means when the wise men visited Him two years later He wasn't in Bethlehem anymore! Although Herod did send them to Bethlehem, Matthew 2:8-11 doesn't say that's where they found Jesus. Instead it says the star led them to the house where Jesus was living (which would have been a house in Nazareth).
- Joseph and Mary must not have spent very long in Egypt when they fled from Herod, because they made a regular practice of going to Jerusalem each year to celebrate the Passover (Luke 2:41).
- Jesus was full of wisdom when He was 12 years old (Luke 2:47). By then He already had great wisdom and understanding, and astonished people by the way He answered questions.
- Even though both Gabriel and Simeon told Mary who Jesus was, where He came from, and what He was sent here to do, she still didn't understand (Luke 2:48-50). There's no evidence the family of Jesus supported His ministry before His death and resurrection. Instead they seem to have opposed it out of unbelief.
- At 12 years old Jesus referred to God the Father as His Father (Luke 2:49).
- The reason Jesus didn't begin His ministry until He was 30

was because of Mary and Joseph, who stopped His first attempt to begin His ministry when He was 12 (Luke 2:51). This means His parents delayed His ministry by 18 years.

- When Jesus was incarnated and became a human being, He wasn't born with all wisdom. Instead He grew in wisdom over time (Luke 2:52).
- John the Baptist preached that people must repent for their sins to be forgiven (Luke 3:3).
- John the Baptist said that the multitude which came to be baptized by him was a generation of vipers (Luke 3:7). It's not wrong to tell wicked people that they're wicked and need to repent.
- John the Baptist preached that the only way to be saved from the wrath to come is by repentance (Luke 3:7).
- John the Baptist commanded people to bring forth fruits worthy of repentance (Luke 3:8). Genuine repentance will *always* bring forth the fruits of repentance. It's true that we're not saved by our fruit (good works), but our actions reveal the nature of our heart. Those who don't bring forth the fruits of repentance haven't repented and aren't saved (Luke 3:9).
- Those who are genuinely saved will work to meet the needs of others, and will help the poor and needy (Luke 3:11).
- When John the Baptist taught that wrath was coming and people needed to save themselves, he didn't recommend stockpiling food and clothing. Instead he said that those who had extra food and clothing should immediately give it to those who were in need (Luke 3:11). The way to

prepare for the wrath to come is by meeting people's immediate needs, not by stockpiling resources.

- Those who are genuinely saved won't charge more than what's right, and won't use their power to oppress others (Luke 3:13).
- Some Roman soldiers went to John the Baptist to be baptized (Luke 3:14). This means John baptized both Jews and Gentiles.
- Those who are genuinely saved won't do violence to the innocent, won't falsely accuse others, and won't steal from others (Luke 3:14).
- During the ministry of John the Baptist, people were expecting the Messiah to soon appear (Luke 3:15). However, it seems they had no idea the Messiah had been born nearly 30 years earlier, even though His birth was proclaimed by a multitude of angels and announced by the wise men.
- Some people wondered if John the Baptist was the Messiah (Luke 3:15). He told them that he wasn't (Luke 3:16).
- When the Messiah came, He was going to gather the wheat into His garner (Luke 3:17). This means He would save those who repented and believed in Him. However, He was also going to gather the chaff and burn it with unquenchable fire (Luke 3:17). In other words, He would cast the wicked into Hell.
- John the Baptist rebuked Herod for committing adultery with Herodias, the wife of Herod's brother Philip (Luke 3:19). It's not wrong to rebuke rulers for their sins (including sexual immorality). Rulers aren't allowed to do

whatever they want. They must obey God's commandments because He holds them accountable for their actions.

- Putting John the Baptist in prison was worse than all the other evil Herod had done up to that point (Luke 3:20).
- When Jesus was baptized, the entire Trinity was manifested. Jesus (God the Son) was present, the Holy Spirit was present in the form of a dove, and God the Father spoke from Heaven (Luke 3:22).
- There should have been no question among the Jews that Jesus was from God and His miracles were performed by the Holy Spirit. This is because when Jesus was baptized, a multitude of people heard God speak from Heaven and saw the Holy Spirit come upon Jesus in the form of a dove (Luke 3:22). Yet in spite of the testimony of *God Himself*, people still rejected Him and claimed that His works were done by the power of the devil. Even the testimony of God Himself, speaking from Heaven, didn't matter to them.
- Jesus was baptized when He was about 30 years old (Luke 3:23).
- After Jesus was baptized He didn't immediately start His ministry. Instead He was led into the wilderness by the Holy Spirit (Luke 4:1).
- Jesus fasted (Luke 4:2).
- One of the ways the devil tempted Jesus was by telling Him to command stones to become bread so He could feed Himself (Luke 4:3). The reason this was a sin is because Jesus only did the things that God the Father did (John 5:30), and God the Father didn't command stones

to become bread.

- One of the ways the devil tempts people is by telling them to satisfy their normal physical desires in a sinful way (Luke 4:3).
- We must live by *every* word of God (Luke 4:4). That means we must do *everything* that God tells us to do, and *nothing* that He tells us not to do.
- It's more important to obey God than to eat bread, even when we're starving (Luke 4:4). It's *never* acceptable to sin in order to feed ourselves or meet our needs.
- Jesus resisted the devil's temptations by quoting Scripture (Luke 4:4).
- Jesus obeyed the Scriptures. He was subject to them and did what they commanded (Luke 4:4).
- When Jesus resisted the devil He didn't mock him or try to reason with him. Instead He quoted Scripture and left it at that (Luke 4:4).
- The devil has the power to transport people from one place to another (Luke 4:5).
- The devil has the power to give people visions (Luke 4:5). This means all visions don't come from God. Some come from the devil.
- The devil wants people to worship him (Luke 4:7).
- One of the ways the devil tempts people is by offering them power and glory (Luke 4:7).
- One of the ways the devil tempts people is by twisting what Scripture has to say (Luke 4:10).
- Just because God has promised to protect us doesn't

mean we have the right to do stupid and dangerous things (Luke 4:11). It's wicked to tempt God. We must never deliberately put ourselves in danger just to prove God is watching over us.

- Jesus didn't become famous until after He returned from being tempted in the wilderness for 40 days (Luke 4:14).
- When Jesus read aloud from the Scriptures, He first stood up (Luke 4:16). He didn't read from them while sitting down.
- The reason God the Father gave Jesus the Spirit was to carry out the Father's will. Jesus needed the Holy Spirit to do the things He did (Luke 4:18).
- One of the reasons God the Father sent Jesus was to heal the brokenhearted (Luke 4:18).
- When Jesus read from the book of Isaiah, He stopped reading a prophecy at a comma (Luke 4:19). Only the portion of the prophecy which He read was fulfilled, while the rest was still to come. The unfulfilled portion is about His Second Coming, which means there's a gap of around *two thousand years* in a single prophecy! This means two events that seem to be right next to each other in Scripture could be separated by hundreds of years.
- Jesus told the people of Nazareth that the Messianic prophecies of the Old Testament were about Him (Luke 4:21). Jesus didn't hide the fact that He was the Messiah.
- Jesus didn't do great works in places that didn't believe in Him (Luke 4:23).
- When God sent Elijah to a widow who had faith in Him, He didn't send Elijah to any widow in Israel. Instead He

sent him to one outside of Israel (Luke 4:26). The Gentile widow of Zidon had more faith than any of the widows of Israel.

- During the days of Elisha, the only leper who was healed was Naaman the Syrian (a Gentile) (Luke 4:27). The reason only Naaman was cleansed of his leprosy is because he had faith in God and obeyed Him, while none of the Jewish lepers did.
- When Jesus graciously preached the truth of the Scriptures while filled with the power of the Holy Spirit, people didn't always repent and believe. Instead there were times when they were filled with rage and tried to kill Him (Luke 4:28). Just because we graciously preach the Scriptures doesn't mean people will repent.
- The first people who tried to kill Jesus were the people of Nazareth (Luke 4:29). When this happened there's no evidence anyone in His family spoke up on His behalf or tried to rescue Him.
- The cities which tried to kill Jesus were Nazareth (where He grew up) and Jerusalem (where He was crucified) (Luke 4:29).
- The people of Capernaum recognized the reason Jesus could cast out demons was because His word was backed by authority and power (Luke 4:36).
- After Jesus healed the mother of Peter's wife, all those in the area who were sick were brought to Him so He could heal them (Luke 4:40).
- When demon-possessed people were brought to Jesus they identified Him as the Messiah (Luke 4:41). That's why Jesus didn't allow the demons to speak.

- The people of Capernaum didn't want Jesus to leave (unlike the people of Nazareth, who cast Him out of their city and tried to kill Him) (Luke 4:42). The reason Jesus didn't stay was because He needed to preach in other cities as well (Luke 4:43).
- One of the reasons Jesus came into this world was to preach (Luke 4:43).
- Before Jesus called Peter to be His disciple, he took Jesus out on the lake and heard Him teach (Luke 5:3).
- Before Jesus called Peter to be His disciple, He revealed His power by a miraculous catch of fish (Luke 5:10).
- When Jesus called Peter, James, and John to be His disciples, they forsook the great catch of fish that Jesus gave them. In fact, they forsook their fishing boats and everything else in order to follow Jesus (Luke 5:11).
- Jesus healed a leper by touching him (Luke 5:13). This is in spite of the fact that lepers were unclean under the Mosaic Law.
- Although Jesus sometimes commanded people to not tell anyone He had healed them, He never commanded anyone to not spread His teachings (Luke 5:14).
- Unlike the Pharisees, who prayed publicly on street corners so people could hear them, Jesus withdrew from the multitudes and prayed alone in the wilderness (Luke 5:16).
- Jesus has the power to forgive sins (Luke 5:20). He will forgive the sins of everyone who goes to Him and repents.
- Jesus wanted people to know that He had the power to

forgive sins (Luke 5:22). Since only God can forgive sins, this means He was proclaiming that He was God (Luke 5:24).

- Although Jesus publicly taught that He could forgive people's sins, there's no record that during His earthly ministry anyone went to Him for forgiveness. Instead they went to Him to be healed of their diseases (Luke 5:24). There were times when He forgave people, but before His resurrection no one asked for His forgiveness (even though that was by far their greatest need).
- The multitude didn't expect Jesus to heal the paralyzed man. That miracle amazed them (Luke 5:26). They thought it was strange.
- The reason Jesus ate with sinners was because He came to seek those who were lost, not those who were saved (Luke 5:31). Jesus didn't avoid sinners. He ate with them so He could save them.
- One of the reasons Jesus came into this world was to call sinners to repentance (Luke 5:32).
- In the Old Testament, Israel was the wife of Jehovah and God the Father was her husband (Isaiah 54:5). In the New Testament, Jesus is called the bridegroom and the church is called the bride (Luke 5:34).
- Fasting is a sign of mourning. It doesn't make sense to fast while physically present with Jesus (Luke 5:34).
- Jesus told people early in His ministry that He was going to be taken away (Luke 5:35).
- Jesus expected His followers to fast once He left (Luke 5:35). This means we should fast.

- New fabric must be used on new garments, and old fabric must be used on old garments. The two must be kept separate (Luke 5:36). Likewise, the old and new covenants are wholly different. It's an error to take a piece of one covenant and use it with the other.
- Those who drink old wine will say that old wine is better, and won't desire the new wine (Luke 5:39). Likewise, those who were under the old covenant won't desire the new covenant and will claim that the old was better.
- In ancient times it wasn't considered wrong to go into someone else's corn field and eat their corn (Luke 6:1).
- Even though only priests were allowed to eat the holy shewbread in the temple, it wasn't wrong for David and his men to eat it when they were hungry. It was better for the priest to give it to them than to send them away hungry (Luke 6:4). The commandment to feed the hungry was more important than the commandment to not give holy shewbread to those who weren't priests. This means some commandments are more important than others.
- Jesus publicly proclaimed that He was the Lord of the Sabbath (Luke 6:5). This was a claim to be God.
- The religious leaders began looking for a way to destroy Jesus very early in His ministry (Luke 6:7). They were already looking to destroy Him before He ever healed anyone on the Sabbath.
- Jesus didn't avoid confrontations with the religious leaders or seek to compromise with them. Instead He confronted them with their errors and publicly rebuked them (Luke 6:8). Jesus *never* compromised with error.
- There were times when Jesus healed people by

commanding them to do something, and they were healed after they did what He commanded (Luke 6:10).

- When Jesus asked the scribes and Pharisees if it was lawful to do good on the Sabbath, they had nothing to say. They couldn't answer His question and yet decided to put Him to death anyway (Luke 6:11).
- Jesus chose His twelve disciples after spending all night in prayer (Luke 6:13).
- Jesus called His twelve disciples "apostles" (Luke 6:13). This means there was a brief time when Judas was an apostle.
- No one doubted that Jesus performed miracles (Luke 6:18). Even His enemies didn't claim that His miracles were fake or never happened.
- Demons are unclean spirits (Luke 6:18).
- The multitude believed they needed to touch Jesus in order to be healed (Luke 6:19).
- When people touched Jesus, virtue went out of Him and healed those who were diseased (Luke 6:19). It seems that Jesus healed people by His virtue.
- Jesus healed all those who went to Him seeking healing (Luke 6:19).
- The version of the sermon on the mount that's in Luke is different from the one found in Matthew. These appear to be two different events. The one in Matthew was preached on a mountain (Matthew 5:1) while the one in Luke was preached on the plain (Luke 6:20).
- Jesus taught that those who were persecuted for His sake were blessed (Luke 6:22). This was a claim to divinity. No

prophet or teacher ever taught that those who were persecuted for their sake were blessed, but that's exactly what Jesus taught.

- The reason Jesus pronounced woe upon the rich was because they already had their consolation. There was no great reward waiting for them in Heaven (Luke 6:24). It's better to be persecuted in this life and have a great reward in Heaven, than to be rich in this life and have no great reward in Heaven. It's also better to be persecuted in this life and have a great reward in Heaven, than to be fully satisfied in this life and suffer in the life to come (Luke 6:25).
- It's a bad sign if everyone speaks highly of you (Luke 6:26). If the whole world loves you then that means you're far from God, because the world hates the faithful servants of Jesus.
- Jesus didn't teach that we should treat people the way they treat us. Instead He taught that we must love our enemies and pray for them and bless them. We must treat them the way we want to be treated, regardless of how they treat us (Luke 6:31).
- Those who love their enemies and do good to them are the true children of God, and will be given a great reward (Luke 6:35).
- Those who give to others without hoping for anything in return will be given a great reward (Luke 6:35).
- God is kind to those who are unthankful and evil (Luke 6:35).
- Since God is merciful to His enemies, we must also be merciful to our enemies (Luke 6:36).

- God will treat people the way they treat others. He will be generous to those who are generous (Luke 6:38).
- Once we're perfect we will be like Jesus because we'll be conformed to His image. However, we'll never be greater than Jesus (Luke 6:40).
- We must not criticize people for small things when we have bigger problems in our own life (Luke 6:41). Those who do are hypocrites (Luke 6:42).
- Those who seek to give advice others must first address the problems in their own life. Otherwise they're the blind leading the blind (Luke 6:42).
- A tree that brings forth corrupt fruit *must* be corrupt. Otherwise it couldn't have brought forth corrupt fruit (Luke 6:43). Trees that bear good fruit are good, and trees that bear corrupt fruit are corrupt (Luke 6:44).
- People speak out of the abundance of their heart (Luke 6:45). Those who have an evil heart will speak evil things, and those who have a good heart will speak good things.
- Sin is a heart problem (Luke 6:45). In order for us to stop sinning, our heart must be transformed. As long as our heart is evil we'll continue to sin.
- You can learn what's in a person's heart by their words and actions, because they reveal their true nature (Luke 6:45).
- It's wrong to call Jesus "Lord" and yet not do the things He says (Luke 6:46).
- In order for us to hear the words of Jesus we must go to Him (Luke 6:47). Those who haven't gone to Jesus can't obey His words because they don't know what they are.

- In order to survive the storms of life we must hear the words of Jesus and obey them (Luke 6:48). The words of Jesus will protect us *if* we hear and obey them. Those who don't obey Jesus will be crushed by the storms of life (Luke 6:49).
- Some Roman soldiers believed that Jesus could heal people (Luke 7:3).
- There were centurions who loved the Jews and supported them (Luke 7:5).
- The reason the elders of the Jews supported the centurion was because of all the things he did for the Jews (Luke 7:5).
- When the elders of the Jews told Jesus that the centurion was worthy of having his servant healed, Jesus went with them (Luke 7:6). It was rare for Jesus to heal a Gentile (which can be seen in His opposition to healing the Canaanite woman's daughter in Matthew 15:22-28).
- The reason the centurion didn't personally go to Jesus was because he didn't believe he was worthy of meeting Jesus (Luke 7:7). That's how highly he esteemed Jesus.
- The centurion believed the reason Jesus could heal people was because of His authority (Luke 7:8). That's why he thought there was no reason for Jesus to go to his house. He believed that all Jesus had to do was issue the command that his servant should be healed, and it would be so. (This was very different from the Jews, who kept arguing with Jesus about His authority until the week He was crucified.)
- The person who Jesus met during His earthly ministry who had the most faith wasn't one of His disciples.

Instead it was a Roman centurion (Luke 7:9). Jesus regularly rebuked His disciples for having little faith.

- During the earthly ministry of Jesus, He was amazed by the great faith of the Roman centurion (Luke 7:9). There were also times when He was amazed by people's unbelief. This means the things He found amazing weren't buildings or riches, but *faith* (or a lack thereof).
- Jesus once healed someone without ever seeing him (Luke 7:10).
- Jesus cares about widows (Luke 7:13).
- Jesus has power over death (Luke 7:14). He proved this by raising the dead – and by coming back to life after His crucifixion.
- When people saw Jesus raise a dead person back to life, they were filled with fear (Luke 7:16).
- When there was a rumor going around that Jesus was a prophet and not the Messiah, John the Baptist sent two of his disciples to ask Jesus whether He was the Messiah (Luke 7:20).
- Jesus did more than just claim to be the Messiah. He demonstrated it by doing many miracles, which were only possible by the power of God (Luke 7:22).
- Jesus put preaching the gospel to the poor on the same level as raising the dead (Luke 7:22).
- In a single hour Jesus gave sight to the blind, healed those who couldn't walk, gave hearing to those who couldn't hear, raised the dead, and preached the gospel to the poor (Luke 7:22).
- When John the Baptist prepared the way for the Messiah,

he didn't go into cities and preach. Instead he preached in the wilderness and people had to go to him (Luke 7:24). He was very effective, and multitudes of people went to hear him.

- John the Baptist was the greatest prophet who was ever born (Luke 7:28). Yet those who are the least in the kingdom of God (the church) are greater than him.
- John the Baptist wasn't part of the church (Luke 7:28). The church didn't come into existence until after the resurrection of Jesus, on the day of Pentecost. By that point John the Baptist was already dead. (Although many people were saved before the resurrection of Jesus, they're not part of the church. Likewise, many people will be saved after the rapture but they also won't be part of the church.)
- Those who believe the message of God's prophets are justifying God, because the prophets proclaimed God's message (Luke 7:29). Likewise, those who reject the message of God's prophets are rejecting God, because they're rejecting the message that God proclaimed through them.
- Those who were baptized by John the Baptist were ready to hear what Jesus had to say, and were willing to accept it (Luke 7:29).
- The Pharisees were more hard-hearted than the common people, because the common people repented while the Pharisees didn't (Luke 7:30). Although the Pharisees went to see John the Baptist, they didn't repent and they weren't baptized by him. They truly were a generation of vipers.
- Jesus compared the generation that existed during His

earthly ministry to petulant children who rejected everything, no matter what it was (Luke 7:32). This is because people condemned John the Baptist for not eating bread or drinking wine. Those same people also condemned Jesus for eating bread and drinking wine (Luke 7:34).

- People claimed that both Jesus *and* John the Baptist were demon-possessed (Matthew 12:24, Luke 7:33). That seems to be what the Jews did when they wanted to reject someone who clearly came from God.
- People condemned Jesus for being a friend of sinners – and yet those sinners repented, while the religious leaders refused to repent (Luke 7:34).
- It was wise for John the Baptist to abstain from bread and wine, and it was also wise for Jesus to partake of both bread and wine (Luke 7:35). There are times when it's wise for one person to do something, and wise for another person to do the exact opposite.
- There were three different times when women anointed Jesus. There was a woman who did it at the house of Simon the Pharisee (Luke 7:37), there was a second woman who did it at the house of Lazarus (John 12:1-3), and there was a third woman who did it at the house of Simon the leper (Matthew 26:6-7).
- The Pharisee believed that the woman who washed the feet of Jesus was a sinner, but he didn't believe that he was a sinner (Luke 7:39). He could see sin in other people but not himself.
- There were times when Jesus corrected people for things they were thinking, even though they never said their thoughts out loud (Luke 7:40). Jesus holds us accountable

for our thoughts.

- Not everyone has committed the same number of sins. Some people are greater sinners than others. However, *everyone* needs a Savior to be saved because none of us can pay our sin debt (Luke 7:41).
- When a person's debt is forgiven, he should love the one who forgave his debt and be grateful for it (Luke 7:42).
- Those who are forgiven of much should love the One who forgave him more than those who are forgiven of less (Luke 7:43).
- Our actions demonstrate our heart (Luke 7:47). They reveal whether we truly love Jesus or not.
- The reason the Pharisee didn't love Jesus was because he believed he wasn't a sinner. Since he didn't see his own sin, he didn't believe he needed salvation and therefore had no love for the Messiah (Luke 7:47).
- Before people will love Jesus they must see the seriousness of their sin. Otherwise they won't understand what He did or why they needed it (Luke 7:47). Those who make light of their sin won't love Jesus.
- The woman who washed the feet of Jesus was saved by her faith in Him, which she demonstrated by publicly going to Jesus and washing His feet (Luke 7:50). Salvation comes through faith in Jesus.
- The message of Jesus was one of gladness (Luke 8:8). He preached a message of redemption and salvation.
- There were women who financially supported Jesus (Luke 8:2).
- It's possible for multiple demons to possess the same

person at the same time (Luke 8:2).

- There are some teachings that God reveals to some people but hides from others (Luke 8:10). The only way we can understand the truth is if God chooses to reveal it to us.
- The reason Jesus taught in parables was to hide the mysteries of the kingdom of God from those who weren't given the right to know that information (Luke 8:10). Jesus taught in parables to *hide* the truth, not reveal it.
- There are some people who God has deliberately chosen to hide the truth from so they won't be saved (Luke 8:10).
- When the unsaved hear the Word of God preached, there are times when the devil prevents them from being saved by taking the Word of God out of their heart (Luke 8:12). The devil can be an obstacle to saving people.
- In order for us to be saved, the Word of God must take root and grow in our heart (Luke 8:12). That's why the devil wants to keep the Word out of our heart.
- Just because a person receives the gospel with joy doesn't mean they're saved. It's possible they'll fall away once the trials of life come (Luke 8:13). Those who are truly saved will endure trials. All those who don't endure were never saved at all.
- It takes time to determine if a person has truly been saved. It's impossible to tell right at the beginning (Luke 8:13).
- We must be firmly rooted in the faith in order to endure the trials of life (Luke 8:13).
- The riches and pleasures of this life are dangerous and

can prevent us from bearing fruit (Luke 8:14).

- There are some people who receive the gospel and don't fall away, and yet don't bear any fruit either (Luke 8:14). Such people aren't saved, because all those who bear no fruit will be cut down and cast into the fire (Luke 3:9).
- In the parable of the sower, the seed that fell on good ground represents those who hear the Word of God, obey it, and bring forth fruit with patience (Luke 8:15). Those are the only people who are saved.
- Candles should be put in a place where people can see their light (Luke 8:16). If no one can see their light then they're useless.
- Nothing is hidden that won't be made known (Luke 8:17). Secrets don't stay hidden forever.
- The reason the righteous grow in the faith and bear fruit is because God is blessing them and giving them more. The reason the wicked become increasingly worse is because God is taking away what little truth they have (Luke 8:18). This means God doesn't leave people alone. Over time people will become either better or worse, because God is either blessing them so they grow, or taking truth away so they become worse. People won't stay the same.
- Jesus didn't elevate His mother above other women (as Catholics do). He also didn't tell people to pray to her, or to seek her to gain entrance to Heaven, or to use her to gain access to Him. Instead He put His mother on the same level as all other women, and taught that all those who hear the Word of God and do it are His mother and brothers (Luke 8:21).

- When Jesus was traveling across a lake and encountered a severe wind storm that came out of nowhere, He was on the way to a place where there was a man possessed by thousands of demons (Luke 8:26-30). This means it's possible the storm had a demonic origin. The demons may have been trying to kill Jesus and His disciples by sending a storm to sink their boat and drown them (Luke 8:23).
- There were times when Jesus rebuked His disciples for lacking faith (Luke 8:25).
- The disciples of Jesus weren't surprised by His ability to heal people, or cast out demons, or raise the dead, but they were terrified by His ability to calm the winds and the sea (Luke 8:25). Although the Roman centurion understood that Jesus could do things because of His authority, the disciples didn't learn that lesson until after Jesus rose from the dead.
- It's possible for demons to possess someone for a long time (Luke 8:27).
- Demons are afraid of Jesus (Luke 8:28). They know He's more powerful than them.
- There are times when demon-possessed people have supernatural strength (Luke 8:29).
- It's possible for thousands of demons to possess the same person at the same time (Luke 8:30).
- Demons must obey the commands of Jesus. They're incapable of overcoming His will (Luke 8:31).
- The people of the Gadarenes kept a herd of swine (Luke 8:32). This is in spite of the fact that swine were unclean under the Mosaic Law and couldn't be eaten.

- It's possible for demons to possess animals (Luke 8:33). Demons prefer to possess people, but are willing to possess animals as a last resort.
- The demons were afraid of Jesus – and so were the people of the country of the Gadarenes. The only person who wasn't afraid of Him was the man who had the demons cast out of him (Luke 8:35).
- When the people of the Gadarenes learned what happened to the demon-possessed man and the swine, they didn't repent of their sins. Instead they wanted to have nothing to do with Jesus, and begged Him to leave (Luke 8:37). They reacted to Jesus the same way the demons did! The only person who didn't want Jesus to leave was the man who had been freed from demonic possession (Luke 8:38).
- Jairus, the ruler of the synagogue, believed that Jesus had to go to His house to heal his daughter (Luke 8:41). He didn't believe Jesus could heal her by speaking a command. This means he had less faith than the Roman centurion.
- Since Jairus believed Jesus had to go to his house to heal his daughter, Jesus went with him (Luke 8:42). Jesus didn't use remote healing when people didn't believe He could to do that.
- Even though Jesus was trying to get to the house of Jairus to heal a child who was on the verge of death, the crowd didn't care. They refused to make way for Jesus, and instead slowed Him down so much that the child died (Luke 8:42). One of the themes of the gospels is that the crowds which surrounded Jesus lacked compassion and didn't care about anyone other than themselves.

- The person who came from the house of Jairus didn't believe that Jesus could raise the dead (Luke 8:49). This is in spite of the fact that Jesus had already raised a widow's son from the dead (Luke 7:12-15).
- When Jesus reached the house of Jairus, the only people He permitted to go inside with Him were Peter, James, John, and the girl's father and mother (Luke 8:51). Those happen to be the only people who believed He could raise the dead. All those who had no faith that He could raise the dead were cast out of the house and didn't get to witness the miracle.
- Jesus gave Peter, James, and John experiences that He didn't give His other disciples. They saw Him do miracles that the others didn't get to witness (Luke 8:51-54). Jesus didn't treat all of His disciples the same. He gave more to some than He gave to others.
- When Jesus commanded the daughter of Jairus to arise, her spirit returned to her body (Luke 8:55). Without the spirit, the body is dead. This means death is when the spirit leaves the body.
- Although Jesus commanded some people to not tell others about the miracles He had done, those miracles are recorded in the gospels (Luke 8:56). As Jesus said, there was no secret that would not be made known.
- There was a time when Jesus sent all twelve of His disciples out to preach – without Him (Luke 9:1).
- Judas Iscariot was once given authority over demons, as well as the ability to cure diseases (Luke 9:1-2). This means wicked people can have the genuine ability to cast out demons and supernaturally heal people. Those abilities don't prove that someone is righteous.

- When Jesus sent all twelve of His disciples out to preach, He didn't give them the authority to beat, imprison, or kill those who rejected them. Instead all they could do was shake the dust off their feet as a testimony against them, and then leave (Luke 9:5). Jesus *never* gave any of His disciples the authority to imprison or kill people for rejecting their teachings.
- Although people said many things about Jesus, only His disciples believed that He was the Messiah (Luke 9:8, 19).
- The disciples of Jesus didn't carry much food with them (Luke 9:13).
- When Jesus fed the 5000 people, that miracle pointed to His identity as the Messiah and His upcoming sacrifice on the cross. His body was going to be broken so He could save a multitude of people (Luke 9:16). Jesus is the bread of life.
- By the time Jesus commanded His disciples to not tell anyone that He was the Messiah (Luke 9:21), the people had already rejected Him as the Messiah and instead believed that He was a prophet. On top of that, the religious leaders claimed that He was demon-possessed.
- Jesus told His disciples in advance that He was going to raise from the dead on the third day (Luke 9:22). Not a single one of them believed it before it happened.
- Those who seek to follow Jesus must deny themselves. They must do God's will instead of their own (Luke 9:23). This includes enduring suffering and persecution.
- Those who will save their life will lose it (Luke 9:24). All those who reject Jesus and live as they please will perish and be cast into Hell.

- Those who lose their life for the sake of Jesus will save it (Luke 9:24). All those who are martyred for His sake, or who give their life to Jesus and do His will instead of their own, will be resurrected and live forever.
- It's far better to lose your life for the sake of the Lord Jesus Christ, and then be resurrected and live forever, than to deny Him and be cast into Hell (Luke 9:24).
- There's no advantage to gaining the whole world but then losing your soul and being cast into Hell (Luke 9:25). It's far better to lose everything in this world and save your soul from Hell.
- Hell is so awful that it's worth paying any price to escape (Luke 9:25). The things of this world aren't worth going to Hell over.
- Jesus will be ashamed of those who are ashamed of Him (Luke 9:26).
- Peter, James, and John met both Moses and Elijah (Luke 9:30).
- When Jesus was transfigured, Moses and Elijah had a better understanding of who Jesus was and what He was going to do than His disciples did (Luke 9:31).
- When Jesus was transfigured, Peter heard Moses and Elijah talk about Jesus' upcoming death in Jerusalem (Luke 9:31). In spite of their testimony Peter didn't believe it going to happen. This means when it came to the death and resurrection of Jesus, Peter rejected the testimony of Moses, Elijah, and Jesus. Peter had to see the risen Lord with his own eyes before he would believe.
- Being in God's presence is terrifying (Luke 9:34).

- It's God's will for us to hear what Jesus has to say (Luke 9:35).
- The transfiguration of Jesus was stunning proof that He was indeed the Messiah and the Son of God. Not only were both Moses and Elijah there, but God the Father manifested His presence and spoke. However, Jesus hid that event from everyone except Peter, James, and John. He didn't allow it to be spoken of until after His resurrection (Luke 9:35-36).
- The group that went up to the mount of transfiguration didn't come down until the following day (Luke 9:37).
- There were some demons that the disciples couldn't cast out (Luke 9:40). Some demons are much harder to cast out than others.
- When a man asked Jesus to heal his demon-possessed son, Jesus called the multitude a faithless and perverse generation (Luke 9:41). This appears to be the only time Jesus condemned those who came to Him for healing. It seems there was something about this case which was especially grievous and wicked.
- Children can be demon-possessed (Luke 9:42).
- When the multitude saw Jesus cast the demon out of the son, they gave God the credit (Luke 9:43). This is interesting because the religious leaders claimed that Jesus cast out demons using the power of the devil. Apparently the common people disagreed.
- Even though the multitude was full of wonder and amazement at the miracle Jesus had just done (casting out the demon), He knew that shortly that same multitude would turn against Him and demand that He be

crucified (Luke 9:44).

- Before Jesus was resurrected, the disciples didn't understand the gospel (Luke 9:45).
- There were times when the disciples were afraid to ask Jesus questions (Luke 9:45).
- The reason the disciples didn't understand Jesus when He told them that He was going to be betrayed and killed was because those teachings were hidden from them (Luke 9:45).
- When Jesus told His disciples that He was going to be betrayed and killed, His disciples ignored that entirely and got into an argument about which of them would be the greatest (Luke 9:46). Even though the disciples just failed to cast out a demon, they were still convinced of their own greatness.
- Whoever receives a child in the name of Jesus receives Jesus as well (Luke 9:48).
- Whoever receives Jesus receives God the Father, who sent Jesus into this world (Luke 9:48).
- Those who will be great in the kingdom of God aren't those who are filled with pride, or who boast, or who magnify themselves. Instead it will be those who humble themselves (Luke 9:48). Greatness comes from humility and service to others.
- Those who reject Jesus are also rejecting God the Father (Luke 9:48).
- During the earthly ministry of Jesus, there were other people who also cast out demons using the name of Jesus (Luke 9:49).

- During the earthly ministry of Jesus, there was an *enormous* number of people who were demon-possessed (Luke 9:49). It's astonishing how many people were demon-possessed in those days. Apparently the devil put up an enormous fight to stop Jesus when He went throughout Israel preaching the gospel.
- Jesus commanded His disciples to not forbid people from using His name to cast out demons (Luke 9:50).
- Jesus knew when it was time for Him to go to Jerusalem and be crucified (Luke 9:51). When that time came He started making His way to Jerusalem. Jesus didn't try to avoid being crucified.
- Jesus didn't arrive at a village without notice. Before He arrived He sent messengers to prepare for His arrival (Luke 9:52).
- When James and John wanted to kill the Samaritans who rejected Jesus, He rebuked His disciples (Luke 9:55). He told them that since He came to save people and not destroy them, His followers aren't allowed to kill those who reject Him (Luke 9:56).
- Jesus was homeless (Luke 9:58).
- There were times when Jesus commanded people to follow Him and they refused (Luke 9:59). Not everyone who Jesus called actually followed Him.
- We must put our relationship with Jesus ahead of all other relationships (Luke 9:60). This includes our family. Jesus must be first in our life.
- When Jesus called His disciples, they immediately left everything and followed Him. However, other people who Jesus called had all sorts of excuses about why they

couldn't obey Him (Luke 9:61).

- Jesus requires those whom He calls to prioritize Him above everything else (Luke 9:62).
- When Jesus calls us we must not look back (Luke 9:62). Our heart must be on Him, not on the things of this world. Those who look back aren't fit for the kingdom of God.
- After Jesus sent out His twelve disciples to preach, He later sent 70 other disciples out to preach (Luke 10:1).
- It's possible to bless houses with peace (Luke 10:5). A house can only be blessed with peace if there's at least one person of peace within the house (Luke 10:6).
- It's not wrong for those who labor in the kingdom of God to expect those they're serving to give them food and drink (Luke 10:7).
- The final judgment of Sodom is in the future, not the past (Luke 10:12).
- In the final judgment, Sodom's punishment will be more tolerable than the judgment of the cities that rejected Jesus or His disciples (Luke 10:12).
- There were times when Jesus did mighty works in a city and yet its people didn't repent (Luke 10:13).
- There were some cities that would have repented if mighty works had been done in them, and yet God didn't send anyone to do mighty works (Luke 10:13). Instead He allowed them to perish. There are times when God chooses to save a city, and there are also times when He chooses to *not* save a city that could have been saved.
- In the final judgment, the cities which will receive the

harshest judgment are those who saw the mighty works of Jesus and yet didn't repent (Luke 10:13-14).

- Those who believe the teachings of the apostles are accepting both God the Son and God the Father (Luke 10:16). However, those who reject their teachings are rejecting both the Son and the Father, because the apostles proclaimed the words of Jesus.
- When the 70 disciples returned from their mission trip, the part they found the most exciting wasn't preaching the gospel or healing the sick. Instead it was casting out demons (Luke 10:17). Jesus rebuked them for that (Luke 10:20).
- Jesus saw Satan fall as lightning from heaven (Luke 10:18). Since Satan fell in the beginning, this means Jesus was publicly claiming that He existed long before He was born in Bethlehem.
- It's far better to rejoice because our names are written in Heaven than it is to rejoice that demons are subject to us (Luke 10:20).
- The ruler of this world is God the Father, not the devil (Luke 10:21).
- In order for us to know God the Father, Jesus must reveal Him to us (Luke 10:22).
- Just because we're faithful doesn't mean God will give us everything we want. There were prophets who were faithful and yet didn't get what they desired (Luke 10:24).
- When a lawyer asked Jesus what he had to do to inherit eternal life, it was a trap. It wasn't a sincere question (Luke 10:25). Sometimes wicked people try to trap the righteous by asking insincere questions that are designed

to get them into trouble no matter how they're answered.

- In order to inherit eternal life we must love God with all our heart, soul, mind, and strength, and our neighbor as ourselves (Luke 10:28). Those who don't love God or don't love others aren't saved.
- The lawyer was so opposed to loving other people that he was unwilling to do it even if it meant inheriting eternal life (Luke 10:29).
- In the parable of the good Samaritan, the religious leaders who saw the injured man did nothing to help him. They passed by on the other side of the road and left him to die (Luke 10:32).
- When Jesus told the parable of the good Samaritan, the hero was someone the Jews despised (Luke 10:33).
- The parable of the good Samaritan was intended to teach us how we should live our life (Luke 10:37). It explains who our neighbor is and what love looks like. If we want to inherit eternal life then we must be like the good Samaritan.
- Martha valued serving others more than listening to the words of Jesus (Luke 10:40-42). Jesus didn't agree with her.
- John the Baptist taught his disciples to pray (Luke 11:1).
- We must desire that the kingdom of God will come to this world and reign over it (Luke 11:2).
- We must seek God's will instead of our own (Luke 11:2).
- In Heaven, God's will is done (Luke 11:2).

- It's good to pray that God will meet the immediate needs we have today (Luke 11:3).
- In order for God to forgive our sins, we must forgive those who have sinned against us (Luke 11:4).
- We must not seek temptation. Instead we must seek to *avoid* temptation (Luke 11:4). It's bad to be tempted.
- In ancient times, children slept in the same bed as their parents (Luke 11:7).
- We must pray with persistence. If we don't immediately receive the things we desire, we should keep praying until we receive them (Luke 11:8). God wants us to be persistent and not give up.
- When Jesus told His disciples to ask and seek and knock, He did so in the context of teaching them to pray and being persistent in prayer (Luke 11:9).
- If we desire something then we should ask God for it (Luke 11:9). All blessings come from Him.
- We must actively pursue the things we need by asking God for them, by diligently seeking for them, and by knocking on doors to see if they open (Luke 11:9). God wants us to pursue things instead of waiting around and hoping they happen.
- When Jesus taught His disciples to ask and to seek and to knock, that was in the context of praying for the Holy Spirit (Luke 11:13).
- One of the possible effects of demon-possession is not being able to speak (Luke 11:14).
- When people asked Jesus for a sign from Heaven, they were actually tempting Him (Luke 11:16).

- Every kingdom that's divided against itself will be destroyed (Luke 11:17). Every house that's divided against itself will fall. This means it's very important for the church to pursue unity in the truth.
- Casting out demons hurts the devil's kingdom (Luke 11:18).
- There were times when Jesus reasoned with people to show them why their position didn't make sense (Luke 11:18).
- The power to cast out demons comes from God, not the devil (Luke 11:18).
- When Jesus cast out demons, He was taking away armor that the devil used to protect his kingdom (Luke 11:22). That made it possible for Him to spoil the devil's kingdom. This prepared the way for the birth of the church.
- It's impossible to be neutral with Jesus (Luke 11:23). If we're not actively for Jesus then we're against Him.
- All demons are male (Luke 11:24). There's never any mention of female demons.
- When a demon is cast out of a person it walks through dry places (Luke 11:24).
- When a demon is cast out of a person it seeks rest (Luke 11:24). One of the reasons demons possess people is because they seek rest.
- Bodies are houses for spirits (Luke 11:24).
- People who aren't saved are vulnerable to demon-possession. Since they're not indwelt with the Holy Spirit, there's nothing stopping a demon from taking up residence inside them (Luke 11:25). Christians are

immune to demon-possession because we have the Holy Spirit dwelling within us.

- Some demons are more wicked than others (Luke 11:26).
- If a demon is cast out of a person, it's vital for that person to be saved right away. Otherwise his life will become much worse because his demon-possession will return and escalate (Luke 11:26). If the people who Jesus freed from demons never repented then that actually made their lives worse.
- Jesus didn't allow people to praise His mother above other women (Luke 11:28). When people tried to praise His mother, He stopped them and told them that those who were truly blessed were those who heard the Word of God and kept it.
- Even though Jesus performed many miracles, people ignored them and demanded that He give them a sign (as if all of His miracles weren't a sign) (Luke 11:29).
- When Jonah was in the great fish for three days and three nights, he was a sign to the Ninevites (Luke 11:30). It seems the people of Nineveh were aware of that part of the story and repented because of it.
- In the coming judgment, some people will rise up and condemn others (Luke 11:31). This is because they repented, but other people were given a much greater sign and yet didn't repent.
- Jesus publicly claimed to be greater and wiser than Solomon (Luke 11:31).
- Nineveh really did repent at the preaching of Jonah. Those people were saved (Luke 11:32). In the coming judgment they'll condemn others for not repenting.

- Those who are pure and holy are full of light (Luke 11:34). Those who are corrupt are full of darkness.
- We must make sure that the light which is within us isn't actually darkness (Luke 11:35).
- We must remove *all* of the darkness from within us (Luke 11:36). The only way we can shine brightly is if we contain no darkness at all.
- Jesus didn't wash before dinner (Luke 11:38).
- Jesus didn't submit to the customs and traditions of the culture (Luke 11:38).
- When Jesus went to the house of a Pharisee for dinner, He used that opportunity to rebuke the Pharisee for his sin and correct him (Luke 11:39).
- It was hypocritical for the Pharisees to wash their cups and plates while not doing anything about the evil that was inside them (Luke 11:39). Think about that the next time you wash dishes.
- Jesus didn't avoid saying things that made people angry, even when He was an invited guest in their home (Luke 11:39).
- God doesn't require us to wash before dinner. Instead He requires us to give to those who are in need (Luke 11:41).
- The Pharisees were immensely proud. They sought praise and honor from others but weren't interested in the praise and honor that comes from God (Luke 11:43).
- When Jesus was at the house of a Pharisee sharing a meal with him, He compared His host to an unmarked grave (Luke 11:44). The Pharisee appeared to be righteous but was actually full of uncleanness and death.

- It's a terrible idea to tell Jesus that you're offended by something He said (Luke 11:45). If you're ever offended by Jesus then you're the one who's wrong.
- It's terrible to lay grievous burdens on people and then do nothing to help carry them (Luke 11:46).
- When lawyers built tombs for the prophets, they were partaking in the death of those prophets and siding with those who killed them (Luke 11:47).
- All of the blood of the Old Testament prophets was required of the generation that existed during the earthly ministry of Christ. Since they rejected Jesus (who the prophets prophesied about), and since they sided with those who executed the prophets, they were punished for their deaths (Luke 11:50). This is why God's judgment fell upon Jerusalem in 70 AD.
- Jesus said that Abel was a prophet (Luke 11:50-51). That would make him the very first prophet.
- The leaven of the Pharisees was hypocrisy (Luke 12:1).
- Jesus publicly told people that the religious leaders of the day were dangerous and wicked (Luke 12:1).
- Jesus didn't have any secret teachings. He wanted everything that He taught to be publicly proclaimed (Luke 12:3).
- Jesus called His disciples His friends (Luke 12:4).
- Being put to death isn't the worst thing that can happen (Luke 12:4).
- The reason we must fear God is because He can do something much worse than kill our body. He can cast us into Hell (Luke 12:5).

- God knows every animal (Luke 12:6).
- People are more valuable than animals (Luke 12:7).
- If we confess Jesus before others then He will confess us before God's angels (Luke 12:8).
- If we deny knowing Jesus then He will deny knowing us (Luke 12:9).
- God won't forgive those who blaspheme the Holy Spirit (Luke 12:10). This seems to refer to those who were eyewitnesses to the miracles of Jesus but claimed He did them by the power of the devil.
- When Jesus warned the multitude against the Pharisees and spoke to them about persecution, someone in the crowd asked Jesus to force his brother to divide an inheritance with him (Luke 12:13). There were times when people ignored what Jesus was telling them.
- A person's life doesn't consist of the abundance of his possessions (Luke 12:15).
- When someone asked Jesus to force his brother to divide an inheritance with him, Jesus addressed the sin of covetousness instead of taking sides in the dispute (Luke 12:15).
- It's not good when those who have an abundance of goods keep them all for themselves and don't help those who are in need (Luke 12:18). God holds us accountable for what we do with our wealth.
- God doesn't want us to gain enormous wealth and then spend it all on ourselves, while doing nothing to help the poor. That doesn't honor Him (Luke 12:20).
- Our wealth becomes meaningless when we die because

we must leave all of it behind (Luke 12:20).

- When God requires our soul from us, we will die (Luke 12:20).
- Jesus doesn't want us to worry about where we'll get food or clothing (Luke 12:22).
- God is the one who feeds animals (Luke 12:24). Since He feeds birds He'll surely feed us as well.
- We can look at nature for examples of how God cares for His creation and provides for it (Luke 12:27). God gloriously clothes the grass of the field, which exists for only a brief time. He will surely clothe us as well, for we are worth far more to God than grass (Luke 12:28).
- When we worry about where we'll get food or clothing we're demonstrating a lack of faith in God (Luke 12:28).
- God knows that we need the basic necessity of life (Luke 12:30).
- If we *first* seek after the kingdom of God then He'll provide us with the necessities of life (Luke 12:31). Seeking first after the necessities of life, and trying to fit in God later, is a big mistake.
- We must not live in fear (Luke 12:32).
- Instead of being covetous and seeking after the things of this world, we should sell our possessions and give to the poor (Luke 12:33). Those who do that will gain treasure in Heaven, which is worth far more than any amount of worldly wealth.
- Heavenly treasure doesn't grow old and isn't subject to decay (Luke 12:33). It can't be stolen by thieves or eaten by moths, and it can't be lost or corrupted (Luke 12:33).

- God wants our heart to be focused on Heaven, not on this world (Luke 12:34). In order for that to happen our treasure must be in Heaven, not on earth. Our heart will be focused on the place that has our treasure.
- Jesus commanded His disciples to be like servants who were waiting for their lord to return from a wedding (Luke 12:36). We must be awake, ready for action, and watching for Jesus to return.
- Jesus doesn't want His return to catch us by surprise. When He returns He wants to find us watching for Him and ready (Luke 12:36).
- Jesus promised to serve those He catches watching for Him when He returns (Luke 12:37).
- Jesus may come very late (Luke 12:38). He wants us to watch for Him and be prepared no matter how late it becomes.
- Watching for the return of Jesus isn't a waste of time or a distraction from more important things. Instead it's something Jesus commands us to do (Luke 12:42). Those who are watching and ready for His return are faithful and wise.
- If Jesus finds us watching and ready for Him when He returns, He'll bless us by making us ruler over His household (Luke 12:42). In the coming kingdom our job will be to give food to people in due season.
- In the kingdom of God, positions of authority are positions of service (Luke 12:42).
- What Jesus catches us doing when He returns *really matters* (Luke 12:43). If we're watching and waiting for Him when He returns then He'll make us ruler over

everything He has (Luke 12:44). What things belong to Jesus? Everything!

- One of the ways to obtain a position of authority in the kingdom of God is to be watching and waiting for His return when He comes (Luke 12:44). This means we must not ignore prophecy, or the doctrines surrounding the return of Jesus.
- Some people think that since Jesus has delayed His return, they'll get away with their sins (Luke 12:45). They're wrong. When Jesus returns He'll find those who took advantage of His absence to oppress others, and treat them as unbelievers (meaning they'll be cast into Hell) (Luke 12:46).
- The wicked will be surprised when Jesus returns (Luke 12:46). They won't be expecting Him.
- When Jesus returns He will destroy the wicked (Luke 12:46).
- Those who know God's will but refuse to do it will be beaten with many stripes (Luke 12:47). Those who didn't know His will and sinned will be beaten with few stripes (Luke 12:48). The only way to avoid judgment is to know God's will and do it. Ignorance may lessen the punishment but it doesn't save anyone.
- Jesus referred to His suffering and death as a baptism that He had to be baptized with (Luke 12:50).
- Jesus expects us to be able to discern the signs of the times (Luke 12:56). We must know what signs to watch for and how to interpret them. Discerning the signs of the times is more important than being able to interpret the weather.

- All those who don't repent will perish (Luke 13:3).
- In the parable of the fig tree that bore no fruit, the owner of the vineyard went to the fig tree for three years looking for fruit but found none (Luke 13:7). The ministry of Jesus lasted for three years and yet people didn't repent.
- In the parable of the fig tree that bore no fruit, the dresser said that if the fig tree didn't bear fruit in its fourth year it should be cut down (Luke 13:9). After Jesus rose from the dead the Jews still didn't repent. Instead they persecuted His followers, so Jerusalem was destroyed in 70 AD.
- It was hypocritical for the ruler of the synagogue to loose his animals on the Sabbath so they could drink water, and yet refuse to allow a woman to be loosed from her disease on the Sabbath (Luke 13:15). The ruler cared more for his animals than for someone who had been suffering from a terrible disease for many years.
- Jesus said that the woman who was bound by a disease for 18 years had been bound by Satan (Luke 13:16). Some diseases come from the devil.
- Jesus compared the kingdom of God to dough that had leaven hidden within it (Luke 13:21). The leaven made the dough rise so it appeared much larger than it truly was. In the Bible leaven always represents sin, so this is teaching that sin has caused the church to appear larger than it truly is. Many of its members aren't saved at all but are actually unrepentant sinners.
- Jesus didn't teach universal salvation. Instead He taught that many people would *not* be saved (Luke 13:24).

- The way of salvation is narrow (Luke 13:24). There are many ways to be lost but only one way to be saved.
- Jesus warned people that many of those who heard Him teach, and who ate and drank with Him, wouldn't be saved. Instead they would be cast out in the day of judgment (Luke 13:26). This is because Jesus preached to many people who never repented.
- Although there will be Gentiles from all over the world in the kingdom of God, the Jews who lived during the earthly ministry of Jesus and rejected Him won't be in the kingdom (Luke 13:28-29).
- When Jesus taught that those who are first would be last, and those who are last would be first, He said that while teaching that the Jews who rejected Him would be cast out, while the Gentiles who repented would be saved (Luke 13:30). The reference to the last being first is talking about Gentiles being grafted into the kingdom of God.
- When some Pharisees told Jesus that Herod was going to kill Him, Jesus made a reference to His crucifixion and resurrection on the third day. Jesus knew that He was going to die and He didn't try to avoid it (Luke 13:32).
- Jesus referred to His resurrection as Him being perfected (Luke 13:32).
- Jesus said that it must not be that a prophet was killed somewhere other than Jerusalem (Luke 13:33). This may be one of the rare instances of sarcasm in the Bible.
- Jesus compared Himself to a hen who gathers her brood under her wings. He wanted to gather the Jews together, but they rejected Him and refused (Luke 13:34).
- When the Jews killed the prophets they were rejecting

God (Luke 13:34).

- The Jews won't see Jesus again until they accepted Him as their Messiah (Luke 13:35).
- The Pharisees kept inviting Jesus into their homes, even though He used those invitations to rebuke them for their sin and hypocrisy (Luke 14:1).
- The Pharisees saw Jesus heal on the Sabbath using the power of God, and they also heard His reasoning. Even though they couldn't refute His words they still didn't repent. Instead they hated Him and wanted to kill Him (Luke 14:6). There are times when the wicked are confronted with the truth and can't refute it, and yet don't repent. Instead they hate the person who told them the truth and fight against him.
- Those who humble themselves will be exalted, and those who exalt themselves will be humbled (Luke 14:11).
- God doesn't reward us when we do favors for people who can repay us (Luke 14:12).
- God wants us to feed those who are poor and injured (Luke 14:13).
- God will bless us when we help those who can't help us in return (Luke 14:14).
- When the saints are resurrected, they'll be repaid for all the times they helped people who couldn't repay them (Luke 14:14).
- Those who are just will be resurrected (Luke 14:14).
- When Jesus shared a meal with someone, He took that opportunity to rebuke them for their sin and preach the truth to them (Luke 14:15).

- Jesus taught slightly different versions of the same parable at different times and places (Luke 14:16, Matthew 22:2).
- When someone said that those who ate bread in the kingdom of God were blessed, Jesus taught a parable about a ruler who invited many people who his house for supper but they refused (Luke 14:16). Jesus preached the kingdom of God to many people during His earthly ministry but He was rejected.
- Although many people have been invited into the kingdom of God, many people don't want to go in. This is because they don't have a heart for the things of God and are uninterested in His kingdom (Luke 14:18).
- Our relationship with God must take precedence over all other relationships that we have (Luke 14:26). We must love God more than anyone else in our life, and we must never sin for the sake of anyone. God must always be first.
- When multitudes followed Jesus, He taught them hard truths about the cost of being His disciple (Luke 14:26).
- Those who are unwilling to suffer for the sake of Jesus can't be His disciple (Luke 14:27).
- Those who are unwilling to do God's will instead of their own can't be His disciple (Luke 14:v27).
- In order to impact the world we must be different from the world. Instead of being bland we must be the salt of the world, which means putting Jesus above everything else (Luke 14:34).
- If we've lost our saltiness and have become like the world then we're useless (Luke 14:35). Our value comes from

following Jesus and putting Him above all else. That's what makes us the salt of the world.

- There were sinners who wanted to hear what Jesus had to say (Luke 15:1). This upset the Pharisees (Luke 15:2).
- Jesus sought to save lost souls (Luke 15:2). The Pharisees didn't.
- Jesus cared about sinners (Luke 15:2). The Pharisees didn't.
- There's joy in Heaven when a sinner repents (Luke 15:7). This means those who are in Heaven have some idea of what's happening on earth, since they know when sinners are saved.
- Genuine repentance involves confessing sin and turning away from it (Luke 15:18). Those who don't turn from their sin aren't saved. (Although we aren't saved by our actions, they do reveal the nature of our heart. A heart that loves sin and won't turn from it hasn't been saved.)
- Genuine repentance involves humbling yourself before the one you sinned against (Luke 15:19).
- Jesus compared repentance to a dead person coming to life again (Luke 15:24). That's why it's a cause for rejoicing.
- In the parable of the prodigal son, the oldest son could have celebrated with his friends whenever he wanted, because everything his father owned belonged to him (Luke 15:31). The fact that he never took advantage of his inheritance was on him, not on his father.
- The children of this world are wiser than the children of light (Luke 16:8). This is because they use their positions

to do favors for others so that one day those same people will do favors for them in return. The saints should be doing that but they're not. Jesus commands us to use our material possessions to help others so that those same people will receive us into their homes in the life to come (Luke 16:9).

- In the life to come, the saints will have everlasting habitations (Luke 16:9).
- In the life to come, people will remember those who helped them (Luke 16:9). Not only will they remember, but they'll even reward people for what they did (and there's nothing secret that will not be known).
- In the life to come, people will receive others into their homes (Luke 16:9).
- Jesus referred to the physical goods of this world as the "mammon of unrighteousness" (Luke 16:9). The wise thing to do is to use it to help people in this life, to gain rewards in the life to come.
- Those who are faithful in small things will be faithful in large things (Luke 16:10).
- Those who are unjust in small things will be unjust in large things (Luke 16:10).
- The physical goods of this world aren't true riches. In the life to come there will be something much better (Luke 16:11).
- If we're not faithful with the physical goods of this world then God isn't going to entrust us with true riches in the life to come (Luke 16:11).
- It's impossible to serve both God and this world (Luke

16:13). We will serve one or the other.

- The Pharisees were covetous (Luke 16:14). They actually derided Jesus for teaching people not to be covetous.
- The things that are highly esteemed among people are an abomination in God's sight (Luke 16:15).
- We must seek to justify ourselves to God, not to others (Luke 16:15).
- The Law and the prophets lasted until the time of John the Baptist (Luke 16:16). Since that time the kingdom of God (the church) was preached. That means the church wasn't preached in the Old Testament and wasn't part of the Law or the prophets. It's a New Testament institution because it came *after* the Law and *after* the prophets (Luke 16:16). John the Baptist was the turning point.
- Those who divorce their wife and marry someone else are committing adultery (Luke 16:18). Those who marry a divorced woman are committing adultery because in God's sight she's still married to her first husband (which makes the new relationship an adulterous one).
- The story that Jesus told of the rich man and Lazarus isn't called a parable. Instead Jesus presented it as a historical event that actually happened (Luke 16:19).
- In the ancient world, wearing purple and eating great meals every day was a sign of wealth (Luke 16:19).
- In the story of the rich man and Lazarus, we're told the name of the beggar but not the name of the rich man (Luke 16:19).
- In the story of the rich man and Lazarus, the rich man didn't help the beggar. This can be seen from the fact that

the beggar sat at his gate and longed to be fed from the crumbs that fell from his table (Luke 16:21). The rich man could have easily afforded to help the beggar but he didn't.

- Angels come and get the saints when they die (Luke 16:22).
- In the story of the rich man and Lazarus, even though the beggar was saved he still led a life of begging at the gate of a rich man. He was hungry, he was covered in sores, and he had a very painful life (Luke 16:22). Just because we're saved doesn't mean our life will be easy. We may still find ourselves poor, hungry, and in terrible pain.
- In the story of the rich man and Lazarus, the rich man went to hell (Luke 16:23). Just because you're wealthy doesn't mean God is pleased with you.
- Those who are in Hell can recognize people they knew during their life (Luke 16:24).
- In the story of the rich man and Lazarus, even though the rich man didn't help the beggar before he died, he still wanted the beggar to help him when he was in Hell (Luke 16:24).
- Those who are in Hell have a body. They have eyes, fingers, and a tongue, as well as the abilities to speak and feel pain (Luke 16:24). They're not disembodied spirits.
- There are flames in Hell (Luke 16:24).
- Those who are in Hell can remember their life (Luke 16:25).
- Just because the wealthy receive good things in this life doesn't mean they'll receive good things in the life to

come. If they're not saved they'll go to Hell and be tormented, with no hope of help or release (Luke 16:25).

- In the story of the rich man and Lazarus, when the rich man asked for help Abraham didn't say that one day the rich man would be released from his torment (Luke 16:25). The Bible doesn't teach that those who are in Hell will one day be freed.
- Just because the saints suffer in this life doesn't mean we'll suffer in the life to come. Instead we'll be comforted (Luke 16:25).
- Those who are in Hell are trapped. They can't escape, and no one can help them (Luke 16:26).
- In the story of the rich man and Lazarus, the rich man didn't repent even after he was in Hell. Although he didn't want his brothers to go to Hell, he didn't ask for forgiveness or show any signs of remorse. Instead he tried to get other people to serve him and solve his problems (Luke 16:27).
- Some people who are in Hell want to save others from joining them (Luke 16:28). However, there's nothing they can do.
- Even though Abraham was dead, he knew about Moses and the prophets (Luke 16:29). This is in spite of the fact Moses wasn't born until centuries after Abraham died, and the prophets didn't live until long after that. Abraham even knew what Moses and the prophets taught!
- Abraham told the rich man that the testimony of someone who rose from the dead wasn't more convincing to the wicked than the testimony of Moses and the prophets. This was demonstrated when Jesus

raised a different Lazarus from the dead and people still didn't believe (John 11:44-50). It was also proven when the Lord Jesus Christ rose from the dead and people didn't believe Him either (Luke 16:31).

- Jesus didn't teach that we must forgive those who aren't sorry. Instead He taught that we must rebuke those who sin against us, and forgive them *if they repent* (Luke 17:3).
- When the disciples of Jesus asked Him to increase their faith, He told them they didn't need to have great faith to do great things (Luke 17:6). A tiny amount of faith can do astounding things.
- Those who do what they're required to do don't deserve to be thanked (Luke 17:9). In order to deserve thanks, people must go beyond what's required. This means those who do what God commands don't deserve to be thanked because they're only doing what's required (Luke 17:10). Obeying God isn't worthy of praise. It's our basic duty.
- The ten lepers weren't healed until they did what Jesus told them to do (Luke 17:14).
- Not everyone who Jesus healed thanked Him for it (Luke 17:15).
- God deserves to be glorified for the great things He does for us (Luke 17:18).
- When the unbelieving and wicked Pharisees wanted to know the date when the kingdom of God would come, Jesus told them that the coming of the kingdom wasn't something that could be observed (Luke 17:20).
- Jesus compared His return to lightning that shines from one part of Heaven to the other (Luke 17:24). That means

when Jesus returns it will be impossible to miss. He won't return in secret.

- Life may be going on as normal right up until the very day judgment comes and kills everyone (Luke 17:27). The fact that things are normal doesn't mean judgment is far away.
- Jesus commanded us to pray that God would avenge us for the evil things the wicked have done. Even if that prayer isn't granted right away, we must not take no for an answer. Instead we must continue to be persistent because that's what God wants. He will eventually grant our prayer and avenge us (Luke 18:6-8).
- Jesus publicly taught that the Pharisees were worse in God's sight than the publicans (Luke 18:14).
- People brought infants to Jesus so He would bless them (Luke 18:15). When the disciples tried to stop them from doing this, Jesus rebuked His disciples (Luke 18:16).
- We must not forbid children from going to Jesus (Luke 18:16).
- Those who won't receive the kingdom of God as a little child won't enter into it (Luke 18:17). We must humble ourselves and believe God, just as little children believe what they're told.
- Only God is good (Luke 18:19).
- The one thing the rich young ruler lacked was putting God first in his life. He needed to obey the first and greatest commandment, which was to love God with all our heart and soul and mind and strength (Luke 18:22). Sadly, that's something he was unwilling to do.

- God will reward those who give to the poor (Luke 18:22).
- The rich young ruler valued his possessions more than he valued eternal life (Luke 18:23). Wealth can be dangerous because it can capture a person's heart. Those who are wealthy may value their possessions more than the things of God or the life to come – and that road leads to Hell.
- The rich young ruler valued having treasure in this world more having everlasting treasure in Heaven (Luke 18:23). He cared more about treasure he couldn't keep than treasure he couldn't lose.
- God will reward those who sacrifice things for His sake (Luke 18:30). They will receive more in this life, as well as everlasting life in the world to come.
- Jesus told His disciples what would happen when He went to Jerusalem (Luke 18:31). They didn't believe Him (Luke 18:34).
- Even though Jesus knew what would happen to Him when He went to Jerusalem, He went anyway (Luke 18:32).
- The disciples didn't understand the gospel until after Jesus was resurrected. They didn't understand that He was going to be put to death and then resurrected (Luke 18:34).
- There are times when God tells people things in very plain language, and yet they don't understand what He's saying (Luke 18:34).
- The multitude which was followed Jesus didn't care about the blind man at Jericho who was calling out to Jesus for help. Instead they told him to be quiet (Luke 18:39). The crowd was very callous.

- The multitude which followed Jesus didn't believe they were sinners. Instead they believed other people were sinners (Luke 19:7).
- When Zacchaeus repented, he made things right with those he wronged. Instead of merely saying he was sorry, he restored what he had stolen (Luke 19:8). Genuine repentance is more than just saying a few words. It also includes making restitution for what you did.
- After the rich young ruler went away unsaved, and Jesus said it was hard for the rich to be saved, Zacchaeus (a rich man) was saved. He did what the rich young ruler was unwilling to do (Luke 19:9).
- Jesus came to seek and save that which was lost (Luke 19:10). That's why He spent time with sinners.
- In the parable of the talents, the nobleman was planning on returning after he received a kingdom for himself (Luke 19:12). This points to Jesus.
- In the parable of the talents, the nobleman received the kingdom even though his citizens were opposed to it (Luke 19:15). This points to Jesus.
- In the parable of the talents, the nobleman expected his servants to be working for him while he was away (Luke 19:15). This points to Jesus, who expects that of us as well.
- In the parable of the talents, the nobleman held his servants accountable for what they did with the things he gave them (Luke 19:15). This points to Jesus. We will be held accountable.
- In the parable of the talents, the servants were judged in order of who produced the most. The servant who

produced the most was judged first (Luke 19:16).

- In the parable of the talents, the nobleman rewarded those who were faithful with something small (an amount of money) by giving them something great (authority over entire cities) (Luke 19:17).
- In the parable of the talents, the servant who gained a 500% return was given a great reward, but his reward wasn't as great as the servant who gained a 1000% return (Luke 19:19). The servant who increased his master's goods by the most was given the greatest reward.
- In the parable of the talents, the only servant who criticized the nobleman was the faithless servant who disobeyed and refused to work while his master was away (Luke 19:21).
- In the parable of the talents, the faithless servant didn't even do the bare minimum (Luke 19:23).
- In the parable of the talents, the nobleman took the money away from the faithless servant and gave it to the servant who gained him the most (Luke 19:24).
- In the parable of the talents, the faithful servants got to keep that which their master entrusted to them before he left, along with what they earned in his absence (Luke 19:24).
- In the parable of the talents, when the nobleman returned he commanded that his enemies (who didn't want him to rule over them) be put to death in his presence (Luke 19:27).
- When Jesus rode to Jerusalem on a colt, He sat on the garments of His disciples (Luke 19:35).

- When Jesus rode to Jerusalem on a colt, His disciples spread their clothes in the path (Luke 19:36).
- When the Pharisees told Jesus to rebuke His disciples for praising Him, He told them that if they didn't praise Him then the stones would immediately cry out (Luke 19:40). Jesus never rebuked people for praising Him.
- It was written in the Old Testament that the temple would be a house of prayer (Luke 19:46).
- The religious leaders of the Jews hated Jesus far more than the common people did (Luke 19:48).
- Even though Jesus repeatedly taught that He came from God, that He always did the will of God, and that the things He did were done by the power of God, the religious leaders still asked Him where His authority came from (Luke 20:2).
- There were times when Jesus responded to a question with a question of His own (Luke 20:3).
- When Jesus asked the religious leaders if John the Baptist's ministry was from Heaven, they didn't give Him an honest answer. Instead they schemed to decide what answer would best suit their purposes (Luke 20:5).
- The religious leaders rejected both John the Baptist and Jesus (Luke 20:5).
- The religious leaders didn't want to be honest about what they believed because they didn't want people to be upset with them (Luke 20:6). There are times when wicked people lie about what they believe. There are also times when wicked people pretend that they aren't sure about something, when in reality they know the answer but don't want to publicly admit it (Luke 20:7).

- Jesus taught multiple parables that involved a ruler entrusting his goods to someone else, then going to another country for a long time while expecting his servants to serve him in his absence (Luke 20:9).
- In the parable of the leased vineyard, the owner gave the husbandmen more than one chance to pay him what he was owed (Luke 20:11). Judgment didn't come after the first offense.
- In the parable of the leased vineyard, the reason the husbandmen decided to kill the owner's son was because they knew he was the heir and they wanted to steal the vineyard (Luke 20:14). They didn't kill him out of ignorance.
- In the parable of the leased vineyard, Jesus taught that the Jews knew who He was and where He came from (Luke 20:14). Although the Romans were ignorant, the Jews weren't. The reason they hated Him (just as they hated the prophets) was because they knew who He was and where He came from. When the religious leaders asked Jesus where His authority came from, it wasn't an honest question.
- The religious leaders understood that the parable of the leased vineyard was about their plan to kill the Son of God. Jesus was telling them that after they killed Him, God would destroy them and give His inheritance to someone else (Luke 20:16).
- When the religious leaders heard Jesus teach the parable of the leased vineyard, they didn't repent. Instead they said "God forbid". They didn't want there to be any consequences for rejecting and murdering the Son of God (Luke 20:16).

- Jesus is the stone upon which the kingdom of God is built (Luke 20:17). It's *not* Peter.
- The reason the religious leaders arrested Jesus at night, in the garden, was because there was no one around. They were afraid to arrest Jesus in public (Luke 20:19).
- There were times when people asked Jesus questions so they could use His answer to arrest Him and turn Him over to the governor (Luke 20:20). Since Jesus wasn't doing anything illegal, their only hope was to arrest Him for something He said.
- Lies can be used as a weapon against the righteous (Luke 20:21).
- Flattery can be used as a weapon against the righteous (Luke 20:21).
- When Jesus was asked about paying tribute to Caesar, He didn't treat it as a sincere question. Instead He recognized it as a trap and dodged the trap (Luke 20:25). It's not always wrong to dodge questions, especially if they're traps.
- When the Sadducees asked Jesus about the resurrection, it wasn't a sincere question. They were trying to trap Jesus so they could destroy Him (Luke 20:27).
- There were times when the Mosaic Law *required* a man to have more than one wife. This is because a man was required to marry his brother's wife if his brother died before having children (Luke 20:28).
- The question the Sadducees asked about the resurrection assumed that marriage extends after death, even though the Mosaic Law clearly stated that marriage ends at death. Their question was rooted in ignorance of the Law

(Luke 20:33).

- Those who will live in the world to come won't get married (Luke 20:35).
- Those who will live in the world to come can't die any more (Luke 20:36).
- Angels can't die (Luke 20:36).
- Those who are resurrected are equal to the angels (Luke 20:36).
- Those who are resurrected, and live in the world to come, are the children of God (Luke 20:36).
- Moses taught that there was a resurrection of the dead (Luke 20:37).
- Moses said that God *is* the God of Abraham (present tense), not that He *was* the God of Abraham (past tense). Jesus interpreted this to meant that Abraham must still alive and therefore there's a resurrection of the dead (Luke 20:37). Jesus supported the doctrine of the resurrection based on the tense of a single word in the Old Testament.
- Jesus believed that the Old Testament was accurate and trustworthy, and its words were dependable and could be trusted (Luke 20:37).
- God isn't the God of the dead (Luke 20:38). Instead He's the God of the living. From God's perspective everyone is alive.
- One day God is going to defeat the Messiah's enemies (Luke 20:43).
- The fact that the Messiah was David's Lord meant that

the Messiah must be greater than David (Luke 20:44). If the Messiah was greater than David then he had to be more than just David's son. This pointed to the divine nature of Jesus.

- Jesus didn't want His disciples to desire the praise, honor, or recognition of other people (Luke 20:46). Instead we must seek the praise that only comes from God.
- When Jesus warned His disciples about the dangers of the scribes, He did so in front of a multitude of people. He warned them publicly, not privately (Luke 20:46).
- The scribes devoured the houses of widows (Luke 20:47). This was one of the reasons they would receive greater damnation. God cares about what happens to widows.
- We must not make long prayers for the purpose of being seen by others (Luke 20:47).
- In the temple, the treasury was located where people could see those who cast in their offerings (Luke 21:1). When you gave money, people knew what you were giving (which is the opposite of how Jesus taught giving should work).
- When God evaluates what we give to Him He looks at how much we had to give, not the size of our gift. Large gifts which are given by those who can afford it aren't as impressive to God as small gifts from those who are poor and are giving everything they have (Luke 21:4).
- When the disciples asked Jesus what sign would take place before the temple was destroyed, He didn't rebuke them for seeking a sign. Instead He provided signs (Luke 21:8).
- Jesus doesn't want us to be deceived about prophecy.

Instead He wants us to understand it well enough so we aren't deceived (Luke 21:8).

- We must not be surprised if everyone hates us. Jesus warned us in advance that would happen (Luke 21:17).
- Jesus promised His disciples that even though they would be persecuted and killed, not one hair of their head would perish (Luke 21:18). This is because there's a resurrection to come.
- We must possess our souls with patience (Luke 21:19). This means patiently enduring persecution and suffering (and even death).
- The reason people were commanded to flee from Jerusalem when armies came against it was because those were the days of God's vengeance. Jerusalem wasn't going to be safe because God was going to pour out His wrath upon the city and its people (Luke 21:22-23).
- When God sent armies against Jerusalem, the city would remain trodden down by the Gentiles until the time of the Gentiles was fulfilled (Luke 21:24).
- There are times when God uses the sun, moon, and stars as a sign that the end is near (Luke 21:25).
- The return of Jesus is also our redemption. When He returns He will save us (Luke 21:28).
- Just as people can look at a tree and tell that summer must be near because the tree is starting to sprout leaves, so we can see the signs and know that the return of Jesus must be near (Luke 21:31).
- One day Heaven will pass away (Luke 21:33). According to

Revelation 21:1 it will be replaced with a new one.

- We must not allow our hearts to be overcome by the cares of this life (Luke 21:34).
- Jesus doesn't want His return to take us by surprise (Luke 21:34).
- The feast of unleavened bread is also called the Passover (Luke 22:1).
- When Judas met with the chief priests and arranged to betray Jesus, he was possessed by the devil (Luke 22:3). This means the devil was the one who arranged the betrayal of Jesus.
- There are times when the devil possesses people and uses them to carry out evil deeds (Luke 22:3). Sometimes the devil really is involved in terrible acts of wickedness.
- If a person sins because they're demon-possessed, *God still holds him personally responsible* (Luke 22:2-5, Mark 14:21). If he had been saved and filled with the Holy Spirit then it would have been impossible for the devil to enter into him.
- The religious leaders didn't reach out to Judas when they were looking for a way to kill Jesus. Instead Judas went to them (Luke 22:4).
- The reason the religious leaders were able to arrest and kill Jesus was because Judas went to them and agreed to help them (Luke 22:4). They couldn't have done it without his help because they didn't know when they could catch Jesus when the multitude wasn't there.
- On the day of unleavened bread, the Passover sacrifice must be killed (Luke 22:7). Jesus was killed on the same

day that the Passover sacrifices were killed, thus fulfilling that feast.

- There were times when Jesus commanded His disciples to do something but didn't explain the details of how to do it until they asked Him (Luke 22:10).
- One day Jesus is going to share another Passover meal with His disciples. This will take place in the kingdom of God (Luke 22:16).
- One day Jesus will drink wine again. This will take place when the kingdom of God comes (Luke 22:18).
- Jesus celebrated the first communion with His disciples before He was crucified (Luke 22:19). At that point it was looking forward to an event that hadn't happened yet.
- Jesus called the cup the “new testament”, which was written in His blood (Luke 22:20). The new covenant that Jesus made, which replaced the old covenant (the Mosaic Law), required the blood of Jesus in order to come into existence.
- When Jesus celebrated the Passover with His disciples, He told them that the hand of him that betrayed Him was with Him at the table (Luke 22:21). This means Jesus celebrated the Passover with Judas.
- The first communion was celebrated at a table as a shared meal (with bread and wine) (Luke 22:21).
- The reason Jesus was going to submit to His betrayal was because He had to fulfill that Messianic prophecy and carry out God's will (Luke 22:22).
- When Jesus told His disciples that one of them would betray Him, none of them suspected Judas (Luke 22:23).

This means Judas managed to fool all of the other disciples into thinking he was a good person. It's possible for very wicked people to fool the saints into thinking that they're righteous people who are above suspicion.

- When Jesus told His disciples that His body was going to be broken, that His blood was going to be shed, and that He was going to be betrayed, His disciples ignored that and started talking about which of them were greater than the others (Luke 22:24). The disciples were obsessed with their own greatness. They kept getting into fights about which of them were greater – even though they had no idea what Jesus was doing.
- Being great in the kingdom of God is a position of service, not a position of dominating others. We're commanded to serve one another (Luke 22:26).
- When Jesus served others He was setting an example for us to follow. Since He served others, and since we're not greater than Him, we must humble ourselves and serve others as well (Luke 22:27).
- Jesus was tempted throughout His ministry, not just during His 40 days in the wilderness (Luke 22:28).
- The disciples had a special relationship with Jesus. They were the ones who were with Him while He was in this world being tempted. That forever sets them apart from all those who came after, since those days would never come again (Luke 22:28).
- Since the disciples were with Jesus during His earthly ministry, He promised each of them a kingdom (Luke 22:29).
- God the Father appointed a kingdom to Jesus (Luke

22:29).

- Jesus never said that any of His disciples were greater than the others. Instead He said that all of them were going to be given a kingdom (Luke 22:29). He didn't elevate any of them above the rest.
- The disciples who would be given kingdoms were those who were with Jesus while He was being tempted. This means that although Paul was an apostle, he wouldn't be eligible for one of the twelve kingdoms because he wasn't with Jesus during those years (Luke 22:29).
- There are times when Jesus gives people kingdoms as rewards (Luke 22:29).
- There are times when God rewards people by giving them positions of authority (Luke 22:29).
- In the kingdom of Jesus, His disciples will eat and drink at His table (Luke 22:30).
- In the kingdom of Jesus, the twelve disciples will reign over the twelve tribes of Israel (Luke 22:30). Judas was replaced by Matthias (Acts 1:26).
- In the kingdom of Jesus, some people will have greater authority and responsibility than others (Luke 22:30).
- There were times when Jesus prayed for His disciples (Luke 22:32).
- Jesus didn't want the faith of His disciples to fail (Luke 22:32).
- Our faith protects us from the attacks of the devil (Luke 22:32). It's an important tool in spiritual warfare.
- Peter wasn't converted until after Jesus was crucified and

resurrected (Luke 22:32). That means when Jesus sent out His disciples to heal the sick, cast out demons, and preach, they did those things even though they didn't understand or believe the gospel.

- Peter believed that his faith was much stronger than it actually was (Luke 22:33). He didn't know himself as well as Jesus did.
- Even though Jesus knew that Peter was going to deny Him, Jesus still prayed for Him (Luke 22:34).
- Although Peter denied Jesus three times, it seems he did that *before* he was converted (Luke 22:32-34).
- While Jesus was in the upper room with His disciples, He told them that even though they didn't lack anything when He sent them out without supplies, this time they should take supplies with them (Luke 22:36). Jesus doesn't forbid missionaries from taking supplies with them on their journey.
- Jesus once told His disciples that if they didn't have a sword they should sell their garment and buy one (Luke 22:36).
- Jesus didn't teach that having money was a sign that you didn't trust God. Instead He once commanded His disciples to carry money with them (Luke 22:36).
- Jesus didn't teach that having a weapon was a sign that you didn't trust God. Instead He once commanded His disciples to carry a sword with them (Luke 22:36).
- Jesus taught that the Old Testament's Messianic prophecies were about Him (Luke 22:37).
- When Jesus told His disciples that they needed to be

armed, they told Him they already had two swords (Luke 22:38). The disciples carried weapons around with them.

- We must seek to avoid temptation (Luke 22:40).
- One of the ways we can avoid temptation is through prayer (Luke 22:40).
- When Jesus went to the mount of Olives, He prayed that God the Father would open some other path for Him so He wouldn't have to go to the cross (Luke 22:42).
- Although Jesus didn't want to go to the cross, He prayed that the will of God the Father would be done (Luke 22:42).
- On the night that Jesus was betrayed He didn't want to go to the cross – but it was the Father's will for Him to go. This means there was a time when the Son's will was different from the Father's will (Luke 22:42). When that happened, Jesus humbled Himself and submitted to the will of the Father.
- There was a time when Jesus prayed for something but God the Father didn't grant it (Luke 22:42).
- There were times when God the Father used angels to strengthen Jesus (Luke 22:43).
- Even though Jesus didn't want to go to the cross, and even though He was under so much stress that He was sweating blood, He still didn't try to escape. Instead He waited for Judas to come and betray Him (Luke 22:44).
- The reason the disciples fell asleep while Jesus was praying was out of sorrow (Luke 22:45).
- The reason the multitude was able to arrest Jesus was because Judas led them to Him (Luke 22:47).

- Judas wasn't content to simply lead the multitude to Jesus. Instead he decided to betray Jesus with a kiss (Luke 22:47).
- The final miracle of healing that Jesus performed during His earthly ministry was when He healed the ear of the high priest's servant, which had been cut off by Peter (Luke 22:51, John 18:10).
- The chief priests, the captains of the temple, and the elders were all present when Judas betrayed Jesus (Luke 22:52).
- Before Jesus was arrested He hadn't been hiding. Even though He had been teaching in the temple each day, the religious leaders chose to arrest Him secretly at night (Luke 22:53). That's why they needed the help of Judas.
- Jesus was arrested by the religious leaders, not by the Romans (Luke 22:53).
- The hour when Jesus was betrayed was the hour of the power of darkness (Luke 22:53). The religious leaders were part of that darkness.
- When Peter denied Jesus three times, he was close enough to see Him (Luke 22:61). Not only did Peter deny Jesus, but he did it while Jesus was within sight.
- The night that Jesus was betrayed, Peter never admitted to the people in the house of the high priest that he was a follower of Jesus. Even after he denied Jesus for the third time and was ashamed of what he had done, he still didn't admit it (Luke 22:62).
- Blasphemy is speaking against God. It's an attack upon Him (Luke 22:65).

- Jesus was put on trial by the chief priests, the elders, and the scribes. The people who wanted Him dead were the religious leaders, not the Romans (Luke 22:66).
- When the religious leaders asked Jesus at His trial if He was the Messiah, He didn't answer them. Instead He confronted them with their unbelief (Luke 22:67).
- When Jesus told the religious leaders at His trial that He was the Son of God, they said there was no need for further witnesses. They were willing to convict Him on the basis of that statement alone (Luke 22:71). It's worth noting that when Jesus was baptized by John the Baptist, God the Father audibly spoke from Heaven and announced that Jesus was His beloved Son (Matthew 3:16-17). The fact that Jesus was truly the Son of God was publicly established at the very beginning of His ministry.
- The religious leaders told Pilate that Jesus was forbidding people from giving tribute to Caesar (which was a lie) (Luke 23:2).
- The religious leaders knew that Jesus claimed to be the Messiah (Luke 23:2).
- The religious leaders knew that Jesus claimed to be their King (Luke 23:2).
- Pilate didn't believe the lies the religious leaders told about Jesus (Luke 23:4).
- Even though Herod wanted to see Jesus, He didn't go and see him. Jesus could have impressed Herod with miracles but He didn't (Luke 23:8).
- Before Pilate sent Jesus to Herod they were enemies. After Pilate sent Jesus to Herod they became friends (Luke 23:12).

- Pilate found no fault in Jesus (Luke 23:14).
- Herod found no fault in Jesus (Luke 23:15).
- When the religious leaders were given a choice between the long-awaited Messiah and a murderer, they chose the murderer (Luke 23:19).
- The people who demanded that Pilate crucify Jesus were the religious leaders, not the Roman government. They demanded that He be killed when Pilate tried his best to set Him free (Luke 23:21). When Pilate made three attempts to release Jesus, the religious leaders blocked him from setting Jesus free (Luke 23:23).
- Just as the priests were the ones who put the sacrificial lambs to death, so the chief priests were the ones who forced Pilate to sentence Jesus to death (Luke 23:23).
- The reason Pilate sentenced Jesus to death was because of the loud voices of the multitude, which refused to listen to reason and didn't care that Jesus was innocent (Luke 23:23).
- Since the multitude demanded that a murderer be set free and an innocent man be put to death, Pilate released Barabbas the murderer and condemned Jesus to death (Luke 23:25). The multitude didn't desire Jesus. What they desired was a murderer.
- When Jesus was led away to be crucified, a large number of women followed Him (Luke 23:27).
- When a crowd of people lamented Jesus as He was led away to be crucified, He took that opportunity to teach that terrible times were coming (Luke 23:29). In the future, things would be so bad that people would bless those who never had children. (This was said in a culture

that highly valued children.)

- Jesus told the people who were lamenting His crucifixion to consider the fact that if He was being crucified in the good times, much worse things would be done when the bad times came (Luke 23:31).
- When Jesus was crucified, He prayed that God the Father would forgive them because they didn't know what they were doing (Luke 23:34). This seems to be a reference to the Romans, since in the parable of the vineyard Jesus taught that the reason people killed the son was because they knew who he was and they hated him – and there would be terrible consequences for that murder, which fell upon Jerusalem in 70 AD. Although the religious leaders knew that they were killing the Son of God, the Romans didn't.
- The criminals who were crucified with Jesus knew that He claimed to be the Messiah (Luke 23:39).
- Those who were crucified were said to be hanged (since they were hung on a cross) (Luke 23:39).
- The only person who defended Jesus when He was dying on the cross was one of the criminals who were crucified with Him. Everyone else either spoke against Him or remained silent (Luke 23:41). There's no evidence that any of His disciples spoke up in His defense.
- One of the criminals who was crucified with Jesus believed that He was indeed a king, and would surely receive His kingdom. He publicly testified of his faith in Jesus in front of a crowd that hated Jesus, and while Jesus was dying (Luke 23:42). In return, Jesus told him that on that very day he would be with Him in paradise (Luke 23:43).

- When the criminal who publicly testified of his faith in Jesus died, he didn't go to purgatory to suffer for his sins. Instead he went to paradise to be with Jesus (Luke 23:43).
- Jesus knew that when He died He was going to go to paradise (Heaven) (Luke 23:43).
- When Jesus was crucified there was darkness over the *entire world* from the sixth hour to the ninth hour (Luke 23:44). The darkness wasn't limited to Jerusalem.
- Even though the religious leaders would have witnessed the three hours of darkness that fell upon the entire world while Jesus was dying on the cross, they didn't repent (Luke 23:44).
- When the centurion saw the things that happened at Jesus' crucifixion, he glorified God and said that Jesus must have been a righteous man (Luke 23:47). The religious leaders saw all the same things but ignored them entirely.
- The person who took the body of Jesus down from the cross was Joseph of Arimathaea. It wasn't the Roman soldiers (Luke 23:53).
- The women who saw where Jesus was buried wanted to anoint His body, but because the Sabbath was near they ran out of time and were forced to wait (Luke 23:56).
- The women who followed Jesus from Galilee didn't expect Him to rise from the dead. Instead they prepared spices so they could anoint His dead body after the Sabbath was over (Luke 23:56). The only people who took Jesus seriously when He spoke of rising from the dead were His enemies (Matthew 27:63). None of His followers believed it.

- The reason the women from Galilee were the first ones to learn that Jesus had risen from the dead was because they went to visit His tomb early in the morning. Since the disciples didn't do that, they didn't learn about the empty tomb until someone told them about it (Luke 24:5).
- The two men in shining garments reminded the women that Jesus told them He must rise again on the third day (Luke 24:7). Jesus had told the women before He died that He had to be crucified and would rise again on the third day – and yet they didn't believe it, and were expecting to find Him dead in the tomb.
- The first day of the week (Sunday) was three days after Jesus died (Luke 24:7).
- Even though Jesus told His disciples that He would rise from the dead on the third day, they didn't believe it (Luke 24:11). When the women came and told them that He had risen, they still didn't believe it. They rejected the testimony of the women *and the testimony of Jesus Himself*.
- The disciples didn't believe in the gospel before the resurrection of Jesus. They did *not* believe that He would die and rise again, and thought that such claims were just an idle tale (Luke 24:11). They were converted after they saw Him with their own eyes.
- Emmaus was 60 furlongs from Jerusalem (Luke 24:13). A furlong is one eighth of a mile, so 60 furlongs would be 7.5 miles. That means the city was fairly close to Jerusalem.
- Jesus can appear to people in a way that prevents them from recognizing Him (Luke 24:16).

- Cleopas said that the disciples trusted that Jesus would be the one who would redeem Israel (Luke 24:21). He didn't understand that the death of Jesus *did* redeem Israel. Cleopas was expecting Jesus to provide military deliverance, not salvation from sin.
- Those who don't believe everything the prophets have spoken are fools (Luke 24:25).
- Those who don't believe everything the prophets have spoken will be confused about what's going on (Luke 24:25).
- Before Jesus could enter into His glory He had to suffer (Luke 24:26).
- Moses spoke about the Messiah (Luke 24:27).
- All of the prophets spoke about the Messiah (Luke 24:27).
- The reason the two people who traveled on the road to Emmaus eventually recognized Jesus was because they asked Him to abide with them that night. He only revealed Himself after they asked Him to stay with them (Luke 24:31).
- The resurrected Jesus has the ability to vanish out of people's sight (Luke 24:31).
- The resurrected Jesus has the ability to suddenly appear (Luke 24:36).
- Spirits don't have flesh (Luke 24:39).
- Spirits don't have bones (Luke 24:39).
- When we're resurrected we will have flesh, bones, hands, and feet (Luke 24:39).
- It seems that the hands and feet of the resurrected Jesus

still have the scars of His crucifixion (Luke 24:40).

- When we're resurrected we'll be able to eat (Luke 24:43).
- The law of Moses spoke about the Messiah (Luke 24:44).
- The prophets spoke about the Messiah (Luke 24:44).
- The psalms spoke about the Messiah (Luke 24:44). This means the psalms contain prophetic material.
- Jesus opened the understanding of His disciples so they could finally understand the Scriptures (Luke 24:45).
- The doctrine of repentance and the remission of sins must be preached in the name of Jesus (Luke 24:47).
- The gospel had to be preached in Jerusalem before it was preached to all nations (Luke 24:47).
- The ascension of Jesus took place in Bethany (Luke 24:51).
- After the ascension of Jesus (but before the day of Pentecost), the disciples were continually in the temple (Luke 24:53).

John

- Everything in the universe was made by the Lord Jesus Christ (John 1:3).
- Darkness can't understand the light. It's beyond its comprehension (John 1:5).
- In order to become the children of God, we must receive Jesus (John 1:12). Only those who believe in Jesus are God's children.
- We aren't saved by our own will. Instead we're saved by the will of God (John 1:13). This means our salvation was God's choice, not ours.
- Jesus came to give us something greater than what Moses gave (John 1:17). Moses gave the law, while Jesus gave grace and truth.
- Since John the Baptist proclaimed that he was preparing the way for the Messiah, people should have realized the Messiah was about to appear (John 1:23).
- John the Baptist taught that Jesus was the sacrificial lamb who came to take away the sin of the world (John 1:29). However, none of the disciples of Jesus understood this until after His death and resurrection.
- God didn't hide the Messiah's identity. John the Baptist pointed Him out on the very first day of His ministry (John 1:31-34).
- Jesus received the Spirit from God the Father when He was baptized (John 1:32). All of His miracles were done after that moment.
- God didn't tell John the Baptist who the Messiah was. Instead He gave John a sign to look for that would identify

Him (John 1:33).

- Jesus baptizes people with the Holy Spirit (John 1:33).
- Jesus can see things in distant places. He doesn't have to be physically present to see what's going on (John 1:48).
- When the marriage feast at Cana ran out of wine, the mother of Jesus expected Him to be able to provide more wine (John 2:3).
- The first miracle of Jesus was providing wine to people who had been drinking so much wine that they ran out (John 2:7). This means Jesus didn't believe it was a sin to give wine to people.
- When Jesus turned the water into wine, He never touched the waterpots or the water (John 2:8). He also didn't bless the wine or pray over it.
- The first miracle that Jesus performed was done three days after He was baptized (John 2:1, 11).
- When Jesus saw that the holy house of God had been turned into a house of merchandise, He didn't talk to people about it or ask them to change. Instead He created a scourge of small cords and drove the merchants out of the temple, overturning their tables and throwing their money onto the floor. Jesus didn't negotiate with them, but instead drove them out (John 2:15).
- Jesus cast the merchants out of the temple at the beginning of His ministry (John 2:16) and again right before He was crucified (Matthew 21:13). This means people didn't repent, but went right back to doing what God hated.
- Jesus cast the merchants out of the temple before He did

any public miracles (John 2:18). Although it was after He turned the water into wine, that miracle wasn't widely known.

- Jesus started talking about His death and resurrection at the very beginning of His ministry (John 2:19).
- The death and resurrection of Jesus was a sign to the Jews that He had the right to do the things He did, and He was who He claimed to be (John 2:19).
- Jesus referred to His body as "this temple", even though He knew the Jews would misunderstand Him and think He was talking about a building (John 2:19). This means there were times when Jesus deliberately spoke the truth in a way that prevented His enemies from understanding what He meant.
- It took 46 years to build the temple (John 2:20).
- We can't hide our true nature from Jesus (John 2:25).
- Nicodemus was one of the Pharisees, and a ruler of the Jews (John 3:1).
- The Pharisees knew that Jesus was from God (John 3:2). They knew it was impossible for anyone to do the miracles Jesus was doing if God wasn't with Him. This means when they later said that Jesus was doing miracles by the power of the devil, they were lying. They knew that wasn't true.
- When Nicodemus told Jesus that the Pharisees knew He was from God, Jesus told him the only people who could see the kingdom of God were those who had been born again (John 3:2-3). Since the Pharisees weren't born again, it was impossible for them to see the kingdom of God. That's why they did the things they did.

- The only people who can enter into the kingdom of God are those who are born twice: first of water, and then of the Spirit (John 3:3-5). In order to enter into the kingdom of God we *must* be born of the Spirit.
- The gift and transformation of the Spirit is a new birth (John 3:5).
- Before we were born again we were just flesh. In that state we couldn't inherit the kingdom of God because flesh and blood are incapable of that (John 3:5-6, 1 Corinthians 15:50).
- Once we're born again, we are spirit. At that point we *can* inherit the kingdom of God (John 3:6).
- Jesus compared the Holy Spirit to the wind. Just as people can hear the wind but can't tell where it came from or where it's going, we can't tell where the Holy Spirit has been or where He will go next. We know He's there, but His actions are mysterious and can't be seen (John 3:8).
- Jesus expected Nicodemus to already understand the concept of being born again (John 3:10).
- When Jesus spoke to Nicodemus, no one had ascended into Heaven yet (John 3:13). This means the Old Testament saints weren't in Heaven at that time! The righteous dead were still in Sheol, and didn't enter into Heaven until after the crucifixion of Jesus.
- Jesus said that He must be lifted up, just as Moses lifted up the serpent in the wilderness (John 3:14). The Lord spoke of His crucifixion from the beginning of His ministry.
- Just as those who were dying of snake bite could look to the serpent on the staff that Moses created and be saved

(Numbers 21:8), so Jesus will save all those who look to Him for salvation (John 3:14-15). Salvation comes by looking at something *outside of us* and putting our faith in it, not by looking within us or doing some type of good work.

- Those who haven't heard the gospel aren't saved. This is because the only way to be saved is to believe in Jesus, and it's impossible to believe in someone you've never heard of (John 3:18). All those who don't believe in Jesus are already condemned for not believing in Him.
- Unbelief is a sin (John 3:18).
- The reason people rejected Jesus was because they loved darkness and hated the light (John 3:19).
- The reason people loved darkness was because their deeds were evil (John 3:19).
- The reason people don't want to go to the light is because that will reprove their evil deeds (John 3:20).
- When people go to the light, their deeds are made manifest. This is true whether their deeds are good or bad (John 3:21).
- John the Baptist baptized people at the same time the disciples of Jesus were baptizing people (John 3:22-23). This means there was an overlap in the ministries of John the Baptist and Jesus.
- John the Baptist needed a large amount of water to baptize people. This points to immersion as the correct method of baptism (John 3:23).
- Everything that we've been given is a gift from Heaven (John 3:27). This includes our talents, our ministry, our

possessions, and our family.

- John the Baptist referred to himself as the friend of the bridegroom (Jesus), not as part of the bride of Christ (John 3:29). This means he wasn't part of the church (which didn't come into existence until the day of Pentecost). It also means the church didn't exist in the Old Testament.
- John the Baptist sought to magnify Jesus, even at his own expense (John 3:30). We must point people to Jesus, not to ourselves.
- No one received the testimony of Jesus (John 3:32). Even His disciples didn't receive His testimony. When Jesus told them that He was going to die and be resurrected, none of them believed Him.
- Those who receive the testimony of Jesus are testifying that God is true (John 3:33). However, those who reject His testimony are testifying that God is a liar. It's impossible to reject Jesus without also rejecting God the Father.
- When God gave His Spirit to Jesus, He didn't give a portion of the Spirit. Instead He gave Jesus an unlimited portion of His Spirit (John 3:34). This means Jesus had more of the Holy Spirit than anyone else.
- God the Father loves Jesus (John 3:35).
- God the Father has given everything into the hand of Jesus (John 3:35).
- All those who believe in Jesus already have everlasting life. That's something they already possess, not something they'll be given in the future (John 3:36).

- Early in the ministry of Jesus, He had more disciples than John the Baptist (John 4:1-2). His disciples were also baptizing more people than John the Baptist.
- Jesus didn't personally baptize anyone with water (John 4:2).
- There were times when all of the disciples of Jesus went to do other things, and He was left alone (John 4:7-8).
- When Jesus met a Samaritan woman at Jacob's well, He immediately started a conversation about salvation. He used that opportunity to preach to her (John 4:10).
- When Jesus told the Samaritan woman that she had previously had five husbands, she tried to distract Jesus by bringing up an unrelated topic (John 4:20).
- One of the disputes between the Samaritans and the Jews was the place where people went to worship God (John 4:20).
- The Samaritans didn't know God. They worshiped Him without knowing Him (John 4:22).
- God seeks people who will worship Him in both spirit and in truth (John 4:23).
- Early in the ministry of Jesus, He told people that He was the Messiah (John 4:26).
- Although the disciples of Jesus were amazed that He was talking with a Samaritan woman, none of them asked Him any questions about it (John 4:27). There were many times when the disciples didn't understand something and yet didn't ask Jesus about it either. They seemed to be afraid to ask Him questions.
- When Jesus and His disciples stopped at a Samaritan city,

the first thing the disciples did was go buy food. The first thing Jesus did was preach to a Samaritan woman (John 4:32). In other words, the disciples were focused on buying food while Jesus was focused on preaching the gospel and saving souls.

- Jesus prioritized preaching the gospel over eating (John 4:31-32).
- There were *many* times when the disciples of Jesus didn't understand what He was talking about (John 4:33).
- From a spiritual perspective, the ministry of Jesus took place at harvest time (John 4:35).
- God will reward those who harvest souls for His kingdom (John 4:36).
- We must sow the seeds of the gospel, and harvest the seeds that were planted previously (John 4:36). Both tasks are vital.
- The harvest of souls which the disciples reaped was planted by someone else (John 4:38).
- The only city that ever asked Jesus to spend more time with them was Sychar, a Samaritan city (John 4:40).
- The Samaritans believed that Jesus was the Messiah, while the religious leaders of the Jews rejected Him (John 4:42).
- The Samaritans believed in Jesus because of His words (John 4:42). Unlike the Jews, they didn't need to see Jesus heal someone or cast out a demon to believe (John 4:48).
- Jesus was honored by the Samaritans, but not by the Jews (John 4:44). This is an example of the principle that prophets aren't honored by their own country.

- The purpose of the signs and wonders which Jesus performed was to save souls. He used them to cause people to believe in Him (John 4:48).
- Jesus healed the nobleman's son without ever seeing him in person (John 4:50).
- When Jesus healed the nobleman's son, his entire household believed (John 4:53)
- The second miracle that Jesus did in Galilee was healing the nobleman's son (John 4:54). This means the nobleman believed Jesus could heal his son even though He hadn't healed anyone else yet! The nobleman believed before Jesus started healing large numbers of sick people.
- There were times when God used an angel to cure people of their diseases (John 5:4).
- The water of Bethesda could cure any disease (John 5:4).
- Before Jesus healed the man at the pool of Bethesda, He asked him if he wanted to be healed (John 5:6).
- There were times when Jesus healed people by giving them a command, without ever touching them (John 5:8).
- Jesus didn't avoid confrontations with the religious leaders. He could have healed people any day of the week, but He chose to heal on the Sabbath even though He knew that would anger people (John 5:9). Jesus didn't look for a way to compromise with the Pharisees. Instead He did what was right.
- The people didn't care that a man who had been sick for 38 years had been healed. What they cared about was that someone told him to take up his bed on the Sabbath

(John 5:12).

- Jesus repeatedly commanded people to stop sinning (John 5:14).
- Going to Hell and entering into everlasting torment is worse than being crippled for 38 years (John 5:14).
- When Jesus told the man that He was the one who healed him, there's no indication that he worshiped Jesus, or followed Him, or was grateful in any way. Instead he immediately betrayed Jesus to the Jews, who tried to kill Him (John 5:15-16).
- There were times when Jesus healed people, but they still had no faith in Him and remained His enemies (John 5:15). Just because God does something miraculous in a person's life doesn't mean he will repent and believe.
- The reason the Jews tried to kill Jesus was because He healed someone on the Sabbath (John 5:16).
- God the Father doesn't ignore this world. Instead He works in it (John 5:17).
- Jesus publicly told people that God was His Father (John 5:17-18). He didn't hide His divinity.
- Jesus doesn't do His own will. Instead He only does the will of God the Father (John 5:19).
- God the Father has committed all judgment to God the Son (the Lord Jesus Christ) (John 5:22).
- God the Father wants everyone to honor Jesus the way that they honor Him (John 5:23). Those who dishonor Jesus are also dishonoring God the Father.
- The time is coming when those who hear the voice of the

Son of God will live, even though they're in the grave (John 5:25, 28).

- God the Father has life in Himself. His life doesn't come from another source, and needs nothing to sustain it (John 5:26). This is true of Jesus as well.
- One day Jesus will resurrect both the righteous *and* the wicked (John 5:28-29). The righteous will experience the resurrection of life, while the wicked will experience the resurrection of damnation.
- The only resurrection Jesus spoke of is the one found in Daniel 12:2, which includes both the righteous and the wicked (John 5:29). This isn't the rapture (which only includes the saints) or the resurrection at the beginning of the millennium (which also only includes the saints). Instead it's the final resurrection that happens before the Great White Throne judgment.
- Jesus doesn't do anything by His own power or will (John 5:30). He *only* does the will of God the Father.
- The works that Jesus did were a greater testimony to who He was than John the Baptist (John 5:36). His works proved that He was from God, because it was impossible for anyone to do those works apart from God.
- Jesus repeatedly told the Jews that God was His Father, and that God sent Him into this world (John 5:37). This means He told the Jews that His power and authority came from God.
- The Jews were given two witnesses regarding Jesus which were greater than the witness of John the Baptist: the witness of the mighty works of Jesus, and the witness of God the Father (John 5:37).

- Jesus wanted people to search the Scriptures because they testified of Him (John 5:39). If they searched the Scriptures then they would find Him.
- Jesus believed that the Scriptures were authoritative, accurate, and could be trusted (John 5:39). He never hinted that they had been corrupted.
- In order for us to believe, we must seek the honor that comes from God and not the honor that comes from other people (John 5:44). Seeking the honor that comes from other people is a snare that leads us away from God.
- The person who would one day bring an accusation against the Jews for rejecting Jesus was *Moses* (John 5:45). Although the Jews trusted in Moses to save them, the truth was that Moses condemned them for rejecting Jesus.
- Moses wrote about Jesus (John 5:46).
- Since the Jews didn't believe the writings of Moses, they didn't believe the words of Jesus either (John 5:47). Their rejection of Jesus started with their rejection of Moses.
- Those who don't believe the writings of Moses (such as the book of Genesis) won't believe the words of Jesus either (John 5:47).
- Jesus taught that Moses wrote the books of the Bible which are attributed to him (John 5:47).
- Jesus was famous for healing those who had diseases (John 6:2). That's why great multitudes followed Him.
- When Jesus asked Philip where they could buy bread to feed the multitude, he thought it was an impossible problem. No one suggested that Jesus could do some sort

of miracle to feed them (John 6:9).

- Before Jesus fed the multitude, He gave thanks for the loaves (John 6:11).
- There was a time when Jesus provided people with fish to eat (John 6:11). This means Jesus didn't believe it was a sin for people to eat fish.
- When Jesus realized that the multitude was going to take Him by force and make Him king, He departed into the mountain alone (John 6:15).
- When Jesus entered into the ship that contained His disciples, it was immediately transported to the place where they were going (John 6:21).
- When the disciples left the area after feeding the multitude, they took the only boat that was available (John 6:22). That's why Jesus walked across the sea: there were no other boats.
- It's better to strive for everlasting life than to strive to obtain food (John 6:27). This is because food perishes, but everlasting life does not.
- The focus of our life must not be on satisfying our appetites (John 6:27).
- Jesus told the multitude that everlasting life was a gift, but they ignored Him and sought to obtain it through works anyway (John 6:27-28).
- Jesus told the multitude that the work of God was to believe in Him (John 6:29). That means the work that God wants us to do is believing in His Son, the Lord Jesus Christ.
- Even though the multitude had seen Jesus perform many

miracles, they demanded more before they would believe (John 6:30).

- The manna that the Israelites ate in the wilderness pointed to Jesus, who is the true bread from Heaven (John 6:32).
- The only people who will be saved are those who God the Father has given to Jesus (John 6:37). This means God the Father has decided who will be saved and who won't. Salvation is God's choice, not ours.
- No one who's been chosen by God the Father will be lost (John 6:37-39).
- The reason Jesus came down from Heaven was to do the will of God the Father, not His own will (John 6:38).
- Jesus will resurrect all those whom God has given Him on the last day (John 6:39). This means Jesus is the one who will resurrect us.
- It is the will of God the Father that all those who believe in His Son should have everlasting life, and should be resurrected at the last day (John 6:40).
- Jesus publicly taught that all those who believed in Him would have everlasting life, and He would raise them from the dead (John 6:40).
- God the Father must draw us to Jesus before we can be saved (John 6:44). It's impossible for a person to be saved if God the Father doesn't draw Him to Jesus.
- Jesus is greater than the manna which the forefathers of the Jews ate in the wilderness. This is because the forefathers ate manna and died, but those who believe in Jesus will live forever (John 6:49-50).

- Jesus gave His flesh for the life of the world (John 6:51). The reason we can live forever is because He sacrificed Himself on the cross.
- When Jesus told the Jews that they needed to believe in Him, they were still focused on being given something to eat (John 6:47, 52). When He told them that the work of God was for them to believe in Him, they ignored that and focused on eating His flesh.
- Jesus dwells in those who are saved (John 6:56).
- Jesus spoke of His ascension before it happened (John 6:62).
- The reason the flesh isn't profitable is because it doesn't give us life (John 6:63).
- All of the credit for our salvation goes to God. He's the one who drew us to Him and the one who paid the price to save us (John 6:65).
- Jesus didn't hide doctrines that offended His disciples. Instead He taught the truth, even if it offended people and caused them to leave (John 6:66). He didn't seek to please people.
- The verse that says many people were offended by the teachings of Jesus and left Him is John 6:66 (666).
- When the Jews wanted to kill Jesus, He stopped walking openly in Judea (John 7:1). It's not a sin to no longer walk around openly when people are trying to kill you.
- The brothers of Jesus told Him to go to Judea, where the Jews were trying to kill Him (John 7:3-5). They didn't believe in Jesus and were opposed to His ministry. In fact, they wanted Him to show Himself to the world at the

precise time when people were looking for Him so they could kill Him.

- The reason the world hates Jesus is because He testifies that its works are evil (John 7:7).
- It's not a sin to do things in secret (John 7:10).
- People were so afraid of the Jews that they were unwilling to speak openly about Jesus (John 7:13). The Jews wanted to silence all discussion about Jesus.
- Even when the Jews were trying to kill Jesus, He still taught in the temple (John 7:14).
- The Jews couldn't recognize Jesus by sight (John 7:15).
- Jesus taught the doctrines of God the Father, not His own doctrine (John 7:16). This means those who reject the doctrines of Jesus are actually rejecting God the Father.
- Discernment comes from doing God's will. We must do His will before we can develop discernment (John 7:17).
- Those who speak about themselves seek their own glory (John 7:18).
- It was hypocritical for the Jews to circumcise male infants on the Sabbath day but then criticize Jesus for healing people on the Sabbath (John 7:22-23). The Mosaic Law doesn't prohibit people from being healed on the Sabbath.
- Since the people didn't understand Messianic prophecies, they weren't able to recognize the Messiah. Their lack of understanding of prophecy prevented them from identifying Jesus (John 7:27).
- It was impossible for the Jews to arrest Jesus before His

hour came (John 7:30).

- Jesus told people that He came from Heaven and was going back to Heaven, but they didn't listen. They thought He was going to hide among the Gentiles (John 7:35-36). The people heard the words of Jesus but didn't understand them.
- When Jesus taught in the temple on the last day of the feast of tabernacles, the Holy Spirit had not yet been given (John 7:39). This means the disciples of Jesus were trying to understand Him without the Holy Spirit.
- The Pharisees claimed that their rejection of Jesus was proof that He wasn't the Messiah. Since they rejected Him, everyone else should as well (John 7:48).
- The Pharisees claimed the reason people believed in Jesus was because they didn't know the law of Moses (John 7:49).
- The Pharisees claimed that Jesus couldn't possibly be the Messiah because no prophet came from Galilee (John 7:52). That was wrong on two counts: Jesus wasn't from Galilee, and the prophet Jonah came from Galilee. The only arguments the Pharisees had against Jesus were wrong, and showed their ignorance of both Jesus and the Scriptures.
- Although the scribes and Pharisees brought a woman who was guilty of adultery to Jesus, they didn't bring the person she was committing adultery with. It seems they wanted to punish the woman but not the man (even though the Mosaic Law required both to be punished) (John 8:3-5).
- Jesus told the woman who was caught committing

adultery to go and sin no more (John 8:11).

- When many people believed that Jesus was the Messiah, He immediately taught them things they didn't want to hear, which drove them away (John 8:31). Jesus doesn't want false converts. He confronts people with the truth so that the nature of their faith will be revealed.
- In order for us to be the disciples of Jesus, we must continue in His words (John 8:31).
- Those who sin are slaves to sin (John 8:34).
- It's impossible to have everlasting life while still living in sin. In order to obtain everlasting life we must be freed from sin (John 8:34-35).
- If Jesus frees us from sin then we will be free indeed (John 8:36).
- Freedom from sin comes from Jesus, not from our own efforts (John 8:34-36). It's something Jesus does for us, not something we do ourselves.
- If people don't love Jesus then God isn't their father (John 8:42). Those who hate Jesus are the children of the devil, not the children of God (John 8:44).
- You can't love God and hate Jesus. If you hate Jesus then you hate God the Father as well (John 8:42).
- When the Jews falsely accused Jesus of being born of fornication, He didn't allow them to change the subject. Instead He kept the focus on the gospel (John 8:41-42).
- The devil is the father of lies (John 8:44). He invented lying.
- No one could legitimately accuse Jesus of being guilty of

sin (John 8:46).

- Those who aren't of God are incapable of hearing His words (John 8:47).
- When Jesus reasoned with the Jews, they ignored His arguments and claimed He was demon-possessed (John 8:48). Instead of responding to His arguments they slandered Him.
- When the Jews told Jesus that He was demon-possessed, He didn't ignore it. Instead He told them they were wrong (John 8:49).
- God the Father honors Jesus (John 8:54).
- The Jews told Jesus that He was not yet 50 years old (John 8:57).
- There are times when God is glorified through our physical infirmities (John 9:1-3). Being born blind can bring glory to God.
- There won't always be an opportunity to do the works of God the Father. At some point the opportunity will end (John 9:4).
- Jesus didn't heal the blind man by commanding him to be healed. Instead He healed him with clay and commanded him to wash in the pool of Siloam (John 9:6-7).
- The blind man didn't receive his sight until he obeyed Jesus and did what He commanded him to do (John 9:7).
- Although the man had been blind since he was born, Jesus waited until the Sabbath day to heal him. Jesus could have healed him on a different day but He didn't (John 9:14). The Lord rejected the traditions of the Pharisees and continued to heal on the Sabbath, even

though the religious leaders were trying to kill Him for doing so.

- There are some people who can't be persuaded by miracles (John 9:16). No matter what miracle they see they won't believe.
- The Pharisees knew that Jesus did mighty miracles and that those miracles were real. Even His enemies didn't have any questions about whether they were genuine (John 9:16).
- When Jesus reasoned with the Pharisees about why it wasn't wrong to heal people on the Sabbath, they ignored both His reasoning and His power and condemned Him anyway. They refused to reconsider their position in spite of the clear demonstration of God's power (John 9:16).
- The Jews said they would cast out of the synagogue anyone who confessed that Jesus was the Messiah (John 9:22). This means the Jews began persecuting the followers of Jesus during His earthly ministry.
- Even though Jesus repeatedly told the Jews where He came from, the Jews claimed they had no idea where He came from (John 9:29).
- The man who was born blind thought it was obvious where Jesus came from (John 9:30-33). If Jesus wasn't from God then there was no way He could have restored his sight.
- God doesn't hear the prayers of the wicked (John 9:31).
- God hears those who worship Him and do His will (John 9:31).

- When Jesus healed a man who was born blind, He was performing a miracle that had never been done before (John 9:32).
- When the man who was born blind defended Jesus, the Jews didn't try to refute his arguments. Instead they condemned him as being born in sins and cast him out (John 9:34).
- The shepherd calls his sheep by name (John 10:3).
- The sheep know their shepherd (John 10:3).
- Jesus came so that His sheep might have more abundant life (John 10:10).
- Jesus told people in advance that He was going to give His life for His sheep (John 10:11).
- The hireling isn't willing to put himself in danger to protect the sheep (John 10:12).
- The reason the hireling flees when danger comes is because he doesn't care for the sheep (John 10:13).
- Jesus had the power to lay down His life and to take up His life again (John 10:18).
- The reason people didn't believe that Jesus was the Messiah was because they weren't His sheep (John 10:26).
- God the Father is greater than all (John 10:29).
- The sheep of Jesus are protected by God the Father, and no one can take them away from Him (John 10:29). This means the sheep of Jesus are eternally secure.
- The works of Jesus testified to the truthfulness of His claims (John 10:38).

- John the Baptist didn't perform any miracles (John 10:41).
- Jesus loved Lazarus (John 11:3).
- There are times when God uses people's sickness to glorify Himself (John 11:4).
- Jesus made the choice to not immediately go and heal Lazarus, and instead remained where He was for two more days and let him die (John 11:6). He did this so that people would believe that He was the Messiah and be saved.
- It was dangerous for Jesus to return to Judea to heal Lazarus, because the people there had just tried to stone Him (John 11:8).
- Just because Jesus loves us doesn't mean He will keep us from dying (John 11:14-15). He may choose to use our death to bring souls to Him.
- Thomas expected to die when he accompanied Jesus to Judea, but he wanted to go with Jesus anyway even if it meant death (John 11:16).
- Martha believed that Jesus could still heal Lazarus, even though he was dead (John 11:22).
- In order for Martha to see the glory of God, she needed to believe in Jesus and obey Him (John 11:39-40).
- There were times when Jesus did things for the benefit of those who were witnessing what was going on, so they would believe that He was from God (John 11:42).
- The reason Jesus raised Lazarus from the dead was so people would believe in Him (John 11:42).
- Jesus raised Lazarus from the dead without ever touching

him. The Lord Jesus commanded him to come out of the grave, and he did (John 11:44). This means Jesus can raise the dead by speaking to them.

- No one expected Jesus to raise Lazarus from the dead. His disciples didn't expect it, Mary and Martha didn't expect it, and the Jews didn't expect it, but yet that's exactly what Jesus did (John 11:44).
- Jesus raised Lazarus from the dead in front of many witnesses (John 11:45).
- There were some people who refused to believe in Jesus even after seeing Him raise Lazarus from the dead. They saw this mighty miracle with their own eyes and yet they still refused to believe in Him (John 11:46).
- Even though the religious leaders knew that Jesus had raised Lazarus from the dead, they still refused to believe in Him (John 11:47). Each new miracle made them more determined to kill Jesus.
- There are times when God gives prophecies through wicked people (John 11:49-52).
- In the days of Jesus, the Jews had already been scattered abroad. There were Jews living all over the world (John 11:52).
- The chief priests and Pharisees thought Jesus would come to the Passover in secret, and they would need someone to betray Him (John 11:57). They didn't expect Jesus to come openly and publicly.
- It seems that Martha, Mary, and Lazarus all lived in the same house (John 12:2).
- Judas became angry when someone honored Jesus (John

12:4).

- Sometimes wicked people hide their true intentions with motives that sound noble (John 12:5-6).
- Six days before Jesus was crucified He publicly taught that He was going to die and be buried (John 12:1, 7).
- Jesus said the reason Mary anointed His feet with ointment was because He was about to be buried. Even though Mary didn't realize she was doing it for that reason, Jesus still gave her credit for it (John 12:7).
- It was better to honor Jesus than the poor because the Jews would always have the poor, but wouldn't always have Jesus (John 12:8).
- Being raised from the dead didn't help Lazarus. Instead it made him a target of the chief priests, who wanted to kill him (John 12:10).
- Because Jesus raised Lazarus from the dead, many of the Jews believed in Him (John 12:11).
- One of the reasons the triumphant entry into Jerusalem happened was because Jesus raised Lazarus from the dead (John 12:17-18).
- The crucifixion of Jesus was the hour when He was glorified (John 12:23-24).
- Seeds must fall to the ground and die in order to bear fruit (John 12:24). Likewise, we must die in Christ and be born again before we can bear fruit. When we're saved we are crucified with Jesus, buried with Him, and raised with Him so that we might bear fruit.
- Those who love their life, with all of its sin and wickedness and depravity, will lose it (John 12:25). Since

they won't repent and give their life to Jesus, they'll perish.

- The only people who will be saved are those who don't love their life of sin, but instead repent and give their life to Jesus. Those who love their life too much to give it to Jesus won't be saved (John 12:25).
- We must hate our life in this world. This means we must hate our sin and wickedness and depravity, and sacrifice our life by repenting and giving it to Jesus. Those who do that will live forever (John 12:25).
- In the week before the crucifixion, the soul of Jesus was troubled (John 12:27).
- There were multiple times during the ministry of Jesus when God the Father audibly spoke from Heaven. He spoke at the baptism of Jesus (Mark 1:11), at the mount of transfiguration (Mark 9:7), and the week before Jesus was crucified (John 12:28).
- The people who heard the voice of God didn't want to admit they'd heard His voice. They tried to claim it was something else, even though they heard Him with their own ears (John 12:29).
- Even though the people heard the voice of God speak to Jesus, they still crucified Jesus anyway a few days later (John 12:28-29).
- The reason the people didn't believe in Jesus was because it was impossible for them to believe (John 12:38-40). Their unbelief was the fulfillment of a Messianic prophecy and had to happen.
- The Old Testament prophecies were dictating the future, not foretelling it. Whatever they said was going to

happen, and nothing else could possibly take place (John 12:39).

- God was the one who hardened people's hearts so they wouldn't believe in Jesus and be saved (John 12:40). There are times when God blinds people so they won't be saved.
- Although some of the chief rulers believed that Jesus was the Messiah, they refused to suffer for Him. They loved their lives and they loved the world, and they were unwilling to sacrifice their life for Him (John 12:42).
- The man who was born blind was willing to confess Jesus and be cast out of the synagogue (John 9:34), but the chief rulers were not. They refused to confess Jesus (John 12:42).
- The chief rulers loved the praise of men more than the praise of God (John 12:43). That's why they weren't saved.
- One day those who reject Jesus will be judged by the words He has spoken (John 12:48).
- Everything Jesus spoke came from God the Father (John 12:50).
- The devil was the one who put it into the heart of Judas to betray Jesus (John 13:2). It seems the devil didn't realize that when Judas betrayed Jesus, it would lead to his defeat.
- We need to be washed by Jesus, just as His disciples were. We must be washed by Him in order to partake of Him (John 13:8).
- Jesus is the one who makes us worthy of partaking in Him

(John 13:8). He's the one who washes us and makes us clean. We don't wash ourselves.

- It seems that Judas was present when Jesus washed the feet of His disciples (John 13:10-11).
- Those who believe in Jesus must serve one another, not rule over one another (John 13:14).
- We can't claim that we're too important to serve others, or that some tasks are too humble for us. This is because Jesus served His disciples and we aren't greater than Him (John 13:14-16).
- One of the pieces of evidence that Jesus gave to prove that He was the Messiah was telling what would happen in the future (John 13:19).
- Judas fooled all of the other disciples of Jesus into thinking that he was a good person. When Jesus said that one of them would betray Him, no one suspected Judas (John 13:21-22). It's not always possible to know who's a genuine Christian and who's a wolf and a deceiver. Sometimes the wicked can remain hidden for years, as Judas did.
- When Judas betrayed Jesus, the devil was in him (John 13:27).
- Judas, the wicked disciple, was the one who was entrusted with the money bag (John 13:29).
- The way the world would identify the disciples of Jesus was by their love for one another (John 13:35).
- The reason Jesus was leaving His disciples was to prepare a place for them (John 14:2).
- Jesus promised that if He left His disciples, He would

come back for them (John 14:3).

- No one can go to God the Father except through Jesus (John 14:6). There's no other path to salvation.
- Those who know Jesus know God the Father (John 14:7). This is because Jesus is the perfect image of the Father. He always does the will of the Father and always speaks the words of the Father.
- God the Father dwells in Jesus (John 14:10).
- The works that Jesus did were done by God the Father (John 14:10). That means the works that Jesus did were the works of God the Father, not His own works.
- The works that Jesus did testified to the truth of His claims. They proved that He was in God the Father, and God the Father was in Him (John 14:11).
- One of the reasons God answers our prayers is so that He might be glorified (John 14:13). This means our prayers should seek to glorify God.
- If we love Jesus then we must keep His commandments (John 14:15). The way we express our love for Jesus is by obeying Him.
- The Holy Spirit was given to us by God the Father (John 14:16). The reason He sent us the Holy Spirit is because Jesus prayed for us and asked Him to.
- The Holy Spirit is our Comforter (John 14:16). He comforts us.
- The Holy Spirit will abide with us forever (John 14:16).
- No one who's unsaved can have the Holy Spirit dwelling within them (John 14:17).

- Those who have the commandments of Jesus *and keep them* are those who love Him (John 14:21).
- Both Jesus and God the Father will dwell with those who obey Him (John 14:23).
- The Holy Spirit will teach us all things (John 14:26).
- God the Father is greater than Jesus (John 14:28).
- Every branch in Jesus that bears fruit is pruned so that it bears more fruit (John 15:2).
- Those who aren't in Jesus can't bear fruit (John 15:4).
- Without Jesus we can do nothing (John 15:5).
- Those who don't bear fruit will be cast into the fire and burned (John 15:6). The only branches which will remain in the vine are those that bear fruit.
- God the Father is glorified when we bear much fruit (John 15:8).
- If we keep the commandments of Jesus then we will abide in His love (John 15:10).
- Jesus wanted His disciples to be full of joy (John 15:11).
- If we don't obey Jesus then we're not His friends (John 15:14).
- Since Jesus revealed what He was doing to His disciples, He called them friends instead of servants (John 15:15).
- The disciples of Jesus didn't choose Him. Instead He chose them (John 15:16).
- Jesus ordained His disciples (John 15:16).
- Since we're not greater than Jesus, we can't expect this

world to treat us better than it treated Him (John 15:20).

- When Jesus came into this world, He revealed its sin (John 15:22).
- The reason Jesus warned His disciples that they were going to be persecuted was so that when it happened they wouldn't be offended by it, Instead they would expect and understand it (John 16:1).
- The reason Jesus didn't tell His disciples at the beginning of His ministry that they were going to be persecuted was because He was with them (John 16:4).
- If Jesus hadn't left, the Holy Spirit wouldn't have come (John 16:7).
- The Holy Spirit shows us the things He received from Jesus (John 16:13-14).
- Jesus wants us to pray to God the Father and ask for things so that our joy might be full (John 16:24).
- If the disciples of Jesus wanted something from God the Father, they didn't need to pray to Jesus to ask His Father on their behalf. Instead they could pray to the Father directly (John 16:26).
- In this world we will have tribulation (John 16:33). We will have persecution, pain, and trials. The reason we should be of good cheer in spite of all that is because Jesus has overcome the world.
- When Jesus prayed, He lifted up His eyes to Heaven (John 17:1). He didn't pray with "every head bowed and every eye closed".
- Jesus wants to glorify God the Father (John 17:1).

- God the Father gave Jesus power over all flesh (John 17:2).
- Jesus can only give eternal life to those whom God the Father has given to Him (John 17:2).
- Eternal life isn't the pursuit of material things. Instead it's knowing God (John 17:3). God is greater than anything else we can desire.
- Jesus prayed that God the Father would glorify Him with the glory He had before the world was created (John 17:5).
- Jesus only prayed for those whom God the Father gave Him (John 17:9). He didn't pray for everyone. Jesus prays for those who are His, not for those who aren't.
- Jesus doesn't pray for everyone in hopes that some people will choose to believe in Him. Instead He only prays for those who God the Father has chosen to save (John 17:9).
- Jesus sanctified Himself (John 17:19). The reason He sanctified Himself was for the sake of His disciples.
- We are sanctified through the truth (John 17:19).
- Jesus didn't only pray for His disciples who were with Him in the garden of Gethsemane. Instead He prayed for all those who would believe on Him (John 17:20).
- Jesus wanted His disciples to be one, just as He was one with God the Father (John 17:21-22).
- Jesus wanted the world to know that God the Father sent Him and loved Him (John 17:23).
- Jesus wanted the world to know that God the Father

loved His disciples (John 17:23).

- Jesus wants those who believe in Him to be with Him (John 17:24). He wants us to behold His glory.
- After Judas left to betray Jesus, the Lord went with His disciples to a place that was familiar to Judas and then remained there until Judas came (John 18:2-4). Jesus didn't try to flee or hide, even though He knew that He was going to be betrayed that night.
- The reason Jesus didn't allow the armed men who accompanied Judas to arrest any of His disciples was to fulfill a Messianic prophecy (John 18:9).
- Jesus didn't let Peter fight the armed men who came to arrest Him (John 18:11).
- There are no secret teachings of Jesus. He didn't teach anything in secret (John 18:20).
- When Pilate asked the religious leaders what accusation they had against Jesus, they seemed surprised by that simple question and weren't prepared to answer it. In that moment they had no specific accusation to make against Jesus and didn't know what to say (John 18:30).
- Pilate didn't want to judge Jesus (John 18:31).
- All those who are of the truth hear the voice of Jesus (John 18:37).
- Pilate didn't find any fault in Jesus (John 18:38).
- Pilate wanted the Jews to know that he found no fault in Jesus (John 19:4).
- When Pilate brought Jesus out to the Jews, He had been scourged and He was wearing the crown of thorns and

the purple robe (John 19:5).

- The people who were demanding that Jesus be crucified were the Jews, not the Romans or Pilate or the soldiers (John 19:6).
- The Jews told Pilate that the reason they wanted Jesus to be put to death was because He claimed to be the Son of God (John 19:7).
- It seems that Pilate hadn't previously known that Jesus claimed to be the Son of God (John 19:7-8). He had only known that Jesus was the King of the Jews. Hearing that Jesus was the Son of God filled him with fear.
- The greatest sin was committed by the person who delivered Jesus to Pilate (John 19:11).
- When the rulers of this world persecute the saints, it's because God the Father has given them the power to do so (just as He gave Pilate the power to crucify Jesus) (John 19:11).
- Pilate didn't want to crucify Jesus, but the Jews refused to allow Jesus to be released (John 19:12).
- The Jews knew that Jesus claimed to be their king, and they used that fact to have Him sentenced to death (John 19:12).
- Pilate consistently referred to Jesus as the King of the Jews (John 19:14).
- The chief priests said that the only king they had was Caesar. They acknowledged no other king (not even God Himself) (John 19:15).
- The reason Jesus was taken away to be crucified was because the chief priests demanded it (John 19:16).

- Jesus was crucified by four soldiers (John 19:23).
- Mary, the mother of Jesus, had a sister named Mary (John 19:25). This means there were three women named Mary at the cross of Jesus: the mother of Jesus, the sister of the mother of Jesus, and Mary Magdalene.
- When Jesus was hanging on the cross, He provided someone to take care of His mother (John 19:26). That person was the apostle John.
- The text says that before Jesus died on the cross He knew that all things had been accomplished (John 19:28).
- Jesus said "It is finished" before He died (John 19:30).
- Joseph of Arimathaea was a secret disciple of Jesus (John 19:38).
- In the place where Jesus was crucified was both a tomb and a garden (John 19:41). This means Jesus was buried in the place where He was crucified. The reason that place was chosen is because time was short and the tomb was close by (John 19:42).
- Mary Magdalene wasn't expecting Jesus to rise from the dead. When she saw that His tomb was empty, she thought His body had been moved to a different tomb (John 20:2).
- It seems that John could run faster than Peter (John 20:4).
- When the body of Jesus was wrapped in linen clothes, the head of Jesus was wrapped separately in a napkin (John 20:7).
- Even though Jesus repeatedly told His disciples that He must be killed and rise from the dead, they didn't understand. The disciples didn't expect Jesus to rise from

the dead (John 20:9).

- Jesus was able to enter the room where the disciples had gathered without first opening the door (John 20:19).
- When Jesus was resurrected, He still had the scars from His crucifixion (John 20:20).
- Jesus gave the Holy Spirit to His disciples *before* Pentecost. In fact, He gave the Spirit to them the day He was resurrected (John 20:22).
- Thomas was unwilling to believe the eyewitness testimony of those who saw the resurrected Jesus (John 20:25). This is no different from the rest of the disciples, who refused to believe the eyewitness account of the women who saw Jesus. The disciples didn't believe until they saw Jesus themselves – and Jesus rebuked them for that (Mark 16:14).
- Those who believe in Jesus have life through His name (John 20:31).
- When the disciples of Jesus listened to Him and did as He commanded, they caught an enormous number of fish (John 21:6).
- The third time Jesus showed Himself to a group of His disciples was at the sea of Tiberias, where He provided them with breakfast (John 21:14).
- When Jesus told Peter that he was going to be martyred, He was also revealing that He wouldn't return to this world to gather the saints until after Peter died (John 21:19).
- God can use our death to bring glory to Him (John 21:19).
- Not everything that Jesus did was recorded in the Bible

(John 21:25).

Acts

- The book of Acts was written to Theophilus, the son of Annas and brother-in-law of Caiaphas (Acts 1:1). He served as high priest from 37 to 41 AD.
- Luke called the crucifixion of Jesus the "passion" of Jesus (Acts 1:3).
- After Jesus rose from the dead, He provided proof that He was alive. Instead of asking His disciples to simply take it on faith He proved it (Acts 1:3).
- After Jesus rose from the dead He remained in this world for 40 days (Acts 1:3).
- After Jesus rose from the dead He taught His disciples about things that pertained to the kingdom of God (the church) (Acts 1:3). This means Jesus continued to teach His disciples after His resurrection and before His ascension.
- Jesus commanded His disciples to remain in Jerusalem until they were given power from Heaven (Acts 1:4).
- When the disciples asked Jesus if now was the time when He was going to restore the kingdom of Israel, He didn't tell them that they misunderstood and He was never going to do that. Instead His answer implied that one day He would indeed do that (Acts 1:7).
- God the Father is the one who decides the times and seasons. He decides when prophecy will be fulfilled (Acts 1:7). This means God the Father has power over the future and decides what will happen.
- Jesus expected His disciples to proclaim Him to the uttermost parts of the earth (Acts 1:8).

- Jesus will return the same way He left this world (Acts 1:11).
- The money which was given to Judas to betray Jesus was called the reward of iniquity (Acts 1:18). It was a sin for Judas to betray Jesus.
- All those who lived in Jerusalem knew that Judas had betrayed Jesus and then died a terrible death (Acts 1:19).
- The twelve disciples weren't the only people who were with Jesus for the entire duration of His ministry. There were others as well (Acts 1:21).
- Although Paul was an apostle, he wasn't the replacement for Judas. That person had to be someone who was with Jesus for the entire duration of His earthly ministry, which meant Paul wasn't eligible (Acts 1:21).
- The earthly ministry of Jesus began when He was baptized by John the Baptist and ended when He ascended into Heaven (Acts 1:22).
- God knows the hearts of everyone (Acts 1:24).
- The disciples chose a replacement for Judas by casting lots. They believed that God controlled the outcome and would make sure the right person was chosen (Acts 1:26).
- With the gift of tongues, the miracle takes place in the person who's listening. When one person speaks and three people listen, each of the three people hear their own native language regardless of what language the speaker was using (Acts 2:6).
- When Peter preached to the multitude he didn't ignore the accusations of drunkenness. Instead he addressed them and said they were false (Acts 2:15).

- Peter preached to the multitude on the third hour of the day (which would have been around 9am) (Acts 2:15).
- The apostolic era fulfilled the prophecy from Joel that God would pour out His Spirit upon all flesh, and would cause people to prophecy, to see visions, and to dream dreams (Acts 2:17).
- In the apostolic era there were both male and female prophets (Acts 2:17).
- There are times when God puts signs in the heavens and the earth (Acts 2:19).
- There are times when God uses blood as a sign (Acts 2:19).
- There are times when God uses fire and smoke as signs (Acts 2:19).
- In the last days, the sun will be turned to darkness and the moon will be turned to blood (Acts 2:20).
- When Jesus did miracles it was God the Father doing the miracles through Him (Acts 2:22). In other words, the miracles of Jesus were performed by God the Father.
- God the Father predestined Jesus to be crucified (Acts 2:23).
- Even though Jesus was killed according to God's will, it was still wicked for people to betray and kill Him (Acts 2:23).
- God the Father resurrected Jesus (Acts 2:24).
- It wasn't possible for Jesus to remain dead (Acts 2:24).
- David was a prophet (Acts 2:30).

- David knew that some of his writings were about the Messiah (Acts 2:31).
- The Messiah will sit at the right hand of God until God turns the Messiah's enemies into a footstool (Acts 2:35).
- When Peter preached to the multitude on the day of Pentecost, he told the Jews that they were the ones who crucified Jesus (Acts 2:36).
- The reason Jesus is the Messiah is because God the Father made Him the Messiah (Acts 2:36).
- In order to be saved we must repent (Acts 2:38).
- After we repent we must be baptized (Acts 2:38).
- When we're saved God gives us the gift of the Holy Spirit. This is a unique feature of the church age because this didn't happen before the resurrection of Jesus (Acts 2:38).
- In the church age, only those who are saved receive the gift of the Holy Spirit (v38)
- The promise of God was that all those who repented would be saved and receive the Holy Spirit (Acts 2:39).
- Peter taught that the only people who would be saved are those who God chose (Acts 2:39). This means Peter taught the doctrine of election.
- In the apostolic era people were baptized immediately after they repented and believed. There was no delay between repentance and baptism (Acts 2:41).
- Those who are truly saved will continue in the doctrine of the apostles (Acts 2:42). They won't reject them.
- Those who are truly saved will have fellowship with other

believers (Acts 2:42). They won't distance themselves from them.

- Those who are truly saved will partake of communion (Acts 2:42).
- Those who are truly saved will spend time in prayer (Acts 2:42).
- When people saw that the apostles were filled with the Holy Spirit, they became afraid (Acts 2:43).
- In the earliest days of the church, the apostles were in the temple each day (Acts 2:46).
- In the earliest days of the church, the apostles went from house to house celebrating communion (Acts 2:46).
- In the earliest days of the church, the apostles had favor with all the people (Acts 2:47).
- In ancient times there was an hour of prayer in the temple (Acts 3:1). This seems to have been the ninth hour, which was 3pm.
- The reason the lame man couldn't walk was because his feet and ankle bones were too weak (Acts 3:7).
- The Jews desired a murderer instead of Jesus (Acts 3:14).
- Peter told the crowd that the lame man wasn't healed by Peter's power or holiness. Instead he was healed by Jesus (Acts 3:16).
- Our faith comes from Jesus (Acts 3:16).
- The Jews denied Jesus through ignorance (Acts 3:17).
- God revealed through His prophets that the Messiah would have to suffer (Acts 3:18).

- In order for our sins to be forgiven we must repent (Acts 3:19).
- One day a time of refreshing will come from the presence of the Lord (Acts 3:19). This is a reference to the millennium.
- The reason Jesus will one day return is because God the Father will send Him back (Acts 3:20).
- Jesus must remain in Heaven until the time of the restitution of all things (Acts 3:21).
- The time of the restitution of all things (the millennium) is a future event, not a reference to the church age. It won't begin until Jesus returns (Acts 3:21).
- All of God's prophets have prophesied about the millennium from the beginning of the world (Acts 3:21). It's not a new doctrine.
- All those who don't listen to Jesus will be destroyed (Acts 3:23).
- All of the prophets from Samuel onwards prophesied about the coming of the Messiah (Acts 3:34).
- Jesus is the fulfillment of the covenant that God made with Abraham. He's the one through whom all nations are blessed (Acts 3:25).
- God sent Jesus to turn everyone away from their iniquities (Acts 3:26).
- The priests were angry that Peter taught there would be a resurrection of the dead (Acts 4:2). The priests rejected that doctrine, even though it was taught in the Old Testament.

- The religious leaders arrested Peter and John for preaching the resurrection of the dead (Acts 4:3).
- The first disciples who were persecuted for the sake of Jesus were Peter and John. They were arrested when Peter healed the lame man who was at the temple gate and then preached Jesus (Acts 4:3).
- More people were saved after Peter healed the lame man than were saved on the day of Pentecost (Acts 4:4).
- In the earliest days of the church, Jesus was called "Jesus Christ of Nazareth" (Acts 4:10).
- Peter told the religious leaders that they were the ones who crucified Jesus (Acts 4:10).
- Peter taught that *Jesus* is the stone upon which the church was built (Acts 4:10-11). Peter never taught that the stone was him.
- Jesus is the only way to be saved. There is no other path to salvation (Acts 4:12).
- Although the religious leaders saw that the lame man was healed and heard the testimony of Peter, they still didn't repent and believe (Acts 4:14).
- The religious leaders wanted to deny the miracle that Peter had done but they couldn't. Everyone knew it had happened and there was no way to cover it up (Acts 4:16).
- Peter told the religious leaders that their commanded to not teach in the name of Jesus was contrary to God's command. It would be wrong to obey them instead of God (Acts 4:19).
- Peter preached Jesus from the perspective of an

eyewitness. He was preaching about things he had personally heard and seen (Acts 4:20).

- The reason the religious leaders were unwilling to punish Peter and John was because they were afraid of the people, who had witnessed their notable miracle (Acts 4:21).
- The people of Jerusalem gave God the credit for healing the lame man (Acts 4:21).
- The religious leaders persecuted the disciples out of a hatred for God. They wanted to overcome and defeat Him (Acts 4:25).
- It's a vain thing to fight against God because He can't be defeated (Acts 4:25).
- When the rulers fought against Jesus they were doing what God predestined them to do. Although they didn't know it, they were carrying out God's counsel (Acts 4:28). This means God controls the actions of rulers.
- Since rulers can only do things that God has already predetermined, that means people don't have free will (Acts 4:28).
- The disciples wanted God to see that they were being persecuted (Acts 4:29).
- When the disciples were persecuted they prayed that God would give them boldness (Acts 4:29). They wanted to boldly speak the words of God and not be silenced by fear.
- The disciples believed that when they healed people it was actually the hand of God that was doing the healing. They gave all the credit to God (Acts 4:30).

- When the disciples prayed to God the Father they called Jesus as "thy holy child Jesus" (Acts 4:30).
- The disciples were filled with the Holy Spirit on the day of Pentecost, and they were filled with the Holy Spirit *again* when they prayed for boldness (Acts 4:31). Even though they hadn't lost the Holy Spirit, it was possible for them to be given *even more* of Him.
- Just as a whole legion of demons can possess someone, so a person can be filled with increasing amounts of the Holy Spirit. Although all Christians have the Holy Spirit, some people have more of Him than others, and it's possible to receive more of Him than we currently have (Acts 4:31).
- In the earliest days of the church, those who believed in the gospel had one heart and one soul (Acts 4:32). This means there was perfect unity.
- Peter said that Satan had filled the heart of Ananias with the decision to lie (Acts 5:3). Lies come from the devil (who's the father of lies).
- Even in the earliest days of the church, people weren't required to sell everything they owned and give the proceeds to others. It was optional (Acts 5:4).
- No one in the apostolic era ever taught that people were required to tithe their income. Instead the apostles taught that people's property belonged to them, and they were free to keep or give as much of it as they wanted (Acts 5:4).
- We must not lie to God (Acts 5:5).
- The first instance of church discipline wasn't for sexual immorality, but was for lying (Acts 5:5).

- Ananias was buried before his wife Sapphira was told that he died (Acts 5:7).
- When we lie to God we're tempting the Holy Spirit (Acts 5:9).
- It took three hours to bury Ananias (Acts 5:9).
- In ancient times, husbands and wives were buried next to one another (Acts 5:10).
- After Peter and John were arrested for preaching Jesus in the temple, they didn't stop. Instead they continued to go back into the temple and preach (Acts 5:12).
- The place where the apostles performed their signs and wonders was in the temple (Acts 5:12).
- The people magnified the apostles (Acts 5:13).
- When the apostles performed signs and wonders in the temple, many people were saved (Acts 5:14). In the earliest days of the church, one of the major evangelism tools that the apostles used was signs and wonders.
- In the earliest days of the church, people believed that if the shadow of Peter passed over them then they would be healed (Acts 5:15).
- The high priest saw the miracles that the apostles were doing but didn't repent. Instead he persecuted them (Acts 5:17).
- Although multitudes of people believed and were saved, the religious leaders didn't. They were far more wicked and hard-hearted than the common people (Acts 5:17).
- God can free people from prison (Acts 5:19).
- The reason God miraculously freed the apostles from

prison was so they could preach the gospel (Acts 5:20).

- The reason the apostles were arrested without violence was because the officers didn't want the people to stone them (Acts 5:26).
- When the high priest questioned the apostles, he ignored all the miracles they had done and their miraculous escape from prison. None of those things mattered to him (Acts 5:27). There are times when miracles mean nothing to the wicked. No matter how many signs they're given, they won't believe.
- When the high priest accused the apostles of trying to hold them responsible for the death of Jesus, the apostles didn't refute that. Instead Peter told them that they were indeed responsible for His death (Acts 5:30).
- When the high priest put the apostles on trial, Peter preached the gospel (Acts 5:31).
- When the apostles preached the gospel to the religious leaders, they were convicted of their sins. However, they didn't repent. Instead they decided to kill the apostles (Acts 5:33). There are some people who don't repent when they're convicted. Instead they persecute those who preached the gospel to them.
- When Gamaliel told the council to leave the apostles alone, he didn't bring up their miracles or their miraculous escape from prison. All of the evidence that the apostles were doing their deeds by the power of God was ignored (Acts 5:39).
- The apostles were persecuted from the earliest days of their ministry. Persecution began immediately (Acts 5:40).
- The reason the apostles rejoiced when they were beaten

was because they were glad they were considered worthy to suffer shame for the name of Jesus (Acts 5:41). They considered it to be a blessing to be persecuted.

- After the apostles were beaten for preaching the gospel, they continued to teach Jesus in the temple (Acts 5:42).
- Even in the earliest days of the church, Christians made an effort to take care of widows on a daily basis (Acts 6:1).
- The twelve disciples didn't try to do everything in the church that needed to be done. Instead they remained focused on proclaiming the gospel and delegated some tasks to others (Acts 6:2).
- The reason the first deacons were appointed was because the Greek widows were being neglected, and the twelve disciples didn't want to stop proclaiming the gospel to wait tables (Acts 6:3).
- The twelve disciples believed it would take seven people to take care of the daily needs of the widows in the church (Acts 6:3). This means there must have been a lot of widows in the church at that time, even though the gospel had only been preached in Jerusalem at this point.
- When the people who disputed with Stephen couldn't resist his wisdom, they didn't repent or seek forgiveness. Instead they got people to lie about Stephen and accuse him of crimes worthy of death (Acts 6:11). There are times when wicked people realize they can't defeat someone's argument, and instead look for ways to silence that person.
- Even though Stephen's wisdom couldn't be resisted, and even though he performed miracles, there were some

people who refused to believe (Acts 6:11). There are some who won't believe either miracles or wisdom.

- One of the tactics people used against the early church was raising up false witnesses who lied about what the church was doing (Acts 6:13).
- There are times when we must give up the things we have in order to receive God's promises (Acts 7:3).
- God can cause one person to show favor to another (Acts 7:10).
- Before God sent the angel of death to kill the firstborn of the Egyptians, Pharaoh killed the children of the Hebrews (Acts 7:19).
- The reason Moses wasn't killed as soon as he was born was because he was a very beautiful baby (Acts 7:20)
- Moses knew that God was going to use him to deliver the Hebrews (Acts 7:25).
- The reason Moses avenged the Hebrew who was being oppressed, and killed his Egyptian oppressor, was because he believed the Hebrews understood that God was going to use him to deliver them out of slavery (Acts 7:25).
- Even though God promised Abraham that He would save the Hebrews after 400 years, the Hebrews didn't believe it (Acts 7:25). That's why they rejected Moses.
- The reason Moses didn't save the Hebrews when he was 40 years old was because of their unbelief (Acts 7:25).
- Although the Egyptians were oppressing the Hebrews, the Hebrews were also oppressing one another (Acts 7:26).

- Sometimes when wicked people are confronted with their bad behavior, they turn around and attack the person who rebuked them (Acts 7:27).
- There are times when wicked people attack the righteous by using their good deeds against them (Acts 7:28).
- The reason Moses didn't free the Hebrews from slavery when he was 40 years old was because when he tried to help them, they betrayed him and he had to flee (Acts 7:29). That delayed their deliverance from Egypt by 40 years.
- The Hebrews were against Moses from the first time he tried to help them (Acts 7:29). They fought against him his whole life.
- Moses was a stranger in Midian, even though he spent 40 years there (Acts 7:29).
- God didn't appear to Moses until he was 80 years old (Acts 7:30).
- Hearing the voice of God filled Moses with fear (Acts 7:32). Throughout the Bible, when people heard the voice of God they were afraid.
- People shouldn't wear shoes when they're standing on holy ground (Acts 7:33).
- Moses didn't know he was standing on holy ground until God told him (Acts 7:33).
- God knows when His people are being afflicted (Acts 7:34).
- When God called Moses to go to Egypt and free the Hebrews, they had already rejected Moses (Acts 7:35).

- The person who the Hebrews rejected (Moses) was the same person that God chose to save them (Acts 7:35). Likewise, the Jews rejected Jesus, the very person God chose to save them. The Jews had a long history of rejecting the people that God sent to save them.
- When the Hebrews rejected Moses they asked him who made him a ruler and a judge over them. The truth is that God made him a ruler and a judge over them (Acts 7:35).
- One of the ways God punished the Hebrews for their idolatry was by turning them over to their idolatry (Acts 7:42). There are times when God punishes people for their sin by turning them over to their sin.
- Sin afflicts those who engage in it (Acts 7:42).
- The Israelites killed the prophets who testified of the coming Messiah, and they killed the Messiah as well (Acts 7:52).
- The Israelites were given the Mosaic Law by the disposition of angels (Acts 7:53).
- When Stephen preached to the religious leaders they had nothing to say to his arguments. Instead they grabbed him and killed him (Acts 7:58). There are times when the wicked silence people by killing them.
- The first martyr of the church was Stephen, who was put to death by the religious leaders of Israel (Acts 7:58).
- After Stephen was murdered, the church in Jerusalem was greatly persecuted (Acts 8:1).
- The persecution of the church in Jerusalem caused the gospel to spread from Jerusalem to the rest of Judaea (Acts 8:1).

- It's not wrong to flee an area when persecution arises (Acts 8:1).
- In the early church, people mourned over the death of the martyrs (Acts 8:2). It's not wrong to mourn when someone dies.
- There's joy in repenting and believing the gospel (Acts 8:8).
- The first place outside of Jerusalem that Peter and John visited after the birth of the church was Samaria (Acts 8:14).
- In order for the apostles to give people a special manifestation of the Holy Spirit, they had to physically lay their hands on people (Acts 8:17).
- The gifts of the Holy Spirit can't be purchased with money (Acts 8:20).
- It's possible to believe that the gospel is true and yet still have a heart that's not right with God (Acts 8:21).
- We must not be full of bitterness (Acts 8:23).
- The way to overcome bitterness is to repent and ask God for forgiveness (Acts 8:23).
- The only people who should be baptized are those who believe in the gospel with all their heart (Acts 8:37). Baptism is for believers only. It's not for infants or for those who don't believe.
- The proper way to baptize someone is by immersing them in water (Acts 8:38).
- The Spirit of the Lord can catch people away and transport them to a different place (Acts 8:39).

- The high priest was behind the persecution of the disciples (Acts 9:1).
- In the earliest days of the church, Jews went to other cities to look for Christians. If they found them they arrested them and brought them back to Jerusalem so they could be executed (Acts 9:2).
- Saul (who later became the apostle Paul) hated the church so much that he wanted to travel to other cities so he could hunt down Christians and kill them (Acts 9:2).
- In the earliest days of the church, Christianity was called "the way" (Acts 9:2).
- Jesus takes the persecution of Christians personally. When people arrest and kill Christians they're persecuting Him (Acts 9:4).
- One of the recurring themes of the Bible is that God tells people what they must do, but He often doesn't tell them what will happen after that. He tells people the next step but doesn't provide more information until they've taken that step (Acts 9:6).
- Jesus didn't heal Saul (who later became the apostle Paul) right away. Instead Saul had to wait for three days before Jesus commanded Ananias to go to him (Acts 9:12). There are times when we must obey the Lord and then wait.
- Although Saul (who later became the apostle Paul) was a chosen vessel of the Lord, he was going to have to suffer greatly for the sake of Jesus (Acts 9:16). There are times when it's God's will for Christians to suffer.
- The person who introduced Saul (who later became the apostle Paul) to the apostles was Barnabas (Acts 9:27).

- When Saul (who later became the apostle Paul) was saved, the apostles were still in Jerusalem (Acts 9:27). It seems the apostles were very reluctant to leave Jerusalem.
- It's not wrong for Christians to flee from people who are trying to kill them (Acts 9:30).
- After Saul (who later became the apostle Paul) left Jerusalem and went to Tarsus, the persecution of the church lessened and there was a period of rest (Acts 9:31).
- Churches can grow in times of rest (Acts 9:31).
- One of the roles of the Holy Spirit is comforting churches (Acts 9:31).
- There were times in the earliest days of the church when God used miracles of healing to save entire cities (Acts 9:35).
- There were times in the earliest days of the church when God used the apostles to save entire cities (Acts 9:35).
- When Tabitha died, the Christians who lived in Joppa believed that Peter could raise her from the dead (which he did) (Acts 9:38).
- When Peter raised Tabitha back to life, there were no witnesses. He sent everyone out of the room before raising her back to life (Acts 9:40). Peter didn't make a big spectacle out of it.
- Cornelius cared about the Jews and provided for them financially (Acts 10:2).
- One of the reasons God sent an angel to Cornelius was because of the money that he gave to the Jews (Acts

10:4).

- Angels don't always appear to people in person. Sometimes they appear in visions (Acts 10:3).
- In the Bible there's a recurring theme that when people saw angels they became afraid (Acts 10:4).
- There are times when our good deeds come up before God as a memorial (Acts 10:4).
- The angel didn't share the gospel with Cornelius. Instead the angel told him to send for Peter, who would tell him what to do (Acts 10:6). In this dispensation angels don't share the gospel. The most they will do is arrange for people to meet others who will share the gospel with them.
- The soldier that Cornelius sent to Joppa to get Peter was devout (Acts 10:7).
- It's not wrong to kill animals and eat them (Acts 10:13). God doesn't require people to be vegetarians.
- When God put an end to the Mosaic Law and replaced it with the new covenant, He also put an end to the dietary restrictions of the Mosaic Law (Acts 10:15).
- When God put an end to the Mosaic Law and replaced it with the new covenant, He also cleansed animals that were previously unclean. That's why the new covenant doesn't contain the same dietary restrictions as the Mosaic Law. Things that were once unclean are now clean (Acts 10:15).
- The Holy Spirit didn't tell Peter that three men were looking for him until they were at the gate calling out his name (Acts 10:19). Sometimes God doesn't tell people

things in advance, but instead waits until it's time to act and then tells people what He wants them to do.

- The three men wanted Peter to know that Cornelius was just, and feared God, and had a good reputation among the Jews (Acts 10:22). It seems they didn't want Peter to be afraid to go with them.
- When Peter returned to Caesarea with the three men from Cornelius, he didn't go alone. Instead he brought other Christians with him (Acts 10:23).
- When Peter arrived at the house of Cornelius, the centurion had called together his close friends and relatives (Acts 10:24). Cornelius wanted all of them to hear what Peter had to say.
- Peter didn't allow people to bow down to him (Acts 10:26). He didn't elevate himself above others.
- The fact that God saves both Jews and Gentiles demonstrates that He's no respecter of persons (Acts 10:34). God accepts all those who fear Him no matter what nation they're from.
- If we fear God and do what's right then He will accept us (Acts 10:35).
- Peter believed that Cornelius already knew about Jesus and had heard about His ministry (Acts 10:37). This is because Cornelius lived in Caesarea, where Jesus did many miracles.
- Peter called Jesus "Jesus of Nazareth" (Acts 10:38). That seems to have been common in the earliest days of the church.
- God anointed Jesus with the Holy Spirit (Acts 10:38).

- God the Father only showed the resurrected Jesus to the witnesses He had chosen (Acts 10:41). The fact that not everyone saw Him was a deliberate choice by God.
- It's possible for those who are resurrected to eat and drink (Acts 10:41).
- Jesus rose in bodily form, not as a spirit. This can be seen by the fact He was able to eat and drink after His resurrection (Acts 10:41).
- One day Jesus will judge everyone – both the living and the dead (Acts 10:42).
- All of the prophets of the Old Testament testified about Jesus (Acts 10:43).
- Those who believe in Jesus will have their sins forgiven (Acts 10:43).
- The Holy Spirit fell upon those who believed in the house of Cornelius before they were baptized (Acts 10:44). This means baptism isn't part of salvation. Instead salvation comes *before* baptism.
- Cornelius may have been the first Gentile to receive the miraculous gifts of the Holy Spirit. When this happened, the news quickly spread throughout the Christian community in Judaea (Acts 11:1).
- After Peter went to Cornelius and shared the gospel with him, the Jews criticized him for doing so (Acts 11:3).
- Peter compared the way the Holy Spirit fell upon the the house of Cornelius to the way He fell upon the apostles on the day of Pentecost (Acts 11:15).
- When Peter saw that the Holy Spirit fell upon the Gentiles, he remembered that Jesus had told him that

John the Baptist baptized people with water, but in the future the disciples would be baptized by the Holy Spirit (Acts 11:16).

- We must repent in order to receive eternal life (Acts 11:18).
- God used the persecution of the church to scatter Christians throughout the world and spread the gospel to new places (Acts 11:19). It seems that the gospel wasn't spread to the nations until persecution forced Christians to scatter.
- In the earliest days of the church, the gospel was only preached to the Jews (Acts 11:19). God used Cornelius to cause the church to start preaching the gospel to the Gentiles as well.
- Antioch was the first city where the gospel was preached to the Gentiles (Acts 11:20).
- Antioch is the first place where those who believed in Jesus were called Christians (Acts 11:26).
- Paul began working with the Gentile church as soon as it came into existence (Acts 11:26).
- It's good for a church in one city to meet the needs of churches in other cities (Acts 11:29).
- In the early church, the leaders of the church were the elders (Acts 11:30). The position of pastor is never mentioned.
- It's not wrong to prepare for a famine that's coming (Acts 11:30).
- The first of the twelve apostles who was killed was James (Acts 12:2). The person who killed him was Herod.

- God didn't intervene to save Peter until the night before he was going to be killed (Acts 12:6).
- Peter didn't expect to be freed from the prison. Even when he was freed, he thought he was having a vision (Acts 12:9).
- The people who were praying that God would save Peter didn't believe that God would save him. When Rhoda told them that Peter had come, they didn't believe it (Acts 12:15).
- Even though the people who were praying for Peter didn't believe that God was going to save him, God answered their prayer and saved Peter anyway (Acts 12:15). There are times when God grants people's prayers even though they don't believe they'll be granted (Acts 12:15).
- The angel of the Lord didn't smite Herod when he put the apostle James to death. However, he did smite Herod when the king accepted praise that he was a god, instead of giving that glory to God (Acts 12:23). It's a terrible sin for people to take glory for themselves that belongs to God.
- Herod was killed by an angel of the Lord (Acts 12:23).
- There are times when the church multiplies in periods of persecution and martyrdom (Acts 12:24).
- Although the Bible frequently speaks of prophets, teachers, apostles, evangelists, and elders in the apostolic era, it never mentions the position of pastor (Acts 13:1).
- Saul was first called Paul after he met Sergius Paulus (Acts 13:9). Some scholars believed that Sergius Paulus adopted him (which was something wealthy Romans did in those days) and gave him the name Paul.

- It's not wrong to call someone a child of the devil (Acts 13:10).
- It's not wrong to condemn those who are trying to stop the spread of the gospel, or to rebuke them for their wickedness (Acts 13:10).
- The ways of the Lord are right (Acts 13:10).
- When Barjesus tried to stop Barnabas and Paul from sharing the gospel, the apostles didn't just refute his arguments. Instead Paul rebuked Barjesus personally for his wicked behavior (Acts 13:10).
- Paul was in the habit of going to the Jewish synagogue on the Sabbath (Acts 13:14).
- It seems that in ancient Jewish synagogues, people were allowed to speak if they had a word of exhortation that they wanted to share (Acts 13:15). Paul took advantage of this to spread the gospel.
- The forefathers of the Jews didn't choose God. Instead God chose them (Acts 13:17).
- The Hebrews were never considered to be native to Egypt, even though many of them were born there and lived there all their lives (Acts 13:17).
- The period of the judges lasted for about 450 years and ended with Samuel (Acts 13:20).
- The reason the Jews of Jerusalem condemned Jesus was because they didn't know the voices of the prophets (Acts 13:27).
- In the apostolic era, the prophets were read in the synagogues every sabbath day (Acts 13:27).

- When the Jews of Jerusalem condemned Jesus they were fulfilling the words of the prophets (Acts 13:27).
- Even the enemies of Jesus couldn't find anything He had done which was worthy of death (Acts 13:28).
- The New Testament consistently refers to the crucifixion as Jesus being hung on a tree (Acts 13:29).
- The people who saw Jesus after His resurrection were those who came with Him from Galilee to Jerusalem (Acts 13:31).
- The gospel is the fulfillment of the promise that God would send a Savior to Israel (Acts 13:32).
- Paul interpreted the verse "this day have I begotten thee" to be talking about the resurrection of Jesus (Acts 13:33). The day Jesus was raised from the dead was the day He was begotten.
- When God said that He was going to give to Jesus the sure mercies of David, that meant Jesus wasn't going to die a second time. Instead He will live forever (Acts 13:34).
- Paul used the psalms of David to teach that the Messiah had to die and then rise from the dead (Acts 13:35).
- It's impossible to be justified by keeping the law (Acts 13:39).
- The work that God was going to do, which people wouldn't believe, was the gospel (Acts 13:41).
- Those who don't believe the gospel will perish (Acts 13:41).
- The gospel is a source of wonder (Acts 13:41).

- The only way to obtain everlasting life is through the gospel (Acts 13:46).
- Even though God sent Paul to preach to the Gentiles, he still had to preach the gospel to the Jews first (Acts 13:47).
- God wants the gospel to be spread throughout the world (Acts 13:47). He wants people from all nations to be saved.
- When Paul preached the gospel, the only ones who believed it were those who were predestined to be saved (Acts 13:48).
- The apostles didn't respond to persecution by killing their enemies. Instead they shook the dust off their feet as a witness against them, and then went to another place (Acts 13:51). God hasn't given the church the right to kill or imprison those who oppose the gospel.
- It's possible to experience joy during times of persecution (Acts 13:52).
- The persecution of the church wasn't a sign that God was against them. Instead God was with them during that time and gave them joy and His Holy Spirit (Acts 13:52).
- Whenever Paul went to a new city, he went to the Jewish synagogue on the sabbath and proclaimed the gospel (Acts 14:1). It seems he proclaimed the gospel to the Jews before going to the Gentiles.
- When Paul and Barnabas traveled from city to city spreading the gospel, their opposition came from the Jews. They were the ones who tried to stop the gospel from being proclaimed (Acts 14:2).

- When the apostles were persecuted they didn't become silent. Instead they continued to boldly proclaim the gospel (Acts 14:3).
- In the apostolic era, the way God authenticated the message of the apostles was by working through them to perform miracles. Those miracles were evidence that they were of God (because their miracles were done by God's power) (Acts 14:3).
- It's not wrong for Christians to try to escape martyrdom by going somewhere else (Acts 14:6).
- In order for people to be miraculously healed they need a certain amount of faith (Acts 14:9).
- Rain is a gift from God (Acts 14:17).
- Harvests are a gift from God (Acts 14:17).
- Gladness is a gift from God (Acts 14:17).
- The good things of this world are a witness that God exists (Acts 14:17).
- The Jews from Antioch weren't content to force the apostles to leave their city. Instead they persecuted them from city to city (Acts 14:19).
- When Paul was at Lystra the Jews stoned him (Acts 14:19).
- Even though Paul had been stoned in Lystra for preaching the gospel, he didn't stop preaching the gospel (Acts 14:21).
- There were times when Paul returned to places where he had been persecuted in order to strengthen the church in that place (Acts 14:21).

- It's not easy to enter into the kingdom of God. The road of the Christian may be filled with suffering, persecution, and even martyrdom (Acts 14:22).
- When Paul preached that people had to go through much suffering in order to enter into the kingdom of God, he had already been stoned and left for dead (Acts 14:22).
- We must not abandon the faith in times of suffering. Instead we must endure and continue in the faith (Acts 14:22).
- Although Paul ordained elders in every city, he never ordained any pastors (Acts 14:23). In fact, pastors are never mentioned in the New Testament. Instead the people who were in charge of churches were the elders. The position of pastor is never mentioned in the Bible and has no Biblical basis.
- God was with Paul and Barnabas when they went on their missionary journey. This was true even though they were persecuted from city to city and Paul was stoned (Acts 14:26). Just because God is with us doesn't mean we won't be persecuted or killed.
- In the book of Acts the word "church" refers to the Christians who live in a city. It doesn't refer to a building (Acts 14:27).
- The heresy that certain works are required for salvation arose very early in church history (Acts 15:1).
- God knows our hearts (Acts 15:8).
- When God gave the Holy Spirit to the Gentiles, He was bearing witness that they had truly been saved (Acts 15:8).

- God put no difference between the Jews who were saved and the Gentiles who were saved, even though the Jews were circumcised and the Gentiles weren't (Acts 15:9). This proved that circumcision isn't required for salvation.
- God purifies the hearts of those who are saved (Acts 15:9).
- Our hearts are purified by faith (not by works) (Acts 15:9).
- The path of salvation isn't different for Jews and Gentiles. Instead it's the same (Acts 15:11).
- God already knows everything that He's going to do in the future (Acts 15:18). There's nothing that He doesn't know.
- Although Christians aren't required to keep the Mosaic Law, there are some commandments we must keep (Acts 15:28). Even though we're not saved by our works, we aren't allowed to live as we please.
- Christians must not engage in any form of idolatry (Acts 15:29).
- Christians must not engage in any form of sexual immorality (Acts 15:29).
- There were times when the apostles had sharp disagreements (Acts 15:39).
- Even though Paul taught that people didn't have to be circumcised to be saved, Paul still had Timothy circumcised so the Jews would accept him (Acts 16:3).
- One of the reasons Paul went on his second missionary journey was to spread the message that Christians didn't have to be circumcised or keep the Mosaic Law in order to be saved (Acts 16:4).

- There was a time when the Holy Spirit forbade Paul from preaching the gospel in a certain place (Acts 16:6). This means it's not always God's will for the gospel to be preached in certain places at certain times.
- There are times when the Holy Spirit forbids people from going to certain places at certain times (Acts 16:7).
- There's a recurring theme in the Bible of people being given visions at night (Acts 16:9).
- Even though Paul had a vision of someone in Macedonia asking him to go there, it seems he never met this person (Acts 16:9).
- When Paul and his group were in Philippi, they went to a place where they knew women gathered and preached the gospel to those women (Acts 16:13). This means Paul didn't expect people to come to him; instead he went to them and preached.
- God has the ability to open people's hearts (Acts 16:14). This means He has control over our heart.
- Before we can hear the things of God, He must open our heart (Acts 16:14).
- Some people who are demon possessed can foretell the future (Acts 16:16).
- Even though Paul and Silas had been unjustly arrested and beaten, they still prayed and sang praises to God (Acts 16:25).
- Paul cared about the keeper of the prison and didn't want him to kill himself (Acts 16:28).
- The people in the prison keeper's household were baptized immediately after they were saved. They didn't

even wait until morning (Acts 16:33).

- It's not wrong to insist that your legal rights be respected (Acts 16:37).
- It's not wrong to be upset over injustices that you've suffered (Acts 16:37).
- It's not wrong to insist that people who wronged you do something to fix the injustice that they've done (Acts 16:37).
- One of the reasons the Jews persecuted the church was out of envy (Acts 17:5).
- Even though the Jews persecuted Paul in each city, he still kept going to Jewish synagogues and preaching the gospel there (Acts 17:10).
- We ought to search the scriptures to make sure the things we're being taught are true (Acts 17:11).
- The way we can tell if a teaching or doctrine is true is by searching the scriptures (Acts 17:11).
- When Paul was in Athens, he disputed each day with people he met in the market (Acts 17:17). Paul did not expect people to “come to church” to hear the gospel; instead he went out to them.
- Even though Paul had been persecuted for preaching the gospel, he still preached it each day (Acts 17:17).
- All of the nations of the world are related. We're one family and one blood (Acts 17:26).
- God determines the appointed times for each nation (Acts 17:26).
- God determines the boundaries of each nation (Acts

17:26).

- God is in control over the nations (Acts 17:26).
- God wants us to seek Him (Acts 17:27).
- We live and exist because of God (Acts 17:28).
- When Paul preached the gospel to Gentiles in Athens he mentioned the “Godhead” (the Trinity) (Acts 17:29).
- In the past God chose to overlook the fact that nations worshiped idols out of ignorance. However, now that Jesus has been raised from the dead God is no longer willing to do that (Acts 17:30). In the previous dispensation God accepted a measure of ignorance, but He no longer does.
- Now that Jesus has been raised from the dead, God commands all people everywhere to repent (Acts 17:30). This means repentance isn't optional.
- On the appointed day of judgment, the Lord Jesus Christ will judge the world (Acts 17:31).
- The resurrection of Jesus is a source of hope for us (Acts 17:31).
- The resurrection of Jesus assures us that one day Jesus will judge the world (Acts 17:31).
- When Paul preached the gospel in Athens, he preached about the coming judgment (Acts 17:31).
- Paul had a passionate desire to share the gospel with the Jews, even though they kept persecuting him (Acts 18:5).
- Those who oppose the gospel are opposing themselves (Acts 18:6).

- When Paul was in Cenchrea he shaved his head because of a vow he had made (Acts 18:18).
- When Paul preached the gospel to the Jews he reasoned with them (Acts 18:19).
- Apollos was a mighty preacher of the gospel (Acts 18:28).
- The baptism of John the Baptist was a baptism of repentance. He commanded people to repent (Acts 19:4).
- When handkerchiefs from Paul were brought to people who had diseases, they were cured (Acts 19:12). When they were brought to people who had demons, they were cast out.
- Demonic possession was common in the apostolic era (Acts 19:13).
- It seems that people can't use the name of Jesus to cast out demons if they don't believe in Him (Acts 19:15).
- There are times when people who are demon possessed have supernatural strength (Acts 19:16).
- It's dangerous for people to try to cast out demons when they don't believe in Jesus (Acts 19:16).
- Demons are dangerous (Acts 19:16).
- Demon-possessed people can be dangerous (Acts 19:16).
- Evil things should be burned, not sold for a profit (Acts 19:19).
- Demetrius was opposed to the gospel for financial reasons. His wealth came from selling idols and he wanted people to keep buying his idols (Acts 19:26).
- When there was an uproar in Ephesus and a mob formed

in a theater, certain chief people of Asia sent messages to Paul asking him to not go into that theater (Acts 19:31). It seems that Paul had friends in high places.

- There were times when Paul tried to avoid being killed by the Jews (Acts 20:3).
- There were times when Paul preached very long sermons that lasted many hours (Acts 20:7).
- Eutychus fell into a deep sleep while Paul preached (Acts 20:9). Even Paul had people fall asleep during his sermons.
- There was a time when Paul raised someone from the dead (Acts 20:10).
- Throughout the New Testament, the leaders of the churches were the elders. There's no mention of pastors at all (Acts 20:17).
- When Paul was in Asia he served God with many tears (Acts 20:19).
- Paul was affected by the persecution that he suffered. It made his life difficult and filled it with tears (Acts 20:19).
- Persecution can fill our life with temptation (Acts 20:19).
- We must not keep back any teachings that are profitable to churches (Acts 20:20).
- Paul preached salvation by repentance and faith. He didn't preach salvation by works (Acts 20:21).
- Paul said he was going to Jerusalem because he was bound in the spirit. However, people warned him not to go, and God told him in each city that he was going to be persecuted if he went. Yet Paul ignored all of God's

warnings and went anyway. (Acts 20:22). Paul never said that God told him to go. It seems he made that decision all on his own.

- The reason Paul was pure from the blood of all men was because he declared the entire counsel of God and kept none of it back (Acts 20:27). That means those who only preach *part* of the Word of God, and deliberately keep some things back, *are* not free from the blood of all men. Instead they have guilt because they hid things that shouldn't have been hidden.
- God hasn't called us to preach just part of His Word. Instead He's commanded us to proclaim *all* of it (Acts 20:27).
- Paul taught that the overseers of the church were the elders, not the pastor (Acts 20:28). He never mentions the position of pastor at all.
- Paul referred to a church congregation as a flock (as in a flock of sheep) (Acts 20:28).
- We've been saved by the blood of God. That was the price of our redemption (Acts 20:28).
- The elders of the church are responsible for spiritually feeding the congregation, and for proclaiming to them the entire Word of God (Acts 20:28). This is a very serious responsibility.
- One of the ways that churches can be protected from false teachers is by being taught the whole counsel of God (Acts 20:29).
- Just because someone comes from within the church doesn't mean they're not a dangerous false teacher (Acts 20:30).

- Some people are attracted to perverse teachings (Acts 20:30).
- Churches must not ignore false teachers (Acts 20:31).
- Christians have *already* been sanctified. Our sanctification is in the past, not the future (Acts 20:32).
- We must not covet people's possessions (Acts 20:33).
- Paul earned his own living. He supported himself, instead of being financially supported by others (Acts 20:34).
- Paul paid for the necessities of those who traveled with him (Acts 20:34).
- It's more blessed to give than to receive (Acts 20:35).
- We have a responsibility to support those who are weak (Acts 20:35).
- The apostolic church didn't believe it was wrong to cry (Acts 20:37).
- When Paul was at Tyre, the Holy Spirit commanded him to not go to Jerusalem (Acts 21:4). Paul ignored this and went anyway. This means Paul's suffering in Jerusalem and subsequent imprisonment was completely avoidable.
- When God had a message for Paul, He didn't speak through the four female prophets who were in the same house where Paul was staying. Instead He sent a male prophet all the way from Judaea to confront Paul (Acts 21:10).
- Sometimes people are persecuted because of their own foolishness. Their persecution could have been avoided if they had listened to God, but they didn't (Acts 21:11).
- Paul said that he was ready to die in Jerusalem (Acts

21:13). The problem was that God didn't want him to go to Jerusalem, and yet Paul went anyway. It was almost like he was deliberately trying to get himself killed.

- The Jewish Christians of Jerusalem didn't believe that the Mosaic Law had been fulfilled by Christ and done away with, and replaced with the law of Christ. Instead they were still trying to live by it (Acts 21:20).
- The elders of the Jerusalem church taught that Jews must not forsake the Mosaic Law, but must instead zealously keep all of it (which was wrong) (Acts 21:21).
- When the elders of the Jerusalem church told Paul that they believed the Jews still needed to keep the Mosaic Law, he should have corrected them. However, he didn't and instead went along with it (which was wrong) (Acts 21:22).
- Paul never should have gone to Jerusalem, but he went anyway. When he was there he never should have agreed that the Jews still needed to keep the Mosaic Law, but he gave in to that as well (Acts 21:22).
- The elders at the church at Jerusalem taught that the Mosaic Law wasn't binding upon the Gentiles, but that it *was* binding upon the Jews. They believed there was one set of rules for Gentiles and a different set for Jews (Acts 21:25). That was wrong, but Paul didn't correct them.
- Even though Paul agreed to do everything the elders of the Jerusalem church told him to do, he was arrested anyway. His public compromise (which he never should have made) didn't save him from the wrath of the Jews (Acts 21:28).
- Paul addressed the angry mob very calmly (Acts 22:1).

- Paul told the angry Jewish mob who tried to kill him that they were zealous toward God (Acts 22:3).
- Paul was respectful toward the angry mob who tried to kill him. He didn't seem to be angry with them at all (Acts 22:3).
- Paul referred to the gospel as "this way" (Acts 22:4).
- Paul used to put people to death for their faith in Jesus (Acts 22:4).
- When Paul defended himself in front of the angry mob in the temple, he didn't preach the gospel or talk about Jesus being the Messiah. Instead he told them about his encounter with Jesus on the road to Damascus (Acts 22:6).
- Paul didn't choose Jesus. Instead Jesus chose Paul (Acts 22:10).
- Paul knew that Jesus didn't want him to be in Jerusalem, and yet he returned to that city anyway (Acts 22:18).
- The angry Jewish mob was willing to listen to Paul until he told them that Jesus sent him to the Gentiles. That's when they became angry and started demanding that Paul be put to death (Acts 22:22).
- It seems it was routine for Romans to interrogate people by torturing them (Acts 22:24).
- Roman citizens had legal rights that other people didn't have (Acts 22:26).
- When Paul was arrested, he was taken away from people who wanted to illegally kill him on the spot (the Jews) and delivered to people who respected his legal rights (the Romans) (Acts 22:29).

- Paul's life was saved by being arrested by the Romans (Acts 22:29).
- Paul told his accusers that he had never done anything he believed was wrong (Acts 23:1).
- Paul addressed his accusers earnestly, not in anger (Acts 23:1).
- There's a recurring theme in the Bible that priests were often vile and wicked people (Acts 23:2).
- Those who judge others for breaking the law must not break the law themselves, and yet that's what the high priest did (Acts 23:3). It's wrong for judges to break the law.
- The Romans did a better job of protecting Paul's rights than the Jews. The Roman centurion was careful to not violate Paul's rights, but the Jews were lawless and did whatever they wanted (Acts 23:3).
- The Roman centurion was more moral than the high priest, who was uninterested in keeping the same law that he judged others for breaking (Acts 23:3).
- Those who judge other people for breaking the law must not break the law themselves (Acts 23:3).
- It's wrong for judges to issue commands that are contrary to the law (Acts 23:3).
- One day God will punish judges who break the law (Acts 23:3).
- The people at Paul's trial were upset when he criticized the high priest. However, they weren't upset at the lawlessness of the high priest (Acts 23:4). They were more upset with Paul, who had illegally been struck, than

with the high priest who issued the illegal order.

- It seems that Paul couldn't see the high priest, even though the high priest would have been obvious and easy to see. This indicates Paul may have had poor eyesight, which could have been his thorn in the flesh (Acts 23:5).
- The Pharisees and the Sadducees didn't get along (Acts 23:7).
- There are times when God encourages people (Acts 23:11).
- The Jews who swore to kill Paul were planning on attacking him while he was being transported to Jerusalem. They were willing to attack an entire band of Roman soldiers in order to murder him (Acts 23:15).
- Paul had a sister (Acts 23:16).
- Paul believed the Romans would protect him from the Jews who were trying to kill him (Acts 23:17). He was right.
- When Paul was in prison, the Jews tried to kill him and the Romans kept saving him (Acts 23:17).
- The Roman soldiers treated Paul far more professionally than the Jews. The chief captain respected Paul's rights and acted professionally, while the Jews tried to physically tear Paul apart in a court of law and then plotted to illegally assassinate him (Acts 23:30).
- Tertullus the orator made the case against Paul on behalf of the high priest and the Jews (Acts 24:1).
- Tertullus began the case against Paul by flattering the governor (Acts 24:2).

- The case that Tortellus made against Paul was a lie. Paul wasn't profaning the temple, nor was he doing anything illegal when the Jews saw him and decided to kill him on the spot. The crimes which were committed in that incident were committed by the Jews, not by Paul (Acts 24:6).
- Tertullus said that Lysias the centurion took Paul away from them with great violence (Acts 24:7). He omits the important fact that the Jews had turned into an angry mob and were in the process of killing Paul, and the Romans did what was necessary to save him. The case that Tertullus presents is dishonest.
- Tertullus claimed the Romans were the only people who acted with violence when Paul was in the temple. In reality the Jews were the one who had been violent, and the Romans were trying to save an innocent life (Acts 24:7).
- One of the recurring themes of the book of Acts is that the Jews used lies to prosecute Christians (Acts 24:7).
- The things that Lysias said to Felix in his letter were true, but the things that Tertullus said were lies (Acts 24:7). The Romans were more honest and honorable than the Jews.
- The Jews (including the high priest and the elders) bore false witness against Paul in court in order to have him killed. This was a direct violation of the commandment to not bear false witness. Under the Mosaic Law that sin was punishable by death, and yet they did it anyway (Acts 24:9).
- Paul was permitted to defend himself in Roman court (Acts 24:10). This is very different from when he was in

Jewish court, because when he tried to defend himself there the Jews attempted to kill him on the spot. The Romans were more noble and less violent than the Jews.

- When Paul made his case to the governor, he didn't flatter him the way Tertullus did (Acts 24:10).
- One day everyone will be raised from the dead – both the just and the unjust (Acts 24:15). However, the book of Revelation says that the unjust will be raised so they can be cast alive into the lake of fire and tormented forever.
- Paul didn't think it was inappropriate to tell the governor that one of the reasons he returned to Judaea was to give gifts to the poor (Acts 24:17).
- Paul told the governor that if the Jews from Asia who found him in the temple were upset with him, they should have come to accuse him in court (Acts 24:19). Apparently the Jews who initially arrested him, and caused the uproar, didn't attend his trial to make accusations against him.
- Paul told the governor that he had already been tried in a Jewish court and found to be not guilty (Acts 24:20).
- Paul told the governor that the real case against him was based on his belief in the resurrection of the dead. It had nothing to do with his actions in the temple, because he had done nothing illegal in the temple (Acts 24:21).
- When Paul defended himself to the governor, he spoke in vague terms of the resurrection of the dead and of believing what the law and the prophets said. He didn't make a direct presentation of the gospel (Acts 24:21).
- Felix the governor wanted Paul to bribe him (Acts 24:26). Apparently the judgment of Felix depended on bribes.

- Paul was unwilling to bribe Felix even though it would have gained him his freedom. Instead he chose to remain in prison (Acts 24:26).
- The reason Felix left Paul in prison wasn't because he believed that Paul had done something wrong. Instead it was to gain favor with the Jews (Acts 24:27).
- Even after Paul had been in prison for two years, the high priest still wanted to prosecute him (Acts 25:2).
- The high priest had no respect for Roman law. He was perfectly willing to murder someone (Acts 25:3).
- Although the Jews made many accusations against Paul to Festus, they couldn't prove any of them (Acts 25:7).
- Even though the Jews couldn't prove their case against Paul, Festus wasn't willing to let Paul go. This is because he wanted to please the Jews, who hated Paul (Acts 25:9).
- Paul told Festus that if he was guilty of something he was willing to be put to death for it (Acts 25:11).
- It seems Paul appealed to Caesar as a last resort, when Festus wanted to turn Paul over to the Jews (who would have killed him) (Acts 25:11).
- Festus told the Jews that it wasn't the manner of Romans to deliver someone over to be executed before he could meet with his accusers, and answer the accusations being made against him (Acts 25:16).
- Festus understood that the reason the Jews wanted to kill Paul was because he claimed that Jesus had risen from the dead (Acts 25:19).
- Festus thought it was unreasonable to send a prisoner to

Caesar without supplying an explanation of the charges against him (Acts 25:27).

- Festus said that he didn't have any charges to make against Paul (Acts 25:27).
- King Agrippa was an expert when it came to the customs of the Jews (Acts 26:3).
- The sect of Pharisees that Paul once belonged to was the strictest sect (Acts 26:5).
- When Paul defended himself to King Agrippa, he made the case that what he believed wasn't something new. Instead it was something old and traditional – a belief that God would keep the promise that He made (Acts 26:7).
- Paul told King Agrippa that it shouldn't surprise anyone that God can raise the dead (Acts 26:8).
- Paul referred to Christians as saints (Acts 26:10).
- Paul told King Agrippa that he once persecuted Christians and put them to death (Acts 26:10).
- The book of Acts retells Paul's experience on the road to Damascus multiple times (Acts 26:12).
- When Paul defended himself in court he consistently focused on his experience on the road to Damascus (Acts 26:12).
- The voice that Paul heard on the road to Damascus spoke in Hebrew (Acts 26:14).
- Jesus chose to save Paul. He took a person who had viciously persecuted the church, and put Christians to death, and transformed him into a minister of the gospel

(Acts 26:16).

- Jesus promised to deliver Paul from the Jews and the Gentiles. Although Paul suffered many terrible things in his life, including being stoned and imprisoned and shipwrecked, he always escaped with his life until it was time for him to be martyred. It seems that being delivered didn't mean he wasn't going to suffer (Acts 26:17).
- Those who are not saved are living in darkness (Acts 26:18).
- Those who are not saved are living under the power of Satan (Acts 26:18).
- Those who are saved are living under the power of God (Acts 26:18).
- The gospel frees us from the power of Satan (Acts 26:18).
- All those who Jesus has sanctified will receive an inheritance from Him (Acts 26:18).
- We're saved by faith and sanctified by faith (Acts 26:18). We aren't saved or sanctified by our works.
- Paul preached the gospel to the Jews first, and then preached it to the Gentiles (Acts 26:20).
- People who have repented will lead different lives from those who haven't. If they don't then their repentance isn't genuine (Acts 26:20). The way we demonstrate our repentance is by our works.
- The prophets foretold that the Messiah would suffer (Acts 26:23).
- The prophets foretold that the Messiah would be the first

to rise from the dead (Acts 26:23).

- It was always God's plan to save the Gentiles. That was foretold by the prophets of the Old Testament (Acts 26:23).
- King Agrippa referred to those who believed the gospel as Christians (Acts 26:28).
- Luke seems to have accompanied Paul when he traveled to Italy (Acts 27:2).
- The ship which Paul took to Italy towed a boat behind it (Acts 27:16).
- At one point the sailors tried to strengthen the ship that was going to Italy by "undergirding" it. This means they tied a strong cable around the ship, from one end to the other, several times in order to help hold the ship together (Acts 27:17).
- Although the sailors on the ship that was going to Italy tossed the tackle overboard, they didn't toss overboard the ship's anchors or its cargo of wheat (Acts 27:19).
- The reason God saved the lives of everyone on the ship that was going to Italy was for Paul's sake (Acts 27:24).
- The ship that Paul took to Italy had 276 people on board (Acts 27:37). This included Paul, the other prisoners, the centurion, soldiers, the master of the ship, and whoever else was traveling with Paul.
- The ship that Paul took to Italy must have been fairly large, since it had 276 people on board as well as cargo (Acts 27:37).
- When Paul was bitten by a poisonous snake, he wasn't playing with snakes for the fun of it. Instead he was

gathering sticks for a fire so that the survivors of a shipwreck could warm themselves in the cold (Acts 28:3).

- Even though the Jews imprisoned Paul, and even though they relentlessly persecuted him from city to city, Paul still reached out to the Jews once he reached Rome (Acts 28:17).
- Paul said he didn't have any accusation to make against his nation (Acts 28:19). He said this in spite of the fact the Jews had relentlessly persecuted him for years and had tried to kill him on multiple occasions.
- Even though the Jews of Jerusalem hated Paul and wanted to kill him, they didn't write any letters to the Jews of Rome to stir up persecution against him there (Acts 28:21).
- The Jews of Rome didn't know anything about Paul (Acts 28:21).
- The Jews of Rome called Christianity a "sect" (Acts 28:22).
- The Jews of Rome said that people everywhere spoke against Christianity (Acts 28:22).
- Paul used the prophets and the law of Moses to teach the Jews about Jesus and the nature of the kingdom of God. He tried to persuade them based on things they already knew (Acts 28:23).
- We must watch over our heart so that we don't reject the word of God (Acts 28:27).
- Paul had to pay for the house in Rome that he stayed at while he was a prisoner (Acts 28:30).
- The book of Acts ends with Paul still a prisoner in Rome, awaiting his time to stand before Caesar. We aren't told

when or if he stood before Caesar, or when he was released from prison. Instead the book just ends (Acts 28:31). This indicates the book was likely written very shortly after the events it records.

Romans

- God used the prophets of the Old Testament to tell the world about the gospel, years before it came (Romans 1:2).
- Jesus is the one who called the apostles. All those who were apostles were given that position by Him (Romans 1:5).
- Paul wrote this letter to people who were beloved of God and called to be saints (Romans 1:7). That means he wrote this letter to Christians.
- The faith of the recipients of this letter was so great that it was spoken of throughout the world. The Roman church was famous for its faith (Romans 1:8).
- The reason Paul wanted to visit the church at Rome was so he could give them a spiritual gift (Romans 1:11). The apostles could give spiritual gifts, but they had to see them in person to do so.
- Paul didn't have any fruit among the Gentiles who lived in Rome (Romans 1:13). He wanted to have fruit in as many places as he could.
- We must not be ashamed of the gospel (Romans 1:16).
- The gospel is the power of God (Romans 1:16).
- The gospel is the revelation of the righteousness of God (Romans 1:17).
- The righteousness of God can be seen in the fact that He pours out His wrath upon all ungodliness and unrighteousness (Romans 1:18).
- Those who claim to not believe in God are being

dishonest. God has revealed the truth of His existence to them through the universe that He created, but they've rejected that knowledge and chosen wickedness instead (Romans 1:18-20).

- Paul calls the trinity the "Godhead" (Romans 1:20).
- Because the wicked have rejected God and worshiped something else, He has given them over to sin (Romans 1:24). This means one of God's judgments on the wicked is giving them over to their sinful desires.
- Sexual immorality defiles a person and makes him unclean (Romans 1:24).
- God is blessed forever (Romans 1:25).
- There are times when God punishes the wicked by giving them a nature that lacks even natural affection (Romans 1:31).
- There are times when God punishes the wicked by giving them a nature that's stubborn, hostile, and impossible to get along with (Romans 1:31).
- The wicked aren't ignorant of God's judgment (in spite of what they claim) (Romans 1:32).
- The wicked take pleasure in those who sin (Romans 1:32).
- The wicked know that their actions are sinful, and they know that the penalty for their sin is death. In spite of that they still sin and take pleasure in wickedness (Romans 1:32).
- Those who judge others for sin are also condemning themselves, because they have also sinned (Romans 2:1).
- God's goodness isn't a license to sin. Instead God is giving

people time to turn from their sins and repent (Romans 2:4). We must not despise His goodness by refusing to repent.

- Those who don't repent are incurring a greater and greater debt with God. On the day of judgment, even more wrath will be poured out upon them (Romans 2:5).
- The judgment of God is righteous (Romans 2:5)
- The wrath of God is righteous (Romans 2:5).
- God will reward the saints with everlasting life (Romans 2:7). This means everlasting life is a gift from God.
- God will pour out His wrath upon the soul of everyone who does evil. Not a single evil person will be spared (Romans 2:9).
- God will punish the wicked Jews first, and the wicked Gentiles second (Romans 2:9).
- God will reward the righteous Jews first, and the righteous Gentiles second (Romans 2:10).
- Those who die without ever hearing the gospel will perish. The fact that they never heard the gospel won't save them (Romans 2:12).
- When people naturally keep God's law even though they've never heard the gospel, they're revealing that God has written His law upon their hearts (Romans 2:15).
- The day is coming when God will use Jesus to judge mankind's secret thoughts and actions (Romans 2:16).
- Those who preach righteousness must themselves be righteous. You must not preach about a righteousness that you don't have (Romans 2:22-23).

- The Jews were confident that having the law of God made them better than the Gentiles, but they didn't keep that law. Instead they were so lawless that the Gentiles saw their wickedness and blasphemed God's name (Romans 2:24).
- If you break any part of the Mosaic law then being circumcised doesn't help. At that point you're the same as being uncircumcised (Romans 2:25).
- If you seek righteousness from the Mosaic law then you must keep the entire law perfectly (Romans 2:25).
- The reason there's an advantage to being a Jew is because God committed His Word and His law to the Jews (Romans 3:2).
- God illustrates His righteousness when He judges wickedness (Romans 3:5).
- Even though our wickedness serves to glorify God, He is still just when He takes vengeance upon the wicked (Romans 3:4-8).
- Even though there are times when God uses people's wickedness to carry out His good will, sin is still sinful and we must not commit sin (Romans 3:8).
- There are no righteous people. Everyone is a sinner and everyone needs a Savior (Romans 3:9-11).
- Sinners are unprofitable, not precious. That means sinners don't deserve to be saved (Romans 3:12).
- The Mosaic Law makes the whole world guilty in the sight of God (Romans 3:19). No one can claim that they're not a sinner.
- The righteousness of God doesn't come by keeping the

Mosaic law (Romans 3:21).

- The prophets prophesied about a source of righteousness that was apart from the Mosaic law (Romans 3:21).
- The righteousness of God comes by the faith of Jesus (Romans 3:22).
- Jesus is the propitiation for our sins. He took our sin upon Himself and died in our place, suffering the punishment that we deserved. Since God punished Him for our sin, we are forgiven (Romans 3:25). The reason we're forgiven is because God punished Jesus for our sins.
- The blood of Jesus paid for our sins (Romans 3:25).
- It was a righteous thing for God to punish Jesus for our sins, because that's the only way our sins could be forgiven. It would have been unrighteous for God to simply ignore our sins and not punish them (Romans 3:25).
- We're saved by the sacrifice of Jesus, who kept the law on our behalf and then gave us His perfect righteousness when we were saved. This means the law is established instead of made void, because the law still had to be kept. However, the law was kept by Jesus instead of by us, so we're saved by His works, not ours (Romans 3:31).
- Those who are saved by their works are paying off a debt. There's no grace involved because they're simply getting what they earned through their own efforts (Romans 4:4).
- Those who aren't saved by their works are the recipients of God's grace, because they're being given something that they didn't earn and could never earn (Romans 4:4).

- If we're the recipients of God's grace then we must be saved by faith, and not by works. If we were saved by our works then no grace would be involved (Romans 4:4).
- David spoke of how good it was to be justified in the sight of God apart from works (Romans 4:6-8).
- Righteousness is something that God imputes to us. It's a gift from God, not something that we earn (Romans 4:6).
- We don't have to be circumcised in order to be saved (Romans 4:10).
- Circumcision was a sign that Abraham was saved. It didn't save him, because by the time he was circumcised he was already saved (Romans 4:11).
- God promised Abraham and his descendants that they would be the heir of the world (Romans 4:13).
- If we receive righteousness through the law then we can't inherit the promise that God gave to Abraham, because that promise was made by faith and not by the works of the law (Romans 4:14).
- God has made Abraham the father of many nations. He is the spiritual father of all those who are saved by faith (Romans 4:17).
- Believing in God's promises brings Him glory (Romans 4:20).
- God is the one who raised Jesus from the dead (Romans 4:24).
- Jesus died to pay the penalty for our sins (Romans 4:25).
- Our salvation depends on both the death and resurrection of Jesus (Romans 4:25).

- In order to have peace with God we need to be justified (Romans 5:1).
- The only way we can have peace with God is through Jesus (Romans 5:1).
- The reason the trials of this life are a cause for rejoicing is because of the good fruit that they produce within us. We need that fruit, and trials is the means God uses to produce them (Romans 5:3-5).
- In order to develop hope we must have experience, which comes from patience, which comes from trials. That means the trials of this life, if endured, ultimately produce hope (Romans 5:4).
- Those who hope in God and believe in His promises won't be ashamed (Romans 5:5).
- The Holy Ghost works through us to demonstrate God's love to others (Romans 5:5).
- The love of God can be seen in the fact that Christ died to save wicked and ungodly people (Romans 5:8).
- The only way to be saved from God's wrath is through the blood of Jesus, which justifies us (Romans 5:9).
- Christians have been reconciled to God. Our reconciliation has been fully accomplished, which means we can have full assurance in our salvation (Romans 5:10).
- We were reconciled to God by the death of Jesus, and our salvation is preserved by the life of Jesus (Romans 5:10). This means our salvation doesn't depend on our works. Instead it depends on the continued life of Jesus.
- The only way we can have joy in God is through Jesus

(Romans 5:11).

- Atonement is something that we've already received (Romans 5:11). It's not something which still needs to be done, and it's not something we accomplish ourselves.
- Sin entered the world through just one man (Romans 5:12). There was a time when there was no sin in the world.
- Death entered the world through sin (Romans 5:12). This means all death is the result of sin. It also means there was a time when there was no death in the world.
- Just as the sin of Adam condemned all of mankind to death, the free gift of Christ gives everlasting life to all who believe. Just as condemnation came through one man, so salvation comes through one man as well (Romans 5:15). The reason the sacrifice of one man can save mankind is because the sin of one man condemned mankind.
- In order for salvation to be possible, Adam must be a real person who actually existed. He had to sin, there had to have been no death before his sin, and we must all be his descendants. This means the first three chapters of Genesis must be literally true, and not just a myth or fairy tale, or else salvation is impossible (Romans 5:15).
- God has given Christians righteousness (Romans 5:17). This means righteousness is a gift from God. It's not something we earn, or obtain by our own efforts.
- Those to whom God has given grace and righteousness will reign in life through Christ (Romans 5:17).
- The reason all of mankind are sinners is because Adam was disobedient (Romans 5:19). This means we inherit

the sin of Adam. We're made sinners by what he did.

- Just as we are made sinners by the disobedience of one (Adam), so we are made righteous by the obedience of one (Jesus) (Romans 5:19).
- God didn't give the Mosaic Law to save people from sin. Instead He gave it to make sin abound (Romans 5:20).
- Even though God gives His abundant grace where sin abounds, we still must seek to avoid sin. The abundant grace of God doesn't give us a license to sin, or encourage us to sin, or justify sin (Romans 6:2).
- When God saves us He makes us dead to sin. He changes our relationship with sin (Romans 6:2). Because of this we must not live in sin any longer.
- Baptism is a metaphor for the death and resurrection of Jesus (Romans 6:4).
- Through Christ we've been conformed to His death (Romans 6:5). This means we're dead to sin.
- Through Christ we've been conformed to His resurrection (Romans 6:5). This means we must walk in God's ways and pursue righteousness and holiness.
- Christians are fundamentally different from those who aren't saved. God has transformed us and set us free from sin. Not only are we justified in God's sight, but we're also dead to sin. As a result of this transformation we're capable of walking in God's ways, because He's changed us (Romans 6:5).
- Those who aren't saved still serve sin. This is because their body of sin hasn't been put to death, and so they're not dead to sin (Romans 6:6).

- Christians have been set free from sin (Romans 6:6-7).
- The bodily resurrection of Christ points to a future bodily resurrection of Christians (Romans 6:8).
- As long as we're in our mortal body, sin is still a temptation (Romans 6:12).
- We have the power to say no to sin. We can choose to not allow sin to reign in our body, because we're dead to sin (Romans 6:12-13). This means that for Christians sin is a choice, because we have the power to say no.
- If we were still under the law then sin would have dominion over us, but we're not under the law (Romans 6:14).
- We can't be under the law and under grace at the same time (Romans 6:14).
- Those who aren't saved are the servants of sin (Romans 6:17).
- Christians should be ashamed of the sins they committed in the past (Romans 6:21). This is because sin is a shameful thing.
- The fruit of salvation is holiness (Romans 6:22).
- Eternal life can only be obtained through Jesus (Romans 6:23).
- The law only has dominion over a person as long as he's alive (Romans 7:1).
- Since Christians are dead to the Mosaic law, that law no longer has dominion over us (Romans 7:4).
- The reason Christians are dead to the Mosaic law is because we died with Christ and were buried with Him

(Romans 7:4-6).

- The fruit of the law isn't righteousness. Instead it's sin and death (Romans 7:5).
- The law is holy, and just, and good (Romans 7:12).
- The problem isn't with the law. The problem is with us (Romans 7:13).
- Since the commandments of God are what define sin, sin uses the power of the law to kill us (Romans 7:13).
- Those who are carnal can't keep a spiritual law. It's impossible (Romans 7:14).
- Those who are slaves to sin may hate sin, but they can't stop sinning (Romans 7:15).
- People aren't naturally good. Instead they're naturally evil, because they have a sin nature that keeps them from doing the things they want to do, and makes them do things that they don't want to do (Romans 7:20).
- Jesus is the one who delivers us from the power of sin (Romans 7:25).
- Those who are in Jesus are still under a law, but it's the law of the Spirit and not the Mosaic law (Romans 8:2).
- God is the one who sent Jesus into this world to save us (Romans 8:3).
- In order for us to be saved, the righteousness of the Mosaic law had to be fulfilled. However, it was fulfilled by Jesus and then imputed to us. We don't fulfill the law ourselves because we're incapable of doing so (Romans 8:4).
- The way that Christians live (by walking in the Spirit) is

fundamentally different from the lost, because the lost lack the Spirit and therefore walk according to the desires of their sinful flesh (Romans 8:4-5).

- Those who walk in the Spirit seek the things of the Spirit (Romans 8:5).
- It's very bad to desire the things of this world and seek after them, because the things of this world end in death (Romans 8:6).
- Those who are lost are at war with God, because they have a carnal mind (Romans 8:7).
- God isn't pleased with those who are lost, because they're His enemies and are in rebellion against Him (Romans 8:8).
- The Holy Spirit dwells within Christians but doesn't dwell within the lost (Romans 8:9).
- Those who lack the Holy Spirit aren't Christians (Romans 8:9). This means one of the defining characteristics of Christians is that the Holy Spirit dwells within them.
- The reason Christians can do what's right in God's sight is because Christ dwells within us and makes it possible (Romans 8:10).
- The day is coming when God will use the Holy Spirit to raise Christians from the dead (Romans 8:11).
- Those who live after the flesh will die. Those who are carnally minded, and who pursue the things of this world, will find death instead of life (Romans 8:13).
- The way to put to death the carnal and sinful deeds of the body is through the Spirit. Since the Holy Spirit dwells within us, we can use the Spirit to walk in God's ways

(Romans 8:13).

- The only people who are the children of God are those who are led by the Spirit of God (Romans 8:14). The only people who are led by the Spirit are those who have the Holy Spirit.
- God has adopted us into His family (Romans 8:15). That's why we can call Him our Father.
- Since we're the children of God, that means we're joint heirs with Christ (Romans 8:17).
- Christians are those who suffer with Christ (Romans 8:17). Suffering is part of the Christian walk.
- Christians will be glorified with Christ (Romans 8:17).
- When we suffer, we can have hope because God has promised that the glory which will one day be revealed in us is far greater than anything we've suffered (Romans 8:18).
- There's glory within us that hasn't yet been revealed (Romans 8:18).
- The creatures of this world (the animal kingdom) are waiting for the sons of God to be made manifest (Romans 8:19).
- The animal kingdom has become corrupted. It's not what it once was (Romans 8:21). However, this won't always be the case. One day it will be freed from corruption and will experience the same glorious liberty that the sons of God will experience.
- The animal kingdom will be changed when the sons of God are made manifest, and the glory that's within us is revealed (Romans 8:21).

- Christians are waiting for the day our body is redeemed from corruption and suffering. We're waiting for the resurrection (Romans 8:23).
- Paul refers to the resurrection as our day of adoption (Romans 8:23).
- Faith is hope. It's believing in something that God has promised, but which hasn't happened yet (Romans 8:24).
- Faith can only exist before the promise comes to pass. Once we've seen it, the opportunity to have faith is over (Romans 8:24). Those who wait to believe until the promise is fulfilled have missed the opportunity to have faith. For them, faith is impossible because it's too late.
- Patience is part of faith, because faith consists of patiently waiting for God to keep His promises and do the things He promised to do (Romans 8:25).
- The Holy Spirit helps us in the areas where we're weak (Romans 8:26).
- The Holy Spirit makes intercession for the saints (Romans 8:27).
- We must have faith, because the things that happen to us are working to accomplish the good will of God (Romans 8:28).
- God predestined us to be conformed to the image of His Son. One day we'll have the same character and will as Jesus (Romans 8:29). The reason this will happen is because God is going to make it happen, not because of anything we've done or will do.
- Jesus is the firstborn. He is the first among many, because it's God's will that Christians be conformed to His image

(Romans 8:29).

- God doesn't want us to follow after our own heart. Instead He wants us to have the same heart as Jesus (Romans 8:29).
- God is wholly responsible for our salvation. He predestined us, called us, justified us, and glorified us. We play no role in any of those things, for He did all of it (Romans 8:29-30).
- God is for us. We can see this in the fact that He predestined us, called us, justified us, and glorified us (Romans 8:31).
- The reason God is for us isn't because of anything we've done. It's because God made the sovereign choice to love us. Since God predestined us to be saved, He will surely finish the work that He started (because He always keeps His promises) (Romans 8:31).
- Since God gave Jesus to save us, He will surely give us everything else as well (Romans 8:32). The gift of Jesus is greater than everything else put together.
- Since God has chosen to save us, and since Jesus has justified us, we can't be condemned. Our salvation is assured (Romans 8:33).
- Christ makes intercession for us (Romans 8:34).
- We must not interpret the trials of this life to mean that Christ doesn't love us. His love remains unchanging (Romans 8:35).
- We're greater than conquerors when we patiently endure the trials and sufferings of this life, and continue to have faith in God's love (Romans 8:37).

- Nothing that happens in the life to come can separate us from the love of God (Romans 8:38). No future event in the endless ages of eternity will ever change God's love for us.
- Paul longed for the salvation of his fellow Jews so greatly that he had tremendous heaviness and sorrow. He desired it so passionately that he almost wished that he could be lost if it meant that they would be saved (Romans 9:3).
- There's a physical Israel (the physical descendants of Jacob) and a spiritual Israel (those who are the descendants of Abraham by faith) (Romans 9:6).
- God's decision to save Jacob but not Esau had nothing to do with anything they had done, or anything they would do in the future (Romans 9:11-18). Instead it illustrates the fact that we're not saved by our works. God is the one who decides who is saved and who is not.
- God decided how the lives of Jacob and Esau would turn out. Their fates had nothing to do with them, and everything to do with God's sovereign will (Romans 9:12). This means God is the one who decides how our lives will turn out. He controls our future, and He determines it before we're born.
- The reason God hated Esau wasn't because of anything Esau had done, or would do. Instead it was God's sovereign choice, which was made before Esau was born (Romans 9:13-16).
- It's not true that God loves everyone. There are some people (like Esau) that He hates (Romans 9:13).
- God doesn't owe anyone His love. He has the sovereign

right to choose to love some people but hate others (Romans 9:11-14).

- God chooses to have mercy on some people but not others (Romans 9:15).
- If God doesn't show mercy on someone then that person won't be saved (Romans 9:16).
- God put Pharaoh in power in order to glorify Himself (Romans 9:17). That means there are times when God uses wicked rulers to glorify Himself and spread His name throughout the world.
- God hardens some people so they won't be saved (Romans 9:18).
- Sometimes it's God's will for someone (like Pharaoh) to not be saved, because He will use that situation to bring glory to Himself (Romans 9:18).
- The fact that God didn't show mercy to someone doesn't make their sin acceptable. God still holds them accountable (Romans 9:19).
- It's impossible to resist God's will (Romans 9:19).
- We have no right to criticize God (Romans 9:20).
- It's not wrong for God to create some people and have mercy on them, and then create others and not have mercy on them. That's His right as creator (Romans 9:20).
- God has mercy on some people and gives them honor (Romans 9:21).
- God hardens some people and gives them dishonor (Romans 9:21).
- One of the reasons God created the universe was to

reveal His wrath and His mercy (Romans 9:22-23). Both of those divine attributes were impossible to reveal before the universe was created, because there were no beings who had sinned and deserved God's wrath.

- God created vessels of wrath. He created people (like Pharaoh) who He hardened so that they wouldn't be saved (Romans 9:22).
- God created the universe to demonstrate attributes of His character which had previously been hidden for all of eternity (such as His mercy, His compassion, His justice, and His wrath) (Romans 9:22).
- God uses the wicked to reveal hidden attributes of His character, and thereby bring glory to Himself (Romans 9:22). This means the wicked glorify God by being recipients of His wrath.
- God predestined the wicked to destruction (Romans 9:22).
- God is using both the righteous and the wicked to bring glory to Him (Romans 9:23).
- God revealed in the Old Testament that one day He would save the Gentiles. The salvation of the Gentiles was always part of His plan (Romans 9:25).
- The reason the Jews aren't saved is because they tried to obtain righteousness through their works, by keeping the Mosaic law. They didn't seek righteousness by faith (Romans 9:30-32)
- The gospel of salvation by faith is a stumblingstone to the Jews, and is offensive to them (Romans 9:33).
- Zeal must be accompanied by knowledge, or else the zeal

will be misplaced and won't accomplish what it's intend to do (Romans 10:2).

- Those who are trying to obtain righteousness through works haven't submitted themselves to God. They're in rebellion against Him (Romans 10:3). This means salvation by works is the opposite of the righteousness of God. It's actually rebellion against Him.
- If we make a verbal confession that Jesus is the Messiah, and if we submit to Him as our Lord, and if we believe that Jesus died, and if we believe that God raised Jesus from the dead, then we will be saved (Romans 10:9-10).
- The doctrines of Christ are central to the gospel. In order to be saved you must believe specific things about Christ (Romans 10:9-10).
- In order to be saved there must be both a belief and a confession (Romans 10:10). It's not enough to believe the gospel without ever admitting it, or to confess the truth without actually believing it.
- People can only call upon Christ for salvation once they've believed on Him (Romans 10:14). However, before people can believe they must be told who He is and what He's done. This means people who have never heard of Christ can't be saved.
- Preachers need to preach the word of God, because that's where faith comes from (Romans 10:17).
- The problem isn't that the Jews haven't heard the gospel. The problem is that the Jews didn't believe it (Romans 10:18).
- Since the Jews rejected the gospel, God is going to use the Gentiles to provoke them to jealousy (because the

Gentiles will accept the gospel and obtain righteousness) (Romans 10:19).

- The Jews are God's people. He hasn't cast them away (Romans 11:1).
- God has always reserved a remnant in Israel for Himself (Romans 11:5). The reason there's always a remnant is because of election. God chose to have grace on a portion of Israel, and that's why they're saved.
- God blinded the rest of Israel so they wouldn't be saved (Romans 11:7-8). There are times when God deliberately chooses to blind people to the gospel so that they won't be saved.
- God has used Israel's blindness to bring salvation to the Gentiles (Romans 11:11).
- If the fall of Israel was a blessing to the Gentiles (since God used it to save us), then the salvation of Israel will result in a far greater blessing (Romans 11:12).
- Paul hoped that his ministry among the Gentiles would make the Jews jealous, and would lead some of them to salvation (Romans 11:14).
- The Gentiles have been grafted into God's family. There was a time when we weren't part of His family, but He adopted us (Romans 11:17).
- God is severe toward those who don't believe in Him (Romans 11:22).
- If God saved the Gentiles, who weren't His people, then He will surely save the Jews who are His chosen people (Romans 11:24).
- Paul didn't want Christians to be ignorant, because

ignorance leads to people being conceited and wise in their own eyes (Romans 11:25).

- God is going to continue to blind the nation of Israel while He gathers a people for Himself from among the Gentiles. Once He's finished doing that, He will put an end to Israel's blindness (Romans 11:25-26).
- One day God will save the entire nation of Israel (Romans 11:26).
- God isn't going to revoke the gifts or the calling that He gave the Jews (Romans 11:29).
- The blinding of Israel and the salvation of the Gentiles is an example of God's deep wisdom and knowledge (Romans 11:33).
- It's impossible for us to discover the ways of God on our own. If He didn't reveal them then we would never be able to find them out, because He's vastly wiser and more knowledgeable than we are (Romans 11:33-34).
- None of us can provide counsel to the Lord, because He's much wiser and more knowledgeable than we are (Romans 11:34). Those who think they know better than God are wicked fools.
- It's impossible for anyone to put God in their debt. The Lord will never owe any of us anything (Romans 11:35).
- Since Christ has redeemed us at the cost of His own life, we must dedicate ourselves to His service (Romans 12:1).
- We don't belong to ourselves. Instead we belong to God (Romans 12:1).
- We must not be conformed to this world. We must not be like the world, or live like the world, or do what the world

does, or have the same values as the world, or have the same desires as the world (Romans 12:2).

- Part of our transformation is renewing our mind. Our mind needs to be transformed so that we do what's acceptable to God instead of what's acceptable to this world (Romans 12:2).
- Generosity is a spiritual gift (Romans 12:8).
- Mercy is a spiritual gift (Romans 12:8).
- We must abhor that which is evil (Romans 12:9).
- We must cling to that which is good (Romans 12:9).
- We must not be lazy (Romans 12:11).
- We must be fervent, and serve the Lord with passion (Romans 12:11).
- We must bless those who persecute us, and not curse them (Romans 12:14). This is actually an act of judgment upon them because it heaps coals of fire on their head (Romans 12:20).
- God never promised that our life would only consist of rejoicing (Romans 12:15).
- It's not wrong to share our sorrows with other Christians (Romans 12:15).
- We must not show partiality (Romans 12:16).
- We must be honest to those who are within the church, and to those who are outside it (Romans 12:17).
- We should try to be at peace with others, as much as possible (Romans 12:18).
- The way to overcome evil isn't by taking revenge or

returning evil for evil. Instead it's by blessing our enemies, and by doing good (Romans 12:19-21).

- Everyone should submit themselves to those who are in authority over them (Romans 13:1).
- The people who wield authority have been put into that position by God (Romans 13:1).
- Those who rebel against authority are rebelling against God, because He's the one who established that authority (Romans 13:2).
- Paul taught the importance of submitting to authority at a time when the Roman empire was brutally oppressing Christians. That means we must submit to authority even if it's wicked or the enemy of the gospel (Romans 13:2).
- The purpose of authority is to oppose evil (Romans 13:3). That means those who are in authority have a responsibility to fight evil.
- God has given the government the right to fight against evil and put evildoers to death (Romans 13:4).
- God has given the sword to the government, not to the church. The government has the right to put people to death, but the church does not (Romans 13:4).
- Although individuals aren't allowed to avenge themselves, the government has a responsibility to avenge its citizens (Romans 13:4). Those who have been hurt by evil need to be avenged, and God ordained the government to be the one who carries out that vengeance.
- It's right and proper for people to look to the government to save them from evil, and to prosecute those who

carried out evil. That's why government exists (Romans 13:4).

- For Christians, rebelling against the government isn't an option. This includes rebelling against very wicked governments (such as the one that existed at the time the apostle Paul wrote this book) (Romans 13:5).
- We must pay taxes to the government (Romans 13:6). Christians don't have the right to refuse to pay them.
- We must honor those who deserve to be honored (Romans 13:7).
- It's wrong to withhold something from those who deserve it (Romans 13:7).
- Those who love one another have fulfilled the law (Romans 13:8).
- The law is a set of commands that teach us how to love one another. The law is a picture of love (Romans 13:8-10).
- Adultery is the opposite of love (Romans 13:9).
- Stealing is the opposite of love (Romans 13:9).
- Love is the opposite of evil (Romans 13:10).
- Since our time in this world is short, we must use whatever time we have left to be faithful to God and do what's right. We must not say that since time is short we might as well do whatever we want and live a life of sin. The lateness of the hour must motivate us to righteousness, not sin and self-indulgence (Romans 13:12-13)
- We must not spend our time fulfilling the desires of the

flesh. Instead we must overcome them (Romans 13:14).

- The church should accept Christians who are weak in the faith, but only if they don't try to dispute the faith or cast doubt on it (Romans 14:1).
- Christians who believe that eating meat is wrong, and therefore only eat vegetables, are weak in the faith (Romans 14:2). This means that only eating vegetables isn't a morally superior position.
- Christians must be careful about judging other people on the basis of personal convictions. We must not despise other Christians who have different convictions than we do, if God has accepted them (Romans 14:3).
- Christians stand or fall based on what God thinks, not on what other people think (Romans 14:4).
- There's nothing wrong with treating each day of the week as the same, and not setting aside any day as a holy day (Romans 14:5-6).
- Christ died and rose again so that He might be the Lord of the living (Romans 14:9).
- Christ died and rose again so that He might be the Lord of the dead (Romans 14:9).
- Although the sins of Christians have been forgiven, we will still have to stand before God and be judged. He will hold us accountable (Romans 14:12).
- Since God is going to hold us accountable, we must not judge one another on the basis of different personal convictions. This applies both to those who are weak in the faith, and those who are strong in the faith (Romans 14:13).

- No food is unclean in and of itself. The dietary restrictions in the Mosaic Law no longer apply (Romans 14:14).
- If a person believes that certain food is unclean, then that food becomes unclean to that person (Romans 14:14).
- It's not enough to only do things that are good. We must also be aware of our how actions will impact other people, and whether the good thing we've done will cause people to do evil (Romans 14:16).
- It's better to sacrifice things that we enjoy (such as food or drink), than to use our liberty in a way that causes someone else to sin (Romans 14:19).
- Those who have doubts about something and do it anyway are sinning, because they're not acting on the basis of faith. Since they believe that what they're doing might be a sin, they are committing a sin (Romans 14:23). We must not do anything that we have doubts about.
- We must not spend our life pleasing ourselves. Instead we must seek to do good to those who are around us, even if that means limiting what we do so that we don't cause problems for others (Romans 15:1).
- Christians must all have the same mind in Christ. The Lord wants us to be unified in the doctrines of Christ, in the doctrines of the Bible, and in faith (Romans 15:6).
- It glorifies God when we receive those who are weak in the faith and seek to help them (Romans 15:1-7).
- It glorifies God when we put others before ourselves (Romans 15:7).
- God has confirmed the promises that He made to the Jews. Those promises haven't been revoked or given to

others, but will surely come to pass (Romans 15:8).

- The prophecies found in the book of Isaiah were made by Isaiah, not by someone else who was writing at a later date (Romans 15:12).
- There are times when God works through the deeds of the saints to save people (Romans 15:18-19).
- Paul didn't want to preach the gospel in places where it had already been preached. Instead he sought to preached the gospel in places where it had never been preached before (Romans 15:21).
- Paul had been greatly hindered in his attempts to visit Rome (Romans 15:22).
- The next place Paul was planning on visiting was Jerusalem (Romans 15:25).
- The churches of Macedonia and Achaia wanted to meet the financial needs of the church of Jerusalem. This wasn't done out of necessity, but out of joy (Romans 15:25-27).
- Since we've been made partakers with the Jews in spiritual things, we have a duty to minister to Christian Jews when it comes to carnal things (such as financial needs) (Romans 15:27).
- Those who are blessed spiritually by someone have a duty to help that person in the carnal things of this life. If someone has blessed you spiritually then you're in debt to them, and should seek to help them when they need it (Romans 15:27).
- Although the Gentile churches took up a collection for the suffering Jewish Christians, the fruit of that offering

wasn't going to be sealed until the moment it was given to those Jewish Christians (Romans 15:28). That means our fruit is sealed when our offerings actually make it to the intended recipient, not when we give them.

- It's important to understand what's happening to the money that we give. If it's not being used wisely then it isn't bearing fruit and is simply a waste (Romans 15:28).
- Paul asked the recipients of this letter to pray that God would deliver him from the unbelievers who lived in Judaea (Romans 15:31). However, that prayer wasn't granted and he was arrested (Acts 21:33). Yet God did use Paul's imprisonment to transport him to Rome, so in the end he got what he wanted: he was able to visit Rome and meet with the Jews who lived there (Acts 28:17).
- It's not wrong for one church to give a financial gift to a church that's struggling (Romans 15:31). It's also not wrong for the struggling church to accept that gift.
- Paul recognized the people who helped him (Romans 16:3).
- Priscilla and Aquila risked their lives for Paul (Romans 16:4).
- Epaenetus was the first person in Achaia to come to Christ (Romans 16:5).
- It's not wrong to publicly praise people for the good things they've done (Romans 16:6).
- Paul didn't forget people. Even when people were far away, he remembered them and cared about them and sent his greetings to them (Romans 16:14).
- There are some people who cause divisions in church by

bringing in false doctrines or sinful practices (Romans 16:17). Those people need to be avoided.

- Those who bring false doctrines or sinful practices into the church use deceptive words to deceive those who are simple minded (Romans 16:18).
- We don't need to have a deep knowledge of evil. It's enough to have discernment so we can recognize evil and avoid it (Romans 16:19).
- One day God will bruise Satan under the feet of the church (Romans 16:20).
- Although Paul wrote this letter, he actually dictated it to Tertius, who physically wrote it down (Romans 16:22).
- God has the power to establish us in the faith (Romans 16:25).
- The gospel used to be a mystery. God kept it hidden from the foundation of the world, and it was only revealed after the resurrection of Christ (Romans 16:25).
- God is everlasting (Romans 16:26). He has always existed and He will always exist.
- God has made the gospel known to all nations (Romans 16:26). He wants all nations to believe in Him.

1 Corinthians

- This letter was written by Paul and Sosthenes (1 Corinthians 1:1).
- Christians are sanctified in Christ (1 Corinthians 1:2). This means we've already been sanctified.
- Churches need knowledge, which comes from Christ (1 Corinthians 1:5).
- Churches must be unified in doctrine (1 Corinthians 1:10, 13). Since Christ isn't divided, His church must not be divided either.
- Paul told the Corinthians the name of the person who reported that there were divisions among them. He didn't hide his source (1 Corinthians 1:11).
- Paul didn't ignore the divisions that were in the church. Instead he addressed them (1 Corinthians 1:11).
- Paul didn't rebuke the house of Chloe for reporting that there were divisions in the church. Instead he rebuked the church for having divisions (1 Corinthians 1:11).
- It's not good for us to say that we follow certain people. Instead we must follow Christ (1 Corinthians 1:12-13). Paul didn't want people to say that they were his followers.
- Apostles could perform baptisms (1 Corinthians 1:16).
- Paul was grateful that he hadn't baptized very many people in the Corinthian church (1 Corinthians 1:14). This is evidence that he didn't believe baptism saved people (because he was passionate about saving people).
- Paul's primary role was preaching the gospel, not

performing baptisms (1 Corinthians 1:17). This is more evidence that baptism doesn't save us, because this verse specifically says that Christ didn't send Paul into the world to baptize people.

- Although baptism is important, it's less important than preaching the gospel (1 Corinthians 1:16). This is because God uses the preaching of the gospel to save souls, whereas baptism is performed after salvation.
- The reason Paul didn't preach Christ with clever speech was because that would render the gospel powerless. If he used clever speech, the power of his message would be resting on his own cleverness instead of on the infinite power of Christ (1 Corinthians 1:17).
- Even though Paul knew that the cross was foolishness to those who are perishing, he refused to look for a way to present the gospel that would be more acceptable by the world. Instead he preached the gospel with simplicity, knowing that it would be seen as foolish by those who are perishing (1 Corinthians 1:18).
- Although the cross of Christ is a stumblingblock to the Jews and foolishness to the Greeks, that's exactly what Paul preached. He didn't change the gospel to make it more appealing (1 Corinthians 1:23).
- Some things can only be understood by those who are saved (1 Corinthians 1:24).
- We must not exchange the power of God (preaching the cross of Christ) for the wisdom of men (1 Corinthians 1:25). We must remain rooted in the cross of Christ, even though the world sees it as foolishness and weakness.
- God chooses to glorify Himself by working through

people who are low and despised. That way His power can clearly be seen (1 Corinthians 1:27-29).

- Jesus is our wisdom (1 Corinthians 1:30).
- There were times when Paul was afraid (1 Corinthians 2:3).
- Preaching the gospel with the wisdom of this world is the opposite of preaching the gospel with power (1 Corinthians 2:4).
- The basis of our faith matters. It makes a big difference if it's built upon the wisdom of this world, or the power of God (1 Corinthians 2:5). If we're building upon the wisdom of this world then we've chosen the wrong foundation and are doing something seriously wrong.
- The gospel was something God kept hidden (1 Corinthians 2:7-8). It was only revealed after Christ's resurrection. If the princes of this world had known the gospel, they would never have crucified the Lord Jesus Christ. (This may be a reference to demonic entities, not just the kings of the world.)
- God ordained the gospel before He created the world (1 Corinthians 2:7).
- The gospel is a source of glory for us (1 Corinthians 2:7).
- The great gift that God has prepared for those who love Him is the gospel (1 Corinthians 2:7-10). It's the sacrifice of Christ, who saves us from our sins and gives us everlasting life.
- No one can know the things of God unless He reveals them to us (1 Corinthians 2:10-11). We can't guess them or figure them out.

- The things of God can't be understood apart from the Holy Spirit (1 Corinthians 2:11-12).
- We must not use the wisdom of men to teach the divine revelation of God (1 Corinthians 2:13).
- It's wise to discern what material a church is able to handle, and preach to them on that level instead of preaching material that's beyond them (1 Corinthians 3:1-2). However, that's completely different from hiding doctrines that churches disagree with in order to be more appealing (which the apostles never did).
- If there's sin or division in a church then it's a carnal church and can't handle weighty spiritual matters (1 Corinthians 3:3). That sin must be dealt with before anything else can be done.
- Paul and Apollos both played a role in the birth of the Corinthian church (1 Corinthians 3:6).
- Even though God is the one who works through us and gives the increase, He promised to reward us according to the labor that we've done (1 Corinthians 3:8).
- The foundation of the church is Jesus Christ (not Peter) (1 Corinthians 3:11).
- Some people add things of great value to the church, while others add worthless garbage (1 Corinthians 3:12-13).
- The quality of everyone's work will be revealed when the Lord Jesus Christ returns (1 Corinthians 3:13). God is going to use fire to test it.
- The quality of our work directly impacts whether we'll receive a reward for it. Worthless work won't be

rewarded (1 Corinthians 3:14-15).

- Although Christians will be judged, it's only for the purpose of rewards. Our judgment isn't related to our salvation. Those who fail this judgment won't be cast to Hell. The worst possible outcome is that people will go away without any rewards (1 Corinthians 3:15).
- Since the Holy Spirit dwells within us, that makes us temples of God (1 Corinthians 3:16).
- Since we're temples of God, that means we're holy (1 Corinthians 3:17).
- Since we're holy, we must be careful to not defile ourselves. It's a serious sin to defile a holy thing (1 Corinthians 3:17).
- It's possible for us to deceive ourselves (1 Corinthians 3:18).
- We can either be wise in the sight of the world, or wise in the sight of God. We can't be both because they're at odds with one another (1 Corinthians 3:18).
- Christians are stewards of the mysteries of God (1 Corinthians 4:1).
- When it comes to being judged, what matters is the judgment that God will one day pass on us, not the judgment of other people. Even our own opinion is of little value (1 Corinthians 4:3).
- The day when the Lord Jesus Christ returns is a day of judgment (1 Corinthians 4:5).
- When Jesus returns, He will reveal everything. This includes the hidden things of darkness and the counsels of people's hearts (1 Corinthians 4:5).

- Paul didn't want people to think more highly of him than he deserved (1 Corinthians 4:6).
- Since everything that we have comes from God, it's foolish to boast that we're better than other people (1 Corinthians 4:7). Everything that we have was given to us by God, so we have nothing to boast about.
- God appointed the apostles to death (1 Corinthians 4:9).
- God made the apostles a spectacle to the world and to angels (1 Corinthians 4:9).
- Doing God's will doesn't mean you'll have a good reputation in the sight of the world (1 Corinthians 4:10).
- There were times when the apostles lacked the basic necessities of life (1 Corinthians 4:11).
- The apostles had jobs outside of the church, which they worked to pay their bills (1 Corinthians 4:12). They worked with their hands to earn a very meager living.
- The apostles blessed those who reviled them (1 Corinthians 4:12).
- Although there are many people who teach Christians, there are few who bring new churches into the world through the gospel (1 Corinthians 4:15).
- Paul didn't tolerate sin in the church. Sin had to be dealt with (1 Corinthians 4:21). The apostle said that he could visit the Corinthians with a rod, or in love and meekness, depending on how they responded to his rebuke.
- It's bad for a church to be proud of flagrant sin in its midst (1 Corinthians 5:1-2).
- It's possible for a church to be more wicked than the

community around it (1 Corinthians 5:1).

- Churches must remove those who are living a life of open sin. They must not tolerate sin, and must not allow such people to continue to be part of the church (1 Corinthians 5:1-2).
- Paul didn't tell the church to kill the person who was sexually immoral. Instead Paul removed him from the church and gave him over to the devil (1 Corinthians 5:3-5) God didn't give churches the right to imprison people or put them to death.
- The reason Paul turned this sinner over to the devil was so his spirit could be saved. Paul wanted to save his spirit by allowing the devil to destroy his body (1 Corinthians 5:3-5). It's better for our bodies to be destroyed but our spirit to be saved, than for our bodies to be well but our spirit to be lost.
- The church isn't doing people favors by allowing them to remain in the church while they're living lives of unrepentant sin. It would be better if the church removed them from the congregation, because that might motivate them to repent (1 Corinthians 5:5).
- Church services aren't places for people who are living sinful lives. Instead they're only supposed to include Christians, and aren't intended to be a means of evangelism (1 Corinthians 5:6). If services were open to everyone then Paul would have encouraged the Corinthians to bring in as many unrepentant sinners as possible – but instead he did the opposite.
- It's extremely bad for churches to allow sinful people to be in their midst (1 Corinthians 5:6). This is because sin is contagious. It only takes a small amount of sin to poison

the entire church.

- This isn't the first letter Paul wrote to the Corinthian church. He wrote another letter before this one, in which he told the Corinthians to distance themselves from Christians who were living a life of unrepentant sin (1 Corinthians 5:9-11).
- We're not allowed to share a meal with Christians who are living a life of unrepentant sin (1 Corinthians 5:11). Sin is that serious.
- The church has no business judging those who are outside the church. That's beyond its jurisdiction (1 Corinthians 5:12-13). God will judge them Himself, in due time.
- Christians must not take their disputes before this world's court system. Instead we must settle our disputes within the church (1 Corinthians 6:1-5). It's wrong for Christians to go to an unjust and wicked person and ask them to settle a dispute between the saints. That makes no sense.
- One day the saints will judge the world (1 Corinthians 6:2).
- One day the saints will judge angels (1 Corinthians 6:3).
- It's better for a Christian to be defrauded, and suffer with no recourse, than for him to take another Christian to the court before unbelievers and pagans (1 Corinthians 6:7). When one Christian sues another it presents a terrible testimony to the world.
- Those who are unrighteous won't inherit the kingdom of God (1 Corinthians 6:9).
- Those who are sexually immoral won't inherit the

kingdom of God (1 Corinthians 6:9).

- Those who are saved must not continue their old life and their old sins. Being a Christian is incompatible with a sinful lifestyle (1 Corinthians 6:11).
- Our standard must be higher than just asking whether a certain action is sinful. The question is whether it's a good thing to do (1 Corinthians 6:12).
- We must not allow our desires to rule over us (1 Corinthians 6:12-13). Instead we must control them.
- Although Jesus will come and get us at the rapture, it seems that God the Father is the one who will resurrect us from the dead (just as He resurrected Jesus) (1 Corinthians 6:14).
- Sexual immorality is different from other sins because it joins the holy body of Christ with something that's vile and wicked and unclean (1 Corinthians 6:15-18). Non-sexual sins are done outside the body, but sexual sins are against our own body (which is the holy temple of the Lord).
- All sins aren't the same. There's only one way to sin against our own body, and that's through sexual immorality (1 Corinthians 6:18).
- The Corinthian church had written Paul a letter and asked him questions (1 Corinthians 7:1).
- The only reason Paul said that people should get married was to fight sexual temptation. Even though remaining single was a good thing, sexual temptation is very dangerous. It therefore makes sense for people to get married so that they can satisfy their sexual desires within marriage and not be tempted to sin (1 Corinthians

7:1-2).

- Paul taught that couples should limit the time they spend in fasting and prayer so it doesn't interfere too much with having sex. That's how serious sexual sin is, and how important it is to avoid sexual temptations by having frequent sex with your spouse (1 Corinthians 7:5).
- Paul didn't think Christians had a duty to get married and have children. Instead he wished that no one would get married because that was a better life. However, he knew that wasn't practical for everyone (1 Corinthians 7:7). Some people are able to remain single without struggling with temptation, but others don't have that gift from God.
- Christians who have unbelieving spouses shouldn't divorce them if those spouses are willing to live with them (1 Corinthians 7:12-16). This is because God may use that relationship to save them.
- Within marriage, the unbeliever is sanctified to some degree by the believing spouse (1 Corinthians 7:14). That's why the believer can have sex with their unbelieving spouse without bringing something unclean into the body of Christ (which is what happens when a Christian has sex with a prostitute).
- There is such a thing as children who aren't holy, and who are unclean in the sight of God (1 Corinthians 7:14).
- Christians aren't bound to unbelieving spouses who leave them (1 Corinthians 7:15).
- Those who are uncircumcised shouldn't seek to be circumcised (1 Corinthians 7:18-19). Being circumcised doesn't help us.

- God didn't give Paul a commandment for every possible situation in life. There are some situations where we're expected to use our own judgment and make a wise decision (1 Corinthians 7:25).
- Christians who are living in a time of persecution shouldn't get married or divorced (1 Corinthians 7:27).
- Marriage doesn't make life better. Instead it makes it worse, because it adds problems to your life that you otherwise wouldn't have had (1 Corinthians 7:28).
- Husbands and wives have a responsibility to try to please one another (1 Corinthians 7:32-34).
- Marriage doesn't continue after death (1 Corinthians 7:39).
- Knowledge puffs up (makes us proud) (1 Corinthians 8:1).
- Those who offer food to idols are offering food to nothing, because idols aren't gods at all (1 Corinthians 8:4).
- All things are "of" the Father and are "by" Jesus (1 Corinthians 8:6). Both the Son and the Father played a role in creation.
- Those who have insufficient knowledge have a weak conscience (1 Corinthians 8:7).
- Food has nothing to do with our relationship with God (1 Corinthians 8:8). Eating certain foods doesn't make us more holy or less holy.
- We must be careful about how we exercise our liberty in Christ, so we don't cause other people to sin (1 Corinthians 8:9).

- Having less knowledge puts people at a disadvantage because it impairs their ability to discern good from evil (1 Corinthians 8:9-11).
- Christ died to save them which were lost (1 Corinthians 8:11).
- The Corinthian church was the seal of Paul's apostleship (1 Corinthians 9:2).
- Peter was married (1 Corinthians 9:5).
- Barnabas was an apostle (1 Corinthians 9:6).
- Those who plant a vineyard have the right to enjoy its harvest (1 Corinthians 9:7).
- The Mosaic Law taught that those who work have a right to partake in the fruits of their labor (1 Corinthians 9:9-10). This included animals.
- Paul would rather financially support himself than risk hindering the gospel of Christ (1 Corinthians 9:12).
- We must put the gospel first, even if that means setting aside things that we deserve (1 Corinthians 9:12)
- Churches have an obligation to financially support those who preach the gospel to them (1 Corinthians 9:14).
- Paul didn't write this letter to persuade the Corinthian church to send him money. He intended on continuing to financially support himself (1 Corinthians 9:15).
- Paul believed that preaching the gospel at his own expense was a reward (and one he was unwilling to give up) (1 Corinthians 9:18).
- Those who receive funding from churches may fall into temptation (1 Corinthians 9:18). Those temptations can

be entirely avoided by not accepting money from churches.

- The rewards that God will one day give us are much greater than the rewards this world has to offer (1 Corinthians 9:24-25).
- We're striving to win an incorruptible crown (1 Corinthians 9:25).
- It's possible for people to preach the gospel and yet not receive a reward. If they don't apply the gospel to themselves but instead live according to their own desires, they'll become a wreck (1 Corinthians 9:27).
- Churches must not neglect the historical portions of the Old Testament (1 Corinthians 10:1). That material is still relevant for us today. It's not good to be ignorant of what the Old Testament teaches.
- When the Hebrews were saved from Egypt and walked on dry land through the parted sea, that was a type of baptism (1 Corinthians 10:2). Although it was a historical event, there was a spiritual meaning behind it.
- There's only one way to be saved. In the Old Testament the Jews partook of Christ, even though His coming was still in the future and the gospel hadn't been revealed (1 Corinthians 10:4). Salvation has *always* been through Christ. There's never been another way.
- The Rock upon which the church is built is Christ, not Peter (1 Corinthians 10:4). It's always been Christ and it will never be anything else.
- The desire for evil things is a sin (1 Corinthians 10:6). This means desires can be a sin in and of themselves.

- There are times when God kills people for engaging in sexual sin (1 Corinthians 10:8).
- Murmuring against God is a sin (1 Corinthians 10:10).
- The temptations that we face today are the same sort of temptations that people have always faced (1 Corinthians 10:13). There aren't any new temptations.
- God controls to what extent we're tempted. He will always provide a way for us to escape whatever temptation we face (1 Corinthians 10:13). This means sinning is a choice, because Christians *always* have the power to say no to sin.
- Although there are many local churches, there's only one body of Christ (1 Corinthians 10:17).
- When people sacrifice to idols they're actually sacrificing to devils. That means they're having fellowship with demons, which is a very wicked thing (1 Corinthians 10:20).
- Idolatry is demonic (1 Corinthians 10:20).
- It's impossible to have fellowship with both God and devils. It's one or the other (1 Corinthians 10:21).
- When we go to the store and buy something that we know nothing about, God doesn't require us to question where that item came from. God allows us to accept it without asking any questions, because everything in this world belongs to Him (1 Corinthians 10:25-26). We don't have to research every raw material that went into the creation of that item, to make sure that none of them were obtained through acts of evil. (However, if the person who's selling us that item tells us that it comes from evil, we must not accept it – not for the sake of our

conscience, but for theirs.) If this weren't the case it would be far too dangerous to ever buy anything, because at that point any purchase might be a sin – and the wages of sin is death.

- It's not a sin to attend feasts that are thrown by pagans, or to eat with them (1 Corinthians 10:27).
- It's good to give God thanks for the food that we eat (1 Corinthians 10:30).
- We must seek to glorify God in all things, including what we eat and drink (1 Corinthians 10:31).
- The discussion about head coverings dealt with a custom in one of the local churches. This custom was only followed by one church, and not the rest. In this case Paul defended the custom and said it made sense, but he also said that the rest of the churches didn't have to follow that custom (1 Corinthians 11:1-16). This means it's not wrong for one church to have a custom that's not shared by other churches, provided that the custom is based on the Bible and doesn't come from the world.
- It's possible for a church to be so bad that their services are actually sinful, and make things worse (1 Corinthians 11:17).
- God uses heresies to reveal which people in the church are approved by Him, and which people aren't (1 Corinthians 11:19). That's how the church can recognize them.
- One of the purposes of gathering together as a church is to partake of communion (1 Corinthians 11:20). Communion is meant to be taken as a group.
- The Corinthian church though that Paul was going to

praise them for getting drunk at church. He refused to praise them, and instead rebuked them for what they were doing (1 Corinthians 11:22).

- We must not shame those who are poor (1 Corinthians 11:22).
- Although Paul wasn't there the night Jesus instituted communion, the Lord did personally instruct Paul about the subject (1 Corinthians 11:23).
- Communion is intended to remember the sacrifice of Christ and the blood that He shed for us (1 Corinthians 11:25).
- Churches are at liberty to decide how often they celebrate communion (1 Corinthians 11:25).
- It's a terrible sin to partake of communion in an unworthy manner (1 Corinthians 11:27). Communion isn't for everyone.
- There are times when God kills people for abusing communion (1 Corinthians 11:30).
- If you want to avoid being judged by God then learn to judge yourself and hold yourself accountable (1 Corinthians 11:31).
- One day God is going to condemn the world (1 Corinthians 11:32).
- Those who are hungry should eat at home. Communion isn't intended to be a meal (1 Corinthians 11:22, 34).
- Churches must not be ignorant about spiritual gifts (1 Corinthians 12:1).
- No one who speaks by the Holy Spirit can call Jesus

accursed (1 Corinthians 12:3).

- No one can say that Jesus is Lord except by the power of the Holy Spirit (1 Corinthians 12:3).
- There's a prerequisite for having spiritual gifts, and that's to be saved and have the Holy Spirit (1 Corinthians 12:3).
- The Spirit gives some people wisdom (1 Corinthians 12:8).
- The Spirit gives some people knowledge (1 Corinthians 12:8).
- There's a difference between the gift of wisdom and the gift of knowledge (1 Corinthians 12:8).
- The Spirit gives some people the gift of discernment (1 Corinthians 12:10).
- The reason people have different spiritual gifts is because that's the will of the Holy Spirit (1 Corinthians 12:11).
- Although there are many Christians in the world and many local churches, they're all part of the same body of Christ (1 Corinthians 12:12).
- It's good that churches aren't filled with identical people who have identical gifts, who perform identical services and do identical things. Churches need a variety of parts (including ones that seem feeble) in order to function properly and not be missing anything (1 Corinthians 12:12-18).
- God has created the church in such a way that honor is given to the parts which lack honor, so that there's a balance within the body (1 Corinthians 12:24).
- We have a responsibility to care for one another (1 Corinthians 12:25).

- The highest rank that God has established in the church are the apostles (1 Corinthians 12:28). Below the apostles are prophets and then teachers.
- Teachers outrank those who perform miracles, those who have the gift of healing, and those who speak in tongues (1 Corinthians 12:28). That means it's better to be a teacher than have any of those other gifts.
- The gift of miracles and the gift of healing are two different things (1 Corinthians 12:28).
- Those who govern the church (which the Bible says are the church elders) are at the bottom of the list of spiritual gifts, not the top (1 Corinthians 12:28). The only gift that's lower is tongues.
- It's not wrong to desire the best spiritual gifts (1 Corinthians 12:31). However, the best gift (aside from apostle and prophet) is *teacher*, not miracle worker.
- Being able to speak in other languages is useless if what we say isn't said in love (1 Corinthians 13:1)
- The way that we convey our wisdom and knowledge matters. If we don't speak with love then we're nothing (1 Corinthians 13:2).
- Even if we have the greatest possible example of a spiritual gift, if we lack love then we're nothing (1 Corinthians 13:1-3). That's how important love is.
- It's not enough to give generously. We must give out of love (1 Corinthians 13:3).
- Those who are willing to die for the cause of Christ, but lack love, are nothing. Their martyrdom is empty because they're not doing it out of love (1 Corinthians 13:3).

- Love doesn't seek its own will (1 Corinthians 13:5).
- Love isn't easily provoked (1 Corinthians 13:5).
- Love doesn't rejoice in sin (1 Corinthians 13:6). Instead it rejoice in the truth. If we rejoice in sin then we lack love.
- Love is going to endure forever, even after the establishing gifts of the church (which existed in the apostolic era) are gone (1 Corinthians 13:8-10).
- Paul compares gifts of tongues, prophecy, and knowledge to childish things that are put away once we have something better (the completed Word of God) (1 Corinthians 13:8-11).
- Faith will abide forever (1 Corinthians 13:13).
- Hope will abide forever (1 Corinthians 13:13).
- Love will abide forever (1 Corinthians 13:13).
- Love is greater than faith (1 Corinthians 13:13).
- Not all spiritual gifts are equally beneficial to the church (1 Corinthians 14:1-5)
- Those who speak in an unknown language are only speaking to God, because He is the only one who understands what is being said. In that situation the church isn't edified (1 Corinthians 14:2).
- We need to make sure that our words are understood by the church, and that what we say is edifying. If that's not the case then our words aren't beneficial (1 Corinthians 14:4).
- If a person is going to speak in tongues, someone must interpret what's being said so that the church can be edified (1 Corinthians 14:5, 27-28). If no interpreter is

available then the person speaking in tongues must remain silent.

- Doctrine isn't a distraction. Instead it edifies the church, and must be proclaimed (1 Corinthians 14:6).
- The gift of tongues was meant for the Jews. That sign was aimed at them, and was the fulfillment of an Old Testament prophecy (1 Corinthians 14:21).
- When the Corinthians gathered together, everyone wanted to participate in the service by saying something, singing something, teaching something, or interpreting something. Paul didn't forbid this. Instead of saying that only the preacher should be allowed to speak, he encouraged everyone to participate (1 Corinthians 14:26-33).
- There's nothing wrong with people judging the message that's given to them in church. In fact, we're commanded to do exactly that (1 Corinthians 14:29).
- Paul didn't say that only the pastor was allowed to speak in church. Instead he said that if something was revealed to someone, he should be allowed to speak while the first remained silent and gave him a turn (1 Corinthians 14:30).
- Those who reject any of Paul's writings aren't spiritual at all, because they're rejecting God's commandments (1 Corinthians 14:37).
- A group of five hundred people saw the resurrected Christ at the same time (1 Corinthians 15:6). That means Jesus wasn't just seen by one or two people after He rose from the dead. Instead He was seen by hundreds of people.

- All of the apostles saw the resurrected Christ, including Paul (1 Corinthians 15:7-8). They knew the gospel was true because they were eyewitnesses.
- There aren't going to be any more eyewitnesses to the resurrected Christ in the church era. Paul was the last one (1 Corinthians 15:8). That's why there can't be any more apostles.
- Paul said that he was the least of the apostles (1 Corinthians 15:9). This is because he once persecuted the church of God.
- Paul said that he worked harder than all of the other apostles (1 Corinthians 15:10).
- God is responsible for any good things that we do. The only reason we do them is because He worked in us and through us (1 Corinthians 15:10).
- Paul believed that the doctrine of the rapture was immensely important, and was central to the gospel. He didn't believe that the coming resurrection of believers was unimportant or a side issue (1 Corinthians 15:12-13). Those who deny that the dead will be raised are denying the gospel itself, because that means Christ wasn't raised from the dead either.
- The resurrection of Christ is absolutely central to the gospel. If Christ hasn't been raised from the dead then the gospel is a lie that can save no one (1 Corinthians 15:14). In that case Christianity is a fraud and our sins aren't forgiven.
- In order for our sins to be forgiven, Christ had to both die *and* be resurrected (1 Corinthians 15:17).
- If there's no resurrection then being a Christian is foolish

(1 Corinthians 15:19). In that case we're being persecuted for nothing, because our sins aren't forgiven and everyone who dies actually perishes.

- The reason a single person (Jesus) can fix death is because a single person (Adam) caused death in the first place (1 Corinthians 15:21). That means the gospel, and the resurrection of the dead, depends on the story of Adam and Eve being literally true.
- Those who belong to Christ are the only people who will be resurrected when He returns (1 Corinthians 15:23).
- The end will come when Christ has delivered the kingdom to God the Father. He will accomplish this by defeating every enemy and putting down all rebellion against Him (1 Corinthians 15:24). Those are things that *He* will accomplish (not the church).
- Christ must reign until He has defeated all of His enemies (1 Corinthians 15:25). This is because *He* is the one who will defeat His enemies (not the church).
- The last enemy that will be destroyed is death (1 Corinthians 15:26).
- Death needs to be destroyed (1 Corinthians 15:26). Jesus is the one who will destroy it.
- Death won't always exist. One day death will end (v26)
- God the Father has put all things under the authority of Jesus (1 Corinthians 15:28).
- Jesus is under the authority of God the Father (1 Corinthians 15:28).
- When all things are under the authority of Jesus, and the last enemy is destroyed, then God will be all in all. That

will be a turning point (1 Corinthians 15:28).

- The doctrine of the rapture (the return of Jesus and the resurrection) should motivate us to stop sinning and pursue righteousness (1 Corinthians 15:34).
- Paul compared a seed being sown underground, and then transforming into a plant, to the coming resurrection. People are buried underground, and then at the resurrection they're transformed into their resurrected bodies (1 Corinthians 15:37).
- After the resurrection we will be incorruptible (1 Corinthians 15:42).
- Those who are natural, and have natural bodies, are of the earth and are earthy (1 Corinthians 15:48). This is who we are now.
- Those who are spiritual, and have spiritual bodies, are of Heaven and are heavenly (1 Corinthians 15:48). This is who we will be after the resurrection.
- In order to inherit the kingdom of God, we can't be creatures of flesh and blood. Instead we must be transformed into something else before we can receive that inheritance (1 Corinthians 15:50). That will happen at the resurrection.
- As long as we have a corruptible body, we can't inherit the kingdom of God and we can't be made incorruptible (1 Corinthians 15:50). We will be given a new body at the resurrection.
- There were times when Paul revealed mysteries that had previously been hidden (1 Corinthians 15:51).
- There will still be Christians in this world when Jesus

returns (1 Corinthians 15:51).

- All Christians will be changed in a single moment (1 Corinthians 15:52).
- When Christ returns, a trumpet will sound (1 Corinthians 15:52).
- When the trumpet sounds, the dead in Christ will be raised (1 Corinthians 15:52).
- When the dead in Christ are raised, they will be raised in incorruptible bodies (1 Corinthians 15:52).
- After the dead in Christ are raised, we will be changed (1 Corinthians 15:52).
- When we become incorruptible and immortal, death will be defeated. Christ will have won a victory over death because we will no longer be subject to death (1 Corinthians 15:54).
- Death comes from the law, because sin is a violation of the law and sin leads to death. That means death gets its power from the law (1 Corinthians 15:56).
- Churches have a responsibility to financially support other Christians who are in trouble and need help (1 Corinthians 16:1).
- Paul wanted money to be collected before he arrived, so that no collection would have to be done while he was there (1 Corinthians 16:2).
- Not only should the church help the saints, but it should also help those who are helping the saints (1 Corinthians 16:16).
- Churches should acknowledge those who minister to the

saints (1 Corinthians 16:18).

- There was a church located in the house of Aquila and Priscilla (1 Corinthians 16:19).
- Paul pronounced a curse upon all those who don't love Jesus (1 Corinthians 16:22).

2 Corinthians

- This letter was written by both Paul and Timothy (2 Corinthians 1:1).
- God comforts us during our times of tribulation (2 Corinthians 1:4). One of the reasons He does this is so we can comfort others.
- Paul refers to our times of persecution and suffering as the "sufferings of Christ". This is because the sufferings of Christ abound in our life when we're persecuted for the sake of the gospel. In other words, we're partaking in His suffering (2 Corinthians 1:5).
- If we suffer for the sake of Christ then the consolation of Christ will abound as well (2 Corinthians 1:5). Persecution is accompanied by consolation.
- Paul believed that when he was persecuted, his suffering was providing consolation to the Corinthians. This is because they could see him as an example of patiently enduring persecution, and that would strengthen them when they were persecuted (2 Corinthians 1:6).
- When Paul wrote this letter, the Corinthian church was suffering (2 Corinthians 1:7).
- It's not wrong to tell other people about the things you've suffered (2 Corinthians 1:8).
- Paul said that in Asia he was persecuted so severely that he thought he was going to die (2 Corinthians 1:8).
- It's not true that God never gives us more than we can bear. In Asia the apostle Paul suffered more than he could bear (2 Corinthians 1:8).
- When Paul was persecuted and thought he was going to

die, he put his trust in God, who he knew would one day raise the dead (2 Corinthians 1:9).

- It's not wrong to seek deliverance from persecution (2 Corinthians 1:10).
- Paul believed that the prayers of the Corinthian church helped him (2 Corinthians 1:11). This means prayer can make a difference.
- Paul wanted to preach the gospel in simple and straightforward ways, instead of seeking the wisdom and schemes of this world (2 Corinthians 1:12).
- When the Lord Jesus Christ returns, Paul will rejoice in the Corinthian church and they will rejoice in him (2 Corinthians 1:14).
- The reason Paul wanted to visit the Corinthian church was because he rejoiced in them. It wasn't because he was angry with them, but because he sought to help them (2 Corinthians 1:15).
- Through Christ we will receive everything God has promised us (2 Corinthians 1:20).
- God is glorified when He fulfills His promises (2 Corinthians 1:20).
- God is the one who establishes us in Christ (2 Corinthians 1:21). This means God is both the reason we're saved, and the reason we remain saved.
- We have been sealed by God (2 Corinthians 1:22). This means our salvation is assured and can't be lost (v22)
- The Holy Spirit is an "earnest payment" (2 Corinthians 1:22). That means He's the first part of our inheritance, which Jesus gave to us in this life. The Holy Spirit is also a

sign that there's more to come.

- All those who are saved in the church age have been sealed by God and given the Holy Spirit, who is sealed within them and cannot be lost (2 Corinthians 1:22).
- It's Biblical to say that that the Holy Spirit is in our heart (2 Corinthians 1:22).
- The reason Paul didn't make another visit to the Corinthian church was because he wanted to spare them more pain and grief (2 Corinthians 1:23).
- Paul's previous visit to the Corinthian church had been a difficult and painful one, and he didn't want to put them through that again (2 Corinthians 2:1). This means Paul cared about the impact his visits had on churches. He genuinely cared about their welfare and wanted his visits to be a source of joy.
- Even though Paul had important things to tell the Corinthian church, he was careful about his approach. He considered what impact he was having, and looked for a method that would communicate the truth while not being painful for them (2 Corinthians 2:1).
- Paul wrote a letter to the Corinthian church before he wrote this one, in which he discussed the sorrow of the church (2 Corinthians 2:3). That letter was written after 1 Corinthians and no longer exists.
- Paul put a lot of emotion into his letters. Some of them were written with anguish and tears (2 Corinthians 2:4).
- Paul wanted the Corinthian church to know how much he loved them (2 Corinthians 2:4).
- If a person is living in unrepentant sin and is removed

from the church, he should be brought back into the church if he repents. The church shouldn't seek to punish him further (2 Corinthians 2:6).

- If the church doesn't forgive someone who repents of his sin, he may be swallowed up in sorrow (2 Corinthians 2:7).
- Churches must be obedient in *all* things (not just some things) (2 Corinthians 2:9).
- If we don't forgive people who have repented then the devil will get an advantage over us (2 Corinthians 2:11). This means one of the ways we can fight the devil is through forgiveness.
- Paul considered fellowship to be so important that he once left an opportunity to preach the gospel because Titus wasn't there (2 Corinthians 2:13). The reason Paul told this story was to teach the Corinthian church that fellowship matters, and they should forgive the man who repented of his sin and bring him back into the church.
- There may be good and valid reasons to not take advantage of an opportunity that God gives us (2 Corinthians 2:13).
- God is the one who causes us to triumph. We achieve victory through Christ (not ourselves) (2 Corinthians 2:14).
- God uses Christians to manifest His knowledge throughout the world (2 Corinthians 2:14).
- When a Christian meets another Christian, they experience a taste of life, which is joy (2 Corinthians 2:16).

- When a lost person meets a Christian, they experience a taste of death (2 Corinthians 2:16).
- There are many who corrupt the word of God (2 Corinthians 2:17).
- Preachers should avoid boasting about themselves, and should instead focus on the Scriptures (2 Corinthians 3:1).
- Paul called the Corinthian church an epistle of Christ, written on the heart by the Spirit of God (2 Corinthians 3:3).
- Trusting in ourselves is foolish because we can't do anything of our own power (2 Corinthians 3:5). Our strength, and our success and life, comes from God.
- The apostles are teachers of the new testament of grace, not the old covenant of works (the Mosaic Law) (2 Corinthians 3:6).
- The old covenant of works (the Mosaic Law) leads to death, not life (2 Corinthians 3:7).
- Even though the old testament led only to death, it had a certain measure of glory about it. This could be seen in the fact that the Israelites couldn't look at the face of Moses because of the glory that was shining from his face (2 Corinthians 3:7). However, the glory of the old testament wasn't eternal. It was temporary and came to an end.
- Although the face of Moses did literally shine at one point, there was a symbolic meaning behind that. Paul connects the glory of his face with the glory of the old covenant, and the temporary nature of that glory to the temporary nature of the old covenant (2 Corinthians 3:7).

- The old covenant of works was never intended to last forever. It was always meant to be temporary (2 Corinthians 3:7).
- The new covenant exceeds the old covenant in glory, and is better than the old covenant (2 Corinthians 3:9).
- You can't obtain righteousness through the old covenant (the covenant of works). That covenant only leads to condemnation and death (2 Corinthians 3:9). If you want righteousness then you must seek it through the new covenant (the covenant of grace).
- Paul didn't teach that some parts of the old covenant were done away with while other parts remained. Instead he taught that the entire thing was abolished (2 Corinthians 3:11).
- Although Moses did literally put a veil over his face, there was a symbolic meaning behind that. The veil represented the fact that the Israelites couldn't understand the nature of the old covenant (the covenant of works) (2 Corinthians 3:13).
- In the church age, the Jews are still blinded to the nature of the old covenant. When they read the old testament they can't understand it because its meaning is hidden from them (2 Corinthians 3:14).
- The veil that's over the old testament is taken away in Christ. The reason Christians can understand it is because Christ has taken the veil away (2 Corinthians 3:14).
- In order to understand the old testament we need Christ (2 Corinthians 3:14).
- The Lord is a Spirit (2 Corinthians 3:17).

- God is changing all Christians into His image (2 Corinthians 3:18).
- Glory doesn't come from our works. Instead it comes from the Spirit, as a gift from God (2 Corinthians 3:18).
- God is the one who gives us the opportunities that we have (2 Corinthians 4:1).
- It's wrong for those who have a ministry to handle the Word of God deceitfully. Instead we're required to be honest about what the Bible says, and must never be dishonest or deceitful about it (2 Corinthians 4:2).
- The things we do in life are done in the sight of God (2 Corinthians 4:2).
- The devil has blinded the minds of those who don't believe so that they can't understand the gospel (2 Corinthians 4:4). This means the devil actively keeps people from understanding the gospel.
- Christ is the image of God. He is the perfect reflection of God. That means He has the same will and desires as the Father, and He always does whatever the Father tells Him to do (2 Corinthians 4:4).
- The reason we believe the gospel is because God has shone a light in his heart. In other words, God saved us, and that's why we believed (2 Corinthians 4:6). The act of God came first, and our belief came second.
- God is the one who's given us knowledge of His glory (2 Corinthians 4:6).
- The knowledge of God's glory is a light in the world (2 Corinthians 4:6).
- Paul compared Christians to a treasure that's hidden in an

earthen vessel. We're creatures made from dust, but the power of God is within us (2 Corinthians 4:7).

- The persecution that Paul suffered didn't bring him distress. He was able to keep going because of the power of God that was within him (2 Corinthians 4:8). This means that although we may be troubled, we don't have to be distressed. We can find strength in God's power.
- Paul said there were times when he didn't understand the things that were happening to him (2 Corinthians 4:8). This means there may be times when things happen to us that don't make sense.
- Although we may not always understand the reason why things happen to us, we don't have to give in to despair. We can have faith and keep going (2 Corinthians 4:8).
- Paul didn't believe that being persecuted meant God had forsaken him (2 Corinthians 4:9).
- Paul saw persecution as partaking in the sufferings of Christ (2 Corinthians 4:10).
- Paul wanted God to use him to make Jesus manifest to the world (2 Corinthians 4:10).
- The reason Christians are persecuted is so that the life of Jesus might be made manifest through us (2 Corinthians 4:11).
- The apostles were delivered to death for the sake of the church. God worked through their martyrdom to save those who were lost (2 Corinthians 4:12). This means God gave death to the apostles so that, through them, He might give us life.
- God is the one who raised Jesus from the dead (2

Corinthians 4:14).

- Paul said that after the resurrection, he would be presented along with the Corinthian church (2 Corinthians 4:14). This raises the possibility that after Jesus raises us from the dead, we will be presented to someone (possibly to God).
- When the church thanks God for the abundant grace that He's given them, that brings Him glory (2 Corinthians 4:15).
- There's a difference between our outward man (our body, which is perishing) and our inward man (which is being renewed) (2 Corinthians 4:16). Our bodies might be dying, but our inward self is not.
- After Paul talked about being put to death for the sake of Christ, he said that was a momentary and light affliction. He considered martyrdom to be a light thing compared to the eternal glory that's to come (2 Corinthians 4:17).
- The things of this world world are temporary (2 Corinthians 4:18). This includes persecution and suffering and pain.
- The things that aren't seen (such as God's promises and the glory that's to come) are everlasting (2 Corinthians 4:18).
- Paul brought up the question of "if" we die (2 Corinthians 5:1). There are some people who won't die because they'll still be alive when Jesus returns.
- Our mortal body is our earthly house (2 Corinthians 5:1).
- Our resurrected body is our eternal house (2 Corinthians 5:1).

- Paul says that having a body is being "clothed", implying that a body is something we wear (2 Corinthians 5:2).
- Instead of wanting to not have a body at all, we should earnestly desire the eternal body that God will give us one day (2 Corinthians 5:3).
- When we die, we don't disappear or enter into "soul sleep". Instead Christians go directly to be with the Lord (2 Corinthians 5:8).
- Life in Heaven with Jesus is better than life on earth (2 Corinthians 5:8).
- Christians who have died and are in Heaven seek to please Jesus (2 Corinthians 5:9).
- All Christians will appear before the judgment seat of Christ (2 Corinthians 5:10).
- Our works will matter in the life to come. Although they don't save us, our Heavenly rewards will be based on them. We will receive something for the good that we did, and for the bad as well (2 Corinthians 5:10).
- Churches should give glory (praise) to those who deserve it (2 Corinthians 5:12).
- The love of Christ constrains us. It doesn't give us the freedom to live as we please, but instead constrains us to do what's right and show love to others (2 Corinthians 5:14).
- We must live for Christ because He died for us (2 Corinthians 5:15).
- God used Jesus to reconcile us to Himself (2 Corinthians 5:18).

- God gave us the ministry of reconciliation (2 Corinthians 5:18). This is a reference to spreading the gospel, because that's how people are saved and reconciled to God.
- Paul says that God made Christ "to be sin for us" even though Christ was sinless. This means God punished Christ for our sins instead of us, so we could be declared righteous (2 Corinthians 5:21).
- Christ is at work in this world (2 Corinthians 6:1).
- Living is sin frustrates the grace of God, because He gave us grace so that we would no longer live in sin (2 Corinthians 6:1).
- The way to be approved as a worker of God is to endure afflictions (2 Corinthians 6:4).
- Paul believed that being beaten, imprisoned, and assaulted by a violent mob was a normal part of the Christian experience, and something we should learn to endure (2 Corinthians 6:5).
- Christians are supposed to fast (2 Corinthians 6:5).
- The way to be approved as a worker of God is to pursue knowledge (2 Corinthians 6:6).
- The way we can endure persecution and hardship is through the Holy Spirit (2 Corinthians 6:6).
- Righteousness protects us. Paul calls it armor on the right hand and the left hand (2 Corinthians 6:7).
- The Christian life consists of both honor and dishonor (2 Corinthians 6:8). The world may hate and dishonor us, but we're honored in God's sight. One day we'll be glorified by Him.

- Since we're not of this world, we may not be known in this life. However, God knows us. He calls us by name, and that's worth far more than worldly fame (2 Corinthians 6:9).
- God hasn't promised us wealth in this life. Even if we have nothing at all, in Christ we possess all things (2 Corinthians 6:10).
- Paul didn't teach pragmatism or compromise. Instead he taught strict separation from the world, and forbade the church from joining with the world (2 Corinthians 6:14). Since the church is light and the world is darkness, it's impossible for the church and the world to have fellowship.
- Since Christ doesn't have fellowship with the devil, the children of God must not have fellowship with the children of the devil (2 Corinthians 6:15).
- Christians are the temple of God (2 Corinthians 6:16).
- God commands Christians to separate from evil, not join forces with it (2 Corinthians 6:17).
- If we want God to receive us then we must separate ourselves from all evil (2 Corinthians 6:17).
- The sons and daughters of God are those who have separated themselves from the world (2 Corinthians 6:18).
- It's possible to experience comfort in the midst of persecution, and joy in the midst of trials (2 Corinthians 7:4).
- There were times when Paul was afraid (2 Corinthians 7:5).

- The reason Paul rejoiced over his previous letter wasn't because it made the church sorry, but because it motivated them to repent (2 Corinthians 7:9).
- Not all sorrow is good. There's some sorrow that leads only to death (2 Corinthians 7:10).
- Those who love the church will raise an issue when there's a problem, and will rebuke the church so they experience godly sorrow over it (2 Corinthians 7:12). Hiding issues in the church isn't loving at all. Instead it indicates a lack of care and a lack of love.
- There are times when our spirit needs to be refreshed (2 Corinthians 7:13).
- It's not a sin to boast about churches (2 Corinthians 7:14).
- God doesn't promise that all churches will be rich. Some churches are very poor (2 Corinthians 8:2).
- It's possible to give generously while being very poor (2 Corinthians 8:2).
- When Paul saw the generosity of the Macedonian church, it motivated him to see the Corinthians develop that same spirit of generosity (2 Corinthians 8:6-7). The Corinthian church abounded in many things, but not in generosity.
- It's not enough for a church to have one or two good qualities. Churches need to fully develop and abound in all good qualities (2 Corinthians 8:7).
- The way to prove the sincerity of your love is by generosity (2 Corinthians 8:8). This means the sincerity of a person's love is proven through his actions, not his words.

- Before Jesus came into this world, He was rich (2 Corinthians 8:9).
- When Jesus came into this world, He became poor (2 Corinthians 8:9).
- Jesus chose to become poor so that we might be made rich (2 Corinthians 8:9).
- What matters to God is that we give whatever we have, even if that isn't very much (2 Corinthians 8:12).
- Equality is about helping other people through their time of need, when you're in a position to do so (2 Corinthians 8:14).
- Our love for others comes from God (2 Corinthians 8:16).
- It's not wrong to hold up a church as an example of how to behave (2 Corinthians 9:2).
- When Paul told the Corinthian church that they needed to sow bountifully if they wanted to reap bountifully, he said that in the context of giving to churches who were in need (2 Corinthians 9:6).
- Paul said that each person should give as he has purposed in his heart (2 Corinthians 9:7). Giving must not be forced or done reluctantly! He also never taught that Christians are required to give a certain percentage of their income. Instead he commanded each person to give whatever he wanted to give. Paul specifically said that Christians must never give out of "necessity" (which completely goes against tithing). Unlike the old covenant (which contained the law of tithing), the new covenant doesn't require us to give a certain percentage of our income.

- The important thing about giving is that it must be done willingly and cheerfully (2 Corinthians 9:7).
- God is able to make all grace abound toward us so we can perform every good work (2 Corinthians 9:8).
- God doesn't want us to perform just some good works. Instead He wants us to abound to *every* good work (2 Corinthians 9:8).
- Paul taught the "all things" principle. He expected the church to be faithful in all things, sufficient in all things, and doing all things (2 Corinthians 9:8).
- God will never become evil. He will remain righteous for all of eternity (2 Corinthians 9:9).
- God cares about the poor (2 Corinthians 9:9).
- God is the one who controls the size of the harvest that we reap (2 Corinthians 9:10).
- Those who are genuinely saved will submit to the gospel and obey it (2 Corinthians 9:13).
- Paul didn't want to be bold with the Corinthian church when he visited them. He was hoping that since he was bold in his letters, he wouldn't have to be bold in person (2 Corinthians 10:2).
- Since the church is waging a spiritual war, it must use spiritual weapons. It must not use the weapons of this world (2 Corinthians 10:4).
- The way to make our thoughts obedient to Christ is by using the spiritual weapons that God has given us (2 Corinthians 10:5).
- Christ commands us to be obedient in both our actions

and our thoughts (2 Corinthians 10:5).

- The church must defend the knowledge of God (2 Corinthians 10:5).
- The church must seek to fulfill all obedience. This means it must be obedient in *all* areas, not just some areas (2 Corinthians 10:6).
- Paul had a reputation for being a very bad public speaker (2 Corinthians 10:10).
- Churches should seek to increase their faith (2 Corinthians 10:15).
- The New Testament depicts the church as the bride of Christ (2 Corinthians 11:2).
- The relationship between Christ and the church hasn't yet reached its fullest extent. The New Testament teaches that we're the *bride* of Christ, not the wife of Christ (2 Corinthians 11:2). This is different from Israel in the Old Testament, which was called the wife of Jehovah (Jeremiah 3:20, 31-32; Jeremiah 3:8).
- Paul wasn't convinced that the Corinthian church had discernment (2 Corinthians 11:4).
- Some apostles had a higher rank than others. Paul spoke of the "very chiefest apostles" (2 Corinthians 11:5).
- The Corinthian church didn't take Paul's apostleship seriously (2 Corinthians 11:5).
- It's not wrong to defend yourself (2 Corinthians 11:5).
- One of the reasons the Corinthian church didn't take Paul seriously was because he was a poor public speaker (2 Corinthians 11:6).

- We must teach all things to the church. We're not at liberty to leave things out (2 Corinthians 11:6).
- The content of what Paul taught was far more important than his speaking ability (2 Corinthians 11:6). The Corinthian church believed that a person's public speaking ability was the most important thing, and Paul rebuked them for this.
- When Paul visited the wealthy Corinthian church, they didn't provide for him in any way. Instead his needs were met by the poor church of Macedonia (2 Corinthians 11:9).
- Paul said that he was going to continue to not accept any money from the Corinthians (2 Corinthians 11:9).
- Refusing to take money from a church is something to boast about (2 Corinthians 11:10).
- One of the reasons Paul didn't accept money from the Corinthian church was to keep others from finding an occasion to condemn him. He knew the church had opponents, and he wanted to make sure they weren't able to raise a complaint against him (2 Corinthians 11:12).
- The devil can disguise himself to appear as an angel of light (2 Corinthians 11:14).
- Just as the devil can disguise himself, his servants can as well. There are people who seem to be of God but who are actually of the devil (2 Corinthians 11:14).
- The reason Paul defended himself and talked about his qualifications was so that the Corinthian church would listen to what the genuine apostles had to say, and wouldn't listen to those who preached a false gospel (2

Corinthians 11:12-18).

- Paul defended himself when he was under attack. He didn't remain silent when false apostles bragged about their qualifications and tried to convince the churches to listen to them (2 Corinthians 11:21). This is because he didn't want the Corinthian church to be led away from the gospel.
- Paul felt it was very foolish for him to talk about himself (2 Corinthians 11:21). He only did it because the gospel was at stake.
- Paul believed there was a difference between being a Hebrew and an Israelite (2 Corinthians 11:22).
- The validity of Paul's apostleship, and the validity of his authority over the churches, can be seen in how much he labored and how much he was persecuted (2 Corinthians 11:23).
- On five separate occasions the Jews beat Paul with 39 stripes (2 Corinthians 11:24).
- Paul was shipwrecked three times (2 Corinthians 11:25).
- Those who condemn Paul and claim to be greater than him can't match his achievements or suffering (2 Corinthians 11:21-25).
- There were times when the apostles had no food (2 Corinthians 11:27).
- There were times when the apostles had nothing to drink (2 Corinthians 11:27).
- There were times when the apostles had no clothing to wear (2 Corinthians 11:27).

- There are times when it's God's will for us to lack even the most basic necessities of life (2 Corinthians 11:27).
- Even though Paul suffered many terrible things, he still blessed God. He didn't believe that the terrible things he suffered were proof that God was cruel or unjust. Instead he accepted the persecution and continued to faithfully serve the Lord and praise Him (2 Corinthians 11:31).
- Paul escaped the city of Damascus by being let down the wall through a window in a basket (2 Corinthians 11:33). This means when the governor tried to arrest Paul, he didn't quietly submit to arrest. Instead he fled the city.
- It's not wrong to flee persecution (2 Corinthians 11:32-33).
- Paul didn't want to tell the Corinthian church about the great things he had done. He didn't want to talk about himself or glorify himself (2 Corinthians 12:1).
- Paul's claim to be an apostle was supported by both extraordinary divine revelations and extraordinary suffering (2 Corinthians 12:1). This means God has given us many solid reasons to believe Paul and take his letters seriously.
- Paul didn't tell the Corinthian church everything he had done. He had also healed people and raised the dead, but he didn't mention that. He also didn't list all the churches he had founded or the letters he had written. His purpose was to defend his apostleship, not make sure the church knew every great thing he had done.
- Paul was given his vision of Heaven 14 years before he wrote this letter (2 Corinthians 12:2). That means it happened early in his ministry.

- When Paul was given his vision of Heaven he couldn't tell if he visited Heaven bodily, or if it was an out-of-body experience (2 Corinthians 12:2).
- When Paul visited Heaven, he didn't immediately tell everyone about it or try to use the experience to make money. Instead he kept it a secret and referred to it with great reluctance. He also refused to give any details about what he saw (2 Corinthians 12:2). This is extremely different from the "Heaven tourism" books that are common today (which seem to be frauds).
- Paul is another person in the Bible who experienced Heaven but wasn't allowed to talk about it (2 Corinthians 12:2). There are a number of people in the Bible who died and were resurrected, but none of them were permitted to say anything about Heaven. The only people who were allowed to speak of what they saw in Heaven were Isaiah and John.
- Paul was so humble about his vision of Heaven that he kept referring to himself in the third person. He truly didn't want to talk about it or glorify himself (2 Corinthians 12:3). This is quite different from the way some pastors act, who are eager to glorify themselves.
- God forbade Paul from telling other people what he experienced in Heaven. The details of what he heard were solely for Paul's benefit and couldn't be shared (2 Corinthians 12:4).
- Paul didn't want to boast about his greatness. Instead he wanted to boast about his infirmities (2 Corinthians 12:5). This means he was more eager to talk about his struggles than his greatness.
- Paul was open about his weaknesses and struggles. He

didn't pretend to be greater than he was (2 Corinthians 12:5).

- Those who seek to magnify themselves in the sight of others are fools (2 Corinthians 12:6).
- Paul didn't want other people to think more highly of him than he deserved (2 Corinthians 12:6).
- The devil can cause physical infirmities. Satan is able to inflict health problems on people and make them suffer for a long time (2 Corinthians 12:7).
- Although Paul's physical infirmity was from the devil, Paul believed it was ultimately from God for the purpose of keeping him humble (2 Corinthians 12:7).
- When Paul had a problem, he didn't pray about it just once. Instead he brought it to God repeatedly (2 Corinthians 12:8).
- God didn't grant all of the prayers of the apostles. There were times when He told them no (2 Corinthians 12:9). This means we shouldn't be surprised if He tells us no as well.
- God doesn't always grant healing (2 Corinthians 12:9). There are times when He allows us to suffer because it accomplishes His purposes.
- There are times when God deliberately chooses to make us weak (2 Corinthians 12:9). This is because power of Christ can rest on us when we're weak.
- Paul valued the power of Christ more than he valued his health (2 Corinthians 12:9).
- We don't become strong by believing in ourselves. Instead we're strong when God gives us the power of

Christ, and He does that when we're weak and suffering and in need (2 Corinthians 12:10).

- It's not wrong for us to defend ourselves against false accusations (2 Corinthians 12:11).
- Paul was planning on visiting the Corinthian church for a third time (2 Corinthians 12:14). This means he had visited them twice before writing this letter.
- Paul was honest with the Corinthian church. He told the church that he loved them, but they didn't love him in return (2 Corinthians 12:15). He didn't pretend that things were better than they actually were, and he didn't ignore their problems.
- The Corinthian church was dysfunctional (2 Corinthians 12:20).
- It's true there was a church in the New Testament that didn't take Paul seriously. However, it wasn't a godly church that was a pillar of righteousness. No, it turns out that the church which refused to take Paul's apostleship seriously was highly dysfunctional. It was full of strife, hatred, and conceit (2 Corinthians 12:20).
- It's a terrible thing for a church to have people in their midst who are living in unrepentant sin (2 Corinthians 12:21).
- Since Paul's next visit to the Corinthians would be his third, he considered that to be his third witness. He believed that three visits from the same person counted as three witnesses (under the principle that a thing is established by the testimony of "two or three witnesses") (2 Corinthians 13:1).
- A person living in sin in the church was such a serious

matter that Paul said he would personally remove those people from the church when he visited them (2 Corinthians 13:2).

- The Corinthian church demanded proof that Christ was speaking through Paul (2 Corinthians 13:2-3). He said the proof would be this: when he arrived at the church he would remove from the congregation all those who were living in unrepentant sin.
- Christ was weak when He was crucified (2 Corinthians 13:4).
- Christ lives by the power of God (2 Corinthians 13:4).
- We must examine ourselves to make sure we're saved (2 Corinthians 13:5).
- If we're saved then Jesus is within us (2 Corinthians 13:5).
- Paul said he was glad when he was weak (2 Corinthians 13:5). He was strongest when he was weak because that's when the power of Christ was with him.
- Paul wanted to perfect the Corinthian church. He didn't want to destroy it (2 Corinthians 13:9-10).
- The goal of Christians should be perfection. We must not be content with anything less (2 Corinthians 13:11).
- It's not good for Christians to disagree. When Christians aren't of one mind in the truth, it's a sign of a serious problem (2 Corinthians 13:11).
- Christians should live in peace with one another (2 Corinthians 13:11).
- If we're perfect, and are of one mind, and live in peace, then God will be with us (2 Corinthians 13:11).

Galatians

- Paul was made an apostle by Jesus Christ (Galatians 1:1)
- God the Father raised Jesus from the dead (Galatians 1:1)
- This letter didn't just come from Paul. It was also sent by all the Christians who were with Paul at the time he wrote it (Galatians 1:2).
- Even though Paul was writing to rebuke the Galatian churches, he still wanted them to have grace and peace. Paul wanted the Galatian church to be saved and return to the faith (Galatians 1:3, 6).
- The Lord Jesus Christ gave Himself for our sins (Galatians 1:4).
- When Jesus came and gave Himself for our sins, He was obeying the will of God the Father (Galatians 1:4).
- We must seek the everlasting glory of Jesus (Galatians 1:5).
- Paul believed that the heresy of the Galatian church needed to be immediately and publicly rebuked (Galatians 1:6).
- The Bible doesn't teach that it makes no difference what you believe as long as you're sincere. Instead it says that we must all stay in the true gospel – and there's only one true gospel (Galatians 1:6-9).
- All those who preach a false gospel are accursed. This applies to both men and angels (Galatians 1:8-9).
- It's wrong for preachers to seek to please people instead of pleasing God (Galatians 1:10).
- Paul was taught the gospel by Jesus Christ Himself. He

didn't receive that doctrine from someone else (Galatians 1:12).

- God separated Paul for His service while he was still in his mother's womb (Galatians 1:15). That means it happened before Paul was born.
- God is the one who determines what we're going to do in life. He may call us before we're even born.
- The reason Paul came to believe in Jesus is because God revealed Jesus to him (Galatians 1:16).
- Paul was afraid that if he publicly preached the gospel to famous people then that would mean he had run in vain. Therefore when he spoke to famous people he did so privately (Galatians 2:2). It seems Paul was trying to avoid pride.
- It wasn't necessary for Titus to be circumcised in order to be saved (Galatians 2:3). Circumcision isn't required for salvation.
- Churches need to be on guard against false converts who enter the church for malicious reasons (Galatians 2:4).
- God gave Paul the ministry of preaching to the Gentiles, and He gave Peter the ministry of preaching to the Jews (Galatians 2:7).
- It wasn't wrong for an apostle to focus on preaching to one group of people at the expense of a different group of people.
- The pillars of the early church were James, Peter, and John (Galatians 2:9).
- The apostles believed that churches had a responsibility to take care of the poor (Galatians 2:10).

- When Peter sinned, Paul publicly rebuked him it (Galatians 2:11). Since Peter was sinning publicly in front of the church and was leading people astray by his bad behavior, Paul rebuked him publicly in front of the entire church.
- When a person is leading others into sin, it's not wrong to publicly confront them about it. You don't have to first meet with them privately before you can bring it up to the church. The Matthew 18 procedure is only for situations where another individual has personally wronged you (Matthew 18:15), not for cases of heresy or false teaching.
- Gentiles don't have to live as Jews (Galatians 2:14). This means we aren't required to keep the Mosaic Law.
- We aren't justified by the works of the Law. Instead we're justified by the faith of Jesus Christ (Galatians 2:16).
- Paul repeatedly says that we're justified by the faith *of* Christ (Galatians 2:16, 20; 3:22; Philippians 3:9). It's certainly true that we become the children of God by having faith *in* Christ (Galatians 3:26). However, the Bible teaches that we're actually justified by *Christ's* faith.
- Paul repeats three times in one verse that we're not justified by works (Galatians 2:16).
- Christ lives within those who are saved (Galatians 2:20).
- The sacrifice of Jesus on the cross was an act of love (Galatians 2:20).
- If righteousness comes by keeping the Law then Christ died in vain. In that case His death accomplished nothing and was a waste (Galatians 2:21).

- The gospel of salvation by works has nothing to do with Jesus and is actually a rejection of Him (Galatians 3:1).
- Our salvation begins by faith and continues by faith. It doesn't begin by faith and then switch over to works at some point (Galatians 3:2-3).
- Those who believe that they're saved by their works, or that they must do good works in order to maintain their salvation, aren't saved at all (Galatians 3:1-4). Instead they're going to Hell.
- All suffering doesn't have value. It depends on *why* you're suffering. There's no profit in suffering for a false gospel (Galatians 3:4).
- The true children of Abraham are those who have faith, not those who seek salvation by works (Galatians 3:7).
- When God promised Abraham that all the nations of the world would be blessed through him, He was talking about the fact that salvation was going to come to the Gentiles (Galatians 3:8).
- Those who seek salvation by works are cursed (Galatians 3:10).
- The just will live by faith (Galatians 3:11).
- Christ saved us from the curse of the law by taking that curse upon Himself (Galatians 3:13).
- God made a promise regarding the “seed” of Abraham. Since the word "seed" is singular and not plural, the promise was talking about a specific descendant of Abraham – the Messiah (Galatians 3:16). That's how much the individual words of the Bible matter.
- Since the promise to Abraham was about Christ, and

since salvation comes through Christ, that means salvation does not and *cannot* come through works. Salvation by works is contrary to the promises of God (Galatians 3:16-17).

- Salvation by faith was taught all the way back in the days of Abraham. The gospel always pointed to Christ and was never about works (Galatians 3:16-17).
- The Law which God gave Moses at Mount Sinai was given 430 years after God gave His promises to Abraham (Galatians 3:17).
- The Law came *after* the promises that God made to Abraham. That means the promise of salvation by faith came first, before the Law was ever given. The Law can't overrule salvation by faith because faith came first and the Law came hundreds of years later (Galatians 3:17).
- The Mosaic Law wasn't intended to endure forever. It was only in place until Jesus came (Galatians 3:19).
- The Mosaic Law was ordained by angels (Galatians 3:19).
- There's no law that can give life. The Law is incapable of doing that (Galatians 3:21).
- None of us are without sin (Galatians 3:22).
- God gives the promises to those who believe (Galatians 3:22). He doesn't give them to those who seek salvation by works.
- Some things weren't revealed until after Jesus came (Galatians 3:23).
- The Law isn't an end in itself. Instead it's intended to lead us to Christ, who is the only one who can save us (Galatians 3:24).

- We are justified by faith (Galatians 3:24).
- The children of God are all those who have faith in Jesus Christ (Galatians 3:26). One of the things the Bible consistently teaches is that those who aren't saved are *not* the children of God, but are the children of the devil (1 John 3:10).
- We are saved by the faith *of* Christ (Galatians 2:16), and by faith *in* Christ (Galatians 3:26). Those are two different things.
- Baptism is a public demonstration that we've put on Christ (Galatians 3:27). It's a picture of what Christ has done for us.
- Those who haven't been redeemed by the blood of Jesus are still slaves to this world (Galatians 4:3).
- God the Father is the one who sent Jesus into this world (Galatians 4:4).
- When Jesus redeemed us He also adopted us as His children (Galatians 4:5).
- The Spirit of Jesus lives in the hearts of all those who have been redeemed (Galatians 4:6).
- It seems the Galatians followed the Mosaic Law. They kept the Sabbath, celebrated the Jewish feasts, and observed the other things that the Law required. They did this because they believed they had to keep the Law in order to be saved, and Paul strongly condemned them for doing this (Galatians 4:10-11).
- Paul said that the Galatians would have given him their eyes if it were possible to do so (Galatians 4:15). This hints that Paul's physical problem (his “thorn in the

flesh") was related to his eyes.

- Paul doubted the salvation of the Galatians. The fact that they had rejected the gospel of grace and were seeking salvation by works made him think they were not saved (Galatians 4:20). This means it's not wrong to tell people who believe in salvation by works that you doubt their salvation. They need to be told the truth so they will repent and believe.
- Abraham was a real person and the things that happened to him really happened. However, his life also serves as an allegory. God used him to illustrate the difference between the covenant of works and the covenant of grace (Galatians 4:22-31).
- Paul said there's a Jerusalem which is above – a heavenly Jerusalem (Galatians 4:26). Since he speaks of it in the present tense it must have already existed in his day.
- Our heavenly mother isn't Mary. Instead it's the heavenly city – the New Jerusalem (Galatians 4:26).
- Those who seek salvation by works persecute those who seek salvation by grace. This was true in the past and it's still true today (Galatians 4:29).
- Although Abraham really did cast out Hagar and Ishmael, God used that as an allegory to illustrate the fact that those who seek salvation by works won't be saved (Galatians 4:30-31). Those who seek salvation by the works of the flesh (who are represented by Ishmael) will be cast out, but those who are saved by the promise and grace of God (who are represented by Isaac) will receive the inheritance.
- We must stand fast in the liberty that Christ has given us.

We must never go back to seeking salvation by the works of the Law (Galatians 5:1).

- Paul was passionately against adding *anything* to the gospel (Galatians 5:2). Even adding just *one* new requirement – a single work which must be performed – was enough to turn the gospel into a false gospel and send all those who believe in it to Hell.
- Paul said that if you add even one work to salvation then that means you're seeking to be saved by works – and that means you must keep the *entire* Law perfectly, which is impossible. (Galatians 5:3). Adding a single requirement adds the entire Law.
- Those who seek to be justified by works are fallen from grace and aren't saved (Galatians 5:4).
- The apostle Paul believed that the Galatians would listen to his rebuke and repent, and return to the truth (Galatians 5:10).
- God will punish those who teach salvation by works (Galatians 5:10).
- Paul said that if he taught salvation by works then he would no longer be persecuted because the world wouldn't find that gospel offensive (Galatians 5:11). The world is offended by the doctrine of salvation by grace, not salvation by works.
- Paul didn't pray that God would save those who were teaching a false gospel. Instead he prayed that God would kill them (Galatians 5:12). Note, however, that Paul did *not* suggest that the church itself should do anything to physically harm false teachers! Instead Paul put the matter into the hands of God.

- Even though we aren't saved by our works, we must not lead sinful lives (Galatians 5:13).
- God's commandments define what love is (Galatians 5:14).
- If we walk in the Spirit then we won't fulfill the lusts of the flesh (Galatians 5:16).
- The reason we struggle in our Christian walk is because the flesh is at war against the Spirit (Galatians 5:17).
- Those who lead sinful lives will go to Hell. If they don't repent of their sins and seek salvation by faith in Christ then they won't enter the kingdom of God (Galatians 5:19-21). The apostle John taught that those who continue to lead sinful lives aren't saved at all; their actions are revealing their true sinful nature (1 John 2:3-5).
- Joy comes from having the Spirit in our life (Galatians 5:22).
- The ability to be gentle with others comes from having the Spirit in our lives (Galatians 5:22). Gentleness is a good thing, and it should characterize our interactions with others.
- All those who belong to Christ have put to death the desires of the flesh. Genuine Christians walk in the Spirit instead of in sin (Galatians 5:24-25). However, this doesn't mean Christians never sin (which can be seen from the fact that Paul rebuked Peter when he sinned.)
- If someone is overtaken in a fault, we have a responsibility to do something about it (Galatians 6:1).
- There's a certain amount of danger in helping other

people overcome their faults. We may find ourselves tempted to sin (Galatians 6:1).

- We have a responsibility to care for one another (Galatians 6:2).
- The way we demonstrate love for one another is by helping people bear their burdens (Galatians 6:2).
- It's not wrong to rejoice in our work (Galatians 6:4).
- Those who sow to the flesh (leading sinful lives) will reap corruption. Those who sow to the Spirit will reap everlasting life. (Galatians 6:8).
- We have a responsibility to do good to everyone as we have the opportunity to do so (Galatians 6:10). This includes those who are saved and those who aren't.
- Paul wrote this enter letter himself, with his own hand (Galatians 6:11). He didn't dictate it to someone else, which was unusual for him. This seems to be an indication of how strongly he felt about its subject matter.
- It seems some people had compromised the gospel to avoid persecution (Galatians 6:12). However, that road leads to Hell.
- Those who teach salvation by works don't keep the Law themselves (Galatians 6:13).
- God doesn't allow us to take glory in our works, in our good deeds, in or our obedience. The only thing we can take glory in is the cross of Jesus (Galatians 6:14).
- Paul prayed for peace upon "the Israel of God" (Galatians 6:16). This seems to be a reference to the Jews who were seeking salvation by faith and not by works.

- The scars that Paul bore on his body were proof that he had preached the true gospel. No one could say that he hadn't been preaching the truth (Galatians 6:17).
- Paul ended his letter to the Galatians on a note of grace (Galatians 6:18).

Ephesians

- This letter wasn't just written to the Ephesians. It was also written to all those who are faithful followers of Jesus (Ephesians 1:1).
- The reason we're saved isn't because we chose God. Instead it's because God chose us – and He made that decision before the foundation of the world (Ephesians 1:4).
- The only people who are the children of God are those who have been saved (Ephesians 1:5).
- The reason God predestined us to salvation is because it was His good pleasure to do so (Ephesians 1:5). It had nothing to do with anything that we had done or would do.
- Those who are saved bring praise and glory to God by being examples of His grace (Ephesians 1:6).
- We are redeemed by the blood of Jesus (Ephesians 1:7).
- God has given us an abundance of wisdom (Ephesians 1:8).
- One of the reasons God is acting in history is to gather together all things in Christ – both things in Heaven and things on earth (Ephesians 1:10).
- God predestined us according to His purposes (Ephesians 1:11).
- Since all things are done in accordance to God's will (Ephesians 1:11), that means we don't have free will. The things that happen are God's decision, not ours.
- Since the church is the *first* group who trusted in Christ

(Ephesians 1:12), that means there will be a different group in the future who will also trust in Christ but who will *not* be part of the church. This is a reference to those who will be saved after the rapture.

- During the church age God seals all Christians with the Holy Spirit (Ephesians 1:13). That means Christians in this age cannot lose their salvation.
- The Holy Spirit is the *first* part of our inheritance in Christ (Ephesians 1:14). That means there's more that we will be given in the future.
- The only way we can know God is if He chooses to reveal Himself to us (Ephesians 1:17).
- The inheritance which God has given us is exceedingly rich and glorious (Ephesians 1:18). At this point we've only received part of it (the Holy Spirit), but there's more to come.
- God's power is exceedingly great and mighty (Ephesians 1:19).
- God has set Jesus at His own right hand in Heaven. He is above all principalities, powers, might, and dominion, and above every name that is named (Ephesians 1:20-21).
- Jesus is the head of the church (Ephesians 1:22).
- The church is the body and fullness of Jesus (Ephesians 1:23).
- Those who aren't saved walk in their sins. They're incapable of doing anything else because they're dead (Ephesians 2:1-2).
- Paul refers to the devil as the "prince of the power of the air" (Ephesians 2:2).

- There's a spirit at work in the lives of those who aren't saved, which works in them to do evil (Ephesians 2:2). This means that, to some degree, all those who aren't saved are possessed by evil.
- The reason we're saved is because God gave us life through Christ. God bestowed His grace upon us when we were dead, and He brought us to life (Ephesians 2:5).
- When we were dead in our sins we were incapable of being anything other than children of wrath. In order for us to be saved God had to raise us up and give us life and grace (Ephesians 2:1-6).
- The Bible doesn't teach that we're saved because we "made a decision for God". Instead it teaches that God chose to love us and have mercy on us before the foundation of the world (Ephesians 1:4). God is the one who raised us up and gave us life, and that's the only reason we believe in Him.
- In some ways we already sit in heavenly places in Christ. Paul speaks of this in the *past* tense, not the future tense (Ephesians 2:6).
- Right now we live in the church age. In the ages to come (the ones that follow the church age) God will use us to demonstrate the exceeding riches of His grace (Ephesians 2:7).
- Our faith doesn't come from ourselves! Instead our faith is a gift from God (Ephesians 2:8). The only reason we have faith in Christ is because God gave us that faith.
- The reason no one can boast about what they did to become saved is because no one is saved by their works. Since our salvation is *entirely* a work of God, we have no

room to boast about anything we've done (Ephesians 2:8-9).

- God has predestined us to do good works (Ephesians 2:10). This means the reason we do good works is because God predestined us to do do them (which is more evidence against the idea that we have free will).
- The only way to be saved is through Christ. He's the one who adopts us into the family of God, gives us hope, and gives us His precious promises (Ephesians 2:12).
- The only way to be brought near to God is through the blood of Jesus (Ephesians 2:13).
- Jesus has made one new man out of two (Ephesians 2:15). This is most likely referring to taking both Jews and Gentiles and uniting them into one body, the church.
- The church is built upon the foundation of the apostles and prophets, with Jesus being the chief cornerstone (Ephesians 2:20).
- The church is called a "habitation of God" (Ephesians 2:22). This means God dwells within the church body.
- When Paul wrote this letter he was in prison for preaching the gospel to the Gentiles (Ephesians 3:1).
- The doctrines which Paul knew weren't taught to him by others. Instead God Himself revealed them to him (Ephesians 3:3).
- Paul wrote a much shorter letter to the Ephesian church before he wrote this one (Ephesians 3:3). That letter has not been preserved in the canon of Scripture.
- There are certain things which are mysteries. No one can know them until God reveals them (Ephesians 3:3).

- Those who lived before the apostolic era didn't understand the mystery of Christ. They didn't understand the gospel, and they didn't understand that one day God would bring salvation to the Gentiles. This is because God hid those things from them (Ephesians 3:3-6, 6:19).
- Paul believed that he was the least of all saints (Ephesians 3:8).
- The riches of Christ are unsearchable (Ephesians 3:8).
- God the Father used Jesus to create all things (Ephesians 3:9). This means Jesus existed before the foundation of the world.
- God is using the church to reveal His wisdom to principalities and powers in heavenly places (Ephesians 3:10).
- Heaven isn't empty. Some of those who have been adopted into the family of Christ are there now (Ephesians 3:15). The rest of the family of Christ are on earth.
- Christ dwells in the hearts of those who are saved (Ephesians 3:17).
- Our lives should be characterized by love (Ephesians 3:17).
- Paul spoke in glowing terms of the great love of Christ – and he did that while he was suffering in prison for preaching the gospel (Ephesians 3:18-19).
- The love of Christ passes knowledge. It's far greater than we know (Ephesians 3:19).
- Paul preached about the mighty power of God – and he did that while he was suffering in prison for the sake of

the gospel (Ephesians 3:20).

- There will be more ages to come after our current age ends. The church will exist in all of them and glorify God in all of them (Ephesians 3:21). The church age isn't the only age which will ever exist.
- We must walk in a way that's worthy of our calling as Christians. Since God has called us and saved us, we must seek to live righteous and holy lives (Ephesians 4:1-3).
- Paul doesn't teach that Christians never sin. Instead he teaches that at times we may sin against one another (Ephesians 4:2, 32).
- In the church there's one Lord (the Lord Jesus Christ), one faith (the gospel), and one baptism (the baptism of those who believe in Jesus). The church is composed of one faith, not many different faiths (Ephesians 4:4-6).
- All Christians have been given a measure of grace (Ephesians 4:7).
- Before Jesus ascended up to Heaven, He first descended into the lower parts of the earth (Ephesians 4:9).
- Jesus ascended to Heaven so that He might fill all things (Ephesians 4:10).
- The positions of apostle, prophet, evangelist, pastor, and teacher are all temporary. God created them to perfect the church. Once Christians have been perfected those positions will no longer be necessary (Ephesians 4:11-13).
- Christians won't always be divided, ignorant, and imperfect. One day God will perfect all of us (Ephesians 4:13).
- Those who are deceived by false doctrine are children in

the faith (Ephesians 4:14).

- Christians must speak the truth in love (Ephesians 4:15).
- Those who aren't saved lack understanding. Their heart is blind and they cannot see the truth (Ephesians 4:18).
- The sins of our old life are corruption. Once we're saved we must put off those sins and no longer walk in those ways. Instead we must choose to put on the new man and pursue righteousness and holiness (Ephesians 4:22-24).
- In order for our actions to change, our mind (our way of thinking) needs to be changed first (Ephesians 4:23). Christians can't continue to think the way we did before we were saved.
- It's possible for our anger to give the devil a place in our lives (Ephesians 4:26-27).
- Christians must not steal from others. Instead we must work so we can provide for our own needs and also give to those who are in need (Ephesians 4:28).
- It's possible for Christians to do things that grieve the Holy Spirit (Ephesians 4:30).
- At some point in the future there will be a day of redemption for Christians (Ephesians 4:30). This is a reference to the resurrection.
- Paul repeatedly talks about "putting away" sin (Ephesians 4:22, 25, 31). Since Christians have been given new life by God, we can choose to take the sin in our life and put it away from us so that we no longer do those wicked things.
- The reason God has forgiven the sins of Christians is for

the sake of Christ (Ephesians 4:32). The Lord Jesus purchased our forgiveness by sacrificing Himself on the cross.

- The sacrifice of Christ on the cross was an act of love (Ephesians 5:2).
- Churches must be completely free of all uncleanness (wickedness). There must be no one in the church who is living a life of sin (Ephesians 5:3-4).
- Those who live sinful and wicked lives aren't saved (Ephesians 5:5). We're not saved by our works, but our works do reveal our true nature (whether we're saved or lost).
- Some false teachers try to deceive people into thinking that those who have never repented of their sins are going to enter into the kingdom of God. This is a false teaching, and is a lie (Ephesians 5:6).
- The Holy Spirit works within us to make us new creatures, to change who we are, and to bear good fruit in our life. The good that we do is the result of having the Holy Spirit within us (Ephesians 5:9).
- There are some wicked people who do things that are so evil that it's shameful to even speak of them (Ephesians 5:12).
- Since we're living in an evil age we must use our time wisely (Ephesians 5:16).
- We must make a melody in our heart to the Lord (Ephesians 5:19). We should be singing to God, not to those around us. Our goal must not be to win the admiration and praise of an audience, but instead to sing to the Lord.

- God uses the Bible to change people. He uses His words to cleanse people and transform them (Ephesians 5:25-27). This is an act of love.
- Christ sacrificed Himself for the church so that He might present to Himself a glorious church that's without spot (meaning without anything evil or sinful) (Ephesians 5:27).
- The relationship between a husband and his wife is intended to be a picture to the world of the relationship between Christ and the church (Ephesians 5:32).
- The act of getting married changes a man's relationship with his parents. Once he's married he must leave his parents and be joined to his wife instead (Ephesians 5:31).
- If you want to live a long life then honor your parents (Ephesians 6:2-3).
- God requires fathers to teach their children to serve the Lord and fear Him (Ephesians 6:4).
- We are the servants of Christ (Ephesians 6:6).
- We must work as if we're actually working for the Lord, because that's what is really going on (Ephesians 6:6-8).
- God will reward every good deed that Christians do. There isn't a single good deed which will go unrewarded (Ephesians 6:8).
- Those who oppress Christians aren't acting on their own behalf. Instead they're agents of the devil and are working out his will (Ephesians 6:11-12).
- Paul doesn't say that the way to defeat the devil is to wage war against him and cast him out. We aren't told

that we have the power to bind the devil and render him harmless. Instead we're commanded to wear protective armor so we can defend ourselves from his attacks (Ephesians 6:11-18). The way to make the devil flee is by resisting him (James 4:7), not by sprinkling holy water on furniture.

- Faith is vital. If we lack faith then we'll be vulnerable to attacks by the devil (Ephesians 6:16).
- The Bible (the "sword of the Spirit") must never be laid aside when dealing with evildoers. It's actually the only offensive weapon that we have (Ephesians 6:17). Those who lay the Bible aside and try to argue with the wicked using some other means have made a terrible mistake because *the Holy Spirit works through the Bible*. Those who lay aside Bible have cast away the tool that the Holy Spirit works through, and have substituted it for something that the Holy Spirit *doesn't* work through. Trying to overcome evil without the Spirit is hopeless because the evils which we face have a spiritual source (the devil).
- Paul wanted the grace to boldly preach the gospel (Ephesians 6:19-20).
- Paul called the gospel a "mystery" (Ephesians 6:19). This means in the past it had been kept hidden, but now it has been revealed.
- Paul didn't talk about himself in this letter. Instead he sent someone to the Ephesians to give a report of how he was doing and what was going on in his life (Ephesians 6:21-22).
- Even though Paul was suffering in prison when he wrote this letter, he sought to comfort the Ephesian church

(Ephesians 6:22).

- The love that we have must be accompanied by faith. It must not be apart from faith (Ephesians 6:23).

Philippians

- This letter was written by both Paul and Timothy (Philippians 1:1).
- Paul identified himself as a servant of Jesus Christ. He didn't emphasize or even mention his apostleship (Philippians 1:1). He showed a great deal of humility.
- Paul addressed this letter to the saints (Christians), bishops (elders), and deacons. There's not a single letter in the New Testament that's addressed to the pastor of the church. The Bible teaches that *elders* are the head of the local church, not the pastor. In Acts 11:30 money was sent to the elders instead of the pastor. In Acts 14:23 Paul ordained elders instead of pastors in every church. In Acts 15:2 Paul was sent to Jerusalem to talk to the elders and not to the pastor – and there are *many* more examples of this. You can find many references to elders leading the church in the New Testament, but there are *no* references to pastors leading it. The only mention of pastors is found in Ephesians 4:11, which groups them with teachers. The modern position of pastor has no Biblical support! (Does the flock of God need shepherds? Of course – but *nowhere* does the Bible teach that the congregation is supposed to be overseen by the *pastor*. Modern pastors have taken upon themselves a job that doesn't belong to them.)
- It's good to pray for a church, even if that church is far away and you don't attend it (Philippians 1:4).
- God has started a good work in us but He hasn't finished it yet (Philippians 1:6). The work which God has started in our lives will be finished when the Lord Jesus Christ returns.

- Paul wrote this letter while he was in prison (Philippians 1:7).
- Paul had a deep love for the churches. He cared about them, he wrote to them, he tried to help them, and he wanted to visit them in person (Philippians 1:8).
- Paul prayed that the love of the church would be rooted in knowledge and good judgment, not in ignorance or compromise or sin (Philippians 1:9).
- Churches should exercise judgment by making sure they only approve of things that are excellent (Philippians 1:10).
- Paul didn't tell the church that as long as they didn't compromise the core doctrines of salvation they would be fine. Instead the standard was to be blameless and without offense in the sight of God (Philippians 1:10).
- Paul viewed Christianity as a race that we run until the Lord Jesus Christ returns. At that point the race is over and our work is done (Philippians 1:10).
- We bear fruit for the praise and glory of God, not for ourselves (Philippians 1:11).
- Being imprisoned doesn't always hinder the spread of the gospel (Philippians 1:12). God used Paul's imprisonment to advance the gospel.
- Paul never refers to anyone as "pastor so-and-so" or "reverend so-and-so" or "father so-and-so". There's no Biblical support for those titles! Instead Paul calls them his brothers (Philippians 1:14).
- There are some people who proclaim the truths of the gospel in order to hurt Christians and oppress them

(Philippians 1:16).

- Paul didn't object when Christ was preached out of bad motives. Instead he rejoiced that Christ was being preached. Paul was bothered by bad theology but not by bad motives, because when people preached with bad motives the truth was still being preached (Philippians 1:16-18).
- Paul believed that the prayers of the Philippian church would help him remain faithful to the gospel (Philippians 1:19-20).
- Paul wanted to magnify Christ by his life and his death (Philippians 1:20).
- For Christians, the point of living is to glorify Christ (Philippians 1:21).
- When a Christian dies it's not a loss for him, but is instead a source of gain (Philippians 1:21-23). The reason dying is a gain for Christians is because leaving this world and being with Christ is better than anything this world has to offer.
- Those who have died aren't experiencing "soul sleep", or remaining unconscious until the resurrection. Instead they're with Christ (Philippians 1:23).
- Paul didn't believe that going to Heaven would make him more useful to the Philippian church. He didn't teach that the saints in Heaven are praying for the church, or are interceding with Jesus on their behalf, or are doing anything for the benefit of the church. Instead he taught that in order to help he had to remain “in the flesh” (Philippians 1:22-24). This means those who are alive can help the church, but those who are dead cannot.

- Paul didn't want the church to achieve unity through compromise or pragmatism. Instead he wanted them to find unity in the truth of the gospel, and to be unified because they were of one mind about it (Philippians 1:27).
- The adversaries of the church shouldn't make us afraid. When the church isn't afraid, that's a sign to our adversaries that they're going to Hell (Philippians 1:28).
- Paul told the Philippian church that suffering was part of Christianity. He didn't hide that from them or tell them there was something they could do to avoid it. Instead he taught that suffering was from the hand of God and they needed to endure it. In fact, Paul said that in his case it had furthered the gospel (Philippians 1:12, 29-30).
- There is consolation in Christ (Philippians 2:1).
- We shouldn't do things to bring glory to ourselves (Philippians 2:3).
- We should esteem others as being better than ourselves (Philippians 2:3).
- We should be aware of the problems of other Christians and do what we can to help them (Philippians 2:4). God has given Christians the responsibility of caring for one another.
- It was not wrong for Jesus to say that He was equal to God (Philippians 2:6).
- Christians should follow the example of Jesus. Just as He humbled Himself and took on the form of a servant, so we should as well (Philippians 2:6-7).
- The reason God highly exalted Jesus was because He

humbled Himself and was obedient to death (Philippians 2:8-9).

- God has given Jesus a name that's above every name (Philippians 2:9).
- One day every single person will confess that Jesus is Lord. This includes all atheists and pagans, and all those who hate God (Philippians 2:10-11). This doesn't mean that they will be saved – only that, in the end, everyone will be forced to bow down before Jesus.
- Paul says that we must work out our own salvation, but he also says that God is the one who works in us (Philippians 2:12-13). That means we need to strive to be obedient, but at the same time God is working in us to make us obedient. Paul doesn't say that we should do nothing and wait while God works within us. Instead he tells us to fear the Lord and actively seek to obey Him.
- A church which has disputes isn't blameless in the sight of God (Philippians 2:14-15).
- Paul didn't think it was unreasonable to tell the church to be blameless. He didn't think that blamelessness was a ridiculous standard that was obviously impossible for any church to meet! He also never said that since no church was blameless, churches should do the best they could and that would be fine (Philippians 2:15). Instead he commanded churches to be blameless, the sons of God without rebuke.
- Christians must shine as lights in the world (Philippians 2:15). In order to do that we must be different from the world. Specifically, we must live blameless lives in the midst of an evil world.

- The gospel is the word of life (Philippians 2:16).
- Paul consistently teaches that the rapture is the finish line for the race that we're currently running (Philippians 2:16).
- Paul looked at martyrdom as a sacrifice where he was being offered (Philippians 2:17).
- Paul didn't think the prospect of being a martyr was unfair, or that it was cruel of God to put him through that. Instead he was willing to die for the sake of the church (Philippians 2:17).
- Even though Paul was in prison, and even though he was being persecuted, he still wanted to know the state of the Philippian church (Philippians 2:19).
- Paul said that Timothy was the only person he knew who cared for the Philippian church as much as he did (Philippians 2:20).
- Sometimes when God heals a person it's an act of mercy toward someone else, who would have been filled with sorrow if that person had died (Philippians 2:27).
- Paul didn't say that God owed healing to Epaphroditus, or that it was natural to expect God to heal him. He didn't teach that being sick comes from a lack of faith or that we can always be healed if we have enough faith. Instead he said that healing was an act of mercy from God (Philippians 2:27).
- The reason Epaphroditus nearly died was because he was trying to meet the needs of Paul – needs that the Philippian church had neglected. That means his terrible illness was actually their fault (Philippians 2:27-30).

- The church leadership needs to warn people in very clear terms about dangers which can harm them (Philippians 3:2).
- It's better to have Christ than to have the riches and honor of this world (Philippians 3:8).
- Paul's conversion brought great suffering into his life. It didn't make his life easier or increase his wealth. Instead it cost him everything (Philippians 3:8-11). In spite of that, Paul thought it was worth it. Why? Because he wanted to be resurrected. Paul taught that the *resurrection* made all the suffering worthwhile. He actually went so far as to say that if there's no resurrection then there's no hope and "we are of all men most miserable" (1 Corinthians 15:16-19).
- Eternal life is so valuable that it's worth losing everything else in order to obtain (Philippians 3:11).
- Paul didn't claim to have achieved perfection. Instead he continually sought to become more faithful to God (Philippians 3:12).
- Even though Paul understood that Jesus was the one who saved him and that Jesus would one day resurrect him, Paul didn't take that for granted or use that as an excuse to live a sinful life. Instead he continually worked to become a better servant of Jesus (Philippians 3:12-14).
- Paul believed there was a prize waiting for those who were faithful to the high calling of God, and he wanted to win it (Philippians 3:14).
- Our current physical body is vile in comparison to the one Jesus will give us at the rapture (Philippians 3:20-21).
- The Bible doesn't say that Jesus will give us an entirely

different body. Instead it teaches that when Jesus returns He will transform the body that we currently have (Philippians 3:21).

- The resurrection is part of Christ's work to subdue all things unto Himself (Philippians 3:21).
- It's not wrong to tell other Christians that you take great joy in them (Philippians 4:1).
- Paul called the Philippian church “dearly beloved” twice in a single verse (Philippians 4:1). This is the same church that failed to meet his needs (which nearly killed Epaphroditus). It's clear that Paul loved them in spite of that failure.
- Paul didn't teach that since we're going to Heaven we can live as we please. Instead he said that since the Lord is coming we must stand fast (Philippians 4:1). The Lord's return should motivate us to obedience and faithfulness!
- When Euodias and Syntyche disagreed, Paul didn't tell them to major on the majors and minor on the minors. He also didn't say they should compromise, or find common ground, or agree to disagree. Instead he told them to be of the same mind in the Lord (Philippians 4:2).
- There were women who labored with Paul in the gospel (Philippians 4:3).
- Paul said we should make our requests known to God, but he didn't say God would give us everything we asked for. Instead he said God would give us peace (Philippians 4:6-7).
- We should think on things that are good, virtuous, and pure (Philippians 4:8).

- Paul said if the church obeyed his teachings then God would be with them. This implies that if they rejected his teachings then God wouldn't be with them (Philippians 4:9). The teachings of the apostles had authority from the very beginning! The canon of the New Testament wasn't established by some council centuries later. Instead the letters of the apostles were considered binding immediately – by both the apostles and by the churches who received them.
- Christians should be content regardless of their circumstances (Philippians 4:12). We don't need the riches of this world in order to be content.
- It's not a sin to have a life that abounds in blessings and prosperity. God doesn't require Christians to take a vow of poverty and suffering (Philippians 4:12).
- When Paul said that we can do all things through Christ who strengthens us (Philippians 4:13), he was talking to a persecuted church about being content in the midst of terrible suffering and poverty.
- When Paul left Macedonia, the only church that wrote to him about meeting his needs was the Philippian church (Philippians 4:15).
- Whenever Paul talked about giving and receiving, he never mentioned tithing. Paul never suggested in any of his letters that Christians should tithe.
- Paul was grateful for the gift that the church sent him, but it wasn't because he wanted their money. Instead Paul wanted to see them bear fruit. (Philippians 4:17).
- There were Christians who were part of Caesar's household (Philippians 4:22).

- Paul didn't think it was meaningless to send his greetings to others, because he regularly did that in his letters.

Colossians

- This letter was written by both Paul and Timothy (Colossians 1:1).
- God is the one who made Paul an apostle (Colossians 1:1).
- It seems that Paul wasn't the one who shared the gospel with the Colossians (Colossians 1:4-5, 2:1). Someone else did that before he wrote this letter.
- The reason Paul prayed that God would give the church wisdom, spiritual understanding, and knowledge of God's will was so they would walk in God's ways and do what was right (Colossians 1:9-10).
- The church should seek to please the Lord in all things and be fruitful in every good work (Colossians 1:10).
- The Bible teaches the "all things" principle. God requires us to be faithful and obedient in all things, to please Him in all things, and to be fruitful in all things. The Bible doesn't teach that we only need to care about a few big things and can safely ignore everything else!
- Churches should seek to increase their knowledge of God (Colossians 1:10). Those who claim they don't need to study their Bibles or deepen their knowledge are wrong.
- Christians should seek to be joyful in the midst of suffering (Colossians 1:11).
- Paul didn't teach that God promised Christians an easy life. Instead he told the church that they needed to be patient and learn how to suffer (Colossians 1:11).
- The plan of salvation came from God the Father, and we should give Him thanks for saving us (Colossians 1:12).

Jesus was carrying out the plan of His Father.

- The Bible teaches that the blood of Jesus is what redeems us and purchases forgiveness for our sins (Colossians 1:14).
- Jesus is the image of the invisible God. We can't see God the Father, but we can see Jesus (Colossians 1:15).
- Jesus is the firstborn of every creature. This is because all of creation was made by Him and for Him (Colossians 1:15-16).
- All thrones and dominions in this world were created by Jesus (Colossians 1:16).
- The reason this universe continues to exist and function is because of a continual, direct, and sovereign act of Christ's divine power (Colossians 1:16-17).
- In the Bible there's no organization or individual who has control over multiple churches. Instead elders have authority over individual churches. The only one who is over the church as a whole is Jesus (Colossians 1:18). Therefore anyone who claims authority over the church as a whole is trying to steal a position that belongs to Jesus alone.
- Jesus is the firstborn from the dead (Colossians 1:18). This is so that He might have preeminence in all things.
- The Father decided that in Jesus all fullness should dwell (Colossians 1:19).
- The cross of Christ reconciles all things in Heaven and earth unto Himself (Colossians 1:20). However, this doesn't mean everyone is saved.
- Before our salvation we were the enemies of God

(Colossians 1:21). This means Jesus died to save His enemies.

- The reason Christians are holy is because of the shed blood and death of Jesus. Our holiness comes from Christ, not from anything we've done (Colossians 1:20-22).
- Those who don't continue in the faith but instead abandon the gospel are not saved. Their previous confession won't save them (Colossians 1:23). The apostle John said that those who abandon the faith were never saved in the first place (1 John 2:19).
- Paul said that the gospel has already been preached to every creature which is under heaven (Colossians 1:23).
- When Christians are persecuted they're finishing the afflictions of Christ (Colossians 1:24). In other words, the church (the body of Christ) is suffering on behalf of Christ.
- God made Paul a minister of the gospel in order to fulfill His promise to save the Gentiles (Colossians 1:25-27).
- Paul speaks of a mystery that had been hid in previous ages. This mystery is that God was going to save the Gentiles (Colossians 1:26-27).
- "Christ in us" was a great mystery. It was unknown until God revealed it to mankind in the days of the apostles (Colossians 1:27).
- Paul said that he labored so that he might be perfect. However, in that same verse he also said that God was working in him to make him perfect (Colossians 1:29). Paul didn't say that since God was working in him he could sit back and do nothing. Instead Paul actively sought to fight against sin and do what was right.

- At the time Paul wrote this letter he hadn't visited the Colossian or the Laodicean churches (Colossians 2:1).
- All of the treasures of wisdom and knowledge are hid in God (Colossians 2:3).
- It's possible to be absent from a church in the flesh and yet with them in spirit (Colossians 2:5).
- The church should be characterized by thanksgiving (Colossians 2:7).
- The traditions of men and the rudiments (principles) of this world are the enemy of the gospel (Colossians 2:8).
- In Christ all the fullness of the Godhead dwells bodily. This means that Christ is divine and is much more than just a man (Colossians 2:9).
- Paul uses the term "Godhead" instead of "trinity" (Colossians 2:9). The concept of the trinity is biblical, but “Godhead” seems to be the term the Bible actually uses. (See Acts 17:29 and Romans 1:20 as well.)
- Jesus is enough to make us complete. We don't need something else in addition to Him (Colossians 2:10).
- All Christians are circumcised. This isn't a physical circumcision, but a putting off of the man of sin (Colossians 2:11).
- All of the sins of Christians have been forgiven (Colossians 2:13). We don't need to go through purgatory or anything else in order to be forgiven and purified.
- All of the sins of Christians were forgiven at the cross, because that's where Jesus took upon Himself the wrath of God on our behalf (Colossians 2:13-14). Our sins were paid for *at the cross*. That means we were forgiven when

Jesus shed His blood and died, not when we repented and believed. Our sins were actually paid for before we were born! This points to predestination, because our salvation was accomplished before we ever existed. Once we reached the time in our life when we repented of our sins and believed in Jesus, God did several things: He raised us up from being dead in our sins, He credited the perfect righteousness of Christ to our account, He filled us with His Spirit, and He made us new creatures in Him. However, our sins were forgiven at the cross because that's when and where Christ was punished for our sins.

- Jesus has already triumphed over the principalities and powers of this world (Colossians 2:15).
- It's not a sin to eat meat, or to abstain from eating meat. It's not a sin to drink wine, or to abstain from drinking wine. Since Christians have liberty in these matters we must not judge one another over these things (Colossians 2:16).
- God has given liberty to the church liberty in some areas where He withheld it from Israel during the Old Testament. For example, under the Mosaic Law the Jews were required to keep all seven of the yearly festivals that God instituted (Passover, Firstfruits, Tabernacles, etc.), but the church isn't required to keep any of them (Colossians 2:16).
- Food, drink, and holy days are all shadows of things to come (Colossians 2:16-17).
- It's possible for Christians to lose heavenly rewards if they succumb to false teachings and fall into sin (Colossians 2:18).
- Those who worship angels will lose their reward

(Colossians 2:18).

- The commandments and traditions of this world aren't binding to Christians (Colossians 2:20-22). Note that this is *not* talking about being subject to the government and its laws.
- There are Heavenly things, and we must seek them (Colossians 3:1-2).
- Since Christians are dead in Christ, we must not love the things of this world. Instead we must put those desires to death and learn to love the things of Heaven instead (Colossians 3:1-3).
- Paul used the doctrine of the rapture to teach the church that they need to seek Heavenly things instead of earthly things (Colossians 3:4-5).
- Knowledge is important to our spiritual renewal (Colossians 3:10). It should be pursued, not shunned.
- In Christ we aren't divided by nationalities. Instead we're all part of the same body of Christ, the church (Colossians 3:11).
- Christians should make use of hymns to teach and admonish one another (Colossians 3:16).
- The things we do in this life are being done for the sake of Jesus, not for other people. Therefore we must do them whole-heartedly (Colossians 3:23-24). Paul doesn't say that only certain spiritual things are done for the Lord while the rest of our lives is secular.
- One day Christ is going to reward us for the things we've done in this life (Colossians 3:24).
- People who are in authority must pay their servants a just

and equal wage (Colossians 4:1).

- Everyone in this world is under the authority of someone (Colossians 4:1).
- Paul waited until the end of his letter to mention the fact that he was in prison when he wrote it (Colossians 4:3). When he wrote this letter he didn't emphasize his problems or make the letter all about him. Instead he focused on the needs of the Colossian church.
- The speech of Christians must be full of grace but seasoned with salt (Colossians 4:6).
- Paul called Luke the beloved physician (Colossians 4:14).
- In the apostolic era Christians didn't meet in church buildings. Instead they met in people's homes (Colossians 4:15, Philemon 1:2, Romans 16:5, 1 Corinthians 16:19). The pattern that the Bible gives us is of Christians meeting in people's homes, not in church buildings. There are no exceptions to this in the New Testament and no hint that Christians should one day build dedicated buildings to meet in. The apostles never hinted that meeting in homes was inferior and that one day Christians should find a better solution. In fact, the early church (which owned no buildings) was spectacularly successful in spreading the gospel!
- Paul expected this epistle to be read aloud to both the Colossian church and the Laodicean church (Colossians 4:16). This means the apostles intended their letters to be passed around to the churches.
- There was a letter to Laodicea that Paul wanted to be read aloud in the Colossian church (Colossians 4:16). That letter has not been preserved in the canon of Scripture.

This isn't the only letter that the apostles wrote which wasn't preserved! The Lord only preserved in the Bible the specific letters that we needed, not everything that was ever written. What He did preserve is everything that we need (2 Timothy 3:16-17).

- Paul had a message for Archippus: fulfill the ministry that he received from the Lord (Colossians 4:17). It seems that if God gives us a ministry then we need to fulfill it.
- Paul ends the letter with a salutation which was written by his own hand (Colossians 4:18). This seems to be the way he demonstrated that the letter truly came from him (2 Thessalonians 3:17).

1 Thessalonians

- This letter was written by Paul, Silvanus, and Timothy (1 Thessalonians 1:1).
- The Thessalonians received and spread the gospel in the midst of much affliction (1 Thessalonians 1:6-8).
- It's possible for a church to be greatly afflicted and yet still be joyful because the Holy Spirit gives them joy (1 Thessalonians 1:6).
- When a church suffers great affliction, they can become an example for other churches to follow (1 Thessalonians 1:6-7).
- The faith of the Thessalonian church was so great, and they had spread the gospel so far, that Paul said he didn't need to speak to them about that subject (1 Thessalonians 1:8).
- The God of the Bible is the living and true God (1 Thessalonians 1:9).
- Even though Paul had been persecuted at Philippi, that didn't stop him from boldly preaching the gospel to the Thessalonians (1 Thessalonians 2:1-2).
- The church must never employ deception. God hasn't called us to lie on His behalf, or lie about the gospel, or lie about what the Bible teaches (1 Thessalonians 2:3).
- When Paul presented the gospel he tried to please God, not this world (1 Thessalonians 2:4). Even in times of persecution he sought to proclaim the true gospel instead of appeasing the world.
- God tests our heart (1 Thessalonians 2:4).

- Paul didn't seek glory from anyone – not from the Thessalonian church and not from anyone else (1 Thessalonians 2:6).
- Even though Paul was an apostle and was preaching the gospel in a time of persecution, he still acted with great gentleness (1 Thessalonians 2:7).
- The reason the apostles were willing to share the gospel in times of persecution was because of their love for others. They were driven by love (1 Thessalonians 2:8).
- It's not wrong to ask people to remember the good things that you've done for them in the past (1 Thessalonians 2:9).
- Paul didn't receive money from the Thessalonian church. Instead he worked a job night and day so he could pay his own way – and he did it while being persecuted (1 Thessalonians 2:9). Paul was determined to not put a financial burden on the church.
- Paul loved the Thessalonians so much that he put their needs ahead of his own (1 Thessalonians 2:9).
- Paul gave God all the credit for the fact that the Thessalonians received the gospel (1 Thessalonians 2:13).
- The gospel is the word of God. It's not the words of men (1 Thessalonians 2:13).
- The gospel changes those who believe it (1 Thessalonians 2:13).
- Paul said that the Jews killed the Lord Jesus. They also killed the prophets, persecuted the apostles, and violently opposed those who preached the gospel to the Gentiles (1 Thessalonians 2:14-16).

- Paul described his departure from the Thessalonian church as being taken away from them. He didn't leave them willingly (1 Thessalonians 2:17).
- There are times when the devil is able to prevent us from doing something which would benefit the church and the kingdom of God (1 Thessalonians 2:18).
- The devil is actively fighting against the churches (1 Thessalonians 2:18).
- Even though Paul was only with the Thessalonian church for a short time, he taught them end-times doctrines. He expected them to look forward to the return of the Lord Jesus Christ (1 Thessalonians 1:10, 2:19, 3:13, 4:13-18).
- Paul encouraged the Thessalonian church by telling them they were a source of joy (1 Thessalonians 2:20).
- Paul sent Timothy to visit the Thessalonian church because he believed Timothy had the skills needed to establish them in the faith. He wanted to make sure the afflictions they were suffering didn't cause them to fall away from the gospel (1 Thessalonians 3:2-3).
- God has appointed Christians to suffer (1 Thessalonians 3:3). This means suffering for the sake of the gospel is a normal part of life.
- Paul wanted the Thessalonian church to faithfully endure persecution (1 Thessalonians 3:4). He didn't tell the church to change the gospel into something that was acceptable to the world so that the world would love them. Instead he wanted them to stand fast.
- Persecution comes from the devil (1 Thessalonians 3:5).
- Persecution is a form of temptation (1 Thessalonians 3:5).

- It's possible to have faith and yet have something lacking in that faith (1 Thessalonians 3:10).
- Paul earnestly prayed that God would send him back to the Thessalonian church. He didn't pray about it just once, but night and day (1 Thessalonians 3:10). Paul had a passionate desire to visit the churches so he could help them.
- Even though the Thessalonian church was being persecuted, Paul wanted them to abound in love toward one another. Their afflictions didn't give them an excuse to no longer be loving (1 Thessalonians 3:12).
- Paul wanted the Thessalonian church to abound in love toward everyone. He didn't limit this love to only fellow Christians (1 Thessalonians 3:12).
- The goal of the church should be to please God more and more, not to please the world around us (1 Thessalonians 4:1).
- The way to please God is to keep His commandments (1 Thessalonians 4:2).
- Christians must learn to rule over our bodies and control them so that we don't sin. The unsaved are controlled by their sinful desires, but we must not be like that (1 Thessalonians 4:4-5).
- The day will come when God will avenge all Christians who have been defrauded (1 Thessalonians 4:6).
- Christians must pursue holiness and obey God's commandments. We must have nothing to do with sin (1 Thessalonians 4:7).
- Those who despise God's commandments and live sinful

lives are actually despising God Himself (1 Thessalonians 4:8).

- Christians should be characterized by love (1 Thessalonians 4:9).
- Paul told the persecuted and suffering Thessalonian church that even though they already loved one another, it was important for their love to continue to grow (1 Thessalonians 4:10). Even those who are being persecuted still have a duty to love others.
- Some virtues don't come naturally. It's important for us to learn them anyway so that we can please God (1 Thessalonians 4:11).
- Christians don't have the right to treat those who are outside the church either dishonestly or unfairly (1 Thessalonians 4:12).
- Paul taught the persecuted Thessalonians to meet their material needs by working with their hands (1 Thessalonians 4:11-12).
- Paul didn't want the Thessalonian church to be ignorant of end times doctrines (1 Thessalonians 4:13). Not only did he teach that subject to them during his short visit, but he mentioned it repeatedly in this letter and even dedicated a major section to it! He believed this topic was relevant to a persecuted and suffering church. Paul did *not* believe it was a distraction or it didn't matter.
- Those who are unsaved experience great sorrow when a person dies. Christians don't have to experience those same depths of sorrow because we know there's a resurrection to come (1 Thessalonians 4:13-17).
- Those who are outside the church have no hope (1

Thessalonians 4:13).

- Just as Jesus died and rose again, so those who are dead in Christ will one day rise again (1 Thessalonians 4:14, 16).
- When the Lord Jesus Christ returns, He will bring the dead in Christ with Him (1 Thessalonians 4:14).
- When the Lord Jesus Christ returns, there will still be some Christians left in this world (1 Thessalonians 4:16-17). This means some people will never die.
- There's only one archangel (1 Thessalonians 4:16).
- Jesus isn't going to return secretly. When He returns the archangel's voice will be heard and the trumpet of God will sound (1 Thessalonians 4:16).
- When the Lord Jesus Christ returns, those who are dead in Christ will rise first. Then the living Christians will be transformed and we will all meet the Lord in the air (1 Thessalonians 4:16-17).
- After the resurrection we will never be parted from Jesus again (1 Thessalonians 4:17).
- Paul believed that the doctrine of the rapture should be a source of great comfort to the Thessalonian church (1 Thessalonians 4:18).
- The return of the Lord Jesus Christ should bring us comfort, not fear or anxiety (1 Thessalonians 4:18).
- Paul spent time teaching the Thessalonians about the “day of the Lord”, which is what the Old Testament called the seven-year tribulation period (1 Thessalonians 5:2).
- When the tribulation period begins the world won't see it coming. They'll have no idea that terrible times are at

hand and they are all about to be destroyed (1 Thessalonians 5:3). This means life will be good right before it begins, because people won't be expecting the end of the world and they will instead be talking about peace and safety.

- Paul commanded the church to not fall asleep when it comes to the end times (1 Thessalonians 5:1-2, 6). He expected the church to have a solid understanding of end times theology, to know the times and seasons, and to be actively watching for the return of Christ. This means there are specific signs that the church must be watching for.
- A lack of watchfulness is a characteristic of the lost. It must not be a characteristic of Christians (1 Thessalonians 5:6-7).
- One day God will pour out His wrath upon this world (1 Thessalonians 5:3). However, God hasn't appointed the church to face His wrath (1 Thessalonians 5:9).
- Whether we're alive or dead, we are with Christ (1 Thessalonians 5:10).
- Jesus died so that we might always be with Him (1 Thessalonians 5:10).
- Christians should highly esteem those who have authority over the church (1 Thessalonians 5:13).
- Christians must be patient toward everyone (1 Thessalonians 5:14).
- Christians must do good to everyone. This includes both those who are in the faith, and those who are not (1 Thessalonians 5:15).

- Paul told the persecuted and suffering Thessalonian church to rejoice (1 Thessalonians 5:16) and be thankful (1 Thessalonians 5:18). It's God's will for us to be thankful regardless of our circumstances.
- It's possible to quench the Holy Spirit (1 Thessalonians 5:19).
- Christians must not despise prophecy (1 Thessalonians 5:20).
- Christians must reject false teachings and hold fast to whatever is good (1 Thessalonians 5:21). Paul does *not* say that we must reject unpopular teachings and hold fast to whatever will win the approval of the world.
- It's not enough for Christians to abstain from evil. We must also not do anything that looks evil (1 Thessalonians 5:22). This is different from doing something that's good but the world hates.
- God is the one who sanctifies us (1 Thessalonians 5:23).
- People have a spirit, a soul, and a body. Those are three different and separate things (1 Thessalonians 5:23).
- Paul wanted us to remain blameless until the Lord Jesus returns (1 Thessalonians 5:23). He thought it was extremely important for us to be blameless when that moment arrives.
- God is the one who called us (1 Thessalonians 5:24).
- God will keep His promises (1 Thessalonians 5:24).
- Paul believed there was value in having other people pray for him (1 Thessalonians 5:25).

2 Thessalonians

- This letter was written by Paul, Silvanus, and Timothy (2 Thessalonians 1:1).
- Twice in two verses Paul said that God is our Father and Jesus Christ is our Lord (2 Thessalonians 1:1-2). He clearly wanted to emphasize that fact to the persecuted Thessalonian church. Why did he do that? Well, this letter addresses the concern that the church had missed the rapture. In response Paul emphasized that God is our Father (who loves us), and Jesus is both our Savior and our Lord. Jesus hasn't forgotten us and He will remember to gather us to Him when He returns!
- The patience and faith that the Thessalonian church displayed in the midst of so much suffering made them an example to other churches (2 Thessalonians 1:4). Even though the church was being persecuted, it still held on to the faith and patiently endured terrible trials.
- Although the church had faith in God and was abounding in love toward one another, it still had to endure suffering and persecution. Their faith and love didn't exempt them from persecution.
- When we suffer in this life, God requires us to endure it with patience and faith. If we do then we're counted worthy to enter into the kingdom of God (2 Thessalonians 1:5).
- God didn't promise the church that it wouldn't face persecution. However, He did promise that one day He would punish its persecutors (2 Thessalonians 1:6). Interestingly, Paul told the church to look forward to the vengeance which Jesus will pour out upon the world when He returns, and take comfort in it (2 Thessalonians

1:6-10).

- When Jesus returns to this world at the end of the seven-year tribulation period, He will bring His angels with Him (2 Thessalonians 1:7).
- When Jesus returns and takes vengeance upon this world, He will do so with flaming fire (2 Thessalonians 1:8).
- The punishment which the wicked receive is going to be everlasting (2 Thessalonians 1:9). It's not only for a specific period of time. Instead it will never end.
- One of the reasons Jesus is returning is to be glorified in His saints and admired by them (2 Thessalonians 1:10).
- The saints are those who believe the testimony of the apostles (2 Thessalonians 1:10).
- Paul used eschatology and end-times prophecy to encourage a persecuted church (2 Thessalonians 1:4-12).
- Paul didn't pray that the persecution which the Thessalonians were suffering would stop. Instead he prayed that God would finish the work that He was doing through their persecution (2 Thessalonians 1:11-12).
- The suffering of the Thessalonian church was an example of the goodness of God (2 Thessalonians 1:11).
- One of the reasons persecution is part of God's good will is because it brings glory to the name of the Lord Jesus Christ (2 Thessalonians 1:12).
- Paul expected the church to understand end times prophecy, including the rapture (2 Thessalonians 2:1-5). Not only did he expect them to understand and believe it, but he also expected them to take comfort and hope in it (2 Thessalonians 2:17).

- Paul wanted the Thessalonian church to understand how to recognize that the seven-year tribulation had started so they wouldn't be led astray by people making false claims (2 Thessalonians 2:2). This means Paul expected the church to know enough about end times theology to not be deceived by heresy or false teaching.
- Paul didn't tell the church to ignore end times prophecy and focus on other things. Instead he expected them to understand it, and he answered their questions about it (2 Thessalonians 2:2-17).
- The antichrist will exalt himself above all deities and religions. In fact, he will sit in the temple of God and declare that he is God Himself (2 Thessalonians 2:4). This means one day the third temple will be built in Jerusalem.
- The last time Paul visited the Thessalonian church he taught them about end times prophecy (2 Thessalonians 2:5). Paul expected the church to remember what he had taught them about prophecy.
- Paul speaks as if the antichrist already exists but is being hidden for now by an outside force (2 Thessalonians 2:6-8). There's a force which is stronger than the antichrist that's preventing him from being revealed until it's time. The force is referred to using male pronouns (“he”). It should be noted that in the New Testament the church is referred to using *female* pronouns, so the restrainer is not the church.
- God has appointed a time for the antichrist to have his kingdom and do his evil work (2 Thessalonians 2:6).
- When the Lord Jesus Christ returns He will personally destroy the antichrist with the spirit of His mouth and the brightness of His coming (2 Thessalonians 2:8). This

means the antichrist will be destroyed by Jesus, not by the church or by any of God's angels.

- The antichrist will use the power of the devil to do miraculous things (2 Thessalonians 2:9). This means the devil can perform miracles.
- Those who rejected the truth of the gospel will receive the antichrist and be deceived by him (2 Thessalonians 2:10).
- Since this world refused to believe the truth of the gospel, God will a strong delusion into the world so that people will believe a lie. The reason God will do this is to make sure that those who loved sin would perish (2 Thessalonians 2:11-12). In other words, God will punish the wicked people of this world by giving them a powerful and convincing lie to believe.
- If we're suffering and are in pain, that doesn't mean God hates us. We're still the beloved of the Lord (2 Thessalonians 2:13). Our suffering might mean that He has called us to suffer for the sake of His name.
- The reason we're saved is *not* because we chose God. Instead it's because God chose us. God made the decision to save us from the very beginning of creation, long before we were born (2 Thessalonians 2:13). The apostles consistently taught that salvation is a decision that God makes, not one that we make.
- God uses the Holy Spirit to sanctify us (2 Thessalonians 2:13). Genuine salvation is always accompanied by sanctification.
- Those who believe in the gospel will share in the glory of the Lord Jesus Christ (2 Thessalonians 2:14).

- The church must defend the doctrines of the Scriptures and hold on to them. The church isn't allowed to cast them away in the name of pragmatism or appealing to the world (2 Thessalonians 2:15).
- Paul taught that the letters which the churches had received from the apostles were binding and should be treated as Scripture (2 Thessalonians 2:15). He wanted the churches to continue to hold on to the things that they had been taught by the apostles, whether those teachings were given by the apostles in person or written in their letters.
- God has the power to comfort our heart. That's something we can pray for (2 Thessalonians 2:16-17).
- Paul wanted the church to be established in every single word that God had spoken (2 Thessalonians 2:17).
- Paul believed that the church should pursue all of the good works that are found in the Scriptures. The church wasn't given the option of picking one or two and ignoring the rest (2 Thessalonians 2:17).
- It's Biblical to ask others to pray for you (2 Thessalonians 3:1).
- Churches should pray that they might be able to freely spread the gospel (2 Thessalonians 3:1).
- Being kept from evil isn't the same thing as being kept from persecution (2 Thessalonians 3:3).
- Paul believed that his letters were binding to the churches and they were required to obey them. He believed that he spoke and wrote with divinely given authority (2 Thessalonians 3:4).

- The reason we love God is because He directed our hearts to Him (2 Thessalonians 3:5).
- Paul wanted the persecuted Thessalonian church to have the return of Christ on its mind (2 Thessalonians 3:5).
- Those who don't obey God's commandments are walking disorderly. The church must separate itself from all such people (2 Thessalonians 3:6). This means obedience to God in all things is a requirement for church membership.
- Paul commanded the church to withdraw itself from those living in sin. However, that's all the church is allowed to do. No disciple or apostle ever gave the church the right to imprison or kill those who are wicked.
- The apostles taught from the very beginning that their writings and teachings were binding, and their epistles were sacred Scripture (2 Thessalonians 3:6, 2 Peter 3:15-16). The letters in the New Testament didn't need to be deemed as “canon” by some later council that took place hundreds of years later! Instead the apostles taught the church that their epistles were “canon” from the moment they wrote them.
- When the apostles visited churches they didn't ask the church to pay any of their expenses. In fact, they didn't even expect the churches to feed them (2 Thessalonians 3:8). Instead the apostles worked night and day to earn their own money and were missionaries at their own expense. The reason they did this was to set an example for others to follow (2 Thessalonians 3:8-9).
- Paul didn't believe it was good to give food to people who were able to work but who refused to do so. He taught that everyone should have to labor for the food that they received (2 Thessalonians 3:10).

- Those who don't work are putting themselves in a place of temptation. They may fall into sin and become busybodies, and cause trouble in the church (2 Thessalonians 3:10-11).
- Giving idle people food that they didn't have to work for can lead to all kinds of trouble. Instead of doing that, the church should push them to get a job and eat their own food (2 Thessalonians 3:10-11).
- The church must refuse to have company with anyone who rejects any of the teachings of the apostles, or rejects anything that's in the letters to the churches (2 Thessalonians 3:14). It's interesting that Paul said this in a letter that's primarily about end-times prophecy. Paul didn't believe that we should “agree to disagree”.
- Christians aren't allowed to have fellowship with those who call themselves believers but who reject any of the teachings of the apostles (2 Thessalonians 3:14). The purpose of distancing from both heretics and those living in sin is so they'll become ashamed and repent. (However, no apostle ever said that heretics should be put to death.)
- The proof that Paul is the one who wrote an epistle can be found in the fact that he identified himself as its author and signed it personally (2 Thessalonians 3:17). If an epistle doesn't contain Paul's salutation then it wasn't written by him (which means he couldn't have written the book of Hebrews).

1 Timothy

- Paul was an apostle by the commandment of God (1 Timothy 1:1). This means God is the one who made him an apostle.
- Before Paul wrote this letter he went to Macedonia (1 Timothy 1:3).
- Paul told Timothy to remain at Ephesus so he could tell people to not teach false doctrines (1 Timothy 1:3).
- Not all questions are good and worthwhile (1 Timothy 1:4).
- The church shouldn't allow itself to be distracted by things that don't edify (1 Timothy 1:4).
- Churches must be careful about the things they allow people to teach (1 Timothy 1:4).
- The commandments of God show us what love looks like. They teach us how to love one another (1 Timothy 1:5).
- The path to genuine love, faith, and a good conscience is through God's commandments. Those who reject His commandments and live as they please will never have any of those things (1 Timothy 1:5).
- Those who try to turn people away from God's commandments are guilty of being discordant within the church. Paul compared them to an unpleasant and irritating sound (1 Timothy 1:6).
- The Law of God was made for those who are lawless (1 Timothy 1:9).
- The gospel comes from God. It didn't come from men (1 Timothy 1:11).

- Jesus is the one who gave Paul the ministry of preaching the gospel, and made him an apostle (1 Timothy 1:12).
- Jesus considered Paul to be faithful (1 Timothy 1:12).
- The reason God showed mercy to Paul was because he persecuted the church ignorantly, out of unbelief (1 Timothy 1:13).
- The Lord Jesus Christ came into the world to save sinners (1 Timothy 1:15).
- Paul didn't seek to glorify himself. Instead he called himself the chief of sinners, and brought up the fact that he had persecuted the church in the past and injured others (1 Timothy 1:15). Paul didn't try to hide his past or cover up how bad it was.
- One of the reasons Jesus saved Paul was to demonstrate His longsuffering, gracious, and merciful nature (1 Timothy 1:16).
- Those who believe on Jesus have everlasting life (1 Timothy 1:16).
- God is the King. He is above all principalities and powers (1 Timothy 1:17).
- God is eternal. He has always existed and will always exist (1 Timothy 1:17).
- God is invisible. He can't be seen (1 Timothy 1:17).
- All honor and glory belongs to God, forever and ever (1 Timothy 1:17).
- There were prophecies about Timothy's ministry which were made before he began that ministry (1 Timothy 1:18).

- Those who have abandoned the faith have turned their life into a shipwreck (1 Timothy 1:19).
- Paul turned Hymenaeus and Alexander over to Satan so they would learn to stop blaspheming (1 Timothy 1:20).
- Paul named names and called people out for their sin. He was very specific about who was sinning and what sin they were committing (1 Timothy 1:20). This means Paul didn't believe that the sins of people within the church should be kept hidden or private. He also didn't believe that the identities of people within the church who were sinning should be kept private.
- Paul didn't kill or imprison the people within the church who were sinning. Instead he turned them over to the devil (1 Timothy 1:20). This means churches don't have the right to physically harm those who are sinning within the church.
- Christians should pray and make intercession for all people (1 Timothy 2:1). This includes both believers and unbelievers.
- Christians should pray for all those who have authority over them (1 Timothy 2:2). The reason we should do this is so we can lead quiet and peaceable lives.
- Paul believed the prayers of Christians had an impact on the government (1 Timothy 2:2) They're not a waste of time.
- The mediator between God and man is Jesus Christ (1 Timothy 2:5).
- Jesus gave Himself as a ransom for our sins (1 Timothy 2:6).

- In order for us to be saved, a ransom had to paid. We had to be purchased, and the purchase price was the life of Jesus (1 Timothy 2:6).
- The reason Jesus is the only way to be saved is because He's our only mediator and our only ransom (1 Timothy 2:6).
- Paul prayed by lifting up his hands (1 Timothy 2:8).
- It's bad to pray from a position of doubt (1 Timothy 2:8).
- There is nothing wrong with desiring to hold a church office (1 Timothy 3:1).
- Paul mentions the office of a bishop, which has authority over a specific church. Bishops don't have authority over multiple churches (1 Timothy 3:1).
- Paul mentions bishops (elders) and deacons. He didn't mention any other church offices (1 Timothy 3:1). The Bible never mentions the church office of a pastor! In the Bible pastors don't have any authority and are simply people who preach in the church.
- Church leaders must be blameless (1 Timothy 3:2). If he's not blameless then he's not qualified to hold office and must be removed.
- It's not wrong for church leaders to be married. In fact, it's actually required (1 Timothy 3:2).
- If a person doesn't have any children, or only has a single child, then he can't be a bishop (1 Timothy 3:4). If his children aren't well-behaved then that also disqualifies him.
- If a person's own house isn't in order then he's not eligible for a position of authority in the church (1

Timothy 3:4-5). If a person can't keep his own house in order then that demonstrates he can't keep the church of God in order either.

- If a church office is given to a new Christian then there's a danger the office will fill him with pride (1 Timothy 3:6).
- Pride leads to the condemnation of the devil (1 Timothy 3:6).
- If a person has a bad reputation among people who are outside of the church then he can't be a church leader (1 Timothy 3:7). This means it matters if Christians have a good reputation outside of the church.
- Church leaders need to have a good reputation in order to guard against the devil's attacks (1 Timothy 3:7).
- When Paul wrote this letter, he was hoping to travel to Timothy in the near future (1 Timothy 3:14). Paul wrote some things in his letter, but he was hoping to visit Timothy to tell him more things.
- Paul valued meeting people in person, talking to them in person, and instructing them in person (1 Timothy 3:14).
- Paul wanted to make sure Timothy knew how to behave in church (1 Timothy 3:15).
- The gospel was preached to the Gentiles before the ascension of Jesus (1 Timothy 3:16).
- The Holy Spirit expressly said that in the end times some people would depart from the faith and believe the doctrines of devils (1 Timothy 4:1).
- There are some wicked people who don't feel bad about the evil things they're doing. Their conscience has been seared (1 Timothy 4:2).

- Those who forbid people to marry are proclaiming a doctrine of devils (1 Timothy 4:3). God doesn't prohibit Christians or church leaders from getting married! In fact, God actually *requires* deacons and bishops (elders) to be married. Marriage is a good thing, and getting married isn't a sin.
- Those who forbid people from eating meat are proclaiming a doctrine of devils (1 Timothy 4:3).
- The reason Christians may eat meat is because animals are sanctified (made clean) by the word of God and prayer (1 Timothy 4:5). Since meat is made clean by the word of God and prayer, that opens up the possibility that when the unsaved eat meat they're eating something that's unclean, since their meat hasn't been sanctified.
- If prayer makes unclean animals clean then it makes sense to pray over food before eating it (1 Timothy 4:5).
- Paul wanted the contents of this letter to be shared with the rest of the church (1 Timothy 4:6).
- Doctrine is nourishing (1 Timothy 4:6).
- Bodily exercise is only a small benefit to people (1 Timothy 4:8). The reason for this is because it only benefits us in this life, whereas godliness has everlasting benefits.
- Trusting God brought a great deal of suffering and pain into Paul's life (1 Timothy 4:10).
- God is the living God! God is not dead (1 Timothy 4:10).
- When Paul wrote this letter Timothy was a young man (1 Timothy 4:12).
- Exhortation is important! Churches must not neglect it (1

Timothy 4:13).

- The gift that Timothy had was given to him when the presbytery laid their hands on him (1 Timothy 4:14).
- Those who abandon doctrine are abandoning salvation itself (1 Timothy 4:16).
- Old people within the church shouldn't be given a strong rebuke. Instead it's better to entreat them as one would entreat their own father (1 Timothy 5:1).
- Young people within the church shouldn't be given a strong rebuke. Instead it's better to treat them as a brother (1 Timothy 5:1).
- Old women within the church shouldn't be given a strong rebuke. Instead it's better to entreat them as one would entreat their own mother (1 Timothy 5:2).
- Young women within the church shouldn't be given a strong rebuke. Instead it's better to entreat them as one would entreat their own sister (1 Timothy 5:2).
- The church should take care of widows who are truly destitute (1 Timothy 5:3).
- It's a family's responsibility to take care of their widows (1 Timothy 5:4).
- Children are responsible for taking care of their parents (1 Timothy 5:4). The way children repay their parents for their upbringing is by taking care of their parents when they're old.
- Those who live in the pleasures of this world are the living dead. They may seem to be be alive, but they're spiritually dead (1 Timothy 5:6).

- It's a serious sin to fail to take care of people in your own family (1 Timothy 5:8).
- It's a very serious matter to God when a person fails to take care of the destitute widows in his family (1 Timothy 5:8).
- There are some people who seem to be saved, but who cast off their faith later in life. Those people aren't saved, but are lost (1 Timothy 5:12).
- Paul said that elders who rule well should be counted worthy of double honor, but he never said they should be paid (1 Timothy 5:17).
- The wages of elders is honor (1 Timothy 5:18).
- It's not wrong to bring an accusation against an elder. However, there needs to be sufficient evidence (1 Timothy 5:19).
- Elders who sin should be publicly rebuked in the presence of the whole church (1 Timothy 5:20). This means it's wrong for a church to privately rebuke an elder for his sin. The reason for this is so that others will see the rebuke and become afraid, and not fall into sin.
- The angels that didn't sin are part of the elect (the chosen ones) (1 Timothy 5:21). This means the reason some angels didn't fall into sin and become demons was because they were part of the elect.
- The elect angels see the things that we do (1 Timothy 5:21).
- It's a sin to show partiality (1 Timothy 5:21).
- Christians must keep themselves pure. We must have nothing to do with sin, and we must not get involved in

the sins of others (1 Timothy 5:22).

- Paul told Timothy to drink a little wine. This was intended to act as medicine, to help treat a stomach ailment (1 Timothy 5:23).
- Timothy was frequently sick (1 Timothy 5:23).
- Even though Timothy was frequently sick, Paul didn't lay hands on him and heal him (1 Timothy 5:23).
- Paul didn't tell Timothy that if he was sick he should just pray about it. Instead he told him to pursue a medical remedy (1 Timothy 5:23). This means it's not wrong to use medicine to seek treatment for a disease.
- The sins of some people are obvious and can be easily seen. The sins of other people aren't obvious and may remain hidden their entire lives (1 Timothy 5:24).
- All sins will be punished in the judgment, even the sins that remained hidden in this life (1 Timothy 5:24). A person may hide their sins from others but he can't hide his sins from God. The Lord will hold him accountable for what he's done.
- A person's good works may be hidden from others, but they're not hidden from God. One day God will make them manifest (1 Timothy 5:25).
- There may be times when Christians have to suffer so that the gospel isn't blasphemed (1 Timothy 6:1). This means the gospel and the name of God are more important than our own well being.
- Servants must honor their masters even if their masters aren't Christians (1 Timothy 6:1).
- Paul didn't tell Timothy that the church could pick and

choose the doctrines that it liked. Instead Timothy was to teach everything, and the church was commanded to believe everything and do everything (1 Timothy 6:2). Paul didn't divide the contents of this letter into things that were optional and things that were important. Instead he believed that all of it was important and should be taught.

- The words of Paul are actually the words of the Lord Jesus Christ (1 Timothy 6:3). This means those who reject the words of Paul are actually rejecting the words of Jesus, and those who teach contrary to the words of Paul are attacking Jesus.
- Paul condemned the idea that gain is godliness. It's wrong to reject the Scriptures to obtain some sort of gain (1 Timothy 6:5).
- Christians must withdraw themselves from those who reject Paul's words (1 Timothy 6:5). The Bible consistently teaches that Christians must withdraw from those who call themselves believers but who are living in sin, or teaching heresy, or have rejected Christ's words, or are preaching another gospel.
- Paul didn't say it was fine to reject what the Bible teaches as long as it's on a secondary issue. Instead he taught that any rejection was dangerous (1 Timothy 6:5).
- The gain that comes from pragmatism and compromise is worthless. True gain comes from godliness with contentment (1 Timothy 6:6). It's better to be godly than to be pragmatic, regardless of what the rewards for compromise are.
- It's impossible to carry any possessions out of this world and into the next one (1 Timothy 6:7).

- We don't need more than food and clothing. If we have those two things then that's enough to take care of our physical needs in this world (1 Timothy 6:8).
- People who desire to be rich will fall into temptations and snares (1 Timothy 6:9). For this reason it's bad to desire the riches of this world, and it's far better to be content with what you have.
- There are some people who sacrifice godliness to obtain wealth, not realizing that they sacrificed the only thing that can save them and are on the road to Hell (1 Timothy 6:9).
- The love of money is the root of all evil (1 Timothy 6:10). Christians shouldn't love money. Instead we should love godliness, contentment, and the Scriptures.
- Those who covet money have pierced themselves with many sorrows (1 Timothy 6:10). The love of money makes life much worse! It doesn't make life better.
- Righteousness, godliness, faith, love, patience, and meekness are better than the riches of this world (1 Timothy 6:11).
- It's an evil thing to sacrifice the fruits of the Spirit to obtain material wealth. The fruits of the Spirit are of great value in the sight of God, and material wealth is not (1 Timothy 6:11).
- Paul didn't tell Christians to compromise, or to pursue pragmatism in order to increase the size of their congregations. Instead he commanded us to fight the good fight of faith, and to remain faithful to the doctrines and commandments of the Scriptures (1 Timothy 6:12).
- The way we lay hold on eternal life is by fighting the good

fight of faith (1 Timothy 6:12). In other words, the key to obtaining everlasting life is faith.

- Christians must seek to be unrebukable. We must keep all of God's commandments and neglect none of them (1 Timothy 6:14). There are no areas where we may stray from the Scriptures.
- Paul based his appeal to be faithful on the return of Jesus Christ. He wanted the church to be faithful and spotless until the Lord returned (1 Timothy 6:14).
- Jesus is the only one who has immortality. God is the only one who has always existed and will always exist – who has no beginning and no end (1 Timothy 6:16). Jesus has given Christians everlasting life, but that's different from immortality. Jesus has always existed but we have not.
- Jesus dwells in inapproachable light (1 Timothy 6:16).
- No one has seen God (although some have seen Jesus, who is the image of God) (1 Timothy 6:16).
- Jesus has everlasting honor and power (1 Timothy 6:16).
- All of our blessings come from God. He's the one who has given them to us (1 Timothy 6:17). The only reason we have blessings and material goods is because God has given them to us. They come from Him, not from ourselves.
- God gives us material blessings so that we might enjoy them (1 Timothy 6:17). It's not wrong to enjoy the material blessings God has given us.
- People whose faith is genuine will demonstrate it through a life of faithfulness and good works. This is because good works are *always* a fruit of genuine salvation. Since those

people are genuinely saved they will lay hold on eternal life (1 Timothy 6:19). This means the way to tell if you have everlasting life is by looking at your life. The life that you're leading reveals who you truly are.

- The people who are laying a good foundation for themselves are those who are godly, faithful, and righteous – not those who compromise in order to gain wealth (1 Timothy 6:19).
- Paul taught that everlasting life was a wonderful thing to have. He didn't see it as a curse, or something that was undesirable (1 Timothy 6:19). In fact, he taught that everlasting life was so valuable that we should be willing to make great sacrifices to obtain it, and it was of far greater value than the riches of this world.
- The Bible repeatedly commands Christians to avoid sin. It doesn't teach that we should expose ourselves to sin so we can become resistant to it! Exposure to sin is something we should avoided whenever possible (1 Timothy 6:20). This means we need to be careful about what we expose ourselves to.
- Churches aren't told to allow anyone to proclaim any evil doctrine in the church on the grounds of "fairness". Instead we must resist evil and avoid it (1 Timothy 6:20).
- Some people will use false science to attack the Scriptures. Churches must avoid this (1 Timothy 6:20).
- Some Christians have erred by embracing profane and vain teachings (1 Timothy 6:21). We must exercise discernment so we don't err from the faith.

2 Timothy

- The reason Paul became an apostle is because that was the will of God. It was God's decision, not Paul's (2 Timothy 1:1).
- We receive the gift of life through Jesus (2 Timothy 1:1).
- Even though Paul wrote this letter when he was facing execution, he still believed the promise of everlasting life that Jesus made to us (2 Timothy 1:1).
- Paul referred to Timothy as his beloved son. He saw Timothy as his son in the faith (2 Timothy 1:2)
- Grace, mercy, and peace don't come from ourselves. Instead they're gifts from God (2 Timothy 1:2).
- Paul believed in prayer and spent time praying for others (2 Timothy 1:3). In fact, Paul even prayed for others while he was in prison awaiting his execution.
- It's possible to have a pure conscience (2 Timothy 1:3).
- Paul wanted Timothy to know that he was praying for him (2 Timothy 1:3).
- Timothy's mother and grandmother had sincere faith (2 Timothy 1:5). However, Paul says nothing about Timothy's father and grandfather.
- Paul wanted Timothy to know that he was convinced Timothy's faith was real (2 Timothy 1:5).
- Timothy's spiritual gift had been given to him by Paul when the apostle laid his hands on him (2 Timothy 1:6).
- Apostolic gifts were given by God through the apostles, who bestowed them by laying their hands on people (2 Timothy 1:6).

- Fear doesn't come from God (2 Timothy 1:7). Christians shouldn't be afraid.
- Christians must not be ashamed of Jesus or the gospel (2 Timothy 1:8).
- It's wrong for Christians to distance themselves from the apostle Paul, or be ashamed of him (2 Timothy 1:8).
- Paul told Timothy to not be ashamed of the gospel, but instead to partake in the afflictions that come as a result of being associated with the gospel (2 Timothy 1:8).
- God is the one who gives Christians the grace to suffer persecution (2 Timothy 1:8).
- God chose to save us before the world began (2 Timothy 1:9). That means our salvation is purely a gift from God. It's not based on who we are or anything we've done, but is solely a decision made by God before He created the world.
- God uses Jesus the Messiah to save us and give us grace (2 Timothy 1:9).
- Although God made the decision to save us before the world began, our salvation was manifested when Jesus came into this world (2 Timothy 1:10).
- Jesus has abolished death (2 Timothy 1:10).
- God sent Paul to the Gentiles (2 Timothy 1:11).
- Paul was a preacher, a teacher, and an apostle (2 Timothy 1:11). The offices of preacher, teacher, and apostle are different, and it's possible to have more than one office at a time.
- There's a difference between preaching and teaching (2

Timothy 1:11).

- The gospel brought persecution and pain into Paul's life (2 Timothy 1:12).
- Even though Paul suffered greatly, he wasn't ashamed of the gospel (2 Timothy 1:12). Persecution must not drive us away from the gospel or make us ashamed of it.
- One of the reasons Paul was able to hold on to his faith was because of his belief that one day Jesus would resurrect him (2 Timothy 1:12).
- We need to hold on to our spiritual gifts and not let go of them (2 Timothy 1:14). The way we do this is through the Holy Spirit.
- The Holy Spirit dwells within Christians (2 Timothy 1:14).
- Everyone who was in Asia had abandoned Paul (2 Timothy 1:15).
- Paul called out the people who had abandoned him by name (2 Timothy 1:15). He didn't hide the fact that he had been abandoned.
- Paul wanted God to be merciful to Onesiphorous because he took care of Paul while the apostle was in prison, and wasn't ashamed of his status as prisoner (2 Timothy 1:16).
- God used Onesiphorous to take care of Paul while he was in prison even though Onesiphorous wasn't a believer (2 Timothy 1:16). This means when everyone in Asia abandoned Paul, God raised up an unbeliever to take care of him.
- We must not be ashamed of those who are suffering in prison on behalf of the gospel. Instead we must seek to

refresh them and take care of them (2 Timothy 1:16).

- Paul didn't tell Timothy to be strong in himself. Instead he told Timothy to be strong in the grace of Jesus. Timothy was to look to the grace of Jesus for strength, and to stand in that grace (2 Timothy 2:1).
- The events which are recorded in the gospels were seen by many people, who told others about what they had seen (2 Timothy 2:2). This means the gospel has a sure foundation. It doesn't rely on the testimony of just a single person.
- Paul wanted Timothy to find and teach men who would faithfully proclaim the truths of the gospel (2 Timothy 2:2). Paul specifically wanted Timothy to teach people who had the ability to teach others.
- Christians need to be prepared to endure hard times and persecution (2 Timothy 2:3).
- It's possible for a Christian to become so entangled with the things of this life that they become unprofitable for the Lord (2 Timothy 2:4). God commands Christians to live lives that are focused on Him, and devoid of things that distract us from His service or prevent us from serving Him.
- Paul compared the Christian walk to a soldier who's completely focused on gaining victory on the battlefield, and has cast off everything that might distract him (2 Timothy 2:4).
- We must please God, not ourselves (2 Timothy 2:4).
- We will only receive a reward from God if we've kept His commands while achieving victory. If we cheated in some way then we will receive no reward (2 Timothy 2:5). This

means there are some people who have done many things for God, but since they disobeyed Him in order to do those things they will receive no reward.

- If you have to break God's law to accomplish what you're trying to do then God is against it, even if it's an act of service to Him. God won't recognize service that was done through disobedience or sin (2 Timothy 2:5).
- Paul doesn't present the Christian life as something that's easy or problem-free. Instead the examples he gives are of hard work, of following the rules, of striving, of suffering, and of persecution (2 Timothy 2:6).
- Paul compares the Christian walk to a farmer who grows food and then partakes of the food that he grew (2 Timothy 2:6). Those who work for the Lord will be the first ones to partake in the accompanying rewards.
- In order to understand the teachings in the Bible, God must give us understanding. He's the one who can give us the ability to understand His Word (2 Timothy 2:7).
- It's possible for us to pray that God would give other people the ability to understand His Word (2 Timothy 2:7).
- Paul wanted Timothy to understand *all* things, not just the most important doctrines (2 Timothy 2:7). Everything in the Bible is worth understanding and learning.
- Although Paul prayed that God would give Timothy understanding of the Scriptures, he also told Timothy to think about them. Paul expected Timothy to put effort into learning the Word of God (2 Timothy 2:7).
- Paul was willing to endure persecution for the sake of the church. He wanted to preach the gospel, no matter what

it cost him, in order to save people and give them everlasting life (2 Timothy 2:10). Paul viewed himself as suffering so that other people might be saved.

- Those who die in Christ will live again. Death isn't the end for them (2 Timothy 2:11).
- Those who suffer for the sake of Jesus will one day reign with Him over this world (2 Timothy 2:12). The destiny of the suffering church is to reign with Christ.
- Jesus will deny all those who deny Him (2 Timothy 2:12). This means we must never deny Jesus! In order for Jesus to acknowledge us we must first acknowledge Him, and accept the suffering that this brings into our lives.
- The Bible never promised that Christians wouldn't suffer. Instead it teaches that those who suffer for Jesus will be rewarded with the right to reign with Him over this world (2 Timothy 2:12).
- When people don't believe God's promises, their unbelief doesn't invalidate those promises (2 Timothy 2:13). God is going to keep His Word regardless of whether anyone believes it.
- We must not spend our time listening to lies, or to things which draw us away from the truth (2 Timothy 2:14).
- We must study the Scriptures so we can learn how to rightly interpret them (2 Timothy 2:15). Those who don't study the Bible, or don't correctly interpret it, will one day be ashamed.
- We must actively shun things which are profane and vain, because such things lead to ungodliness (2 Timothy 2:16).
- Paul called out false teachers by name and warned

against them (2 Timothy 2:17). No one in the Bible had anything positive to say about false teachers.

- The words of false teachers are dangerous and eat away at people like a disease (2 Timothy 2:17).
- The resurrection is in the future, not in the past (2 Timothy 2:18).
- People who teach error about end times prophecy can hurt people and destroy their faith (2 Timothy 2:18).
- Paul didn't think that it was fine if a teacher got a few things wrong, as long as they were correct about the core doctrines of the Bible. Instead he condemned those who erred from the truth and said they were dangerous (2 Timothy 2:18).
- The Lord knows all those who belong to Him (2 Timothy 2:19).
- Christians who have turned away from their sins and walk in God's ways are vessels of honor. However, those who are continuing to live in their sins and refuse to walk in God's ways are vessels of dishonor (2 Timothy 2:20-21). This means a Christian's status in the church has nothing to do with his ministry, or his wealth, or his fame, or his popularity. Instead it has everything to do with whether he is walking in God's ways and teaching the truth, or is walking in sin and teaching error.
- The life of a Christian involves pursuing righteousness, faith, charity, and peace. This must be an active effort, and involves diligence and work (2 Timothy 2:22).
- There is such a thing as a foolish question (2 Timothy 2:23). We must avoid foolish and ignorant questions because they lead to strife.

- The servants of the Lord must be people of peace, not people who are argumentative, hostile, and ready to get into fights (2 Timothy 2:24).
- Those who are living in sin are opposing themselves. We should look for opportunities to instruct such people in the Bible because God may use that to save them (2 Timothy 2:24-25).
- In order to be saved we must repent. There's no salvation apart from repentance (2 Timothy 2:25).
- The only way to escape the snare of the devil is through repentance (2 Timothy 2:26).
- The way to fight against the devil is by preaching and teaching those who are in iniquity (whether they're Christians or not). God may use that to free them from the devil's snare by moving them to repent (2 Timothy 2:26).
- As Paul was awaiting execution for his faith in Jesus, he warned that in the end times perilous times would come (2 Timothy 3:1). As bad as things were in Paul's day, he believed that the end times would be worse. This means Paul didn't believe that things would improve in the church age. Instead he warned that the end of the church age would be perilous, not a time of great revival.
- Knowledge of the doctrines of the end times is important, and something Christians should know (2 Timothy 3:1).
- The people of the end times would be depraved and evil. This would manifest itself by the fact that in those days people would love themselves, would be covetous, would be boasters, would be proud, would be blasphemers of the holy name of God, would be disobedient to parents,

would be unthankful, and would be unholy (2 Timothy 3:2). It's dangerous for Christians to be around such people.

- In the end times, people would no longer have natural affection for one another (2 Timothy 3:3).
- In the end times, people would have an outward appearance of godliness but would deny the gospel's power to overcome sin and iniquity (2 Timothy 3:5).
- Christians are commanded to turn away from people who are wicked and depraved, and avoid them (2 Timothy 3:5). Paul didn't teach that we must try to make friends with them, or come to some common understanding with them.
- If our lives are full of sin, or if we're ensnared by our desires, then we're in danger of being led astray by evildoers and false teachers (2 Timothy 3:6). Leading a life of sin makes us more vulnerable to false teachers and false teachings.
- The purpose of learning is to arrive at the truth (2 Timothy 3:7).
- The reason some people are never able to reach the truth is because they have corrupt minds, and are actively resisting the truth and fighting against it (2 Timothy 3:8).
- Paul puts those who resist the truth in the same category as the men who once fought against Moses (2 Timothy 3:8).
- There's a limit to what evildoers and false teachers can do, and who they can deceive (2 Timothy 3:9).
- One day God will make manifest the foolishness of

evildoers and false teachers (2 Timothy 3:9).

- At the end of Paul's life, when he was facing execution, he gave God glory for the past times when God had delivered him from persecution. Yet he didn't complain that God wasn't delivering him this time (2 Timothy 3:11).
- There are times when God delivers people from persecution, and there are other times when He doesn't (2 Timothy 3:11).
- All Christians who live a godly life in Christ will experience persecution (2 Timothy 3:12).
- People who are evil will become more evil over time (2 Timothy 3:13).
- The origins of the gospel aren't shrouded in mystery, but come from eyewitnesses who saw those things themselves (and died for them) (2 Timothy 3:14).
- Timothy was taught the Scriptures from his childhood (2 Timothy 3:15).
- Christians need to be instructed in doctrine, in reproof, in correction, and in the path of righteousness (2 Timothy 3:16).
- There are no parts of the Scriptures which can be ignored, or aren't profitable. All of it is important and useful (2 Timothy 3:16).
- The material that's given to us in the Scriptures is enough to give us everything we need to perform all good works (2 Timothy 3:17). This means we don't need any material that's *outside* of the Scriptures to fulfill all good works! The material in Bible is sufficient.
- The Scriptures are complete. They aren't missing anything

we need to walk in God's will in this life (2 Timothy 3:17). That means we don't need additional prophecies, or revelations, or dreams, or visions, or messages from angels, or personal words from God. The only thing we need is the Scriptures because they contain *all* the material we need to walk in God's will, and perform *all* good works.

- When Jesus returns He will judge both the living and the dead (2 Timothy 4:1).
- Paul believed that even death wasn't too high a price to pay for preaching the gospel. It was that important (2 Timothy 4:2).
- It's important to rebuke those who are in error. Rebukes are an important part of Christianity (2 Timothy 4:2).
- We must preach the Word even when it's out of season, and we must teach *all* doctrine. This is because one day Jesus will hold us accountable for what we've done (2 Timothy 4:2). We're not at liberty to set aside the doctrines that people don't like.
- In the end times, people will reject sound doctrine (2 Timothy 4:3).
- The reason people won't endure sound doctrine is because of their desires (2 Timothy 4:3). This is also why people seek false teachers: they validate people's sinful desires.
- We should expect people to reject sound doctrine and seek after lies. Paul warned us that would happen (2 Timothy 4:3).
- We must choose faithfulness to the Scriptures over popularity, even if that costs us our audience (2 Timothy

4:1-3). In fact, we should expect that people who teach sound doctrine will have a smaller audience than false teachers who teach lies.

- The way an evangelist makes full proof of his ministry is by preaching the whole word, even when it's out of season; by enduring afflictions; and by being faithful even unto death (2 Timothy 4:5). It has nothing to do with the size or impact of his ministry.
- Paul wrote this letter to Timothy at the end of his life, when he was facing execution (2 Timothy 4:6).
- Paul knew that God wasn't going to deliver him out of this trial (2 Timothy 4:6). He was ready to lay down his life for the sake of Jesus.
- Paul viewed his upcoming execution as an offering. His life was being sacrificed for Jesus (2 Timothy 4:6).
- Paul viewed his death as a departure from this world, but he didn't view it as the end of his life (2 Timothy 4:6).
- Paul believed that Jesus was worth dying for (2 Timothy 4:7).
- Paul believed that because he kept the faith even unto death, the Lord Jesus would give him a reward – and that reward was worth dying for (2 Timothy 4:8).
- Jesus will give a crown of righteousness to all those who long for His return and earnestly desire it (2 Timothy 4:8).
- Paul wanted to see Timothy again before he was executed (2 Timothy 4:9).
- The love of this present world is a dangerous thing and can lead us astray (2 Timothy 4:10).

- Paul wasn't alone; Luke was with him (2 Timothy 4:11). This means Luke was with Paul at the end of his life.
- Even though Paul rejected Mark at the beginning of his ministry (because Mark abandoned Paul – see Acts 15:37-40), at the end of his life things had changed. Paul believed that Mark was profitable for the ministry (2 Timothy 4:11).
- Paul was still trying to spread the gospel and help the churches at the very end of his life. Even at that point he hadn't given up or stopped trying to work (2 Timothy 4:11).
- As Paul faced execution he was still thinking of others, and the welfare of the churches (2 Timothy 4:12)
- Even when Paul was facing execution he wanted Timothy to bring him books. Paul was still studying and working, and didn't stop even though he knew he was about to die (2 Timothy 4:13). Paul believed it made sense for him to continue to diligently study the Scriptures. He didn't think that it would accomplish nothing since his life was quickly coming to an end (2 Timothy 4:13).
- Paul didn't believe that imminent death was a reason to stop working, or stop reading, or stop studying, or stop writing. He wanted to make good use of every moment he had left (2 Timothy 4:13).
- There's nothing wrong with asking God to take vengeance on people who have done us wrong, and who haven't repented for it (2 Timothy 4:14).
- Paul warned Timothy about a dangerous enemy of the gospel, and called out that person by name. He didn't hide that person's identity (2 Timothy 4:15). We need to

call out the enemies of the gospel by name so people will know who is dangerous and should be avoided.

- Paul asked God to forgive those who fled from him when he was attacked, but he asked God to punish those who fought against the gospel and tried to stop it (2 Timothy 4:16).
- The church may not stand with us when we're persecuted (2 Timothy 4:16).
- Our salvation doesn't depend on our actions. God is the one who's preserving us (2 Timothy 4:18).
- Paul was unable to heal Trophimus, even though at the beginning of his ministry he had the gift of healing (2 Timothy 4:20). This means by the time Paul reached the end of his life, the gift of healing was gone. The apostolic gift of healing was a temporary gift which was given to the church while it was being founded. That gift was removed once it served its purpose.
- Paul wrote this letter to Timothy before winter (2 Timothy 4:21).

Titus

- Paul first describes himself as a servant and then as an apostle (Titus 1:1). He didn't try to impress Titus with his authority or accomplishments. Instead he humbly called himself a servant of God.
- Paul referred to predestination at the very beginning of this letter (Titus 1:1). He said that those who have faith in God were chosen by Him. The reason we have faith is because God chose us.
- There's a direct relationship between truth and godliness (Titus 1:1). You can't achieve godliness without the truth.
- God promised us eternal life before He created the world (Titus 1:2).
- The world had a beginning. It's not eternal (Titus 1:2).
- God has chosen to use *preaching* to manifest His Word to the world (Titus 1:3).
- Titus was given the task of fixing problems in churches and ordaining elders (Titus 1:5). This means the churches of Paul's day had problems which needed to be addressed, and Paul sent an *outsider* to put those churches in order.
- There's no mention in any of Paul's letters of ordaining pastors. Instead only elders are ordained and only elders lead churches. There's no mention of pastors leading churches anywhere in the New Testament, or having any authority over any church.
- In order to be ordained as an elder the person had to be married, have multiple children, and have well-behaved children. You also had to be male, since only males can be

husbands (Titus 1:6). Paul did *not* say that if no one was able to meet these qualifications it was fine to relax them in the name of pragmatism.

- Poorly behaved children reflect badly on their parents. God holds parents responsible if their children are unruly. Having unruly children disqualified an elder candidate from service. It seems that if he couldn't raise up his own children then he had no business trying to raise up the church.
- The leadership of the church had to be blameless (Titus 1:7). If they weren't then that disqualified them from service.
- Church leaders are responsible for caring for the flock of God on His behalf. Churches don't exist for the purpose of enriching the church leadership! Those who abuse their position for personal gain are unjust, and they will be held accountable for it on the day of judgment (Titus 1:7).
- Church leaders must know the Word of God. If they don't then they aren't qualified to lead the church (Titus 1:9).
- The way that churches are commanded to convince skeptics is by proclaiming sound doctrine – not by compromising or making an appeal to worldliness (Titus 1:9). Sound doctrine is one of the key weapons of the church and must never be abandoned or exchanged for something else.
- Paul didn't think it was wrong or unkind to call heretics liars and evil beasts. He also didn't believe he had to qualify his condemnation of heretics by saying that they were good people. Instead he condemned them as liars and deceivers who were leading people to Hell (Titus 1:10-12).

- Paul believed it was important to rebuke people sharply so that they would be sound in the faith (Titus 1:13-14). He did *not* teach that churches should find the lowest common denominator and only teach the most basic truths in order to maximize outreach. Instead he taught that those who were in error should be sharply rebuked.
- The apostle Paul warned against listening to Jewish fables or taking them seriously (Titus 1:14). The fables of this world turn people away from the truth of God's Word.
- The Lord doesn't give anyone the option of adding to what He has said or taking away from it (Titus 1:14). Paul didn't say it was fine to walk in the traditions of this world if it helped form alliances with other groups. Instead he completely forbade it.
- There's an enormous difference between how those who are pure view this world, and how those who are impure view it. Those who are impure turn everything into corruption and sin. Those who are pure are able to look at things which are good and see them as good things (Titus 1:15). Only those who are pure can see the world as it really is.
- Although we aren't saved by our actions, our actions do reveal our true nature (Titus 1:16).
- Proclaiming doctrine isn't optional. It's something that church leaders are required to do (Titus 2:1).
- The elderly aren't allowed to live however they want simply because they're old. Instead they must live righteous and godly lives (Titus 2:2-3).
- Paul believed that elderly women were tempted to falsely accuse others, and forbade them from doing that (Titus

2:3-4). He commanded older women to teach younger women how to do that which was right – specifically, how to love their husbands and love their children.

- Although Good works don't save us, good works aren't optional. They are something all Christians must pursue (Titus 2:7).
- Paul didn't allow any doctrine to be corrupted or changed (Titus 2:7). He didn't allow doctrines to be ignored or altered in the name of pragmatism or trying to reach a larger audience.
- God requires people to pursue excellence in their jobs. We must not slack off or be lazy (Titus 2:9).
- Christians who live disorderly and wicked lives are attacking the doctrines of God through their actions (Titus 2:10).
- God hasn't given Christians the liberty to sin (Titus 2:12).
- The blessed hope of Christians is the return of Jesus at the rapture (Titus 2:13). It's not a sin to look forward to the return of Christ! We should be looking forward to the rapture with hope and earnest anticipation.
- The death of Jesus does more than just forgive our sins. It also purifies us and changes us into people who hate sin and love godliness (Titus 2:14).
- The life of Jesus wasn't taken from Him by force. He willingly sacrificed His life for us (Titus 2:14).
- God requires Christians to obey the law (Titus 3:1). God did *not* say that our obedience to the government depends on its good behavior or on politicians leading upright and godly lives.

- God expects Christians to be fruitful and seek to do good works (Titus 3:1).
- Our own works don't bring us righteousness (Titus 3:5).
- Christians and churches must avoid foolish questions (Titus 3:9). This means there *is* such a thing as a foolish question – and they're so dangerous that they must be avoided.
- If a person continues to teach heresy after two admonitions then churches must reject that person and have nothing to do with them (Titus 3:10). This means churches aren't allowed to tolerate heretics on the grounds that they teach many good things and are only in error in one area. If the person won't repent of their heresy then they must be rejected.
- Paul was very concerned about Christians being unfruitful. He kept exhorting people to diligently pursue good works and bear fruit (Titus 3:14).

Philemon

- The letter to Philemon was written by both Paul and Timothy (Philemon 1:1).
- In Paul's introduction he referred to himself as a prisoner, not an apostle. He was emphasizing the fact that he lacked freedom – just like the slave Onesimus, who he was writing about (Philemon 1:1).
- Paul used military metaphors when discussing spiritual matters. He didn't think that kind of language was unbiblical, pagan, or inappropriate (Philemon 1:2).
- There was a church which met in Philemon's house (Philemon 1:2). In the apostolic era churches met in people's homes. They didn't meet in church buildings. In fact, there's no mention of church buildings anywhere in the New Testament, nor are there any commands to build them or meet in them. The pattern we find in the Bible is churches meeting in small groups in people's homes. No book of the New Testament ever implied that when a church met in a home it was a sign of poverty, or that churches should strive to have their own building as soon as possible.
- Paul regularly prayed for Philemon even though he was suffering in prison at the time. It's Biblical to make regular mention of other people in our prayers (Philemon 1:4).
- Every good thing which is within us is there because of Jesus Christ. He's the one who transformed us and put those good things there (Philemon 1:6). Our faith can't be effectively communicated if we don't acknowledge that every good thing which is within us is the result of Jesus!
- Paul chose to take a very gentle approach when asking

Philemon to set Onesimus free. He could have condemned Philemon, railed against him, or used his apostolic authority to force the matter, but instead Paul entreated him as a brother (Philemon 1:8-10). In doing so Paul set an example of how to handle confrontations in the church.

- The reason Paul chose to be gentle with Philemon was out of love, not fear (Philemon 1:9).
- When Paul met Onesimus he didn't turn him over to the Roman authorities, as the law of the time required. Instead he wrote this letter to Philemon in an effort to set Onesimus free (Philemon 1:10).
- Paul gave Philemon the credit for the help that Onesimus provided to him (Philemon 1:13). When we can't attend to someone's needs ourselves but send someone else in our stead, it's counted on our behalf.
- God wants us to give willingly, not because we're forced to and don't have a choice (Philemon 1:14).
- Paul didn't take the pragmatic approach that "since it's for the sake of the gospel, that justifies whatever I need to do" (Philemon 1:14). Instead he showed tremendous respect and love to others even though he was in prison at the time and it cost him a great deal to do so.
- There may be times when we go through trials in our life that ultimately lead to greater blessings (Philemon 1:15).
- There's an everlasting component to the relationships that Christians have with one another (Philemon 1:15).
- Paul, the apostle that God worked through to write much of the New Testament and plant churches throughout the world, asked Philemon to consider him to be a fellow

partner in the gospel (Philemon 1:17). Paul was showing incredible humility because the acts of Philemon were quite small compared to the acts and sufferings of Paul.

- Paul didn't deny that Onesimus had wronged Philemon. Instead Paul wrote that Philemon should charge those things to him and he would personally pay for them (Philemon 1:18) This is a picture of the way that our sins are put on the account of Jesus Christ, who suffered on our behalf.
- Paul wrote this letter with his own hand so that Philemon would understand he was making a binding promise and would surely keep his word (Philemon 1:19). Paul usually dictated his letters, so this was unusual.
- This letter is an example of what it means for a church to be characterized by love, even in conflict (Philemon 1:21).
- Paul wasn't alone when he was in prison. He had the support of Epaphras, Marcus, Aristarchus, Demas, and Lucas (Philemon 1:23-24).
- At this time this letter was written Demas was considered to be a fellow laborer in Christ (Philemon 1:24). However, Demas eventually revealed his true nature and forsook the gospel (2 Timothy 4:10).

Hebrews

- God no longer speaks through prophets. Instead He now speaks through His Son (the Lord Jesus Christ) (Hebrews 1:2).
- Jesus is the heir of all things (Hebrews 1:2).
- Jesus created all things (Hebrews 1:2).
- There's more than one world (Hebrews 1:2).
- Jesus is the brightness of the glory of God (Hebrews 1:3).
- Jesus perfectly reflects the Father in all that He does (Hebrews 1:3).
- The reason this universe continues to exist is because Jesus sustains it. The continued existence of this universe is a demonstration of His power (Hebrews 1:3).
- Jesus purged our sins (through His sacrifice on the cross) (Hebrews 1:3).
- Jesus isn't an angel (Hebrews 1:5).
- Jesus is superior to the angels (Hebrews 1:5).
- God commanded all of His angels to worship Jesus (Hebrews 1:6).
- The angels are spirits (Hebrews 1:7).
- The dominion of Jesus is an everlasting dominion. It will never end (Hebrews 1:8).
- God has given Jesus more gladness than He's given others (Hebrews 1:9). This is because Jesus loves righteousness and hates iniquity.
- One day Jesus will fold up this universe and change it, as

one folds up a garment (Hebrews 1:12).

- God said that He would defeat the enemies of Jesus and put them under His feet (Hebrews 1:13).
- God has sent angels to minister to those who will be the heirs of salvation (Hebrews 1:14).
- Since God punished those who disobeyed what He said through angels, there will be no escape for those who disobey what He said through His Son, the Lord Jesus Christ (Hebrews 2:3).
- The author of Hebrews wasn't among those who heard Christ speak. Instead he was told the gospel by others (which means this book wasn't written by an apostle) (Hebrews 2:3).
- The purpose of the gifts of the Holy Ghost is to bear witness to the salvation that comes through Christ (Hebrews 2:4).
- God hasn't put angels in charge of the world to come (Hebrews 2:5).
- One day God is going to put all things in subjection to Christ. Jesus is going to rule over everything, and everything will be in complete subjection to Him (Hebrews 2:8).
- Jesus didn't die for Himself. Instead He died for us (Hebrews 2:9).
- God chose to make Jesus perfect through suffering (Hebrews 2:10).
- We don't sanctify ourselves. That's something Jesus does for us (Hebrews 2:11).

- Everyone who is saved has already been sanctified (Hebrews 2:11).
- Jesus has only sanctified the people that God gave Him. This means God the Father is the one who chose who would be saved (Hebrews 2:13).
- Jesus used His death to deliver us and destroy the one who had the power of death (the devil) (Hebrews 2:14-15).
- Jesus didn't take upon Himself the nature of angels (Hebrews 2:16). That's why fallen angels can't be saved: they don't have a Savior.
- Jesus existed before He became a man (Hebrews 2:16).
- We don't make reconciliation for our sins. That's something Christ does for us (Hebrews 2:17).
- Jesus had to be made like us in order for Him to make reconciliation for our sins (Hebrews 2:17).
- Since Jesus was tempted, He's able to help us when we're tempted (Hebrews 2:18).
- Jesus is an apostle (Hebrews 3:1).
- One of the characteristics of genuine Christians is that they hold fast unto the end. They don't reject the faith and leave (Hebrews 3:6).
- The Holy Ghost commands us to listen to the voice of Jesus (Hebrews 3:7).
- If we harden our hearts against God and refuse to listen to Him then He won't allow us to enter into His rest (Hebrews 3:11).
- Unbelief is a terrible sin (Hebrews 3:12).

- Unbelief comes from an evil heart (Hebrews 3:12).
- We must exhort one another daily (Hebrews 3:13). That's one of the key ways we fight against sin.
- Sin can harden people's hearts and lead to unbelief (Hebrews 3:13). That means one of the root causes of unbelief is sin.
- Sin is deceitful (Hebrews 3:13).
- Sin grieves God (Hebrews 3:17).
- Even though the full revelation of Christ and what He would do hadn't been revealed in the time of Moses, nevertheless some sort of gospel was preached in the days of Moses (Hebrews 4:2).
- The gospel didn't benefit the Hebrews who God delivered from Egypt because they didn't believe it (Hebrews 4:2). That means the gospel doesn't benefit those who don't believe it.
- The works of God were finished from the foundation of the world (Hebrews 4:3).
- The first people who were preached the gospel were the Hebrews who God saved out of Egypt (Hebrews 4:6).
- Those who've entered into rest have ceased from their works (Hebrews 4:10).
- The rest of God is this: we're saved by grace through faith, not by works. We don't have to labor to be saved, but instead we rest in the completed work of Christ – because the works of God were finished from the foundation of the world (Hebrews 4:10).
- The word of God is able to divide the soul from the spirit

(Hebrews 4:12).

- The soul and the spirit are different things (Hebrews 4:12).
- The word of God is able to discern the intents of our heart (Hebrews 4:12).
- Our great High Priest is Jesus (Hebrews 4:14).
- Jesus cares about us (Hebrews 4:15).
- Although Jesus was tempted, He never sinned (Hebrews 4:15).
- The reason we can boldly approach the throne of grace is because of Jesus (Hebrews 4:16). We should approach the throne of grace in our times of need.
- Those who are ignorant need compassion (Hebrews 5:2).
- Christ didn't make Himself a high priest (Hebrews 5:5). Instead God called Him to that role.
- When God said "to day have I begotten thee", that refers to Him calling Christ to be our High Priest (Hebrews 5:5).
- Christ isn't a Levitical priest. Instead He's a priest after the order of Melchisedec (Hebrews 5:6).
- Jesus prayed with strong crying and tears (Hebrews 5:7).
- Jesus is the author of salvation (Hebrews 5:9).
- The recipients of this letter were "dull of hearing". They didn't even know the basics of Christianity (Hebrews 5:11-12). The author wasn't able to say what he wanted to say because the recipients were too ignorant to receive them.
- Christians who don't know the first principles of the faith,

or haven't moved beyond them, are like babies who can only consume milk. They're in a bad place and are pretty helpless (Hebrews 5:13).

- In order to be skilled at using the Word of God, we must know the first principles of the faith and build upon them (Hebrews 5:13).
- Being able to tell the difference between good and evil is one of the signs of a mature Christian (Hebrews 5:14).
- God expects Christians to understand end-times prophecy. The doctrines of the resurrection of the dead and the eternal judgment are considered to be among the first principles of the faith (Hebrews 6:2).
- The basic "first principles" are: (1) salvation by faith alone, (2) faith in God, (3) baptism, (4) apostolic gifts, (5) the resurrection and the eternal judgment. All Christians should know these things because they represent the most basic principles of the faith (Hebrews 6:1-2).
- If a person was once enlightened and then falls away from the faith, it's impossible to restore them to the faith (Hebrews 6:4).
- There's no such thing as losing your salvation and regaining it. If it were possible to lose your salvation then it would be gone forever (Hebrews 6:6). Losing your salvation and regaining it would mean crucifying Christ a second time, which is impossible.
- Rain is a blessing from God (Hebrews 6:7).
- The author of this book compares Christians to fertile soil that God has blessed with rain, which brings forth fruit that He uses for His purposes (Hebrews 6:7).

- God is the one who waters us and nurtures us (Hebrews 6:7). The reason we bear fruit is because of His work in our life.
- The fruit that we bear in our life is for God, not ourselves (Hebrews 6:7).
- The author of this book compares those who are lost to soil that only brings forth thorns and briers. The destiny of that person is to be burned in the lake of fire (Hebrews 6:8).
- God doesn't forget our labor of love (Hebrews 6:10).
- Christians must not be slothful (Hebrews 6:12).
- There's no one greater than God (Hebrews 6:13).
- In order for Abraham to obtain the things that promised him, he had to be patient and endure (Hebrews 6:15).
- God's counsel is immutable. It doesn't change (Hebrews 6:17).
- God cannot lie (Hebrews 6:18).
- Our salvation is certain because God swore an oath, and He can't lie. For those reasons we can have full assurance of our salvation (Hebrews 6:18).
- The hope that we have in Christ is an anchor for our soul. It keeps us from drifting off into doubt and despair (Hebrews 6:19).
- Abraham slaughtered kings (Hebrews 7:1).
- The reason the Bible doesn't record a father, mother, lineage, date of birth, or date of death for Melchisedec is because he's intended to be a representation of Christ, who is an everlasting being. Melchisedec points us to

Christ (Hebrews 7:3).

- Jesus is eternal. He had no beginning and He will have no end (Hebrews 7:3).
- Since Melchisedec blessed Abraham, that means Melchisedec was greater than Abraham. This points to Christ, who is greater than the Levitical priesthood (Hebrews 7:7).
- Since Levi was a descendant of Abraham, and Abraham paid tithes to Melchisedec, that means Levi also paid tithes to Melchisedec. The priesthood of Melchisedec is greater than the priesthood of Levi (Hebrews 7:9).
- The Law can't make people perfect (Hebrews 7:11).
- If it was possible to be saved by the Levitical priesthood then there would be no need for Jesus (Hebrews 7:11).
- If it was possible to be saved by the Law then there would be no need for Jesus (Hebrews 7:11).
- When Jesus came in the order of Melchisedec, that represented a change in priesthood – and where there's a change in priesthood there's also a change of the law (Hebrews 7:12). That's why we're no longer under the law, but are under grace.
- Jesus wasn't made a priest by the Law (Hebrews 7:16). Instead, His endless life gives Him the power to be a priest.
- The reason the old Law was ended is because it was unprofitable. It couldn't save people or make them perfect (Hebrews 7:18).
- The old Law was incapable of giving us hope or drawing us near to God (Hebrews 7:19).

- Jesus gives us a better promise than the Law. The Law couldn't save us, but Jesus saves us and makes us perfect (Hebrews 7:22).
- Because Jesus lives forever, His priesthood continues forever (Hebrews 7:24). This means Jesus will never stop being a priest.
- Our everlasting salvation depends on Christ's everlasting life and everlasting priesthood (Hebrews 7:25). That means our salvation will depend on Jesus for all of eternity.
- Jesus didn't have to make a sacrifice for His own sins because He never sinned (Hebrews 7:27).
- Jesus offered a single sacrifice a single time (Hebrews 7:27) The sacrifice that He offered for our sins was Himself.
- The tabernacle which was built by Moses wasn't the true tabernacle (Hebrews 8:2).
- The Levitical priesthood was a shadow of Heavenly things (Hebrews 8:5).
- The reason Jesus has a more excellent ministry than the Levitical priests is because He's the mediator of a better covenant, which is founded on better promises (Hebrews 8:6).
- If the first covenant (the Mosaic one) was faultless then there would have been no need for a second covenant (Hebrews 8:7).
- In the new covenant, God said that He would write His laws upon people's heart (Hebrews 8:10). That means that the new covenant still has laws.

- Under the old covenant, God didn't change the inward person the way He does under the new covenant (Hebrews 8:10).
- Under the new covenant, God doesn't remember or sins or iniquities (Hebrews 8:12).
- The old covenant (the Mosaic one) is no longer operational. It's been replaced by a new one, which is much better (Hebrews 8:13).
- When the book of Hebrews was written, the Ark of the Covenant was no longer around. People didn't know very much about the design of the mercy seat and the cherubims (Hebrews 9:5).
- Under the Levitical system, the way to the Holy of Holies was blocked off. It had to be accessed once a year, and it could only be accessed by the blood of a sacrifice. That was a sign from God that the Levitical system was incapable of making people perfect in His sight (Hebrews 9:9).
- Under the Levitical system, sacrifices were offered to God but they couldn't make people perfect (Hebrews 9:9). That was a sign the first covenant was flawed.
- The offerings and ordinances of the Levitical system were intended to point to something greater. They weren't an end in themselves (Hebrews 9:10).
- Christ entered the Holy of Holies by His own blood, which He shed for us (Hebrews 9:12).
- When Christ entered the Holy of Holies He obtained redemption for us (Hebrews 9:12).
- Christ only entered into the Holy of Holies once. He

doesn't need to enter it again because the redemption that He accomplished for us is eternal (Hebrews 9:12).

- Christ is the one who accomplishes our redemption (Hebrews 9:12).
- We can only find redemption through Christ (Hebrews 9:12).
- Christ offered His blood for us (Hebrews 9:14).
- Christ offered Himself through the Spirit (Hebrews 9:14).
- Because Christ offered His blood for us, He's the mediator of the new testament (Hebrews 9:15).
- Christ died to save us! We're saved by His death (Hebrews 9:15). This means we're not saved by our works.
- Christians are those whom God has called to salvation (Hebrews 9:15).
- In order for the new covenant to be in effect, Jesus must have died. The new covenant requires His death in order to take effect (Hebrews 9:16-17). This is because a person's testament takes effect after he dies. It has no power while he's still alive.
- Without the shedding of blood there's no remission of sins (Hebrews 9:22).
- The Holy of Holies that Christ entered into wasn't the one made with hands. This means it wasn't the earthly Holy of Holies (Hebrews 9:24). Instead Christ entered into the Holy of Holies that's in Heaven itself.
- People are judged after they die (Hebrews 9:27).
- Christ was offered for our sins (Hebrews 9:28).

- One day Christ will return (Hebrews 9:28). When He returns He will come to save us. That means in His first coming He came to save us, and when He returns He will save us again.
- The Mosaic Law was a shadow of good things to come. It pointed to something better, and wasn't an end in itself (Hebrews 10:1).
- If the sacrifices which were made under the Mosaic Law made those who offered them perfect, there would have been no need to keep going back and offering more sacrifices (Hebrews 10:2).
- Jesus came into this world to do God's will, because God didn't take pleasure in the offerings that were made under the Mosaic Law (Hebrews 10:9).
- Jesus took away the Mosaic Law (Hebrews 10:9). The reason He did this was to replace it with something different that God would take pleasure in. However, before the Mosaic Law could be replaced by something better, it had to be taken away. It couldn't coexist with the new covenant.
- Jesus sacrificed Himself as an offering for sin (Hebrews 10:10).
- Since the sacrifice of animals couldn't atone for our sins, Jesus offered Himself as our atoning sacrifice (Hebrews 10:10).
- Through Jesus we're sanctified once and for all. There's no further need for any additional sacrifices (Hebrews 10:10).
- After Jesus offered a single sacrifice for our sins, He sat down at the right hand of God. The reason He sat down

was because His work was done (Hebrews 10:12).

- Jesus used a single sacrifice (the sacrifice of Himself) to perfect us forever (Hebrews 10:14).
- The perfection that Jesus gives us through His sacrifice will last forever. That perfection will never run out or become ineffectual. We will never need another sacrifice! That single sacrifice finished our redemption, and nothing needs to be added to it (Hebrews 10:14).
- All those Jesus has saved are sanctified (Hebrews 10:14).
- We're not sanctified by our works. Instead we're sanctified by the sacrifice of Jesus (Hebrews 10:14).
- Jesus has provided a new way to enter into the presence of God – one that didn't exist under the old covenant (the Mosaic Law) (Hebrews 10:20).
- We can only enter into the presence of God through the body of Jesus, which He sacrificed for us (Hebrews 10:20).
- God will keep all of His promises (Hebrews 10:23).
- We must encourage one other Christians to show love and do good works (Hebrews 10:24).
- The author of Hebrews expected Christians to be able to see the return of Christ approaching. He expected people to be able to tell when Christ's return was at hand, and to respond to that by meeting more frequently than before (Hebrews 10:25).
- There's some type of sign which indicates that Christ's return is approaching (Hebrews 10:25).
- God doesn't forgive the sins of those who reject the gospel and don't repent. Such people aren't saved

(Hebrews 10:26).

- Hell is the fiery indignation of God. It's a place where He pours out His wrath upon the wicked (Hebrews 10:27).
- It's a terrible thing to reject the gospel. Those who reject it despise Jesus, despise the Holy Spirit, and treat the blood of Jesus as an unclean thing. All those who do that will be punished far more severely than those who committed a crime worthy of death under the Mosaic Law (Hebrews 10:29).
- Vengeance belongs to God (Hebrews 10:30). One day He will punish the wicked for what they've done.
- The recipients of this letter were persecuted after they were saved. They went through great afflictions (Hebrews 10:32).
- The author of this letter spent time in prison for the sake of the gospel (Hebrews 10:34).
- We have better possessions waiting for us in Heaven (Hebrews 10:34). Our possessions in this world are temporary, but what we have in Heaven is everlasting.
- One day our faith in Christ will be greatly rewarded (Hebrews 10:35).
- Those who do the will of God will receive His promises. However, we must be patient and wait for Jesus to return (because that's when we'll receive His promises) (Hebrews 10:36-37).
- The only way to please God is to live by faith (Hebrews 10:38).
- When we believe in God's promises and wait for Him to fulfill them, we're demonstrating faith (Hebrews 11:1).

- If we want to have a good report from God then we must have faith. We must believe that He will make His promises come to pass (Hebrews 11:2).
- The reason Abel offered a better sacrifice than Cain was because of Abel's faith (Hebrews 11:4).
- It's possible for those who are dead to speak, by means of their righteous testimony (which was demonstrated by their faith) (Hebrews 11:4).
- The reason Enoch never died, and God took him out of this world, was because Enoch pleased God through his faith (Hebrews 11:5).
- Without faith it's impossible to please God (Hebrews 11:6).
- Those who come to God must believe that He will reward those who diligently seek Him (Hebrews 11:6).
- It's not wrong to desire the reward that God has promised us. In fact, believing that there's no reward at all is offensive to God (Hebrews 11:6).
- When Noah believed what God told him and built the ark, he condemned the world. This is because he demonstrated his faith through obedience, while the rest of the world didn't believe God (Hebrews 11:7).
- Abraham, Isaac, and Jacob all lived in tents (Hebrews 11:9).
- Isaac (not Ishmael) was the heir to the promise that God made to Abraham (Hebrews 11:9).
- Jacob (not Esau) was the heir to the promise that God made to Abraham (Hebrews 11:9).

- The reason Abraham had faith was because he wasn't looking for something in this world. Instead his heart was set on something greater (Hebrews 11:10).
- The reason Sarah was able to conceive and give birth to Isaac was because of her faith (Hebrews 11:11).
- There's a heavenly country, and it's better than this world (Hebrews 11:16).
- If we don't want God to be ashamed of us then we must not desire the things of this world. Instead we must desire the heavenly city that He's prepared for us (Hebrews 11:16).
- When Abraham offered Isaac, he was his only son (Hebrews 11:17). This is because Ishmael was gone at that point.
- Joseph didn't want his bones to remain in Egypt. Instead he wanted them taken to the promised land, which he believed God would give to the children of Israel (Hebrews 11:22). This was a demonstration of his faith.
- There are times when disobeying the king is an act of faith, and pleases God (Hebrews 11:23).
- It's better to suffer affliction with the children of God than to enjoy the pleasures of sin (Hebrews 11:25). The pleasures of sin aren't worth having.
- The reproach that comes from having faith in Christ is a greater treasure than the riches of this world (Hebrews 11:26).
- It's not wrong to desire the reward that God gives to those who follow Him (Hebrews 11:26).
- When Moses left Egypt he wasn't afraid of the wrath of

the king. He left as an act of faith (Hebrews 11:27).

- You don't have to live a perfect live to demonstrate faith. Although the people listed in Hebrews 11 were flawed, they still pleased God because they demonstrated faith in Him (Hebrews 11:32).
- Some people have subdued kingdoms through faith (Hebrews 11:33).
- Some people have stopped fires through faith (Hebrews 11:34).
- Some people have been tortured and refused deliverance because they had faith. Since they looked for a better resurrection, they chose to have faith even though it cost them their lives (Hebrews 11:35).
- It's far better to have faith in God and die, than to reject Him and live (Hebrews 11:35).
- There are times when faith makes life much harder, because the world viciously persecutes those who have faith. This mean faith doesn't always make our life easier (Hebrews 11:36).
- Some people have been left destitute because of their faith in God (Hebrews 11:37).
- It's possible to obtain a good report from God by faith, and still not live long enough to see His promise come to pass (Hebrews 11:39).
- The reason God didn't fulfill His promises during the lifetime of the Old Testament saints was because He was waiting on the advent of the church. The saints of the Old Testament wouldn't be made complete without the church (Hebrews 11:40).

- We're surrounded by many witnesses who are watching what we're doing (Hebrews 12:1). This is one of the reasons why we must lay aside our sins.
- It's possible to overcome the sins that easily overcome us (Hebrews 12:1).
- Jesus is the author of our faith. That means our faith comes from Him! He's the reason we believe and have faith (Hebrews 12:2).
- The reason Jesus endured the cross was because of the joy that was set before Him (Hebrews 12:2).
- We must look to Jesus as an example of enduring persecution (Hebrews 12:3).
- It's extremely important to resist sin and overcome it (Hebrews 12:4).
- The Lord chastens those He loves. He corrects us for our good (Hebrews 12:6).
- All Christians are chastised by the Lord at some point (Hebrews 12:8). Those whom God doesn't chastise aren't His children at all.
- Not everyone is a child of God (Hebrews 12:8).
- Fathers are expected to correct their children (Hebrews 12:9).
- Children are expected to respect and honor their father (Hebrews 12:9).
- God chastens us so we can be partakers of His holiness (Hebrews 12:10).
- There are times when pain and suffering is necessary for our spiritual growth (Hebrews 12:11).

- We must seek to make the paths of life straight, so that those who are struggling will be healed instead of falling aside (Hebrews 12:13).
- We must seek to be at peace with everyone. It's good to seek peace with others (Hebrews 12:14).
- In order to see the Lord we must have holiness (Hebrews 12:14).
- Bitterness defiles the person who's bitter (Hebrews 12:15).
- Christians must not be profane (Hebrews 12:16).
- There are some things that, once lost, can't be obtained. This is true even if they're sought with tears (Hebrews 12:17).
- Some people have heard the voice of God (Hebrews 12:19).
- There's a Jerusalem in Heaven (Hebrews 12:22).
- In Heaven there's an enormous number of angels (Hebrews 12:22).
- The author of Hebrews calls the church the "church of the firstborn". This is because Christ is the firstborn (Hebrews 12:23).
- The names of all Christians are written in Heaven (in the Book of Life) (Hebrews 12:23).
- The entire church is being assembled in Heaven (Hebrews 12:23).
- When we enter into God's presence in Heaven, it will be very different from Israel's experience at the holy mountain of God in Sinai (Hebrews 12:23).

- The blood of Christ speaks better things than the blood of Abel. Although Abel had a good testimony, the blood of Christ saves us (Hebrews 12:24).
- Christians aren't building their own kingdom! Instead we're going to *receive* a kingdom. This means the kingdom will be built by someone else and then given to us (Hebrews 12:28).
- God is a consuming fire (Hebrews 12:29).
- We must show hospitality to strangers (Hebrews 13:2).
- It's not always possible for us to recognize an angel. Sometimes they appear to be ordinary people (Hebrews 13:2). This means there are times when people help angels without realizing it.
- We must care about fellow Christians who are in prison for the faith. They're part of the family of Christ, and we should consider ourselves to be suffering along with them (Hebrews 13:3).
- Sex is only honorable within the confines of marriage (Hebrews 13:4). God will judge those who have sex outside of marriage.
- We must learn to be content with what God has given us (Hebrews 13:5).
- Since God cares for us, and since He will never leave us or forsake us, whatever possessions we have in this life are enough. We don't need more (Hebrews 13:5). Those who covet are attacking God because they're saying that their possessions aren't enough.
- Christians can act boldly and don't need to be afraid. This is because God is the one who helps us in our time of

need, and He's greater than our enemies (Hebrews 13:6).

- We must pray for those who have authority over us in the church (Hebrews 13:7).
- Jesus will never change (Hebrews 13:8).
- Our heart must be established in the truth so it's not carried away by strange doctrines (Hebrews 13:9).
- Just as sacrificed animals were burned outside the camp, so Jesus suffered outside the gate of Jerusalem (Hebrews 13:12). That means it matters where Jesus was crucified.
- In order for Jesus to save us He had to suffer (Hebrews 13:12).
- We must bear the reproach of Christ by standing with Him and against the world (Hebrews 13:13).
- In this world, the church doesn't have a city of its own (Hebrews 13:14).
- The sacrifice that we must offer to God is the sacrifice of praise (Hebrews 13:15).
- Praise is a fruit that we bear through Christ (Hebrews 13:15).
- We're saved by the blood of Jesus (Hebrews 13:20).
- We don't make ourselves perfect. Instead God makes us perfect (Hebrews 13:21).
- We must not do our will or follow our desires. Instead we must do the will of God (Hebrews 13:21).
- The author of this letter considered it to be short (Hebrews 13:22).
- Before this letter was written, Timothy had been in prison

(Hebrews 13:23).

- This letter was written from Italy (Hebrews 13:24).

James

- James wrote this letter to Jews who had been scattered throughout the world (James 1:1).
- Christians should look at trials and suffering as a source of joy (James 1:2-3). In fact, we should rejoice when we live through periods of suffering! This is because times of suffering test our faith, and that testing produces patience.
- If we want to be perfect and have everything that we need to faithfully serve God then we must have patience. The way to develop patience is through suffering (James 1:4).
- If anyone lacks wisdom then he should ask God to give him wisdom. The Lord will give wisdom to those who ask Him for it (James 1:5).
- It's foolish to pray without faith and expect God to hear and answer that prayer (James 1:7).
- Those who are rich should rejoice when they're humbled (James 1:10).
- The wealth of the rich isn't as secure as they might believe. Wealth only exists for a time and is then gone (James 1:10).
- Since wealth is temporary and quickly lost, it's foolish to trust in it for safety (James 1:10).
- There's a great blessing promised to those who endure trials and don't fall away (James 1:12).
- The reward for those who love God is the crown of life (James 1:12).
- The way we demonstrate our love for Jesus is by enduring

trials. Those who endure trials and keep the faith are the ones who genuinely love Him (James 1:12).

- God isn't tempted by evil in any way (James 1:13).
- God doesn't tempt anyone (James 1:13).
- Temptations come from the things we desire. Our own desire are what entice us to sin (James 1:14). This means the source of temptation is within ourselves.
- Sin always ultimately leads to death (James 1:15).
- Christians don't have a license to sin (James 1:16).
- James didn't say that Christians should focus on the core doctrines of the Bible and agree to disagree on the rest. Instead he said we must be free from error. James didn't permit any amount of error in any matter (James 1:16).
- God is the one who gives us the good things that we have in this life. All of them come from Him (James 1:17).
- God doesn't grow over time, nor does He change. Instead He remains exactly the same (James 1:17).
- The reason God gave us the word of truth is so we could be the firstfruits of His creatures (James 1:18).
- Christians should prioritize listening over speaking (James 1:19).
- It's good to be slow to wrath. James doesn't say that wrath is evil, but he does say that we must be careful with our wrath (James 1:19).
- James taught that we must get rid of *all* sin in our lives (James 1:21). He didn't teach that we should try to get the big moral issues right, and the rest aren't important.

- Christians must humble themselves before God's Word (James 1:21).
- The word of God is able to save our souls (James 1:21).
- It's not enough to simply hear the word of God. We must also do whatever it says (James 1:22).
- Those who hear the word of God but don't obey it are false believers. They're deceiving themselves into thinking they have faith when they actually don't. (James 1:22). The way you can tell the difference between a genuine Christian and a false one is by obedience. Those who don't obey the Word of God aren't saved. (This doesn't mean we're saved by our works. What it means is that genuine salvation *always* produces obedience to God. The reason unbelievers don't obey God is because they lack salvation and are therefore still slaves to sin.)
- James compares the Word of God to a mirror that shows us who we truly are (James 1:23).
- The law that's found in the Scriptures is perfect. It doesn't need any additions, corrections, or modifications (James 1:25).
- The Scriptures give us liberty because it frees us from sin. Freedom from sin is liberty because slavery to sin leads to death (James 1:25).
- Those who don't control their tongue aren't saved. Their religion is vain (James 1:26).
- The Bible doesn't teach universalism. Not everyone is saved (James 1:26).
- Genuine religion involves helping those who need help (such as the fatherless and the widows) (James 1:27).

- The Biblical standard for Christians is to remain unspotted from sin in all areas of our life (James 1:27).
- It's wrong to judge a person based on their external characteristics (such as their nationality or wealth). Instead we must judge people by their actions (James 2:1).
- James referred to the "assembly", which was a gathering of Christians (James 2:2). James didn't call this "going to church" because the church is actually *a group of people*, not a building!
- Not everyone came to the assembly of believers wearing fancy clothing (James 2:2).
- James expected both the rich and the poor to be treated equally in the assembly of believers (James 2:3). Treating the rich better than the poor is an example of showing partiality.
- It's wrong to treat one person better than another on the basis of their wealth (James 2:4).
- God has chosen the poor! He has given them much faith and made them heirs of His kingdom (James 2:5).
- Showing partiality to someone is a violation of the commandment to love our neighbors as we love ourselves (James 2:8). After all, *we* don't want to be discriminated against! Showing partiality isn't an act of love.
- The commandment "Thou shalt love thy neighbor as thyself" is the royal law (James 2:8).
- Transgressors are those who break the law of God and sin (James 2:9). This means those who sin are transgressors.

- Those who break even one commandment are guilty of breaking the whole law (James 2:10).
- Christians will be judged. Our actions matter, and God will hold us accountable for them (James 2:12).
- Those who showed no mercy will be judged without mercy (James 2:13). If we want to receive mercy from God then we must show mercy to others.
- Those who have faith will also have works, because genuine faith always produces works. If a person lacks works then that's evidence he lacks faith as well (James 2:14).
- There may be times when fellow Christians lack food or clothing (James 2:15). We must provide those things to fellow believers who need them, because God expects us to take care of one another.
- If the only thing a Christian gives to those who need food and clothing are kind words, and he does nothing to actually provide for their physical needs, then he hasn't helped them at all. In that situation his kind words are empty and vain (James 2:16).
- The way that we can tell whether people have genuine faith is by looking at their works. If they have no works then they have no faith either (James 2:18).
- It's not enough to simply believe that there's one God. Even the devils believe that (James 2:19).
- Abraham's faith was accompanied by works. He proved his faith when he offered his son Isaac on the altar (James 2:21). Since Abraham's faith produced works, his faith was genuine. This is why we're told that Abraham's faith was made perfect by works.

- A faith which produces no works is meaningless because that means a person's beliefs don't influence their actions! A belief that doesn't change anything in a person's life is meaningless. That believe is worth nothing because it produces nothing (James 2:22).
- Abraham proved his belief in God by his obedience. The reason he obeyed God was because he believed in God (James 2:23). Since Abraham's belief in God produced obedience, his obedience was imputed to him for righteousness.
- Abraham was called the friend of God (James 2:23).
- We have both a body and a spirit. Our body is alive as long as our spirit is within it. However, that body dies once the spirit leaves it (James 2:26). This means our body needs a spirit, but our spirit doesn't need a body. Our spirit can exist outside of our body (which is what happens when we die).
- Christians should avoid ruling over many people, because those who have authority over people risk greater condemnation (James 3:1).
- Words can be very dangerous (James 3:6).
- Christians shouldn't speak both blesses and curses. We should bless others and not curse them (James 3:12).
- There are some in the church who are wise and have knowledge (James 3:13). Those who are wise should demonstrate their wisdom through their actions.
- It's good to be meek (James 3:13).
- It's wrong to glory in ourselves and boast in ourselves (James 3:14).

- We must not lie about the truth (James 3:14).
- Wisdom that leads to bitterness, envy, or strife is not from God (James 3:15).
- Not all wisdom is good (James 3:15). Wisdom which bears bad fruit is devilish and evil. Godly wisdom will bear godly fruit.
- Christians must not envy one another (James 3:16).
- Christians should be characterized by peace (James 3:18).
- The source of conflict in the church are people's desires. People fight with one other to obtain the things they want (James 4:1).
- If we want something then the way to get it is to ask God – *not* to fight with one another over it (James 4:2).
- Those who ask God for worldly and sinful things shouldn't expect to get them (James 4:3).
- James called the Christians he was writing to adulterers and adulteresses. The reason he did that was because they had made friends with the world, which was a form of spiritual adultery (James 4:4).
- Those who make friends with the world are making an enemy of God (James 4:4).
- If we desire worldly things then we're making ourselves the enemies of God (James 4:4).
- One of the root causes of conflict in the church is the desire for worldly things (James 4:4).
- The Scriptures don't speak in vain. The Bible means what it says! Its words are true and carry weight (James 4:5).

- There's a spirit within us that's full of lust and envy. It's a dangerous spirit that seeks to lead us to sin, and it causes much conflict in the church (James 4:5).
- In order to overcome our sinful desires we need the grace of God (James 4:6).
- Christians must submit themselves to God (James 4:7).
- The key to overcoming the attacks of the devil is to resist him (James 4:7). If we resist the devil then he will flee from us.
- If we draw near to God then He will draw near to us (James 4:8).
- Christians must cease from sin (James 4:8). We must purify our heart.
- The way to draw near to God is to cleanse our hands of sin and do what's right. In order to draw near to a holy God we must be holy (James 4:8).
- Christians should mourn and weep over their sins (James 4:9). That means our sins should bother us.
- Instead of judging God's law we must obey it (James 4:11).
- It's foolish to boast about the future because no one knows what the future will hold (James 4:14).
- Whether or not we accomplish something is up to the will of God. The only way we will accomplish it is if it's His will (James 4:15).
- We can't accomplish anything that God doesn't want us to accomplish. If He doesn't bless us then it won't happen (James 4:15).

- Our lifespan is determined by God (James 4:15).
- Our accomplishments in life are determined by God (James 4:15).
- It's wrong to boast about the future or rejoice in things that we haven't accomplished yet (James 4:16).
- It's evil to act as if we're in control of our lives and are responsible for our accomplishments. It's wrong to act as if our future is in our hands and we're the captains of our fate (James 4:16).
- If a person knows to do good but doesn't do it, that person is sinning (James 4:17). This means there's more to sin than just doing evil things. Sometimes the sin is failing to do something good.
- The day is coming when the rich people who obtained their wealth through wickedness and oppression will be judged by God for what they've done. In that day their ill-gotten riches won't save them (James 5:1).
- God cares about where riches come from. He's against ill-gotten wealth (James 5:3). One day the ill-gotten riches of the wealthy will testify against them. The rich may think that their ill-gotten riches are a great blessing, but in reality they're a curse which will one day destroy them.
- James didn't show favoritism to the rich. Instead he condemned them for their wickedness and warned them that judgment is coming upon them for all the evil things they've done (James 5:3).
- Ill-gotten wealth, which was obtained by defrauding people, cries out to God (James 5:4).
- God is angry when laborers are defrauded of their wages

(James 5:4).

- James condemned the rich for living in pleasure while denying their laborers the money they needed to feed themselves and their families (James 5:1-6). He also condemned rich people who murdered the righteous, ad warned that one day God would hold the rich accountable for their sins.
- The Bible forbids mob violence and personal vengeance, even in cases of robbery and murder. God placed criminal justice into the hands of the government and doesn't allow vigilante justice (James 5:6).
- James didn't tell Christians to take matters into their own hands. Even though Christians were being killed, he commanded the church to wait until the Lord comes because He will bring justice with Him (James 5:7).
- Christians should be waiting for the Lord to return. We should be watching and waiting with hope and expectation, just as farmers wait for their crops to grow and yield fruit (James 5:7).
- Christians who hold grudges against others will one day be condemned for it (James 5:9).
- Christians should live with the knowledge that the Lord is coming and the day of His return is drawing nearer. We must be careful how we live our lives so that we aren't condemned when He appears (James 5:9).
- The prophets of the Old Testament serve as examples for us. Even though they spoke in the name of the Lord, they were afflicted. Since they suffered with patience and remained faithful in the face of terrible affliction, they serve as an example of being patient through suffering

(James 5:10).

- Those who patiently endure affliction are happy because the day is coming when they won't regret their faithfulness (James 5:11). This means it's good to patiently endure affliction, for there's joy in store for those who patiently endure.
- The Lord is full of pity toward those who are suffering (James 5:11).
- Christians must keep their word. We must let our "yes" be yes and are "no" be no (James 5:12). This means we must do what we say we will do.
- Those who are afflicted should pray. Our response to affliction should be prayer (James 5:13).
- Those who are merry should sing the psalms that are in the Bible (James 5:13).
- Christians should confess their faults to one another (James 5:16).
- If we want our prayers to be effective then we need to be righteous, and we need to pray fervently (James 5:16).
- James used Elijah to illustrate that the fervent prayers of a righteous man avail much. Elijah is an example of the power of *prayer*, not the power of Elijah (James 5:17).
- There may be times when a Christians errs from the truth (James 5:19). When this happens we should try to bring him back to the truth, because departing from the truth is a very serious matter.
- Those who err from the truth are putting their soul to death in some way. The end result of error is death (James 5:20).

- Those who save sinners are saving a soul from death (James 5:20).

1 Peter

- Peter wrote this letter to the Gentiles (who he called "strangers") (1 Peter 1:1)
- Paul isn't the only apostle who talked about predestination. Peter did as well (1 Peter 1:2).
- The reason people become saved is because they were chosen according to the foreknowledge of God. That means we didn't choose God! Instead God chose us (1 Peter 1:2).
- The Spirit is the one who sanctifies us (1 Peter 1:2).
- The salvation that God has given us is an act of mercy. It's not something we deserved or were owed (1 Peter 1:3).
- The reason we have hope is because Jesus rose from the dead (1 Peter 1:3).
- Christians have an inheritance in Heaven that's been reserved for us (1 Peter 1:4). This inheritance is pure, incorruptible, and will never fade away.
- The reason Christians can't lose their salvation is because we're kept by the power of God. Our salvation rests on His power, not ours (1 Peter 1:5). Since God's power can't be defeated, our salvation can't be lost.
- Our salvation is preserved by faith, not works (1 Peter 1:5).
- The church has not yet been revealed. In some important way we're still hidden, waiting for our unveiling at the return of the Lord Jesus Christ (1 Peter 1:5).
- It's necessary for some Christians to suffer. This suffering can't be avoided and must be endured (1 Peter 1:6). In

these cases suffering is a normal part of the Christian life and doesn't represent any sort of personal failure.

- The Bible doesn't teach that all Christians should be happy all the time. There are seasons of pain (1 Peter 1:6).
- Persecution and suffering only lasts for a season. It doesn't last forever (1 Peter 1:6).
- God uses persecution to test our faith (1 Peter 1:7).
- Our faith is far more precious than gold (1 Peter 1:7).
- Those who endure persecution will receive praise, honor, and glory when the Lord Jesus Christ returns (1 Peter 1:7).
- The prophets prophesied about the suffering of Christ and the glory that would follow (1 Peter 1:11).
- The prophets were very interested in the subject of salvation. They made inquiries about it and searched diligently to learn more (1 Peter 1:10-11). They also wanted to know when Christ would appear. This means they studied their own prophecies to understand what they meant and when they would be fulfilled.
- God revealed to the prophets that their prophecies were intended for us (the church), not for them (1 Peter 1:12).
- When Peter wrote this letter, the gospel had already been preached to its recipients (1 Peter 1:12).
- The Holy Ghost was sent from Heaven into this world (1 Peter 1:12). This means before Jesus sent the Holy Ghost into this world, the Holy Ghost was in Heaven.
- Angels desire to look into the subject of salvation (1 Peter 1:12).

- The Bible consistently depicts Heaven as something that's above us (1 Peter 1:12).
- The Bible doesn't teach that Christians should turn off their mind. Instead it says we must gird up our mind and *think* (1 Peter 1:13).
- There's a type of grace that will only be given to Christians once the Lord Jesus Christ returns (1 Peter 1:13).
- Peter expected the hope of Christ's return to be a continual part of our life – a hope that we never lose (1 Peter 1:13). He believed this hope was very important to our daily lives.
- Before we were saved we followed after the desires of this world. Now that we're saved we must no longer do that (1 Peter 1:14).
- Since Christians were called by a holy God, we must be holy as well (1 Peter 1:15). This means we must lead holy lives.
- God judges everyone's work (1 Peter 1:17). No one's work will escape judgment.
- Peter spoke of our lives in this world as a time of sojourning. We're strangers who are passing through this world while on the way to something else (1 Peter 1:17).
- The redemption of Christians is in the past! It's already been accomplished (1 Peter 1:18).
- No one can save their soul through money or works (1 Peter 1:18-19). Instead Christians have been redeemed by the precious blood of Christ. Jesus is the sacrificial lamb who shed His blood and died in our place to purchase our

redemption – taking upon Himself the punishment that we deserved for our sins.

- Jesus is without sin and without fault (1 Peter 1:19).
- The sacrifice of Christ was planned before God created the world (1 Peter 1:20). This means that before God created the world, He already knew what would happen. The fall of man didn't surprise Him.
- The reason we believe in God is because of Jesus. Our belief comes from Jesus, not from ourselves (1 Peter 1:21).
- God is the one who raised Jesus from the dead (1 Peter 1:21).
- God resurrected Jesus and gave Him glory so that our faith and hope would be in God (1 Peter 1:21).
- Our souls need to be purified (1 Peter 1:22). The way we do that is through obedience to the truth.
- The power of the Spirit gives us the grace we need to obey the truth (1 Peter 1:22).
- Peter never used titles like "reverend" or "pastor" or "father" or "saint" when addressing other Christians. Instead he called them brothers (1 Peter 1:22).
- If we've purified our souls through obedience then we will love other Christians (1 Peter 1:22). If we don't love other Christians then our souls haven't been purified.
- It's Biblical to say that Christians have been born again (1 Peter 1:23).
- The Bible consistently teaches that grass *withers* (1 Peter 1:24). Although it says that people and animals die, it

doesn't say that plants die. This means that from God's perspective, plants aren't alive the same way that people and animals are.

- The word of the Lord endures forever (1 Peter 1:25).
- Christians must earnestly desire the Word of God the same way that newborn infants desire milk (1 Peter 2:2)
- Christians should seek to grow (1 Peter 2:2). The way we grow is through the Scriptures.
- Peter called Jesus a living stone, and he called Christians lively stones (1 Peter 2:4-5).
- Peter believed that Jesus is the chief corner stone, and the church was built upon Him. That means he believed that *Jesus* is the rock upon which the church was built (1 Peter 2:6). Peter never claimed that the church was built upon him (in spite of what Catholics claim).
- Those who believe in Jesus see Him as precious. However, those who don't believe in Jesus see Him as offensive (1 Peter 2:7-8). These attitudes come from the core natures of believers and unbelievers.
- The church must not try to make Jesus more appealing to unbelievers by compromising the gospel! Instead we must understand that the gospel is offensive to those who don't believe (1 Peter 2:8). Tampering with the gospel to make it appealing to those who hate it is a terrible sin.
- Those who are disobedient and reject Jesus were appointed to that fate (1 Peter 2:8). This means that just as God predestined some people to be saved, He also predestined other people to *not* be saved.

- Those who believe are a chosen generation. We were chosen by God, which is why we believe (1 Peter 2:9).
- Those who believe are a holy nation. Even though Christians come from all nations, we make up one new nation (1 Peter 2:9).
- One of the reasons God called us out of the darkness and into His light is so we would praise Him (1 Peter 2:9). This means it's very important for us to praise God!
- Before we were saved we weren't the people of God, but now we are the people of God (1 Peter 2:10).
- God is merciful to some people, but not to everyone (1 Peter 2:10). The Lord has given His mercy to those who are saved, but He hasn't given it to those who are lost.
- This present world is not our home (1 Peter 2:11).
- The day is coming when this world, which has spoken against Christians as evildoers, will glorify God for the good works that we've done. This will happen on the “day of visitation” (1 Peter 2:12).
- It's important for Christians to live lives of good works in spite of the false accusations that the world hurls against us. One day this will bring glory to God (1 Peter 2:12).
- Christians must obey every law that's handed down by the government (provided that they don't violate the laws of God) (1 Peter 2:13). The reason we must do this is for the sake of Christ.
- God has given the government the responsibility of punishing evildoers and praising those who do well (1 Peter 2:14).
- Christians need to live honest and good lives in order to

silence the ignorance of foolish people (1 Peter 2:15). This means the way to overcome evil is by doing good.

- Servants should serve with fear. This means they should take their responsibilities seriously and strive to do their best (1 Peter 2:18).
- Servants should faithfully serve their masters. This is true if their masters are good, and also if their masters are evil (1 Peter 2:18). This means the way a servant should serve their master doesn't change based on what their master is like.
- If a servant faithfully serves his master and yet his master is evil toward him, that servant is doing what's right and God is glorified by his obedience (1 Peter 2:19-20).
- It is possible for God to be glorified by our suffering even if that suffering isn't directly tied to the gospel. Those who suffer because they obeyed God are counted as suffering wrongfully (1 Peter 2:19).
- Since Christ suffered, it shouldn't surprise us if we suffer as well (1 Peter 2:21). This is because when Christ suffered He set an example for us to follow.
- Jesus never sinned (1 Peter 2:22).
- Christians must not threaten those who cause them to suffer (1 Peter 2:23).
- Jesus bore our sins and died for them (1 Peter 2:24).
- Jesus didn't die so we could keep sinning. Instead He died to free us from sin so we could live righteous lives (1 Peter 2:24).
- We are healed by the suffering of Christ (1 Peter 2:24).

- We are the reason why Christ suffered (1 Peter 2:24).
- Jesus is the Shepherd of our souls (1 Peter 2:25).
- It's possible for prayers to be hindered (1 Peter 3:7).
- Peter expected married couples to pray (1 Peter 3:7).
- God didn't say that Christians should obtain unity by compromising or finding the lowest common denominator. Instead He commands us to achieve unity by having one mind (1 Peter 3:8).
- Christians must not return evil for evil. When we're treated badly we must not turn around and treat the other person badly as well (1 Peter 3:9).
- Christians must not rail against those who rail against us (1 Peter 3:9). Instead God has called us to bless them. If we do this then God will reward us with a blessing.
- The path of evil isn't the easy path in life (1 Peter 3:10-11).
- The eyes of the Lord are over the righteous (1 Peter 3:12).
- The Bible doesn't say that God hates the sin but loves the sinner. Instead it teaches that God is against those who do evil (1 Peter 3:12).
- The prayers of the righteous are more effective than the prayers of the wicked (1 Peter 3:12).
- Christians shouldn't be afraid of persecution, or troubled by it (1 Peter 3:14).
- Peter didn't say that Christians should find ways to compromise with the world in order to avoid persecution. Instead he said that we should find happiness in suffering for the sake of righteousness (1 Peter 3:14).

- When persecution comes, we must sanctify God in our hearts (1 Peter 3:15).
- We must be ready to give an answer to those who question us about the gospel (1 Peter 3:15).
- The answers that Christians give about the gospel must be given in meekness (1 Peter 3:15).
- It may be God's will that we suffer for doing good (1 Peter 3:17).
- Christ didn't die for the sake of good people. Instead He died for the sake of bad people (1 Peter 3:18). Before God saved us we were unjust, not righteous.
- Christ suffered for our sins *once* (1 Peter 3:18). There's no need for Him to suffer for our sins again, or to suffer continually.
- At some point Christ preached to spirits who were in prison. These spirits were disobedient in the days when Noah was building the ark (1 Peter 3:19-20). Since Christ preached to those spirits and no one else, this may mean the spirits were nephilim or fallen angels.
- God waited for Noah to finish preparing the ark. This was an act of longsuffering (1 Peter 3:20).
- The flood of Genesis killed everyone in the world except for the eight people who were on the ark (1 Peter 3:20). This means the flood of Genesis wasn't a local flood.
- Peter compared Noah's salvation from the flood to baptism. Just as Noah was saved by the ark, so we are saved through baptism (1 Peter 3:21). However, Peter specifically says that baptism doesn't forgive our sins. Instead baptism is an outward act of obedience which

follows salvation and is therefore a public symbol of salvation.

- Christians are saved by the resurrection of Jesus Christ (1 Peter 3:21).
- Jesus has gone to Heaven and is at the right hand of God (1 Peter 3:22).
- Angels are subject to Jesus (1 Peter 3:22).
- Peter didn't preach a health and wealth gospel. Instead he said that since Christ suffered in the flesh, we would as well (1 Peter 4:1).
- He who suffered in the flesh has ceased from sin (1 Peter 4:1). Why? Because the whole reason that person is suffering is because he chose not to sin. That means his suffering is a sign that he's said no to sin.
- Christians must cease from sin (1 Peter 4:1). This is so important that it's worth suffering for.
- Christians won't always have a body of flesh. One day we'll be changed (1 Peter 4:2).
- While we're in this body we must not give in to our desires (1 Peter 4:2). Those who aren't saved spend their time pursuing sinful desires, but we must not copy their example. Instead we must seek after the will of God.
- You can either seek after the lusts of the flesh, or the will of God. You can't choose both (1 Peter 4:2).
- The people of this world find it strange that Christians aren't doing the same wicked things that they are (1 Peter 4:4). This is why the world condemns us: it doesn't like people who don't follow it in its sins.

- Christians must not be like the world. We must not join the wicked in their sins (1 Peter 4:4).
- Peter doesn't teach that Christians should compromise with the world and try to win its favor. Instead he says we must continue to do what is right, even though the world will condemn us for it. This is because in the end God will hold the wicked accountable for their evil behavior (1 Peter 4:1-5).
- The day is coming when God will judge the living and the dead (1 Peter 4:5).
- The gospel has been preached to those who are dead (1 Peter 4:6). This was done for the purpose of judgment, not salvation.
- The end of all things is at hand (1 Peter 4:7). Since this is the case, we need to watch and pray.
- Above everything else, Christians must be characterized by a fervent love for other believers (1 Peter 4:8). This is because love covers a multitude of sins.
- The way that Christians become good stewards of God's grace is by using our gifts to minister to one another (1 Peter 4:10).
- We must use our gifts to serve one another so that God is glorified through Jesus Christ (1 Peter 4:11). God is glorified when we use our abilities to serve others.
- Everlasting praise belongs to God (1 Peter 4:11).
- Everlasting dominion belongs to God (1 Peter 4:11).
- Peter said that a fiery trial was going to come upon the recipients of his letter (1 Peter 4:12).

- Christians shouldn't be surprised when fiery trials come upon us (1 Peter 4:12).
- Christians should rejoice when fiery trials come upon us (1 Peter 4:13). This is because those trials allow us to partake in Christ's sufferings.
- When the Lord Jesus Christ returns, His glory will be revealed (1 Peter 4:13). In that day those who have gone through fiery trials will be exceedingly glad.
- The glory of Jesus is currently hidden. It has not yet been revealed (1 Peter 4:13).
- Being reproached for the sake of Christ should bring happiness to Christians (1 Peter 4:14). This is because when that happens, the spirit of glory rests on us. The reproaches of the world bring glory to Christ.
- Judgment begins at the house of God (the church) (1 Peter 4:17). This means God holds the church accountable for its actions.
- If God even judges His church, then those who are outside the church are certain to meet a terrible fate (1 Peter 4:17). No one will escape accountability for what they've done.
- The righteous are scarcely saved (1 Peter 4:18). The only thing that saves us from everlasting damnation is the blood of Jesus.
- If even the righteous are scarcely saved, then the wicked are in enormous trouble because they're far from being righteous (1 Peter 4:18).
- Suffering shouldn't drive us away from God. Instead it should drive us toward God (1 Peter 4:19).

- Peter was an elder, not a pope (1 Peter 5:1).
- Peter witnessed the suffering of Christ (1 Peter 5:1).
- Peter believed that he would partake of the glory that would be revealed when Christ returned (1 Peter 5:1).
- It's the job of the *elders* to feed the flock of God (the church) and have oversight of it (1 Peter 5:2). The Bible never says it's the job of the pastor to do this, nor does it even recognize the position of pastor as it exists in the modern church. Peter put the responsibility of taking care of the church in the hands of the *elders*, not the pastor (and this is consistent throughout the New Testament).
- The elders must be good examples. They shouldn't rule over the congregation as authoritarian rulers and lords (1 Peter 5:3).
- The church is God's heritage (1 Peter 5:3).
- When elders oversee the church, they need to remember that the church belongs to God, not to them. The elders are taking care of God's flock, and He will hold them responsible for what they do (1 Peter 5:1-4).
- Jesus is the chief Shepherd (1 Peter 5:4). He's the one who has authority over all of the churches, and He's the head of the church.
- When the Lord Jesus Christ returns, the elders of the churches will receive a crown of glory (1 Peter 5:4). This means there's a reward promised to elders who faithfully oversee their church.
- The younger members of the church should submit themselves to the older members of the church (1 Peter 5:5).

- If we humble ourselves before God, He will exalt us in due time (1 Peter 5:6). This means there's a specific time when God will exalt those who humble themselves before Him.
- It's good for us to cast our cares upon God. It's not wrong to do this, and it's not complaining. Instead it's something God has commanded us to do (1 Peter 5:7).
- The devil is the adversary of Christians (1 Peter 5:8).
- In the church age the devil isn't bound. He's actively seeking to harm the church (1 Peter 5:8). Peter compares the devil to a roaring lion who's walking about.
- The devil is looking for people to devour (1 Peter 5:8). Since this is the case, we must be sober minded and vigilant (1 Peter 5:8).
- It is possible for Christians to resist the devil (1 Peter 5:9). We're not helpless before him. The way that we resist him is through faith.
- The devil is responsible for our afflictions and suffering (1 Peter 5:9).
- God has called us unto His eternal glory (1 Peter 5:10).
- God used Jesus to call us (1 Peter 5:10).
- The ultimate destiny of the church is glory, not suffering and afflictions (1 Peter 5:10). It's true that it may be God's will for us to suffer for a while. However, our sufferings won't last forever. One day we will receive the glory that God promised us.
- Peter prayed that God would make Christians perfect (1 Peter 5:10). This means God is the one who will one day make us perfect.

- The church should desire God's everlasting reign over all things (1 Peter 5:11).
- Although this letter was written by Peter, it seems that Silvanus was the person who physically wrote it down (1 Peter 5:12).
- Peter considered this letter to be brief (1 Peter 5:12).
- Peter wrote this letter from Babylon (1 Peter 5:13). There was a church located there.
- Peter had a son named Marcus (1 Peter 5:13).

2 Peter

- Peter introduced himself first as a servant of Christ. He didn't list his apostleship first (2 Peter 1:1).
- The reason we're saved is because of the righteousness of Jesus, not because of our own righteousness (2 Peter 1:1).
- Our salvation comes from God, not from ourselves (2 Peter 1:1).
- The reason we have faith is because of the righteousness of Jesus (2 Peter 1:1).
- Grace and peace comes from the knowledge of God (2 Peter 1:2).
- Jesus has given us everything that pertains to life and godliness (2 Peter 1:3).
- God has already given us everything we need to live a godly life (2 Peter 1:3).
- Even when Peter was facing imminent martyrdom he was still focused on virtue and godliness (2 Peter 1:3).
- Peter didn't believe that since Christians are saved we have the right to live as we please. Instead he taught that Jesus has commanded us to pursue godliness and virtue (2 Peter 1:3).
- The promise of Jesus is that we may partake of the divine nature (2 Peter 1:4).
- The great and precious promise of God is that we might escape sin and live a godly life! The promise God gave us is freedom from sin so that we might do what's right. His promise is *not* a freedom to sin as much as we please on

the grounds that He will forgive us (2 Peter 1:4).

- Godliness and virtue are great and precious things. They are far better than a life of sin and depravity (2 Peter 1:4).
- The corruption that's in this world is driven by lust (people's desires) (2 Peter 1:4).
- Christians aren't given the option of being ignorant. God commands us to diligently pursue knowledge (2 Peter 1:5).
- The path of a Christian is first faith, then virtue, then knowledge, then self control, then patience, then godliness, then brotherly kindness, then charity. Christians must diligently pursue all of these character qualities (2 Peter 1:7).
- If we want to bear fruit then we must pursue these character qualities, because they're the key to being fruitful (2 Peter 1:8).
- Those who lack these character qualities have forgotten that they've been purged of their old sins (2 Peter 1:9).
- The gospel purges us from our sins. It does *not* give us a license to live in in sin (2 Peter 1:9).
- Those who diligently pursue these character qualities and bear fruit are publicly demonstrating their salvation. However, those who fail to do this and instead live like the world aren't providing any reason to believe that they're saved. In fact, they may not be saved at all (2 Peter 1:10).
- The key to living a successful Christian life is pursuing and demonstrating these character qualities (2 Peter 1:10).
- The key to a Christian life that God considers to be

successful is one that demonstrates these character qualities. It's *not* a life of health, or wealth, or fame, or even having a large and successful ministry (2 Peter 1:10).

- The kingdom of the Lord Jesus Christ is an everlasting kingdom (2 Peter 1:11).
- Some people will be saved, but others will not (2 Peter 1:11). This means universal salvation is a false doctrine.
- Christians need to be regularly reminded of the importance of pursuing these character qualities, of making sure of our salvation, and of the doctrine of the everlasting kingdom of Jesus (2 Peter 1:12). Failing to do this is negligence.
- Christians needed regular reminders to pursue godliness (2 Peter 1:13).
- Peter knew he was about to be martyred (2 Peter 1:14). He wrote this letter shortly before his execution.
- Peter knew that Jesus had told him that he would be martyred (2 Peter 1:14).
- Peter referred to death as putting off something that he was wearing (2 Peter 1:14).
- Peter said that he and the apostles had personally seen the things they had taught to the churches. They weren't teaching fables they had heard from someone else (2 Peter 1:16).
- The apostles believed what they had seen to such a degree that they were willing to be martyred for it. This is because they had seen those things with their own eyes (2 Peter 1:16). The apostles had personally seen the power and majesty of the Lord Jesus.

- Peter knew that Jesus was who He claimed to be because he heard the voice of God from Heaven testify to that truth. He personally saw Jesus glorified on the mount of transfiguration, and he heard God's testimony with his own ears (2 Peter 1:18).
- Peter said that not only did the church have his eyewitness account of the testimony of God Himself, but the church had something which was even more certain: the Word of God (2 Peter 1:19).
- We must trust the Word of God above our own experiences (2 Peter 1:19). Our experiences don't overrule the Word of God!
- The Scriptures are a source of light and truth, not a repository of myths and fables (2 Peter 1:19).
- The Scriptures are a light that shines in the darkness of this world. However, one day this world's darkness will be gone because the light of the world (the Lord Jesus) will come (2 Peter 1:19).
- We aren't at liberty to assign any interpretation that we desire to Biblical prophecies. Instead we must use the Scriptures to interpret them properly so that we arrive at the meaning which God intended (2 Peter 1:20).
- The prophecies which are found in the Scriptures didn't come because of the will of men (2 Peter 1:21). Although God used prophets to proclaim prophecies, the prophecies came from the Holy Spirit.
- The words of the prophets are the words of God, not the words of men (2 Peter 1:21).
- Some false teachers act in secret. They aren't open and honest about the evil things they're doing (2 Peter 2:1).

- False teachers are extremely dangerous because their teachings can send a person to Hell (2 Peter 2:1).
- The Lord Jesus Christ purchased us with His own blood. We belong to Him (2 Peter 2:1).
- False teachers will surely be destroyed. The destruction which will one day come upon them will be swift (2 Peter 2:1).
- It's a terrible heresy to deny the Lord Jesus. That heresy leads to everlasting damnation (2 Peter 2:1).
- Peter did *not* say that we should avoid judging false teachers or avoid thinking badly of them. Instead he warned that they're extremely dangerous, and their lies lead people to eternal damnation (2 Peter 2:1).
- False teachers cause people to say evil things about the gospel and the truths of God's Word (2 Peter 2:2).
- There are angels who sinned (2 Peter 2:4).
- God holds angels accountable for their sins. He doesn't give them a free pass to do evil (2 Peter 2:4).
- When certain angels committed a certain sin, God cast them down to hell and put them in chains of darkness (2 Peter 2:4). This means some fallen angels aren't allowed to roam this world because they're already in prison, waiting for the time of judgment.
- The holy angels who are with God in Heaven are perfect and have never sinned (2 Peter 2:4).
- The judgment of fallen angels is in the future (2 Peter 2:4).
- God once destroyed the entire world because of sin (2

Peter 2:5).

- When God destroyed the world that existed before the Flood, He only saved 8 people (2 Peter 2:5).
- Noah preached righteousness to the world that existed before the Flood, but that world didn't repent (2 Peter 2:5).
- God made an example of Sodom and Gomorrha to show what happens to ungodly cities (2 Peter 2:6).
- God holds cities accountable for their actions and punishes them for their sins (2 Peter 2:6).
- God destroyed the ancient world because of its sin, and He turned Sodom and Gomorrha into ashes because of their wickedness. The Lord will surely punish false teachers as well because He always punishes sin (2 Peter 2:6).
- The wickedness of Sodom and Gomorrha vexed Lot (2 Peter 2:7). Likewise, the wickedness of evildoers should vex Christians. We must never become comfortable with evil.
- The conversation of wicked people is filthy (2 Peter 2:7).
- God had to rescue Lot from the judgment of Sodom. Lot didn't save himself (2 Peter 2:7).
- God sends His judgment upon the wicked as punishment for their evil deeds, but He rescues the righteous (2 Peter 2:7).
- It's possible for souls to be vexed by evil (2 Peter 2:8).
- It's much better to not live among the wicked (2 Peter 2:8).

- God knows how to deliver the godly from temptation (2 Peter 2:9).
- We must not seek temptation! Instead we should seek to be delivered from it (2 Peter 2:9). Temptation is something we should avoid, not something we should seek out.
- The day of judgment for the wicked has not yet come. It's still in the future (2 Peter 2:9).
- The holy angels of God have more power and might than human beings (2 Peter 2:11).
- The holy angels of God don't make accusations against demons or condemn them (2 Peter 2:11).
- Peter pointed out that false teachers and other wicked people make railing accusations against demons, and yet even the mighty angels of God don't do that (2 Peter 2:11).
- The apostles used God's power to cast demons out of people who were possessed, and they warned about the dangers of demons. However, they didn't make accusations against demons. It's not our place to accuse demons or pronounce a sentence upon them. Even God's holy angels don't do that (2 Peter 2:10-11).
- Peter didn't say that it's the job of the church to kill heretics and false teachers. Instead he taught that their judgment is in the future, and God is the one who will punish them in His day of judgment (2 Peter 2:12).
- False teachers speak evil of things that they don't understand (2 Peter 2:12).
- Peter never hints that false teachers can be saved, or can

turn from their wicked ways. Instead he says they will surely be damned, and will perish for what they've done (2 Peter 2:12).

- It's a terrible thing to take pleasure in doing evil (2 Peter 2:13).
- Christians must seek to be wholly righteous, without spot or blemish (2 Peter 2:13).
- False teachers seek to deceive the church while they're in its midst (2 Peter 2:13).
- False teachers are spots and blemishes on the church (2 Peter 2:13).
- The wicked can't cease from sin (2 Peter 2:14).
- People who are unstable may be led astray by false teachers (2 Peter 2:14).
- False teachers are cursed (2 Peter 2:14).
- Christians must fight against sin and overcome it. We must never give in to sin or let sin reign over us (2 Peter 2:).
- Christians must learn to be stable and rooted in the faith (2 Peter 2:14).
- False teachers are saturated with sin and controlled by it, even though that may not appear to be the case from outward appearances (2 Peter 2:14).
- The root of false teaching is covetousness (2 Peter 2:15).
- Christians must not desire the wages of unrighteousness. We must love the truth more than we love money (2 Peter 2:15).

- God used a donkey to rebuke Balaam (2 Peter 2:16). This means the story of Balaam and the donkey isn't a fairy tale or a myth. Baalam's donkey really did speak to him (2 Peter 2:16).
- Balaam was a wicked man and yet he was still a prophet (2 Peter 2:16). This means it's possible for prophets to be wicked. Not all prophets are righteous.
- Peter compares false teachers to wells that have no water. They claim to have the water of life but in reality they're empty (2 Peter 2:17).
- Peter compares false teachers to clouds that are carried by storms. They can't remain rooted in one place but are carried to and fro by every wind of doctrine (2 Peter 2:17).
- False teachers reject the everlasting light of God's Word, and they also reject the light of the world (Jesus). Therefore they will be punished with everlasting darkness (2 Peter 2:17).
- False teachers try to deceive Christians and lure them back into lives of sin and depravity (2 Peter 2:18).
- Those who escape the corruption of this world but then become entangled in it again are worse off than they were originally. Their second corruption is worse than the first (2 Peter 2:20).
- In ancient times there were holy prophets who spoke the message of God. The church must pay close attention to what they said and remember their words (2 Peter 3:2). Peter was concerned that the church might forget or neglect the subject of Bible prophecy, and he didn't want that to happen.

- The commandments of the apostles are binding on the church (2 Peter 3:2).
- The first thing to know regarding prophecy is that in the last days there will be scoffers who scoff at the entire subject of Bible prophecy (2 Peter 3:3). Those who scoff at prophecy are walking after their own lusts. In fact, their lusts are what drive them to scoff at prophecy.
- Those who scoff at the idea of Christ's return are doing something wicked. They're living in sin and are corrupt, controlled by their lusts (2 Peter 3:4).
- Those who scoff at the reality of the great worldwide Flood of Genesis are corrupt and controlled by their lusts (2 Peter 3:5).
- The great Flood which is recorded in Genesis actually happened. It wasn't a small local flood and it really did destroy the entire world (2 Peter 3:5).
- Those who scoff at Biblical prophecy (especially end-times prophecy) are willingly ignorant. Their ignorance isn't innocent; it's a choice (2 Peter 3:5).
- Those who reject the doctrine that God created this universe, and everything in it, are corrupt and controlled by their lusts (2 Peter 3:5).
- God created the planets, the stars, and the galaxies. He created them by His spoken word, just as is written in Genesis (2 Peter 3:5). This universe didn't create itself! Instead God created it. This universe also didn't evolve; instead God spoke it into existence.
- God has destroyed the entire world before. This means things don't always continue on as they always have (2 Peter 3:5).

- Peter warned that one day there would be false teachers in the church who reject the doctrine of a global Flood that destroyed the entire world. There would also be false teachers who reject the account in Genesis 1 of a literal six-day creation (2 Peter 3:5).
- Peter had nothing good to say about those who rejected either a global Flood or six-day creation. He didn't say that we should just agree to disagree with them. Instead he said that those who did such things were dangerous false teachers who were damaging the church (2 Peter 3:5).
- The heavens and the earth are being preserved by the word of God. The Lord won't allow them to be destroyed before His day of judgment (2 Peter 3:7).
- Previously God destroyed the entire world with water, but next time He will destroy it with fire (2 Peter 3:7).
- God will keep His promise to not destroy the world again with water (2 Peter 3:7).
- All of the wicked will be judged in the coming day of judgment. None of them will escape (2 Peter 3:7).
- The wicked have not yet been judged. Their day of judgment is still in the future (2 Peter 3:7).
- When Peter was facing imminent martyrdom, he wrote a letter to the church specifically to remind them of the importance of the return of Jesus and the doctrines of prophecy. That's what was on his mind when he faced death, and that's what he wanted the church to remember (2 Peter 3:7).
- Peter warned the church that the return of Jesus and the day of judgment might not come until several thousand

years after he wrote this letter (2 Peter 3:8). When Peter was at the end of his life he didn't have the expectation that the return of Jesus was near.

- God operates on an entirely different time scale than we do. For Him the passing of a thousand years is like the passing of a single day (2 Peter 3:8).
- Peter didn't want the church to be ignorant when it came to the subject of Bible prophecy and the return of Jesus (2 Peter 3:8).
- The reason Jesus was going to tarry wasn't because He didn't care about His promise, but because He was giving people a chance to repent and be saved (2 Peter 3:9).
- In order to be saved you must repent. There's no salvation apart from repentance (2 Peter 3:9).
- The day is coming when this entire world will be destroyed by fire. Nothing will survive this fire, and everything in the entire world will be burned up (2 Peter 3:10). In fact, very elements of this universe will be melted by the heat of God's consuming fire. This means the things in this world aren't eternal. One day all of them will be destroyed.
- When the universe is destroyed it will make a loud noise (2 Peter 3:10).
- This universe isn't eternal. It was created in the past, and in the future it will be destroyed (2 Peter 3:10).
- Since the material things in this world are temporary, we should strive after holiness and godliness (2 Peter 3:11). It's foolish to strive after material things that will one day be destroyed and lost.

- Peter expected the church to know and understand the doctrine of the return of Christ, the doctrine of the end of the world, and the doctrine of the new heaven and earth (2 Peter 3:12-13). He also expected Christians to be looking forward to *and desiring* the return of Christ and the end of the world.
- After the Lord destroys this universe He will create a new one (2 Peter 3:13). The new universe which God will create will be characterized by righteousness. This means the book of Revelation isn't the only book that talks about the final judgment and the eternal state. Peter mentions it as well.
- God requires Christians to be without spot. God doesn't want us to have any sin or error in our lives, no matter how small it may be (2 Peter 3:14). This means Christians aren't allowed to live lives of sin and depravity. We must be blameless and without spot.
- It's not enough for Christians to get the major things right. God requires us to work diligently get *everything* right (2 Peter 3:14).
- The doctrines of the end times and the world to come should motivate us to be without spot and blameless (2 Peter 3:14).
- The peace which God wants Christians to have isn't connected to our circumstances. Peter found peace when facing crucifixion (2 Peter 3:14).
- The doctrines of the end times teach Christians to reject materialism and seek after righteousness (2 Peter 3:14).
- Peter said that God had given wisdom to Paul (2 Peter 3:15).

- Peter taught that all of Paul's epistles were holy Scripture (2 Peter 3:16). This means Paul's epistles were recognized as Scripture from the very beginning, by the apostles themselves! They were given that status *immediately*, not centuries later by a church council.
- Peter said that some of the things that Paul wrote in his letters were hard to understand (2 Peter 3:16). This means the Bible itself testifies that some of Paul's writings are difficult to understand.
- People who are unlearned or unstable may abuse the parts of the Bible which are hard to understand, and that will lead to their destruction (2 Peter 3:16). This means it can be dangerous for people who are unlearned to work with the parts of the Bible which are hard to understand.
- There are some parts of the Bible that require great wisdom and learning in order to properly understand (2 Peter 3:16).
- It 's possible for Christians to be deceived and fall into error (2 Peter 3:17).
- It's not acceptable for Christians to remain ignorant (2 Peter 3:18). We must seek to increase our knowledge of God.
- It's possible to grow in grace (2 Peter 3:18).

1 John

- Jesus is an eternal being. He already existed at the beginning of the world and He had no beginning (1 John 1:1).
- The things John wrote about Jesus were things he had seen for himself. He was an eyewitness to them and was giving a firsthand account (1 John 1:1).
- The reason the disciples testified about Jesus was so that others might have fellowship with them (1 John 1:3).
- In order to have fellowship with Jesus you need to have a reliable and true account of His life. You need to know who He is and what He did. You can't have fellowship with Jesus without the Scriptures (1 John 1:1-3).
- This book was written so that our joy might be full (1 John 1:4).
- God isn't a mixture of both good and evil. Instead He's purely good (1 John 1:5).
- Those who claim to have fellowship with God but walk in sin are liars (1 John 1:6).
- Fellowship comes from walking together in the ways of God (1 John 1:7).
- The blood of Jesus is what cleanses us from sin (1 John 1:7).
- There's no one who is without sin. Those who claim to be without sin are deceiving themselves and calling God a liar (1 John 1:8-10).
- In order to be saved and have our sins forgiven we must confess our sins to God. If we do that then God will

forgive us (1 John 1:9).

- One of the reasons the apostle John wrote this letter was so that Christians would stop sinning (1 John 2:1).
- When we sin, Jesus is our advocate with God the Father (1 John 2:1).
- Jesus is the propitiation for our sins (1 John 2:2). This means He was punished on our behalf to redeem us and purchase our forgiveness.
- Those who keep the commandments of Jesus prove that they know Him (1 John 2:3). That obedience is proof that we're saved.
- Anyone who claims that they know Jesus but doesn't keep His commandments is a liar (1 John 2:4).
- Keeping the commandments of Jesus is an act of love (1 John 2:5).
- Those who have hatred for others aren't saved. They are blind and don't know where they're going (1 John 2:9-11).
- One of the reasons the apostle John wrote this letter is because our sins have been forgiven (1 John 2:12).
- One of the distinguishing characteristics of Christians is that they don't love this world or the things that are in this world. They have no interest in the desires of the flesh, the lusts of the eyes, or the pride of life, for those things are not of God. Instead their desire is to know and do the will of God (1 John 2:15-17).
- This world is passing away (1 John 2:17).
- He who does the will of God will abide forever (1 John 2:17).

- The passage of time will reveal those who are false converts because they will eventually leave the truth (1 John 2:19).
- Those who deny that Jesus is the Messiah are liars (1 John 2:22).
- Those who deny Jesus deny God the Father as well (1 John 2:22). You either have both (by believing in Jesus) or neither.
- Jesus has promised us eternal life (1 John 2:25).
- God has given Christians an anointing which allows us to understand the Scriptures (1 John 2:27).
- If we abide in Jesus then we won't be ashamed when He returns (1 John 2:28).
- Christians are called the sons of God (1 John 3:1).
- Although we're the sons of God, we don't know what we will ultimately become. At some point God will transform us into something else but those details have been hidden. What we do know is that when Jesus returns “we shall be like him” (1 John 3:2).
- When Jesus returns we will see Him as He is (1 John 3:2).
- The hope of the return of Jesus should motivate Christians to seek faithfulness and holiness (1 John 3:3).
- Sins and transgressions are the same thing (1 John 3:4).
- Jesus is sinless (1 John 3:5).
- We must not let anyone deceive us: those who live a righteous life are righteous, and those who don't live a righteous life are of the devil (1 John 3:7-8).

- One of the reasons Jesus was made manifest was to destroy the works of the devil (1 John 3:8).
- The reason Cain murdered his brother was because his actions were evil but his brother's actions were righteous (1 John 3:12).
- We shouldn't be surprised if the world hates us (1 John 3:13). After all, we are not of the world.
- No murderer has eternal life abiding in him (1 John 3:15).
- The love of Christians for one another should be so great that we should be willing to lay down our lives for other believers (1 John 3:16).
- The way we demonstrate our love for others is by meeting their needs when we're able to do so (1 John 3:17).
- The reason God grants our prayers is because we obey His commandments (1 John 3:22).
- God commands us to believe in Jesus and love one another (1 John 3:23).
- God dwells in those who keep His commandments (1 John 3:24).
- Christians must test the things they hear to see if they're true (1 John 4:1).
- One of the key ways to tell if a spirit is true or false is by looking at what it teaches about Jesus (1 John 4:2-3). All true spirits will confirm what the Bible teaches about Him.
- Those who are genuinely saved will accept and believe what the apostles have to say (1 John 4:6).

- God manifested His love for us by sending Jesus into the world. Jesus is proof of God's love for us (1 John 4:9).
- Since God loved us, we must love one another (1 John 4:11).
- No one has ever seen God (1 John 4:12).
- If we love one another then God's love is perfected in us (1 John 4:12).
- God the Father sent His Son to be the savior of the world (1 John 4:14).
- God dwells in those who confess that Jesus is the Son of God (1 John 4:15).
- Christians don't need to be afraid of the coming judgment. If we're afraid then we haven't been perfected in love (1 John 4:18).
- The reason we love God is because He first loved us (1 John 4:19).
- It's impossible to love God but hate others (1 John 4:20).
- All those who believe that Jesus is the Messiah are born of God (1 John 5:1).
- All those who genuinely love Jesus also love the people who He saved (1 John 5:1).
- Those who don't keep God's commandments don't love others (1 John 5:2-3).
- We overcome the world by faith (1 John 5:4).
- The people who have overcome the world are those who believe that Jesus is the Son of God (1 John 5:5).

- God the Father, the Son, and the Holy Spirit are all one. They are one God in three persons, not three different gods (1 John 5:7).
- The witness of God is greater than the witness of men (1 John 5:9).
- God the Father has testified about Jesus, His Son. Those who reject the Father's testimony about Jesus are calling Him a liar (1 John 5:9-10).
- One of the reasons the apostle John wrote this book was so that Christians could have assurance of their salvation and know that they had eternal life (1 John 5:13).
- If we ask God for something that's according to His will, He hears us (1 John 5:14).
- Not all sin is equally severe (1 John 5:16).
- All unrighteousness is sin (1 John 5:17).
- If we want to protect ourselves from the devil then we must avoid sin (1 John 5:18).
- This world is wicked (1 John 5:19).
- God has given us understanding so that we may believe in Jesus (1 John 5:20).

2 John

- This book is addressed to "the elect lady and her children", which is a cryptic reference to the church. The fact that John doesn't name the church makes me wonder if that church was undergoing severe persecution at the time and John didn't want to risk naming them (2 John 1:1).
- John refers to the church as a lady, which is a reference to the fact the church is the bride of Christ (2 John 1:1).
- John makes a reference to predestination in the very first verse of this book, when he refers to the “elect lady and her children”. (2 John 1:1).
- The fact that the truth dwells within us and will be with us forever is a reference to "one saved always saved". If the truth is within us forever then that means we can't lose it, which means all genuine believers are safe and can never lose their salvation (2 John 1:2).
- The apostle John wanted the grace, mercy, and peace of the church to be grounded on truth and love, not in sin or pragmatism or compromise (2 John 1:3).
- John commanded the people in the church to love one another. The commandment to love one another isn't something new; it was there from the very beginning. (2 John 1:5).
- The definition of love is to walk in God's commandments. This is because His commandments are the embodiment of love! They show us what true love is and how it works (2 John 1:6).
- The apostle John believed that the doctrines about the person of Jesus (such as teachings about His deity and His

humanity) were of supreme importance. Those who denied them in some way were called deceivers and antichrists (2 John 1:7).

- John didn't believe it was possible for a genuine Christian to fall away and lose his salvation. However, he did believe we can lose out on rewards in Heaven. He believed those rewards were worth having and striving for, and it was a tragedy when they were lost. It seems that being deceived by false doctrine can cost people rewards (2 John 1:8).
- Those who reject what the Bible teaches about Christ (such as His person, His work, His death, or His resurrection) are not saved (2 John 1:9).
- John taught that the church must never partner with those who reject any of the doctrines of Jesus. The church must not receive them or help them in any way. If the church does cross this line and partner with them, the church becomes guilty of sin because it's helping antichrists. This means it's *not* an act of kindness when the church forms alliances with non-Christian groups. Instead it's a terrible sin in the sight of God (2 John 1:10).
- The Lord holds us accountable for our words (such as bidding those who are anti-Christ "godspeed") (2 John 1:10).

3 John

- Love needs to be accompanied by the truth (3 John 1:1).
- It's not a sin to wish that the saints of God would prosper or have good health. God didn't command His people to take a vow of poverty, which can be seen by the fact that John wanted Gaius to prosper in the material things of this world (3 John 1:2).
- It's possible for our soul to prosper and be in good health even if we're poor or sick (3 John 1:2).
- Those who walk in the truth have the truth within them (3 John 1:3). This means our actions reveal our true nature.
- The apostle John said that his greatest joy was that other people would walk in the truth (3 John 1:4).
- We must act faithfully both toward those who are part of the church, and those who are not (3 John 1:5).
- The apostles didn't believe that what happened within a church was a private matter that shouldn't be discussed with those who didn't attend that specific church. This can be seen by the fact that the apostles wrote letters which discussed specific problems that churches were having, and then had other churches read those letters (3 John 3:6, Colossians 4:16, 1 Thessalonians 5:27).
- It's good to recognize and encourage people who are doing good (3 John 1:6).
- It's good for churches to financially support missionaries so that those missionaries don't have to put a financial burden on the people they're evangelizing (3 John 1:7).

- John didn't believe it was wrong to call out evildoers by name, or publicly rebuke them for something they did within the context of a specific church. He also didn't believe in hiding the sins that were going on in a church. Instead he publicly rebuked them (3 John 1:9).
- John didn't follow the Matthew 18 procedure for reconciling with Diotrephes because the issue wasn't a private matter between him and Diotrephes. Instead it was a public matter because Diotrephes was casting people out of the church and refusing to receive missionaries (3 John 1:10).
- Those who do good are of God. Their works demonstrate their faith. However, those who do evil are not of God. Their works demonstrate that they lack faith and haven't been saved. This means you can tell if a person's faith is genuine by their actions. Those who do good are of God, and those who do evil are not of God (3 John 1:11).
- John implies that those who do good have seen God in some way (3 John 1:11).
- The apostle John called out by name a person in the church who did evil (Diotrephes) and a person who did good (Demetrius). It's common in modern churches to refuse to “name names”, but the apostle John was very specific about who was doing good and who was doing evil (3 John 1:12).
- John listened to reports from brethren who came to visit him, who told him of good and evil things that were being done in the churches. John didn't rebuke those messengers for talking about church scandals, but instead took their reports seriously and then took steps to correct the issues (3 John 1:9-12).

- John specifically asked Gaius to greet friends by name. He also placed great value in visiting people in person so he could talk with them face to face (3 John 1:14).
- John wished peace upon Gaius (not suffering, pain, tribulation, and death). It's not wrong to pray that God would give people peace. (3 John 1:14).

Jude

- God is the one who accomplishes our sanctification (Jude 1:1). On top of that, our sanctification has already been accomplished! Jude says that we “are” sanctified, not that we “will be” sanctified.
- It's impossible to lose our salvation because Jesus Christ preserves us (Jude 1:1). If Jesus preserves us and keeps us in the faith then that means we don't have free will.
- Defending the faith was so important that it took precedence over discussing the gospel (Jude 1:3).
- The faith has already been delivered to us (Jude 1:3). The process of receiving new divine revelation is over.
- Certain men have secretly crept into the church and put it in great danger (Jude 1:4). This is still happening today.
- The evil men who were attacking the church from within were predestined by God to do what they were doing (Jude 1:4).
- It's very evil to turn God's grace into a license to sin (Jude 1:4).
- Evil men within the church led it astray and caused it to forget the truths of the Old Testament (Jude 1:5-7). Specifically, they caused the church to forget the Exodus, to forget that God destroyed those who didn't believe, to forget the Nephilim (the fallen angels who committed fornication with human beings and were imprisoned for it), and forget that God destroyed Sodom and Gomorrha as punishment for its sexual immorality. The specific doctrine which the church had forgotten was that God punishes sexual immorality and destroys unbelievers.

- Jude responded to ungodliness by preaching a message of God's judgment upon the wicked (Jude 1:5).
- There are some angels who sinned and lost their original position (Jude 1:6). Angels who sin can't obtain forgiveness, which means the holy angels who are in Heaven have never sinned. Paul calls these the “elect angels”, signifying that the reason they never sinned is because God predestined them to be holy (1 Timothy 5:21).
- The fallen angels who committed fornication with human women (Genesis 6:2) aren't free to roam the Earth. They've been imprisoned in darkness and are held in everlasting chains, awaiting the final judgment.
- God holds cities accountable for their sin (including Gentile cities that He doesn't have a covenant relationship with). He has destroyed cities in the past because they were sexually immoral (Jude 1:7). God judges people, angels, and cities for their sins.
- The fire of God's wrath lasts for all of eternity (Jude 1:7). It never goes out.
- We shouldn't bring railing accusations against demons (Jude 1:8-9). God will judge them in due time. Instead we should pray that God would rebuke them (Jude 1:9).
- There's only one archangel. His name is Michael (Jude 1:9). He fights against the devil and his schemes.
- Michael once disputed with the devil over the body of Moses (Jude 1:9). This is only referenced in one place in the entire Bible and we aren't given an explanation about what was going on.
- There are some teachings that everyone knows naturally

without having to be taught. However, ungodly men have corrupted the innate knowledge that God gave them (Jude 1:10).

- The ungodly have chosen the way of Cain: they hate the righteousness of the saints and persecute them for it. The ungodly have chosen the way of Balaam: they will sin if it pays well. The ungodly have chosen the way of Korah: they seek power that doesn't belong to them and will seize it however they can. The ungodly hate righteousness and seek money and power. This will be their downfall and one day they will perish for what they have done (Jude 1:11).
- The early church had "love feasts" where the poor came to eat (Jude 1:12).
- Enoch was the seventh from Adam (Jude 1:14). This means there are no gaps in the genealogy that's recorded in Genesis 5.
- Enoch prophesied that when the Lord returns He will be accompanied by a mighty army of His saints (Jude 1:14). This is speaking of the return of Jesus Christ at the end of the seven-year tribulation period. That means Enoch prophesied about the Second Coming centuries before the Flood (and thousands of years before the First Coming).
- When Jesus returns He will execute judgment upon all those who are on the Earth (Jude 1:15). At that time all of the ungodly will be confronted with all of their wicked words and deeds, and will be judged for what they've done.
- God wants us to remember the words of the apostles and hear what they have to say (Jude 1:17).

- In the last days the church will be filled with wicked people who mock righteousness and holiness, and who do whatever they please (Jude 1:18).
- Having compassion on one another makes a difference (Jude 1:22).
- Christians must hate sin and view it as our enemy. We must fight against all sin in our lives no matter how small it may seem (Jude 1:23-24). God commands us to be spotless and faultless.
- It's possible for garments to be sinful (Jude 1:23).
- Our God is able to keep us from falling into sin (Jude 1:24).
- God is the reason why we will one day stand before His presence in perfect righteousness (Jude 1:24). That will be entirely His doing.

Revelation

- The revelation in this book contains information that Jesus didn't previously know (Revelation 1:1). Before His crucifixion He told His disciples there were some things about His return that only the Father knew (Mark 13:32). After His ascension, the Father gave this revelation to His Son, who gave it to us. (Revelation 1:1 literally says “The revelation of Jesus Christ, which God gave to him”.)
- Even though God the Father, the Son, and the Holy Spirit are all one being (although three persons), there are some things the Father knows that the Son doesn't know until the Father shares it with Him. This can be seen in both Revelation 1:1 and Mark 13:32.
- This book contains prophetic information that can't be found anywhere else (Revelation 1:1).
- The reason God gave this revelation to Jesus was so He could share it with His servants (Revelation 1:1). That means the book's intended audience is the servants of Jesus (in other words, Christians).
- God wants us to know the things that are written in this book. He wants us to read it, pay attention to it, and obey it (Revelation 1:3, 11). He doesn't want us to ignore it.
- God wants people to pay attention to prophecy and take it seriously. He doesn't view prophecy as a distraction from more important things (Revelation 1:3, 11).
- There are seven Spirits before God's throne (Revelation 1:4).
- Jesus washed us from our sins in His own blood (Revelation 1:5).

- Jesus has made us kings and priests unto God the Father (Revelation 1:6). This is past tense, meaning it's already happened.
- Christians should seek the everlasting glory and everlasting dominion of Jesus (Revelation 1:6).
- When Jesus returns, every eye will see Him (Revelation 1:7). That means Jesus isn't going to return invisibly. The whole world will see Him when He comes.
- When John wrote this book, he was being persecuted for the sake of the Word of God and the Lord Jesus Christ (Revelation 1:9).
- This revelation came to John on the Lord's day (Revelation 1:10).
- The apostle John saw Jesus after His ascension (Revelation 1:11).
- The voice of Jesus was like the sound of many waters (Revelation 1:15).
- The head and hairs of Jesus were white like wool. His eyes were like a flame of fire, and His feet were like fine brass burned in a furnace. The countenance of Jesus was like the sun, shining in all its strength (Revelation 1:14-16). That's the only physical description of Jesus that can be found in the New Testament.
- Jesus is alive forevermore. He will never die again (Revelation 1:18).
- There are keys to hell (Revelation 1:18).
- There are keys to death (Revelation 1:18).
- The prophecies in this book will surely come to pass

(Revelation 1:19).

- Jesus knows the works and labor of the churches (Revelation 2:2).
- The church of Ephesus tested people who claimed to be apostles, and discovered they were false teachers (Revelation 2:2). This was a good thing to do.
- Jesus knows the bad things that churches are doing (Revelation 2:4).
- The good things that churches are doing don't excuse the bad things they're doing. Jesus expects churches to do what's right, and He doesn't tolerate any sin in their midst (Revelation 2:4).
- Churches need to do more than just do all the right things. They also need to love the Lord (Revelation 2:4).
- Just because a church is doing many right things doesn't mean God is happy with them. It also doesn't mean the church has a deep love for God (Revelation 2:4). It's possible for a church to do all the right things, and even be suffering persecution, and yet not love God.
- Jesus expects churches to be perfect. Even though the church at Ephesus was doing many right things, Jesus said if they didn't repent of their sin then He would remove His presence from the church. Unrepentant sin is grounds for being cast out of His presence. (Revelation 2:5). That means Jesus would disown the church if they didn't repent, even though they were doing many right things and only one wrong thing. It also means there may be churches in existence today that aren't actually churches at all, because Jesus has cast them from His presence due to their unrepentant sin.

- If a church doesn't repent of its sin then Jesus will quickly come against it (Revelation 2:5).
- Jesus promised that those who overcome would be granted permission to eat from the tree of life (Revelation 2:7). 1 John 5:5 tells us that the “overcomers” are those who believe that Jesus is the Son of God.
- The tree of life is located in the paradise of God (Revelation 2:7).
- Jesus wanted everyone to hear what He had to say to the churches. The letter to the church at Ephesus wasn't just for their benefit (Revelation 2:7).
- Jesus had nothing negative to say about the church at Smyrna (Revelation 2:9).
- Jesus knows when churches are suffering and being persecuted (Revelation 2:9).
- Although the church of Smyrna was faithful, they were persecuted and poor. God didn't bless them with material wealth even though they were doing everything right in His sight (Revelation 2:9).
- Jesus told the faithful church at Smyrna that they were going to suffer even more persecution than they already had. Instead of getting better, things were going to get worse (Revelation 2:10).
- The devil was the one who was persecuting the church at Smyrna (Revelation 2:10). This means persecution actually comes from the devil.
- Jesus told the church at Smyrna that if they were faithful unto death, He would give them a crown of life (Revelation 2:10).

- Those who don't believe in Jesus will die twice. They die once at the end of their physical life, and a second time when they're cast into the Lake of Fire, which is called the second death (Revelation 2:11, 20:14). It's far better to believe in Jesus and be martyred, and not suffer the second death, than to reject Him and experience the second death.
- In the days when the book of Revelation was written, the seat of Satan was located at Pergamos (Revelation 2:13).
- Even though the church at Pergamos was faithful unto death, Jesus had something against them. They allowed heresy to be taught, and permitted false teachers to teach people to sin (Revelation 2:15).
- Jesus doesn't give persecuted churches a pass when it comes to doctrine. Even persecuted churches must not allow heresy or sin in their midst (Revelation 2:15). If churches are allowing heresy or sin then God has something against them, no matter what else they may be doing right.
- Christians must not commit fornication (sexual sin) (Revelation 2:15).
- Churches must not tolerate things that God hates, or tolerate people who teach others to do things that God hates (Revelation 2:15).
- Jesus told the persecuted church at Pergamos that if they didn't repent of tolerating heresy and sin then He would come and fight against them Himself (Revelation 2:16). Jesus said this *even though people at that church were dying as martyrs*. Sin and heresy are that serious in God's sight.

- There are times when Jesus uses the Scriptures as a weapon, and wields it *against churches* (Revelation 2:16).
- Jesus promised to give a new name to those who overcome (Revelation 2:17). That means one day all Christians will be given new names (just as God changed Abram's name to Abraham). This new name will only be known to those who receive it.
- The good works of a church don't excuse their acceptance of false teachers (Revelation 2:20).
- Jesus seeks churches that are perfect in His sight (Revelation 2:20). It's not enough to just get some things right.
- There are times Jesus will withhold His judgment if people repent before His judgment comes (Revelation 2:22).
- Those who believe in Jesus and remain faithful until the end will be given power over the nations (Revelation 2:26).
- Jesus already has power over the nations (Revelation 2:27). He was given this authority from God the Father.
- Jesus knows the truth about churches. He's not deceived by their appearance or reputation (Revelation 3:1).
- It's possible for a church to seem to be alive when it's actually dead (Revelation 3:1).
- The church at Sardis was in bad shape, but they didn't realize it (Revelation 3:2).
- It's a bad thing when churches aren't watching for Christ's return (Revelation 3:3).

- There are specific signs of Christ's return that churches can be watching for, that point to the hour of His return (Revelation 3:3).
- Those who aren't watching for Christ's return will be taken by surprise when He appears (Revelation 3:3). That's a bad thing, not a good thing.
- Jesus promised that those who believe in Him won't have their name blotted out of the Book of Life (Revelation 3:5).
- When Jesus opens something, no one can shut it (Revelation 3:7).
- When Jesus shuts something, no one can open it (Revelation 3:7).
- Because the church of Philadelphia had a little strength, had kept the word of Jesus, and hadn't denied His name, He opened a door for them that no one could shut (Revelation 3:8).
- One of the rewards Jesus can give a church is having their enemies come and bow down before them (Revelation 3:9).
- One of the rewards Jesus can give a church is publicly demonstrating to their enemies that He loves them (Revelation 3:9).
- Some churches will be included in the rapture, while others won't. Faithful churches will be raptured while pagan and godless churches will be left behind (Revelation 3:10).
- The tribulation period will impact the entire world (Revelation 3:10).

- Jesus said that He was coming *quickly* (Revelation 3:11). That means when He comes, it will be a very rapid event. Coming quickly isn't the same thing as coming soon.
- It's possible for people to lose their crown (a Heavenly reward) (Revelation 3:11). This means some Heavenly rewards can be lost.
- Jesus promised that those who overcome will be made a pillar in the temple of God (Revelation 3:12).
- Jesus said that His heavenly Father was His God (Revelation 3:12).
- Jesus promised that He would write the name of God the Father, the name of the new Jerusalem, and His new name upon those who are faithful to Him (Revelation 3:12). One of the themes of this book is writing names on people.
- Jesus describes the new Jerusalem as coming down out of Heaven from God (Revelation 3:12, 21:2). However, the city is never described as landing anywhere, which raises the possibility that it may orbit the Earth.
- Jesus was angry with the church at Laodicea because of their indifference (Revelation 3:15).
- Jesus wasn't part of the church of Laodicea. Instead He detested them (Revelation 3:16).
- The church of Laodicea thought very highly of themselves (Revelation 3:17-18). They were proud of their material wealth and believed they didn't need anything. In reality they weren't even Christian because they lacked righteousness.
- Just because a church is wealthy doesn't mean Christ is

with that church (Revelation 3:17).

- Jesus commanded the church of Laodicea to buy from Him true gold that had been tried in the fire, so they could be rich (Revelation 3:18). This refers to the gospel, and to the doctrines of the Scriptures, and to the Word of God – all things the indifferent church of Laodicea didn't care about.
- Jesus freely offers true riches to those who seek them (Revelation 3:18). He will give His righteousness to those who repent and seek forgiveness.
- Jesus was outside the church of Laodicea. He was knocking on the door to the church, looking for an individual within the church that He could have a relationship with (Revelation 3:20). That means the church of Laodicea was so bad that Jesus was looking for a single individual that He could have fellowship with.
- Jesus will give those who overcome the right to sit with Him in His throne (Revelation 3:21).
- Since the letters to the seven churches give an overview of church history, the events in the rest of the book of Revelation take place after the church age has come to an end (Revelation 4:1).
- The apostle John wasn't physically brought to Heaven. Instead he was in the spirit (Revelation 4:2).
- The Being who is on the throne in Heaven looks like "a jasper and a sardine stone" (Revelation 4:3).
- There's an emerald rainbow around the throne in Heaven (Revelation 4:3).
- In front of the throne of God was a sea of glass, which

looked like crystal (Revelation 4:6). This may be the firmament that's spoken of in Genesis 1:6-7 (see Ezekiel 1:22, 26).

- Each of the four beasts say "Holy, holy, holy" to the Lord. They never stop saying that, and they say it day and night (Revelation 4:8).
- In Heaven the church will use their rewards (their heavenly crowns) to worship God (Revelation 4:10).
- Heaven is focused on the glory, honor, and praise of God (Revelation 4:10-11).
- God has created all things (Revelation 4:11). He created them for His pleasure.
- This book of judgment (which is unleashed during the tribulation) was in the hand of God, and it belonged to Him. That book didn't belong to the antichrist and it wasn't unsealed by the antichrist. It contains the wrath of God, not the wrath of man or the wrath of the devil (Revelation 5:1, 5).
- There are people under the earth (Revelation 5:3). This may be a reference to Hell.
- The seven seals, which unleash the tribulation judgments upon the world, will be loosed by Jesus (Revelation 5:5). He's the only one who's worthy.
- God has sent seven Spirits into all the world (Revelation 5:6).
- Since Jesus took the book from the one who was on the throne, the person who was on the throne couldn't have been Jesus (Revelation 5:7). Instead it must have been God the Father.

- The tribulation judgments begin when Jesus takes the book and looses its seals (Revelation 5:7). That means Jesus is the one who sends those judgments upon the world.
- In Heaven, the church has harps (Revelation 5:8).
- In Heaven, the church will fall down before Jesus and worship Him (Revelation 5:8).
- There are songs sung in Heaven about Jesus, about redemption, and about His blood (Revelation 5:9).
- The reason Jesus is worthy to take the book and open its seals is because He was slain, and He redeemed the church by His blood (Revelation 5:9). That means the only person who can take the book and open its seals is the redeemer of mankind.
- There's only one redeemer, and it's Jesus (Revelation 5:9). All of Heaven and earth has been searched for another, but there is none.
- The 24 elders said that they had been redeemed by the blood of Jesus (Revelation 5:9). The fact that this group was redeemed is more evidence that they represent the raptured church.
- In the future, the church will reign upon the earth (Revelation 5:10). That means after the rapture, the church won't always be in Heaven. One day we'll return to this world and reign over it.
- There are an exceedingly great number of holy angels (Revelation 5:11-12). John put the number at ten thousand times ten thousand (which is 100 million), and more besides.

- The exceedingly great number of holy angels spoke with a loud voice (Revelation 5:12). They praised God, but they didn't say they had been redeemed. That's because only human beings are capable of being redeemed. Jesus took upon Himself the form of a man, not the form of an angel.
- In Heaven, angels praise and glorify Jesus (Revelation 5:12).
- The day is coming when all animals (including sea life) will praise both the Father and the Son (Revelation 5:13). This means animals are capable of praising God.
- All of the creatures which exist are located in either Heaven or earth (Revelation 5:13). There don't appear to be any creatures anywhere else (such as on other planets).
- All of the animals, both in Heaven and on earth, praised God (Revelation 5:13). None of them failed to glorify Him. That means animals know about God and are capable of praising Him.
- The wrath that's poured out upon the world during the tribulation is the wrath of the Lamb (the Lord Jesus Christ), not the wrath of the devil or the antichrist (Revelation 6:1).
- While John was in the throne room of God, he was able to see what was happening on earth (Revelation 6:2).
- Jesus has the power to send peace, or to send war (Revelation 6:4).
- Jesus controls the world and the fate of nations (Revelation 6:4).

- Jesus has the power to send crops, or to take them away. He can bless the world with food or send famine (Revelation 6:6).
- The events of the first part of the tribulation will lead to the death of at least 25% of those who are alive in those days (Revelation 6:8).
- Since the tribulation takes place after the rapture, the souls of the martyrs that John saw must be the souls of people who were saved after the rapture and then killed for their faith (Revelation 6:9). That's because all the other martyrs were already resurrected by this point.
- The martyrs who are in Heaven are crying out for vengeance. They want God to avenge their deaths (Revelation 6:10). In other words, the martyrs want God to pour out His wrath upon the world in order to punish the wicked.
- The martyrs were told that their blood would be avenged after more Christians were murdered for their faith (Revelation 6:11). This means Christians will be put to death throughout the tribulation, and God isn't going to prevent it from happening. God is going to avenge the blood of the martyrs, but only after their number has been filled.
- When the sixth seal is opened, the sun will become black and the moon will turn red (Revelation 6:12).
- When the sixth seal is opened, the stars of heaven will fall to the earth (Revelation 6:13).
- When the sixth seal is opened, the heaven will depart as a scroll (Revelation 6:14).
- In the first part of the tribulation there will be an

earthquake so great that it will move every mountain and every island (Revelation 6:14). At the end of the tribulation there will be an earthquake that's vastly worse.

- In the days of the sixth seal there will be rich men, in spite of the wars, famine, and death of the tribulation period (Revelation 6:15).
- In the days of the sixth seal there will be slaves (Revelation 6:15). This means the slave trade will exist in the end times.
- The sixth seal will terrify everyone in the world, from the least to the greatest (Revelation 6:15).
- When the sixth seal is opened, the whole world will know that the wrath which had been poured out upon them came from God. They will know it's the wrath of the Lamb (the wrath of Jesus) (Revelation 6:16).
- When the sixth seal is opened, people will be terrified of God and will desperately look for a way to hide from Him (Revelation 6:16).
- One of the judgments that the Lord Jesus Christ will pour out upon the world during the tribulation is that He will withhold the wind (Revelation 7:1).
- Angels have the ability to stop the wind from blowing (Revelation 7:1).
- When the 144,000 Jews are sealed during the tribulation, there's no mention of the tribe of Dan (Revelation 7:6-8). No one was chosen from that tribe.
- During the tribulation, an enormous multitude will be saved by the preaching of the 144,000 witnesses

(Revelation 7:9, 14). It will be a number so great that no one can count them.

- Those who are in Heaven worship God and seek to give Him all glory, honor, power, and might forever and ever (Revelation 7:11-12). They are wholly focused on God, not on themselves.
- Many of those who are saved by the 144,000 witnesses will be martyred soon after they're saved (Revelation 7:14).
- During the tribulation, the church won't do any preaching. Instead God will raise up 144,000 Jews, who He will use to save a staggering multitude (Revelation 7:4-14). This is more evidence that the church isn't in the world during the tribulation era.
- After the resurrection, people won't be sitting around doing nothing. Instead they'll serve God (Revelation 7:15).
- Time passes in Heaven (Revelation 8:1).
- There's an altar in the throne room of Heaven (Revelation 8:3). It's made of gold.
- Both asteroid impacts from the trumpet judgments are poisonous (Revelation 8:9, 11).
- When the fourth angel sounds, something happens that reduces the light which is reaching the earth (Revelation 8:12).
- On the earth there's a bottomless pit (Revelation 9:1). It's locked, but there's a key that can open it. That key is in Heaven.
- During the tribulation, some judgments (such as the plague of locusts) won't fall upon those who have the seal

of God in their foreheads (Revelation 9:4).

- In the days of the plague of locusts (which seem to actually be demons), people will seek death but won't find it (Revelation 9:6). This is because God won't allow people to die from that plague. Instead He will force people to endure five months of agonizing pain.
- Sometimes God punishes people by preventing them from dying (Revelation 9:6).
- The locusts have a king over them (Revelation 9:11). Since Proverbs 30:27 says that locusts don't have a king, this is evidence that they're not true locusts at all.
- Since the angel who opened the bottomless pit is the king of the locusts, and since the locusts are locked away in a bottomless pit full and appear to be demons, the angel is a fallen angel (a demon) (Revelation 9:11).
- In Revelation 8:13 an angel said "woe, woe, woe". This was followed by three "woe" judgments (Revelation 9:12). That means the angel wasn't repeating himself, but was talking about three separate woes.
- There are four angels (who seem to be fallen angels, or demons) bound in the Euphrates river (Revelation 9:14). That means it's possible to bind angels.
- The four angels (or demons) are tasked with killing a third of people who are still alive when the sixth angel sounds (Revelation 9:15).
- The soldiers and the horses in the army of 200 million appear to be demonic (Revelation 9:16-19). That would make it an army of demons, not human soldiers.
- In order to be saved you must repent of your sexual

immorality (Revelation 9:21).

- It's possible for angels to wear clouds (Revelation 10:1).
- The apostle John wasn't allowed to reveal what the seven thunders said (Revelation 10:4).
- After the sixth angel sounds, a mighty angel will say that when the seventh angel begins to sound, the mystery of God that He declared to His prophets will be finished (Revelation 10:7).
- The apostle John was commanded to eat a book (Revelation 10:9).
- God doesn't consider prophecy to be a distraction, or something that shouldn't be studied. Instead He wants us to take it very seriously, to spread all over the world, and to proclaim it to the kings of the world (Revelation 10:11).
- During the tribulation period, a temple of God will exist in Jerusalem (Revelation 11:1).
- During the tribulation, the Gentiles will have control over Jerusalem for 42 months and will oppress the city (Revelation 11:2). This corresponds to the second half of the tribulation.
- The two witnesses will be able to breathe fire (Revelation 11:5).
- It won't be possible to hurt the two witnesses until their ministry is completed (Revelation 11:5). All those who try to hurt them must be devoured by fire. No one who tries to hurt them will be allowed to escape.
- The beast who kills the two witnesses will ascend out of the bottomless pit (Revelation 11:7). This means the beast is currently trapped in the bottomless pit, and can't

wage war until he's freed. His war against the two witnesses begins after the bottomless pit has been opened, which happens when the fifth angel sounds his trumpet.

- Since God is the one who gave the key to unlock the bottomless pit, that means God is the one who will release the beast that will kill the two witnesses (Revelation 9:1, 11:7).
- The dead bodies of the two witnesses will lie in the streets of Jerusalem (Revelation 11:8).
- During the tribulation, Jerusalem will be an exceedingly wicked city (Revelation 11:8).
- The dead bodies of the two witnesses won't be buried (Revelation 11:8). This will allow the whole world to witness their resurrection.
- The rise of the beast who kills the two witnesses is linked to the time when the Gentiles have control over Jerusalem (Revelation 11:1-8). The Gentiles don't have control over Jerusalem while the two witnesses are giving their testimony.
- Those who dwell upon the earth will hate the two witnesses (Revelation 11:10). This is strong evidence that the people who are still alive hadn't repented, even though they saw the testimony of the two witnesses and knew their power was real.
- The two witnesses are called two prophets (Revelation 11:10).
- God and His Christ will reign forever and ever (Revelation 11:15).

- The kingdoms of the world become the kingdoms of God when the seventh angel sounds (Revelation 11:15). This happens before Jesus returns at the end of the tribulation period.
- When the seventh angel sounds, it's time for the dead to be judged (Revelation 11:18). It's also time to reward those who feared God's name, and destroy those who destroy the earth.
- There are some Christians in God's kingdom who are small, and there are others who are great (Revelation 11:18). This means everyone in the kingdom isn't the same and doesn't have the same rank. Our actions and choices really do matter to God.
- The Ark of the Covenant is located in the temple of God in Heaven (Revelation 11:19). This means it's not on earth. It also means there's a temple in Heaven.
- The great wonder (the “sign of the woman”) is composed of a woman who's clothed with the sun, who has the moon under her feet, who has a crown of twelve stars on her head, and who has reached the end of a term of pregnancy and is about to give birth (Revelation 12:1-2). Since the wonder is composed of the sun, moon, and stars, the sign must appear in the sky, not in the abode of God.
- This passage doesn't say the sign appeared after the seventh trumpet was blown (Revelation 12:1). This section of Revelation is talking about events which will take place before the tribulation period begins.
- The wonder that appears after the sign of the woman is the appearance of a great red dragon, which is later identified as being the devil (Revelation 12:3-4, 9). That

means at some point after the sign of the woman appears, the devil will invade this world with an army of demons. Since this sign appears in the sky, that means the world will be able to see this. (They'll probably think it's an invasion of aliens.)

- The ten kings who rule over the world in the end times are brought to this world by the devil (Revelation 12:3, 17:12; Daniel 7:24). That means they're actually demons, and aren't human beings at all.
- Of all the angels that God created, one third fell and became fallen angels (demons). That means two thirds remained faithful to God – which means the Lord has twice as many angels as the devil has demons (Revelation 12:4).
- After the devil invades this world, he intends to attack the church the moment *after* Jesus resurrects and transforms us (Revelation 12:4).
- The devil and his army of demons will invade this world right *before* the rapture takes place. His invasion will be a highly visible sign that the hour of the rapture has come (Revelation 12:4-5). The devil's goal is to destroy the resurrected church so we can't rule over the nations. The reason his attack fails is because Jesus will immediately remove us from this world as soon as we're resurrected.
- The reason the rapture will take place, and the reason why we need to be instantly caught up to meet the Lord in the air and then removed from this world, is to keep us safe from the devil's attack (Revelation 12:5).
- The rapture will remove us from this world and take us straight to the throne room of God (Revelation 12:5).

- Although the church will be raptured, the woman (Israel) will not (Revelation 12:5, 13).
- The rapture can't be "imminent", in the sense that it can happen at any time. This is because there are events that must take place before the rapture can occur (Revelation 12:1-5). The rapture takes place *after* the devil invades this world, not before.
- It's possible to know when the rapture will happen by watching for the sign of the woman, followed by the sign of the dragon (Revelation 12:5). Once the devil invades, the hour of the rapture has come.
- There's no reason for the rapture to take the church by surprise. When the devil invades this world in a highly visible way, that means the rapture is about to take place (Revelation 12:5). That's why those who are watching for the signs will be able to know when the hour of the Lord's return has come (Revelation 3:3).
- After the rapture, Israel will flee into the wilderness, where God has prepared a place to keep her safe (Revelation 12:6).
- After Jesus removes the church from this world and brings us to the throne room of God, the devil will invade Heaven with his army of demons (Revelation 12:7). That means the devil is going to follow us to Heaven. He's still going to try to attack the church even though we're not on earth anymore.
- The reason the war in Heaven takes place is because the devil is trying to eliminate the church before we can rule over the nations with a rod of iron (Revelation 12:7).
- The trigger for the war in Heaven is the rapture

(Revelation 12:7).

- Michael will be the commanding general during the war in Heaven (Revelation 12:7).
- The war which will be fought in Heaven will be between God's angels, and the devil and his demons. The church won't get involved (Revelation 12:7).
- Until the war in Heaven takes place, the devil will continue to have access to Heaven (Job 1:6). Once he loses this war, he'll lose his access to Heaven as well (Revelation 12:8-10).
- After the devil loses the war in Heaven, he will never be able to accuse the church again (Revelation 12:10). That means the devil's next major defeat (after the crucifixion) will be in the war in Heaven.
- The devil deceives the whole world (Revelation 12:9).
- The saints overcome the devil by the blood of the Lamb, by the word of their testimony, and by loving Him more than their very lives (Revelation 12:11).
- Those who love their lives more than they love Jesus won't be able to overcome the devil (Revelation 12:11).
- When the devil loses the war in Heaven and is cast out, he'll know that he only has a short time left (Revelation 12:12).
- The beast that will arise in the end times will come out of the sea (Revelation 13:1). In the Bible the sea is symbolic of Gentile nations.
- The dragon (the devil) will give his power and authority to the beast (Revelation 13:2). This means the demonic beast that rises up in the end times (which seems to be a

kingdom, not an individual) will have the power of the devil behind it.

- The head of the beast that was resurrected (the antichrist) will be given power to continue for 42 months (3.5 years) (Revelation 13:5). This corresponds to the second half of the tribulation, and indicates that the antichrist's resurrection happens halfway through the tribulation.
- After the antichrist is resurrected, he will be able to make war with the saints and overcome them (Revelation 13:7).
- Everyone in the world, whose names aren't written in the book of life, will worship the antichrist (Revelation 13:8).
- Jesus was slain from the foundation of the world (Revelation 13:8). That means the decision for Jesus to come and die for the sins of His people was made when He created the world, not when Adam sinned in the Garden of Eden. The fall of man didn't catch God by surprise.
- The apostle John wants Christians to pay close attention to what's written in chapter 13 (Revelation 13:9). That chapter is talking about the Mark of the Beast and the number of the antichrist's name (666).
- During the tribulation period, the saints will have to have patience and faith. This is because God will give the antichrist the power to wage war against them, overcome them, and kill them (Revelation 13:10). The patience and faith is knowing that although they'll be killed, God will kill those who slaughtered them.
- There's no mention of worshiping the antichrist until after he's resurrected (Revelation 13:12).

- The miracles which will be done by the false prophet seem to be a poor copy of the miracles that will be done by the two witnesses, who will ascend into Heaven before the antichrist is resurrected (Revelation 13:13).
- The antichrist's deadly wound will be inflicted by a sword (Revelation 13:14).
- The image of the beast will be made by the people of the world (Revelation 13:14).
- The false prophet will give life to the antichrist's idol (Revelation 13:15). The idol will be able to speak, and kill those who don't worship it.
- The Mark of the Beast won't appear until after the antichrist has been resurrected (Revelation 13:16).
- The only people who won't get the Mark are those whose names are written in the Lamb's book of life (Revelation 13:16).
- Those who get the Mark will have it in either their right hand or their forehead (Revelation 13:16).
- In order to engage in economic activity in the second half of the tribulation, people must have one of three things written on their right hand or their forehead: the Mark of the Beast, the name of the beast, or the number of his name (Revelation 13:17). All of those options are unforgivable sins.
- God wants us to pay close attention to the number of the beast (666), because that will identify him (Revelation 13:18).
- The 144,000 witnesses will have the name of the Father written in their foreheads (Revelation 14:1). This is in

contrast to the wicked, who will have the Mark of the Beast written in their foreheads.

- After the 144,000 have finished their work, all of them will be killed (Revelation 14:1-5).
- In Heaven people worship God with harps (Revelation 14:2).
- The 144,000 are a distinct group. They're not part of the church, which is represented by the 24 elders (Revelation 14:3).
- There's a special song that only the 144,000 will be able to sing (Revelation 14:3).
- Even though the 144,000 will be without guile or fault, and won't defile themselves, and will be faithful, God will still allow them to be killed (Revelation 14:5).
- After the 144,000 are killed, an angel will fly through all the world and preach the gospel (Revelation 14:6).
- At no point during the tribulation will the church do anything. During the tribulation the gospel will be spread by the 144,000 witnesses, by the two witnesses, and by an angel (Revelation 14:6). It's not spread by the church, which is strong evidence the church isn't in the world at that time.
- The gospel is everlasting (Revelation 14:6).
- During the second half of the tribulation, everyone in the world will hear the gospel. This is because an angel will fly through the sky and preach it (Revelation 14:6).
- In the first half of the tribulation, the 144,000 will spread the gospel to everyone. In the second half of the tribulation, an angel will spread the gospel to everyone.

That means the gospel will be spread over all the world during both halves of the tribulation (Revelation 14:7).

- During the tribulation, the people of this world will see God do many miraculous things. They will see terrible judgments, which they will know are from Him. They will hear the testimony of the two witnesses, and then see their death and resurrection. They will also see an angel fly through the sky and preach the gospel. That means during the tribulation, God will give abundant supernatural evidence to everyone that He's real, that He's powerful, and that the gospel is true (Revelation 14:7).
- In the second half of the tribulation, Babylon will be a great city that rules over the nations (Revelation 14:8).
- Before people take the Mark of the Beast (which is an unforgivable sin), an angel will fly through the world and warn of the terrible consequences of taking it (Revelation 14:9). That means no one will take the Mark unknowingly.
- The only people who will be tempted to take the Mark of the Beast are those who are still alive and on the earth during the second half of the tribulation, when it appears (Revelation 14:10).
- Those who take the Mark of the Beast will face the full force of the everlasting wrath of God, which won't be diluted in any way (Revelation 14:10-11). They will be eternally tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.
- Smoke will rise from those who are being tormented from taking the Mark of the Beast. This smoke will be visible, and it will ascend forever (Revelation 14:11).

- God doesn't tell His saints that He will protect them during the tribulation. Instead He tells them to patiently endure persecution, suffering, and death (Revelation 14:12).
- From the moment the Mark of the Beast is introduced to the world, it's better to be dead than alive (Revelation 14:13). That's because those who are alive are tempted to commit an unforgivable sin, while those who are dead are safe from temptation and can rest.
- The saints who are dead rest from their labors. They're no longer tempted or persecuted, and their works follow after them (Revelation 14:13).
- Before the reaping, the Lord Jesus will sit upon a white cloud (Revelation 14:14). Either this was a special cloud, or this is a special ability that Jesus has.
- Before the reaping (which is the “great winepress of the wrath of God”), God will send angels to preach the everlasting gospel, to warn of the fall of Babylon, and to warn people not to take the Mark of the Beast. The reaping only happens after the whole world has heard the gospel and been warned to not worship the antichrist (Revelation 14:16).
- The reaping will cause immense bloodshed. For the space of 1600 furlongs (200 miles), blood will reach up to the bridles of horses (Revelation 14:20).
- John saw a sea of glass mingled with fire (Revelation 15:2). Those who will be martyred in the second half of the tribulation will stand upon it.
- The martyrs will obtain victory over the beast (the antichrist) by not worshiping him (Revelation 15:2). They

will choose martyrdom instead of taking the Mark of the Beast, which will be a great victory.

- Martyrdom isn't a defeat. Instead it's a victory over evil (Revelation 15:2).
- There are a lot of harps in Heaven (Revelation 15:2). They're used to worship God.
- Those who will be martyred in the second half of the tribulation will sing the song of Moses (Revelation 15:3).
- Even though the martyrs will be killed for their faith, their response in Heaven will be to praise God. Even though God won't save their lives, the martyrs will praise God for His great works, and for His ways (Revelation 15:3).
- The tribulation martyrs will praise God for the judgments that He poured out upon the world during the tribulation (Revelation 15:4).
- The temple in Heaven is the temple of the tabernacle of the testimony (Revelation 15:5).
- The angels won't pour out their vials of wrath until God tells them to do so (Revelation 16:1).
- No sea life will survive the tribulation (Revelation 16:3).
- God will punish the world for killing the martyrs by turning the entire world's water supply into blood (Revelation 16:4-6).
- There's an angel of the waters (Revelation 16:5).
- The angels praise God for the judgments that He pours out upon the world (Revelation 16:5).
- The fourth vial of God's wrath will give the sun the power to scorch people with fire (Revelation 16:8-9). This means

God's judgments during the tribulation impact more than just the earth. They'll impact the sun as well.

- There are times when God does things to the sun in order to punish those who live on the earth (Revelation 16:8-9). That means God's judgments can impact things beyond this planet.
- The world will become extremely hot during the second half of the tribulation (Revelation 16:9).
- It seems that salvation is only possible before the seven vials are poured out. Once the vial judgments begin, no one else is saved (Revelation 16:9).
- There are unclean spirits that resemble frogs (Revelation 16:13).
- The dragon, the beast, and the false prophet will all possess an unclean spirit (Revelation 16:13).
- Some unclean spirits have the power to work miracles (Revelation 16:14).
- The reason the kings of the world will gather to fight Armageddon is because the devil, the antichrist, and the false prophet will send unclean spirits to persuade them to come by means of miracles (Revelation 16:14, 16).
- In the second part of the tribulation, the antichrist won't reign over the entire world. Instead he will have to resort to using unclean spirits to persuade other kings to come to battle (Revelation 16:14).
- At the end of the tribulation, Jesus will return. Those who aren't watching for His return will be caught by surprise when He appears (Revelation 16:15).
- The great earthquake that strikes when the seventh vial

of God's wrath is poured out will be the worst earthquake in history (Revelation 16:18-20). In that earthquake, the cities of the nations will be destroyed, along with every island and every mountain in the world.

- By the time the tribulation is over, the nations will be in ruins, the oceans will be dead, and the ecosystem will be badly damaged. The world's geography will be different and the planet will be nearly uninhabitable.
- After an earthquake destroys the cities of the world and levels every mountain, God will send 75-pound hailstones upon the world, which will cause enormous devastation (Revelation 16:21).
- The woman (the false religion of the end times) will be supported by the beast (the kingdom of the antichrist). She will ride the beast to world power (Revelation 17:3-5). This religion appears to be the root of all false religions, and the root of all that's opposed to God in the world.
- The names that are written in the book of life were written there from the foundation of the world – not when those people repented of their sins and believed in Jesus (Revelation 17:8). That means God decided who would be saved from the foundation of the world. The decision was made before any of us were born, or even existed.
- The ten kings were alive in John's day, and yet they will reign in the end times (Revelation 17:12). This is more evidence that they're demonic, and aren't human beings.
- The ten demonic kings, and the beast, will make war with the Lord Jesus Christ Himself (Revelation 17:14). When they do this, He will defeat them.

- God will use the ten demonic kings to destroy the false end-times religion (Revelation 17:16). The antichrist will attack both Christians and those who are part of the "great whore" religion. Although the great whore will ride upon the beast, the beast will hate her and will ultimately destroy her.
- God has control over demons. He can direct them to fulfill His will (Revelation 17:17).
- God is in control throughout the tribulation. He's the one who is directing its events (Revelation 17:17).
- The woman (the great whore) is a city (Revelation 17:18). It may be either Rome or Babylon, since they both fit the description and sit on seven hills.
- Angels have the ability to travel from Heaven to earth (Revelation 18:1).
- It's possible for the glory of angels to bring light to the world (Revelation 18:1).
- Devils and unclean spirits can inhabit a place (such as the ruined city of Babylon) (Revelation 18:2). That means it's possible for a location to be haunted (not by ghosts, but by unclean spirits).
- Some birds are hateful (Revelation 18:2).
- When Babylon falls, it will be inhabited by demons and other unclean creatures instead of by people (Revelation 18:2).
- During the millennium, there will still be demons and unclean spirits in the world (in the ruins of Babylon) (Revelation 18:2).
- In the end times, the city of Babylon will be a source of

great wealth (Revelation 18:3).

- At the end of the tribulation, a voice will call out from Heaven to earth. It will tell the saints that if they partake of Babylon's sins then they will receive its punishment as well (Revelation 18:4).
- There are times when God punishes cities for their sins (Revelation 18:4-5).
- Babylon will be destroyed in a single hour of a single day (Revelation 18:10).
- Cinnamon, brass, iron, linen are considered precious in the end times (Revelation 18:13). Wealth will be measured by basic commodities instead of advanced machines. On top of that, merchants will sell chariots and horses. This indicates the society which exists in the tribulation era is a primitive one, and doesn't have technology that's common today.
- The merchants of the end times only go out of business when Babylon falls, at the very end of the tribulation. Up to that point people will still buy their goods. That means life will go on during the tribulation judgments, in spite of the massive amount of death and destruction that will be unleashed (Revelation 18:11).
- The fall of Babylon during the tribulation will be permanent. The city will never recover (Revelation 18:14).
- In the end times, fine linen and purple and scarlet are considered to be on the same level as gold and precious stones. This is more evidence that modern technology is gone in that era (Revelation 18:16).
- When the kings and merchants and sailors see the fall of Babylon, they won't repent of their sins. Instead they will

mourn the loss of that wicked city (Revelation 18:18).

- When God destroys the city of Babylon He will be avenging the citizens of Heaven, the holy apostles, and the prophets (Revelation 18:20).
- It's not wrong to rejoice when a wicked city is destroyed (Revelation 18:20).
- It's not wrong to rejoice when God avenges us (Revelation 18:20).
- In the end times there will be millstones in Babylon, and that great and wealthy city will be lit by candles (Revelation 18:22-23). This is more evidence that modern technology doesn't exist in the end times, because millstones and candles are being used in an extremely wealthy city instead of modern machinery.
- In the end times, there will be brides and bridegrooms in Babylon (Revelation 18:23). That means people will still get married in that era.
- God will hold the city of Babylon responsible for the blood of the prophets, the blood of the saints, and all the blood that was shed upon the whole world (Revelation 18:24).
- The people in Heaven glorify God for the judgments He pours out upon wickedness (Revelation 19:1-5). That means God's judgments and wrath are a reason to praise Him.
- There are both "small" and "great" people in Heaven (Revelation 19:5). Not everyone in Heaven has the same status.
- The Lord God is omnipotent (Revelation 19:6).

- The marriage of the Lamb will take place in Heaven at the end of the tribulation (Revelation 19:7). That's more evidence the entire church is in Heaven at that time.
- One day the bride of Christ (the church) will become the wife of Christ (Revelation 19:7).
- The Bible does use the metaphor of marriage to describe the relationship between Christ and the church (Revelation 19:7).
- The bride of Christ (the church) is given fine white linen to wear, which is symbolic of righteousness (Revelation 19:8). That means righteousness is something that's given to us by God. Christians aren't dressed in our own righteousness, but in the righteousness that God has given us.
- The angels of God don't permit anyone to worship them (Revelation 19:10). It's wrong to worship angels.
- Angels are the fellow servants of all those who have the testimony of Jesus (Revelation 19:10).
- The testimony of Jesus is the spirit of prophecy (Revelation 19:10). That means those who reject prophecy are rejecting the testimony of Jesus, and those who ignore prophecy are ignoring the testimony of Jesus.
- When Jesus returns to this world at the end of the tribulation (an event known as the Second Coming), He will be riding a white horse (Revelation 19:11).
- There are times when Jesus makes war (Revelation 19:11).
- There are horses in Heaven (Revelation 19:11).
- Jesus has a name written upon Him that no one knows

except for Himself (Revelation 19:12).

- Heaven doesn't ignore the sacrifice of Jesus, or the blood that He shed. Instead it magnifies Him for it (Revelation 19:13).
- One of the names of Jesus is the Word of God (Revelation 19:13).
- When Jesus returns to this world at the end of the tribulation, the armies of Heaven will follow Him (Revelation 19:14). They will come to this world riding on white horses.
- When Jesus returns to this world at the end of the tribulation, He will rule over the nations with a rod of iron (Revelation 19:15).
- When Jesus returns to this world at the end of the tribulation, He will return with great wrath. He's not returning in peace, but to wage war (Revelation 19:15).
- There's a name written on the thigh of Jesus: King of Kings and Lord of Lords (Revelation 19:16).
- The apostle John saw an angel standing in the sun (Revelation 19:17).
- Some angels have the ability to give commands to birds (Revelation 19:17).
- The battle of Armageddon will be fought with horses. The text is clear that these are actual horses, because when they die the birds will eat their corpses (Revelation 19:18). This is more evidence that modern technology is gone at the end of the tribulation period.
- When Jesus returns at the end of the tribulation, the kings and armies of this world will respond by waging war

against Him (Revelation 19:19-21). That's how the world will respond to the Second Coming: it will launch an attack directly against Jesus Himself. Jesus will slaughter all of them with His spoken word, and the birds will eat their corpses.

- The antichrist and the false prophet will both be cast alive into the Lake of Fire (Revelation 19:20). They will be the first people who are cast into that place of everlasting torment.
- It's possible for wicked people to perform miracles (Revelation 19:20). That means a miracle, in and of itself, isn't proof of God's approval.
- At some point the key to the bottomless pit will be returned to Heaven, because a Heavenly angel will have it at the end of the tribulation (Revelation 201).
- After the Second Coming, the person who binds the devil isn't the Lord Jesus Christ. Instead a single angel will lay hold on the devil and bind him (Revelation 20:2). The text doesn't say that this will be a great and powerful angel, and it also doesn't say he was an archangel.
- The devil wasn't bound at the time of the crucifixion. Instead he will be bound after the tribulation period is over (Revelation 20:2). That mean the devil isn't currently bound.
- The reason the devil will be sealed into the bottomless pit for a thousand years is so that he can't deceive the nations during that period (Revelation 20:3). That means in this present age the devil is free, and is deceiving the nations.
- God has the power to remove the devil from this world,

but He is going to wait until after the Second Coming to do so (Revelation 20:3).

- The tribulation martyrs will be beheaded (Revelation 20:4).
- After the tribulation period, but before the millennium begins, the tribulation martyrs will be resurrected (Revelation 20:4).
- During the millennium, the tribulation martyrs will reign with Christ over the world (Revelation 20:4).
- All of the dead will eventually be resurrected, including those who are wicked (Revelation 20:5). Although the wicked will be resurrected, it's only so they can be judged by God and then die a second time (Revelation 20:6, 14-15).
- After a thousand years of peace and harmony, the devil will be released from the bottomless pit and then deceive a staggering number of people. He will persuade them to go to war against the very same Jesus who personally slaughtered the antichrist and all of his armies (Revelation 20:8-9). The devil will not be victorious.
- The millennium won't fix humanity. When it's over, many people will quickly be persuaded to go to war against God Himself (Revelation 20:8).
- All those who gather against God in that final battle will be burned alive (Revelation 20:9).
- The saints won't have to fight in that final battle. God will destroy all of His enemies by raining down fire from Heaven upon them (Revelation 20:9).
- After that final battle, the devil will be cast into the lake

of fire and brimstone (Revelation 20:10). That means the ultimate fate of the devil is to be cast into the Lake of Fire, where he will be tormented day and night for all of eternity. He's not going to spend eternity tormenting people in Hell.

- After the millennium is over, and after the last battle is fought, the universe will be destroyed (Revelation 20:11). That means this universe won't last forever. It also means that one day everything in this universe will be gone.
- The people who are judged at the Great White Throne judgment are those who are dead (Revelation 20:12). That means those who are alive at that time (including the resurrected church and the resurrected tribulation saints) won't be judged in this judgment because it won't apply to them.
- One day God will hold all of the wicked accountable for all the wicked things they've done (Revelation 20:12). None of the wicked are too great or too small to avoid judgment.
- Those who are in Hell won't be there forever. One day they'll be taken out of Hell so they can be judged by God at the Great White Throne judgment (Revelation 20:13-15). The wicked will then be cast into the Lake of Fire, not back into Hell.
- When the wicked stand before God in judgment, they will be standing before Him without any righteousness. They will be in the presence of a holy God, and the holy angels, and the holy saints, with all of their sins and wickedness and vileness (Revelation 20:13).
- At the Great White Throne judgment, death will be abolished (Revelation 20:14).

- The wicked won't be annihilated. They will be tormented in the Lake of Fire forever, day and night, with no rest or hope of escape (Revelation 20:15).
- After the Great White Throne judgment, God will make a new universe (Revelation 21:1).
- The sea (the "firmament" barrier between the realm of God and the realm of man) won't exist in the new heaven and earth (Revelation 21:1). That barrier was put in place to separate the sinful realm of man and the holy realm of God. Since there will be no sin in the new heaven and earth, that barrier will not be needed.
- Since all of the wicked will be cast into the Lake of Fire during the Great White Throne judgment, and since the new earth is created after that, there will never be any wickedness in the new earth (Revelation 21:1).
- Since the devil will be cast into the Lake of Fire before the Great White Throne judgment, and since the new earth is created after that, the devil will never enter in the new earth (Revelation 21:1).
- Since death will be destroyed at the Great White Throne judgment, and since the new earth is created after that, there will be no death in the new earth (Revelation 21:1).
- When God creates the new earth, the city of the new Jerusalem will be in Heaven (Revelation 21:2).
- After the Great White Throne judgment, there will no longer be any distance between God and man. In this age God is in Heaven and we are on earth, but in the age to come God will be on earth as well, living in the midst of His people (Revelation 21:3).
- The eternal destiny of the saints isn't to live in Heaven.

Instead it's to live with God in the new earth that He will create (Revelation 21:3). That means our eternal destiny is to be on earth, not in Heaven.

- In the new earth, God will put an end to all crying and sorrow (Revelation 21:4).
- In the new earth, sickness and disease and suffering will no longer exist (Revelation 21:4).
- God wants us to know the things that are in this book. He wants us to know how this world will end, and what will happen after the Great White Throne judgment (Revelation 21:5).
- God will freely give the water of life to all those who thirst for it (Revelation 21:6).
- It's the destiny of the saints to inherit all things (Revelation 21:7).
- All unrepentant liars will be cast into the Lake of Fire (Revelation 21:8).
- The new Jerusalem has 12 foundations (Revelation 21:14). Each of the foundations of the new Jerusalem is named after one of the 12 apostles of the Lamb. Although there are more than twelve apostles mentioned in the Bible, there are only 12 apostles of the Lamb.
- The foundation of the church was laid by the apostles, and the foundations of the new Jerusalem are named after the 12 apostles (Revelation 21:14).
- The new Jerusalem is a cube that's 12,000 furlongs on each side (Revelation 21:16). Since a furlong is 0.125 miles, that means the city is 1500 miles wide, long, and tall. The new Jerusalem has a volume of 3,375,000,000

cubic miles. It's roughly the size of the moon, but a bit smaller.

- The gold of the new Jerusalem is compared to clear glass (Revelation 21:18). This means the gold is transparent.
- Each of the 12 gates of the new Jerusalem are made of a single pearl (Revelation 21:21).
- There's no temple in the new Jerusalem (Revelation 21:22). This is because the Lord God Almighty, and the Lord Jesus Christ, dwell in that city and are its temple.
- The reason the new Jerusalem doesn't need the sun or the moon is because the city is lit by the glory of God, and by the glory of the Lamb (Revelation 21:23).
- The new Jerusalem is lit by the glory of God and is made of transparent gold (Revelation 21:18, 23). That's why the city emits light. It's literally radiating God's glory, which is shining through it.
- The nations will walk in the light of the new Jerusalem, which shines with the glory of God (Revelation 21:24). This is more evidence that the city orbits the world, and shines its light upon those who are on the earth.
- In the new earth, kings will bring glory and honor into the new Jerusalem (Revelation 21:24). They'll be working for the glory and honor of God, not themselves.
- In the new earth, there will be kings (Revelation 21:24). This means there will still be people who have authority over others.
- In the new earth, some people will live in the new Jerusalem. However, there will be entire nations who live outside of it (Revelation 21:24).

- The gates of the new Jerusalem will never be shut (Revelation 21:25).
- Night will never fall upon the new Jerusalem (Revelation 21:25).
- The new Jerusalem will be kept free from evil and deceit forever (Revelation 21:27).
- In the new earth, the throne of God is located in the new Jerusalem (Revelation 22:1).
- In the new Jerusalem, the tree of life grows on both sides of the river of life (Revelation 22:2).
- The tree of life draws its water from the river of life (Revelation 22:2).
- The tree of life bears twelve different kind of fruits (Revelation 22:2).
- The tree of life yields a different fruit every month (Revelation 22:2).
- The leaves of the tree of life are used to heal the nations (Revelation 22:2).
- In the new earth, the curse that God placed upon the world in the Garden of Eden when Adam sinned will be gone (Revelation 22:3). That curse will never be reimposed.
- In the new earth, the saints won't be idle. Instead we will be serving God (Revelation 22:3). That's what we will do throughout the endless ages to come.
- In the new earth, the saints will have the name of God in their foreheads (Revelation 22:4). This is the opposite of those who put the name of the antichrist (the Mark of

the Beast) in their foreheads. When all is said and done, those who live during the tribulation period will have a name in their forehead. The question is whose name it will be: one that brings everlasting life, or one that brings everlasting torment.

- In the new Jerusalem there will be no need for candles or sources of artificial light (Revelation 22:5). This is because God will give light for that city.
- In the new earth, the saints of God will reign with Him forever and ever (Revelation 22:5).
- God wants us to know what's written in this book. He wants us to believe it and pay attention to it (Revelation 22:6). The reason He wanted John to have this revelation was so that His servants would know about the things that must shortly be done.
- This book is a firsthand, eyewitness account of the end times (Revelation 22:8).
- When Jesus returns, He will bring our reward with Him (Revelation 22:12).
- People will receive a reward for how they lived their lives. Our actions will play a role in determining what we receive in the future (Revelation 22:12).
- Jesus is the one who will give us our reward (Revelation 22:12). Our rewards are connected to His return.
- Jesus is the Alpha (the beginning) and the Omega (the ending) (Revelation 22:13). That means He's the everlasting God.
- Those who obey Christ's commandments will be given the right to eat the fruit of the tree of life, and enter into

the gates of the new Jerusalem (Revelation 22:14).

- God puts a difference between those who obey His commandments and those who don't (Revelation 22:14-15).
- Those who are sexually immoral and don't repent of it won't be allowed to enter into the new Jerusalem (Revelation 22:15).
- Those who love lies, or tell them, won't be allowed to enter into the new Jerusalem (Revelation 22:15).
- The book of Revelation is the testimony of Jesus (Revelation 22:16).
- Jesus (not the devil) is the bright and morning star (Revelation 22:16).
- It's a very serious sin to corrupt the text of Revelation. In fact, it's the only sin which removes your name from the Book of Life. Those who tamper with its text will be cast into the Lake of Fire and tormented forever (Revelation 22:18-19). Since this sin removes your name from the Book of Life, it may be unforgivable.
- It's good to desire that Jesus would return (Revelation 22:20).